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ANALYSIS OF COLD LAKE DIALECT, CHIPEWYAN.

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INTRODUCTION.

The Athapascan languages of the North are usually referred to as the Déné from the word which in many dialects means a man who speaks that tongue. It is in the North that we find the largest continuous territory occupied by these people. They have all of the continent north of the Churchill and Peace Rivers on the east side of the Rocky Mountains and on the western side of these mountains, the territory as far south as 57° 30' except that in all parts the Eskimo and other tribes hold the coast. It remains to be determined how many languages and dialects are spoken in this territory and the degree of their relationship.

The Chipewyan are in the southeastern portion of this territory along the Athabaska River and Lake and the lakes and streams draining into the Churchill River. There are minor dialectic variations within this area but no thorough study of them has been made.

The Chipewyan language has been treated by Petitot in his *Dictionnaire de la langue Déné-Dindjie*¹ which includes the Chipewyan. This work has a comparative grammar of the Mackenzie languages in the introduction and tables of conjugations as a supplement. Father Petitot has also published a text of Chipewyan in "Traditions indiennes du Canada Nord-Ouest."²

Father Laurent Le Goff who has been with these people for forty-five years has published a number of books in Chipewyan, using both the syllabic characters and the Roman alphabet, for the use of his parishioners and co-workers. Of particular interest is his "Grammaire Montagnaise ou Chipewyane" published in 1887. It is also pleasing to know that Father Le Goff has a voluminous dictionary in manuscript which he hopes to publish shortly.

To Father Le Goff and his friends the writer wishes to apologize for his entry upon this field and for this publication put forth after so short a study of the dialect. The chief purpose of the visit was to actually hear a Déné language in order to have a conception of the sounds used that a comparison with the other Athapascan languages, particularly those of the Pacific Coast and the Southwest, might be made.

This paper has been prepared as a result, hoping that the description of the sounds of the language, somewhat more detailed than Father Le Goff has

¹ Petitot, E., *Dictionnaire de la langue Déné-Dindjie*, Paris, 1876.

² L. c., pp. 437-440.

given, and the illustrative tracings and comparative references to the other groups may prove of value. The material furnished by the texts of the preceding number of this volume and word lists has been analyzed and presented in the order followed in the Hupa¹ and Kato² languages. It will only be necessary to place corresponding sections of these papers and the present one side by side to obtain a comparative view of their relationship.

It is desired to call attention here to the large number of simple substantive elements, monosyllabic nouns, names of parts of the body, terms of relationship, etc., which occur also either on the Pacific Coast or in the Southwest. Of the verbal elements not only are most of the prefixes and stems common to other regions but complex and phonetically modified forms are easily traceable.

It is the phonetic changes that make the language nearly unintelligible to one knowing only southern dialects. The chief difference is in the presence of surd, sonant, and glottally affected *th* (*ð*, *θ*, *θ'*) where most of the Pacific and the Southern dialects have surd, sonant, and glottally affected tongue point consonants (*z*, *s*, *ts*, *ts'*). The sonant stops also are fully sonant instead of intermediate and are lightly articulated approaching continuants.

There occur in the Chipewyan both nouns and verbs for which the people of California and Arizona would have little use, such as *eθûn*, caribou; *de nî*, moose; 'ai', snowshoes; *na tse de^g*, to chisel for beaver. It may be possible in the future to show that the natural features of the north are provided with simple definite names and terms while those peculiar to the south have compound names and new formations, or the reverse. If any preponderance of simplicity should be shown to exist in favor of one locality, the argument would be a strong one that migrations originated in that quarter.

¹ Goddard, Pliny Earle, "The Morphology of the Hupa Language." (Univ. of Calif. Publ., Am. Arch. and Ethn. Vol. 3, 1905.)

² Goddard, Pliny Earle, "Elements of the Kato Language." (Univ. of Calif. Publ., Am. Arch. and Ethn., Vol. 11, No. 1, 1912.)

PHONETICS.

TRACINGS.

Those unfamiliar with the apparatus and work of Rousselot will find a brief description of the method in the *American Anthropologist*.¹ A kymograph is used with a horizontal cylinder 25 cm. long and $13\frac{1}{2}$ cm. in diameter driven by a spring clock at a speed of 7 revolutions a minute. White paper is put about this cylinder and given a thin coat of smoke with a candle. A light flexible horn point rests on this paper and moves to the right or left on the end of a lever which is attached to the center of a rubber tambour. For breath tracings a mouthpiece is held rather firmly to the lips and the full force of the emitted breath sent through a tube to the tambour. Variations in the force of the breath are shown by the major movement of the tracing point while the vocal murmur is represented by the fine regular vibrations. The closures of stop consonants are shown by the low straight horizontal lines; the releases by the vertical lines; aspiration by a continued high elevation; and glottal affection by sudden retraction. The continuant consonants result in varying curved elevations, smooth when surd, and with superimposed vibrations when sonant. The liquid *r* shows coarse vibrations caused by the movement of the tongue tip. The sonant *l* has one such movement only. The vowels have strong regular vibrations on lines rising, falling, or straight, according to adjoining consonants and varying stress. The semi-vowels usually show less prominent vibrations and less elevated lines.

It is probable that even in these tracings change in pitch can be measured by counting and comparing the number of vibrations in given lengths of the lines. Stress would be shown, other conditions being equal, by the elevation of the line since the tracing point goes higher with greater strength of the breath but this force of the air column is dependent upon the configuration of the mouth and the degree of the opening of the glottis. It is only possible then to judge stress when the same sound occurs in the syllables under consideration. The duration or length of the sounds may be measured by

¹ Goddard, P. E. *American Anthropologist*. Vol. VII (N. S.), pp. 613-619, 1905.

referring to the base line drawn by revolving the cylinder before removing the paper. This line has 49 mm. to a second of time or about .02 seconds to a millimeter.

The tracings were made from Jean Baptise Ennou, at Lloydminster, Saskatchewan in a single day. The apparatus arrived in bad condition but after repairs were made, proved to be available for the use desired. The speed in particular seemed to be reliable. Rousselet tambours 2 cm. in diameter freshly covered with good rubber were used; the Marey tambours of 5 cm. proving unsuitable.

Figs. 1 to 26 were made to show the degree of sonancy; a second tambour, having attachment to the larynx furnished a synchronous tracing uninterfered with by mouth movements. In Figs. 5, 7, 8, 13, 14, 15, 16, 18, 21, 25, and 26 the larynx tracing is below and the breath tracing above. In the remainder the breath tracing is below. Tracings from the nose to show the nasalization of the vowels were attempted but proper adjustment could not be secured in the time available.

The numerous breath tracings were selected to illustrate the more important words and elements in the dialect. They should prove valuable in distinguishing the sonant, aspirated surd, and glottally affected surd stops, the sonancy of the continuants, and the duration of all the sounds. Comparison with published tracings of Hupa¹ and Kato² words will show interesting similarities and differences.

VOWELS.³

The original, underived vowels appear to be Italian *a*, open *e*, closed or continental *i*, closed *ō*, and closed *ū*. Besides these a closed *ē* occurs, perhaps influenced by neighboring closed sounds like *y*; an open *i*, short and occurring only in closed syllables; and a neutral *û* which seems usually to represent *a*, but sometimes *i*. These vowels occur as nasal as well as oral sounds. The nasality is always due to the absorption of *n* which originally followed the vowel and which reappears when in the word structure a vowel follows, or when the utterance is deliberate. There was no opportunity for a graphic study of vowels except as they are represented in the tracings where they are available for a study of length only.

¹ Pliny Earle Goddard, "The Phonology of the Hupa Language." (Univ. of Calif. Publ., Am. Arch. and Ethn., Vol. 5, No. 1, 1907.)

² L. c., Vol. 11, No. 1, 1912.

³ A key to the representation of the sounds will be found on pp. 5 and 6.

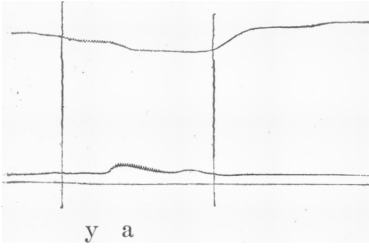


Fig. 1. ya, louse.

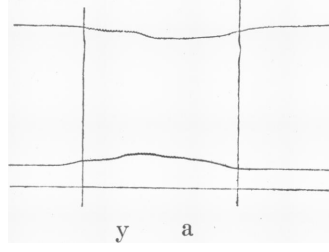


Fig. 2. ya, sky.

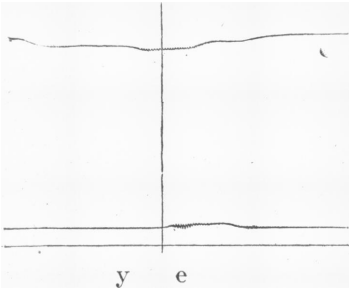


Fig. 3. ye, house.

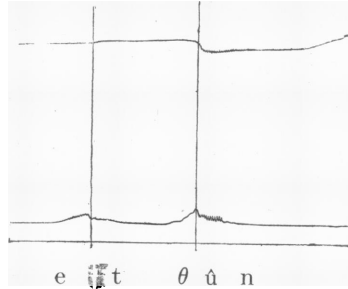


Fig. 4. et θún, caribou.

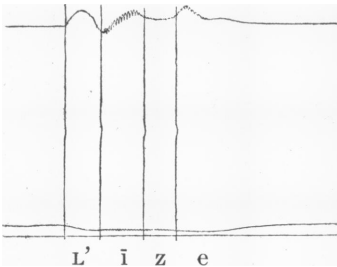


Fig. 5. l'íze, fly.

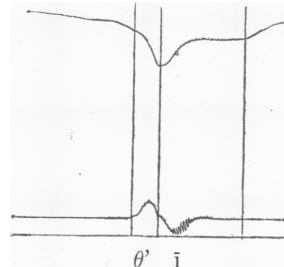


Fig. 6. θ'í, again.

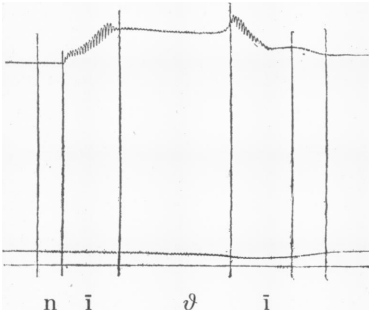


Fig. 7. níθí, tamarack.

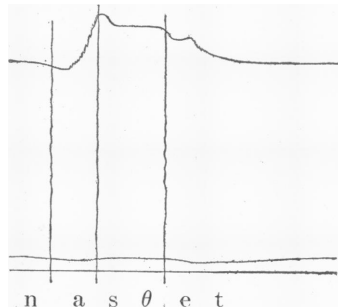


Fig. 8. nas θet, I stayed.

SEMI-VOWELS.

The semi-vowels *y* and *w* both occur, the former rather frequently, but the latter only under such circumstances as to point to fully sonant *g* as its origin. This is brought about by the neighborhood of a rounded vowel, *ō* or *ū*. Often *y* has somewhat of a spirant sound especially in its earlier portion. Tracings of intervocalic *y* show a definite weakening of the vibrations and sometimes a bodily lowering of the line, due no doubt to the constriction of the mouth passage. (Figs. 1-3, 74, 81, 201.)

NASALS.

The most frequently occurring nasal is *n*, which is found initially, between vowels, and finally (Figs. 7, 25). In the last position it often disappears, resulting in a nasal vowel. In other cases it is preserved, but no reason for these differing results has been found. In many cases the glottal stop follows *n* written *n'*, but perhaps might have been written as consistently *n'* (Fig. 20). When followed by a palatal stop the nasal takes that position also and has been written *ñ*. In only a few words has *m* been found. The sonant bilabial stop *b* is the only one of that series. It is possible that *m* has become *b* since if *b* existed originally one would expect to find also the aspirated and glottally affected surds. Many of the Athapascan dialects have *m* but not *b*.

LIQUIDS.

A tongue tip, trilled *r* is frequently heard especially from certain speakers. It is very curious but certainly true that other sounds may be substituted in every case for this *r* with entire correctness. The word for meat, is pronounced *bet* or *ber* by the same speakers. In a few other words a final *t* gives place occasionally to *r*. Some individuals habitually pronounce *r* when the position is intervocalic where others use *d*. In the latter case such a transition is not surprising since the *d* is fully sonant and the trilled *r* results from several light contacts instead of one firm one (Figs. 16, 53).

Both Petitot and Le Goff write Greek ρ for a sound described as uvular *r*, "*r grassevant*." They employ this to represent a fully sonant palatal sound which is ordinarily completely stopped (*g*), but in some cases a continuant (*g*). In the latter circumstance, however, it lacks any decided flapping of the uvula and certainly does not impress the ear as does German or Parisian uvular *r*.

A lateral liquid, *l*, is prominent in all positions in the syllable (Figs. 12, 22, 66, 76, 98, 115, 128). It happens that no formative element beginning with it stands at the beginning of words. It shows morphological connection with the surd spirant *L*.

SPIRANTS.

There are three interdental spirants: a sonant written ϑ , a surd written θ , and a glottally affected surd written θ' (Figs. 4, 6, 7, 8, 41, 45, 80, 89, 105). The first two closely resemble English soft and hard *th*. The tip of the tongue is placed against the edge of the upper incisors and the air allowed to flow on each side of this contact. These sounds occur where the Pacific and southern languages have *z*, *s*, *dz*, *ts*, and *ts'*. It is possible that affricatives are sometimes uttered which should have been written $t\theta$, $d\theta$, and $t\theta'$ (Figs. 4, 43, 123, 207) but in only one or two cases was an initial stop strong enough to attract attention although it was looked on as a logical probability.

A series of spirants and affricatives is formed between the front of the tongue and the palate not far back of the teeth. These are very similar to English *z* and *s*, but were written even in the same words as *j* (*zh*) and *c* (*sh*). (Figs. 5, 8, 10, 38, 48, 74, 93). In the texts they have been printed as originally recorded. It was hoped some reason might appear for this variation although it was recognized that they always correspond to *dj*, *j*, *c*, *tc*, and *tc'* as they occur in other Athapascan dialects recorded. It may be that the sounds are really intermediate between *z* and *zh* as they exist in English and therefore heard alternately.

Closely connected with the liquid *l* is the spirant *L* which is formed at the same place, between the side of the tongue and the molar teeth. It seems to begin with one approximation of the tongue to the teeth followed by a decided vibration of the surface but no bodily movement of the side of the tongue. The sound impresses the ear as decidedly spirant closely akin in that respect to *s* (Figs. 32, 33, 93, 130). A glottally affected surd *l* written *L'* occurs which in some cases at least might be regarded as an affricative, that is as *t* followed by surd *l* followed by glottal closure (Figs. 5, 34, 38, 83).

A palatal spirant, *x*, in which more or less bodily vibration of the uvula takes place occurs (Figs. 51, 52, 56, 174, 178). The vibration of the uvula is plainly evident in the irregular waves shown in several of the figures referred to above. Often, however, this sound was hard to distinguish by ear from *h*, presumably a glottal spirant, and much confusion occurred in recording it, which has mostly been reproduced in the printed texts. A

sonant spirant in this position has been written *g*, but it seems not to be a definitely independent sound (Figs. 79, 99, 102, 127, 152, 153, 220), and appears to be the result of incomplete contact of the fully sonant palatal stop. In certain words the continuant was always heard while in many words it was only occasionally recorded. In one or two cases an affricative, *gg*, seemed to be present.

That *h*, the glottal spirant, occurs independently of *x*, the palatal spirant, seems certain (Figs. 135, 191, 200). When intervocalic as in other Athapascan languages and English, the tracings often show a sonant which the ear does not differentiate from the surd (Figs. 201, 207). When the glottal spirant occurs after vowels it is written ' since the use of *h* might be mistaken as modifying the quality of the vowel (Fig. 219).

STOPS.

Only the sonant bilabial stop is found in Chipewyan. The tracings obtained show it to be fully sonant, that is, sonant during the closure as is the case in English (Figs. 9, 53, 78, 151). It is surprising, however, that Petitot recorded it sometimes as *p*. This probably was due not to a lack of sonancy but to some other peculiarity.

The dental series has a fully sonant stop, *d* (Figs. 10, 13, 14). When

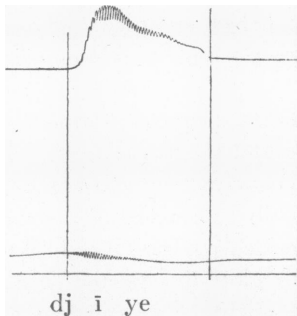


Fig. 17. *dji ye*, berries.

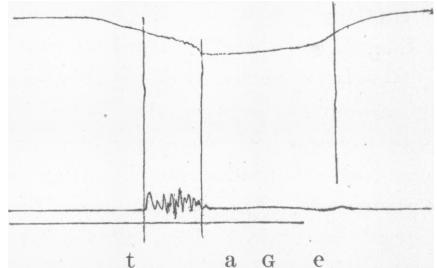


Fig. 18. *ta ge*, three.

it is intervocalic it is often replaced by a tongue tip trilled *r* (Figs. 15, 16) but this seems to be due to dialectic mixture rather than to change or development within the dialect.

The surd of this series, *t*, is very strongly aspirated, much more so than in emphatic English syllables. The average length of the aspiration is .12 seconds, as long as ordinary simple sounds (Figs. 11, 54, 55). The passage

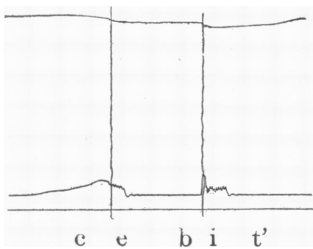


Fig. 9. ce bit', my belly.

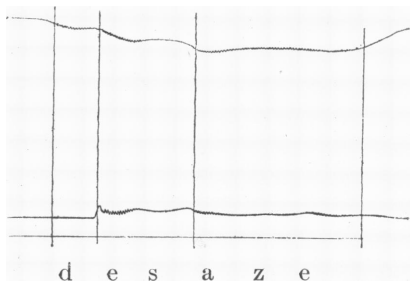


Fig. 10. des a ze, small stream.

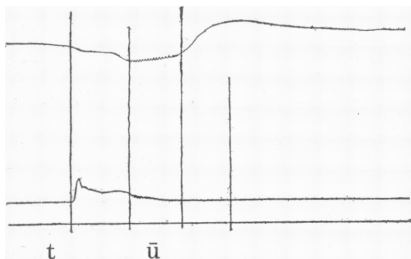


Fig. 11. tū, water.

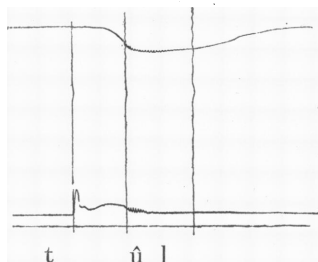


Fig. 12. tûl, legging.

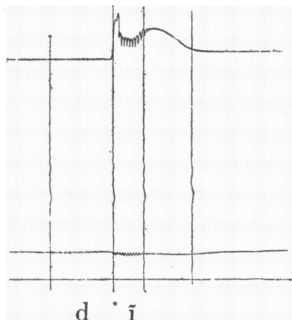


Fig. 13. dī, chicken.

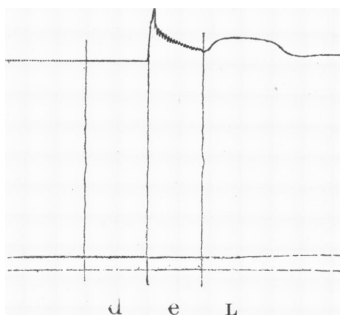


Fig. 14. deL, crane.

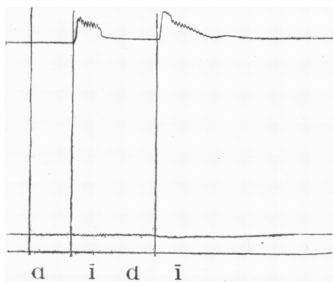


Fig. 15. dī di, this.

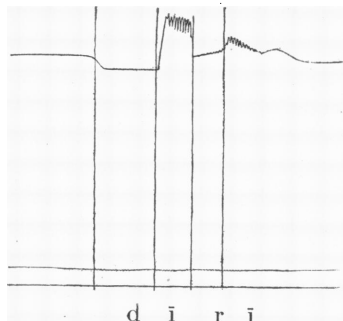


Fig. 16. dī rī, this.

is considerably constricted resulting sometimes in a vibration of the tongue (?) which appears in Fig. 18. The glottally affected dental t' is not different from that described for Hupa and Kato and doubtless is made in the same manner with a glottal closure closely following the release. Compare Figs. 57, 85, 121, 129 with a Hupa tracing, Pl. 8, Fig. 6, and Kato Pl. 7, Fig. 7.

In the palatal position there is a fully sonant stop, g (Figs. 80, 108, 123, 193). The contact is light and often not complete, resulting in a continuant g or, in the neighborhood of \bar{o} or \bar{u} a semi-vowel, w (Fig. 198 compared with Fig. 197). Since both Fathers Le Goff and Petitot write ρ and describe this sound as an uvular r even where it is evidently stopped, some peculiarity of sound was looked for but nothing particularly suggesting such a sound was heard.

A sound evidently originally different is the intermediate palatal stop \acute{g} the sonancy of which begins with the release. (Figs. 19, 22, 235). The surd (k) is strongly aspirated corresponding to t (Figs. 24, 101, 112). The glottally affected surd k' is harsh in sound and quite distinct from the other members of the palatal series. The harshness is undoubtedly due to a vibration of the surface of the back of the tongue, and perhaps of the soft palate also, resulting from the diminished air pressure back of the preceding contact. In Fig. 72 these vibrations are reproduced. With this tracing compare a Hupa tracing.¹

Of the aspirated and glottally affected surds there are labialized varieties written kw (Figs. 20, 69, 248) and k'w (Fig. 117). The w of the former ss probably surd; in both cases the sound is probably a simple one and a single character should have been written since the sounds may have been originally independent of the unlabialized stops. It is possible that the intermediate is also labialized (Fig. 96).

The glottal stop \acute{c} , strong and regular, is found as an important part of certain words and word-parts. In other cases it was sometimes noticed and written and at other times overlooked if in reality it was uttered. It is probably present before every vowel not preceded by other consonants (Fig. 27). It tends to disappear after spirants but is prominent when intervocalic (Figs. 39, 156, 183, 198). A stop coming before the glottal stop becomes glottally affected. At the end of words ending in vowels (Figs. 26, 33, 62, 113) it has sometimes been confused with the aspiration ' , since the glottal stop is usually released with a similar aspiration. It appears to follow n (Figs. 20, 43) and other consonants in which case the stops are written with ' after them.

¹ L. c., Vol. 5, Pl. 8, Fig. 12.

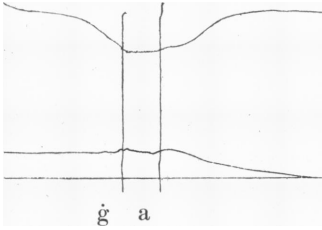


Fig. 19. gá, rabbit.

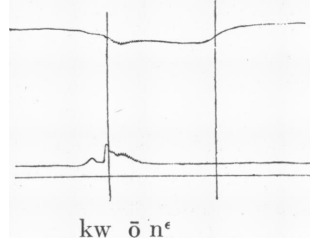


Fig. 20. kwōn', fire.

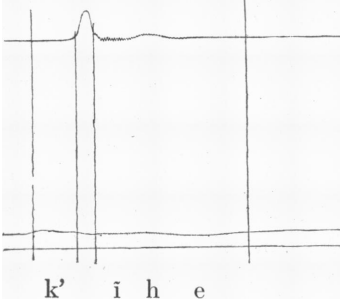


Fig. 21. k'ihē, saskatoon.

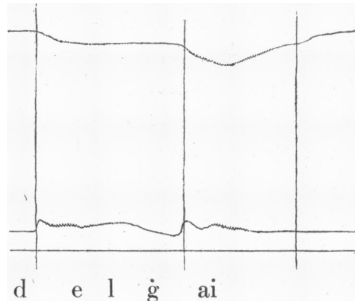


Fig. 22. delgai, white.

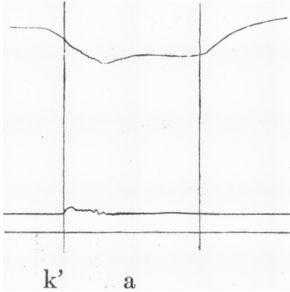


Fig. 23. k'a, arrow.

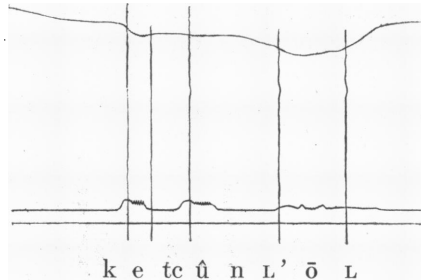


Fig. 24. ke tčūn L'ōL', shoe string.

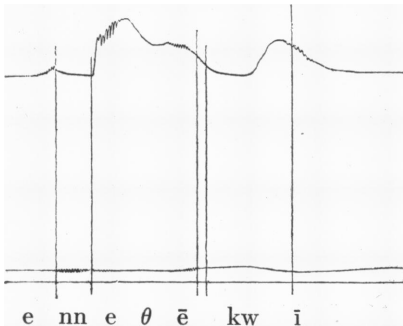


Fig. 25. en ne θē kwī, old man.

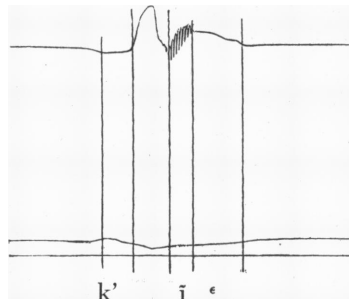


Fig. 26. k'ī, birch.

AFFRICATIVES.

By affricatives is meant a stop plus a spirant. The union is usually a permanent one, the sounds being originally associated or derived from a simple sound. Theoretically, there are three members of each series: an intermediate stop followed by a sonant continuant; a surd stop followed by surd continuant; and a surd stop followed by a surd continuant with glottal closure. The dental series is fully represented with dz or dj (Figs. 17, 58, 59), ts or tc (Figs. 24, 61, 62, 63) and ts' or tc' (Figs. 65, 66, 67, 68). A complete interdental series might be expected, in fact Father Le Goff writes it. In only a few cases was a stop heard preceding the continuants in this series but the tracings in some instances indicate stops. For *tθ* examine Figs. 4, 43; *dθ* results from morphological elements being brought together (Fig. 207), while *θ'i*, "again" (Fig. 6) is written by Father Le Goff *tθ'i* (*tθ'i*). Of the lateral series *dl* is frequent (Figs. 37, 40) and there seems to be a stop in Figs. 34, 38, 39, and perhaps in every case where *L'* is written. There is, however, no clear example of *tL*, the sound in all cases appearing to be a spirant not preceded by a definite contact. In one or two cases a palatal stop followed by a sonant continuant was written but there is no illustration of this in the tracings. In no case was *kx* heard.

Table of Sounds.

	Stops				Continuants.						
	Sonant	Intermediate	Aspirated surd	Glottally affected surd	Spirants		Affricatives			Nasals	Liquids
					Sonant	Surd	Sonant	Surd	Glottally affected surd		
Bilabial	b										
Interdental					ð	θ	dð	tθ	tθ'		
Apical-dental	d		t	t'	z	s	dz	ts	ts'	n	r
Lateral						L	dl		tl'		l
Post-palatal	g	ğ	k	k'	g	x	gg			ŋ	
Velar		q									
Glottal						h, 'h					
Semi-vowels: y, w.											
					Vowels.						
						a					
						e	û	o			
				i				ö			
				ï					ü		

DURATION.

The results obtainable from the tracings in regard to duration have been presented in the accompanying table. The number of examples are too few for conclusive results and more than one person should have been used

Table of Length.

	2mm.	3mm.	4mm.	5mm.	6mm.	7mm.	8mm.	9mm.	10mm.	11mm.	12mm.	13mm.	14mm.	15mm.	Average
a	..	5	9	13	14	3	6	3	3	..	..	..	..	..	5.6
e	2	24	45	24	11	7	2	2	..	..	2	..	..	..	4.5
i	..	4	11	5	9	3	3	1	2	2	2	..	..	..	6
û	..	11	8	1	..	..	..	..	..	..	..	..	..	..	3.5
ō	..	6	5	2	1	1	..	..	1	..	..	..	..	..	4.4
ū	..	2	4	3	3	2	1	..	..	..	..	..	..	..	5.5
y	1	5	2	1	1	..	2	..	..	..	..	..	..	..	4.3
w	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..
n	2	3	2	2	..	..	3	..	1	..	1	..	..	..	6
nn	..	1	1	3	..	..	1	..	..	..	..	..	..	..	5
l	4	2	4	3	2	..	..	..	..	..	..	..	5.8
r	1	1	..	..	..	..	..	..	..	..	..	..	..
ʃ	..	1	..	2	1	1	2	..	2	..	..	..	..	1	7.7
θ	..	1	..	2	..	2	2	..	..	..	2	..	..	2	9
θ'	2	..	..	..	..	..	..	..	..	..	..	..
s	..	2	3	1	3	..	..	..	..	..	..	..	..	..	4.5
s	1	3	5	5	2	..	3	1	1	..	..	1	8
g	3	1	2	..	1	..	..	..	..	..	..	..	4.5
x	1	..	..	..	..	2	1	..	..	..	..	..	8
h	1	..	2	..	..	..	..	..	..	..	..	..	..	..	3.3
b	3	..	1	1	..	..	..	..	..	..	..	6
d	1	3	1	2	4	2	1	..	2	1	..	..	..	..	6
stop of															
t	1	3	..	1	..	..	..	..	..	..	..	6.5
asp. of															
t	2	1	4	1	1	..	..	1	..	..	..	..	6.3
t' ¹	..	3	1	1	2	1	..	..	..	..	..	..	..	..	4.5
t'	..	1	2	..	1	2	2	..	..	..	..	..	..	..	5
g	2	..	..	..	..	..	..	..	..	..
k	1	2	1	..	..	..	..	..	..	..	..	..	5
k ¹	2	1	..	1	..	..	..	..	..	..	..	..	5.2
k'	..	1	3	4	..	..	..	..	..	..	..	..	..	..	4.4
k' ¹	2	2	..	..	..	..	..	..	..	..	..	..	4.5
dz	1	..	..	..	1	1	..	..	..	..	9
tc	1	1	3	..	1	1	..	2	..	..	9.3
tc'	1	..	..	..	..	..	..	..	..	..	..

¹ The first line of these gives the period of closure and the second line the portion of the consonant following the release.

to be sure the variations were not individual. The frequency with which a sound occurs with a particular length is of more significance than the average. The vowel *e*, for example, occurs 45 times with a length of 4 mm. (.08 sec.) which may be considered its normal duration. It seems that nearly all of the sounds are at times given double or triple length but there are too many intermediate lengths to make the matter conclusive. Only in the case of *û* is length definitely related to quality since the sound does not exceed 5 mm. and averages 3.5 mm.

It is of interest to note that dissyllabic words accented on the first syllable have relatively short vowels in the second. For example, *dlõ ne* (Fig. 37) 10:3, *L'i ze* (Fig. 38) 12:4, *cî ne* (Fig. 50) 8:5, *djî ze* (Fig. 94) 10:5. When in such words the accent is on the last syllable the ratio of lengths is reversed: *e na* (Fig. 73) 5:10, *na gai* (Fig. 79) 7:20, *dûn nî* (Fig. 88) 3:11. There are also many dissyllabic words with nearly even stress in which the lengths are quite exactly balanced: *ya zã'* (Fig. 113) 6:6, *ts'û tcõk'* (Fig. 110) 4:4, *gin gaL* (Fig. 182) 6:6.

Many of the words of three syllables have the middle vowel considerably the longest, and the accent seems to rest also on this syllable: *da dzin ne* (Fig. 83) 3.5:5:3, *bes a ze* (Fig. 114) 4.5:6.5:4, *xai t'a zî* (Fig. 124) 5:10:4, *se ðe ge* (Fig. 127) 6:12:4. In the greater number of these words it is the syllable of greater importance that is the longest. The greater degree of length may not be the result of stress accent but used in itself to make the syllable emphatic.

STRESS.

Something resembling the stress accent of English is heard with considerable regularity in Chipewyan. As has been said in the preceding section it rests on the syllable having the greater importance as to the meaning of the word. The word for mouse is *dlõ'ne* (Fig. 37). In many Athapascan languages the word is monosyllabic and is applied to rodents, *e. g.* *Jicarilla*, *dlõ'*, prairie dogs.¹ The second syllable is weak as is clearly seen in the tracing. A few words like *e na'*, Cree (Fig. 73) and *dûn nî'*, moose (Fig. 88) are always accented on the final syllable. The latter word may be a verb form with the stem *-nî* "to make a noise"² and have the accent on the stem as is usual in verbs. Many words have two accents as, *be ðûn'del gai'*, his skin white (Fig. 131) in which the accent rests on the syllable meaning skin and the stem *-gai* of the adjective, white.

¹ Vol. 8, this series, p. 96, l. 6.

² P. 146.

The above statement is quite incomplete for the subject of stress is difficult in any case and requires much more observation and analysis than it was possible to give.

PITCH.

Father Le Goff credits pitch with the power of differentiating certain words and syllables as to meaning.¹ While he does not indicate variation in pitch by accent marks, he does call attention to such differences in notes. The present e'te'l kkezh (e teL k'eθ), he shoots, has the voice raised on the final syllable, the stem, while it is lowered in the past where the word is in other respects identical.²

No variation of pitch in the syllable itself as in Chinese was observed. Ordinarily, the voice is slightly lowered on the final syllable as the words were spoken in the machine; the ratio being 13:11 or nearly C to A below. In e na', Cree, and dūn nī', moose, however, the voice was held level. We have then in these words a combination of stress, length and maintained pitch coinciding to strengthen the final syllable.

ASSIMILATION.

Considerable phonetic adjustment has no doubt taken place which has not been noticed. In many cases it may be difficult to detect changes due to the influence of neighboring sounds. The following examples are quite evident.

A surd spirant makes a following continuant consonant surd.

na ne θet hwū sa, did you stay? Fig. 206; but, nas θet, I stayed.
Fig. 205.

ne ga, you make, 16, 2;³ but, was xā, let me make.

ye te gīn, she carried him, 15, 12; but, nū wūs xe, I am going to carry
it, 19, 21.

wa le, it will be, 33, 12; was le, I will be, 33, 18.

The first person singular subjective prefix s also causes L, a modal prefix to disappear.

¹ " Dans l'espèce, ce n'est, en effet, ni plus ni moins, que l'accent donne à ces consonnes et le ton accompagnant la prononciation qui déterminent leur signification." Le Goff, p. 23.

² L. c., p. 321.

³ The numerals after the examples throughout this paper refer to the pages and lines of this volume.

nū was ʔ, let me look, 29, 4, Fig. 196; but, niL ʔ, you look. Fig. 194.

as ʔ, I did it, 22, 12; but, a niL ʔ t'a, did you do it? 22, 12.

Compare na wa sa, I am going across, with nan nī ya, I went across, and note that the y of the stem -ya has been displaced by -s, the first person subjective prefix. Similar forms occur in all known Athapascan languages showing the assimilation to have taken place in the mother language.

COMPARISON OF SOUNDS.

Chipewyan a; Hupa a; Kato a; Jicarilla a; Navajo ¹ a.

a dī, he spoke; H. a den ne, he said; K. a ne, she said; J. 'a dn nī na, he spoke; N. a nī, he says.

dūn nī la, person's hand; H. xō la, his hand; K. c la', my hands; J. bī la', his hands; N. cī la', my hand.

Chipewyan e; Hupa e; Kato e; Jicarilla e; Navajo e.

be de, their horns; K. ū de', its horn; J. bī de gō, his horn too; N. de'.

Chipewyan e; Hupa e; Kato i; Jicarilla i; Navajo i.

se, I; H. hwe, I; K. cī; J. cī; N. cī.

sen, song; H. hwiñ; N. sin.

Chipewyan ū; Hupa i; Kato ū; Jicarilla i; Navajo i.

θūn', flesh; H. mit tsiñ, its meat; K. ū sūn', its meat; J. bī tsi, his flesh;

N. a tsi', its flesh.

e tūn ne k'e, their trail; H. tin, trail; J. i kī i, road; N. a tin, road.

Chipewyan i; Hupa i; Kato i; Jicarilla i; Navajo i.

be θī, his head; K. kw si, his head; J. bī tsi, his hair; a tsi', its hair.

Chipewyan ō, ū; Hupa ō; Kato ū; Jicarilla ō; Navajo ō.

L'ō', grass; H. Lō; K. L'ō; J. L'ō, leaves; N. L'ō.

Chipewyan y; Hupa y; Kato y; Jicarilla y; Navajo y.

ya, louse; H. ya; K. ya'; J. ya'; N. ya'.

nī nī ya, he came; H. tcin niñ yai; K. tc' nūn yai; J. n ya na, he came.

Chipewyan n or nasal vowel; Hupa n; Kato n; Jicarilla n or nasal vowel; Navajo n or nasal vowel.

¹ The Navajo words used for purposes of comparison throughout this paper are taken from The Franciscan Fathers, "A Vocabulary of the Navaho Language," vols. 1 and 2, St. Michaels, Arizona, 1912; and from "Dine Bizad, A Handbook for Beginners in the Study of the Navaho Language." (Published by the Mission to the Navaho Indians, Tolchaco, Arizona). The spelling of the words has been uniformly changed to correspond to the system employed in this publication.

nī', ground; H. nin; K. ne'; J. nī; N. ni'.

yeL nī, he told; H. a den ne, he said; K. ya' nī, they said; J. 'a yīL nī,
he told; N. a nī, he is saying.

lī, dog; H. liñ, dog; J. lī; N. lī, horse.

ne tī, he lay; H. tein nes ten; K. nes tiñ, it is lying; J. sī kī e, where he
lay; N., sī tī, he is lying.

Chipewyan l; Kato l; Hupa l; Jicarilla l; Navajo l.

a yin la, he made; H. a teil lau, he did it; K. kwai la', he did it; J. 'a-
tein la na, he made; N. a yī la, he made.

Chipewyan θ; Hupa s; Kato s; Jicarilla z; Navajo z.

nī θa, far; H. nis sa; K. nes se; N. nī zad, far.

be θe, their mouths; H. mis sa, its mouth; J. n ze, your mouth; N.
a ze', its mouth.

θīθ, sack; J. i ziz, sack; N. a zis, sack.

Chipewyan θ; Hupa s, ts; Kato s, ts; Jicarilla s, ts; Navajo s, ts.

θai, sand; K. sai; J. sai; N. sai.

ye nes θūn, I thought; H. ai nūw siñ, I thought so; K. nō nūc sūñ ūt, I
thought about you; J. 'ai nī sin da, I think about; N. nī sīn, I
think.

θe, stone; H. tse; K. se; J. tse; N. tse.

Chipewyan z, j; Jicarilla j; Navajo j.

nal ze nī, as he was hunting; J. i je, they hunted; N. hal je, he is
hunting.

bī zī', his name; K. ōl yī būn dja, it shall be called; J. bī jī, his name;
N. bī jī', his name.

Chipewyan s, c; Hupa hw, w, Kato c; Jicarilla c; Navajo c.

se, I; H. hwe; K. cī; J. cī; N. cī.

sas, bear; J. cac, bear; N. cac.¹

ge caL, I walk; H. wiūw hwal, I am coming; K. ta cac, I went; J.
na ca', I go; N. yī caL, I walk.

Chipewyan L; Hupa L; Kato L; Jicarilla L; Navajo L.

lī, dog; H. liñ, dog; J. lī; N. lī, horse.

deL, crane; K. deL; J. deL; N. deL.

Chipewyan L';² Hupa L (L'); Kato L; Jicarilla L'; Navajo L'.

L'ō', grass; H. Lō; K. Lō'; J. L'ō, leaves; N. L'ō.

L'ūL, rope; H. LōL; J. L'ōL; N. L'ōL.

¹ The common word for grizzly bear among the California Athapaskan is cac but both Hupa and Kato happen to have descriptive names.

² The sound is probably tl' in all these words.

- Chipewyan x; Hupa x; Kato k; Jicarilla x; Navajo x.
 xai, winter; H. xai; K. kai; J. xai; N. xai'.
 xa *θe* ya, he went up; H. xa is yai, he went up; K. kas ya, he came up;
 J. xa se ya, I went up; N. xas lōs, I lead up a hill.
- Chipewyan b; Hupa m; Kato b; Jicarilla b; Navajo b.
 bes, knife; J. bec hī, knife; N. bec.
 del ba, gray; H. dil mai; K. dūl bai; J. lī ba gō, brown; N. la ba, gray.
 be ta, his father; H. mit ta, its father; K. būntc, his nose; J. bī ka e,
 her father; N. bī je' i, his father.
- Chipewyan d; Hupa d; Kato d; Jicarilla d; Navajo d.
 dī gī, four; H. diñk; J. dī i; N. dī.
θe dai, he sat; H. sit dai, he lived; K. sī dai, I sit; J. sit da, it sits;
 N. sī da, he sits.
- Chipewyan t; Hupa t; Kato t; Jicarilla k; Navajo t.
 tū, water, H. tō, ocean; K. tō; J. kū; N. tō.
 ne tī, he lay; H. tcin nes ten, he lay; K. nes tiñ, it is lying; J. sī kī e,
 where he lay; N. sī tī, he is lying.
- Chipewyan t'; Hupa t (same as t'); K. t'; Jicarilla t'; Navajo t'.
 t'es, coal; H. teuw; K. t'ec; J. t'ec; N. t'ec.
 nī t'ūk', he flew there; K. nūn t'ag, it flew; J. nac t'ai, I fly; N. yī t'a,
 it is flying.
- Chipewyan dl; Hupa L; Kato L; Jicarilla dl; Navajo dl.
 dlō ne, mouse; H. lōn, mouse; K. lōn, squirrel; J. dlō', prairie dog;
 N. dlō', prairie dog.
 dlū we de, laughing; J. i dlō na, someone laughed; N. yī dlō, he is
 laughing.
- Chipewyan dz, dj; Hupa dj; Kato dj; Jicarilla dj; Navajo dj.
 dzī ne, day; H. la djes, every day; K. djiñ; J. djīn e; N. djī, day.
 dzī' ye, heart; H. nit djē, your mind; K. n djī', your heart; J. bī dje i,
 his heart; N. nī dje i, your heart.
- Chipewyan tc, ts; Hupa ky, tcw; Kato tc; Jicarilla tc; Navajo tc.
 se tsū ne, my grandmother; H. mitc tcwō, its grandmother; K. c tcō,
 my grandmother; J. bī tcō, their grandmother; N. bī tcō', his
 grandmother.
*θe*L tcū*θ*, cloth lies there; H. sīL kyōs; K. naL tcōs, she put it; J.
 da sīL tsōs gō, they spread; N. ca nīL tsōs, give me (cloth).
 be tcīle, his younger brother; H. mik kil, her younger brother; N.
 bī tsil i, his younger brother.

Chipewyan *tc'*; Hupa *k* (*k'*); Kato *tc'*; Jicarilla *tc'*; Navajo *tc'*.

tc' ai le, frog. H. *tewal*; J. *tc'al de*, N. *tc'al*, frog.

nĭl ts'ĭ, it blew; H. *ye kyū wes tce*, the wind blew in; K. *wa nūn tcĭ-būñ*, it will blow through; J. *nĭl tc'ĭ*, whirlwind; N. *nĭl tc'ĭ*, wind.

Chipewyan *g*; Hupa *w*; Kato *g*, *g*; Jicarilla *g*, *y*; Navajo *g*, *g*, *y*.

dūn ne ga, human hair (of the body); K. *c gaʼ*, my hair; J. *da ga*, just hair; N. *a ga*, hair, wool.

ye geL, she carried on her back; H. *tce wel*, he was carrying; K. *gūc geL*, I will carry; J. *ya yeL gō*, carrying; N. *yō yeL*, he is carrying.

Chipewyan *ġ*; Hupa *g*; Kato *g*; Jicarilla *g*; Navajo *g*.¹

ġa, rabbit; J. *ga*, rabbit; N. *ga'*, rabbit.

del ġai, white; H. *lūk kai*, white; K. *yaʼ l gai ūñ ġi*, they are white; J. *lĭ gai n*, white one; N. *la gai*, white.

Chipewyan *k*; Hupa *x*; Kato *k*; Jicarilla *k*, *x*; Navajo *k*, *x*.

be ke, his foot; H. *xō xa*, his tracks; K. *nō kweʼ*, your feet; J. *bĭ ke ĭ*, their feet; N. *bĭ keʼ*, his feet.

yeL kai, day; H. *ye ĩl xa*, mornings; K. *dō yĭl kai*, not day; J. *yĭl kai-gō*, next day; N. *xa yĭl kā*, dawn.

Chipewyan *kw*; Hupa *x*; Kato *kw*; Jicarilla *kw*, *x*; Navajo *k*.

kwōnʼ, *kōnʼ*, fire; H. *xōn*; K. *kwōñʼ*; J. *kōʼ*; N. *kōʼ*.

e kwa a dĭ, he said the same; H. *xa ūl le*, do that; K. *kwa' la*, you did; J. *xail ʼĭ ne gō*, doing this way.

Chipewyan *k'*; Hupa *k* (*k'*); Kato *k'*; Jicarilla *k'*; Navajo *k'*.

k'ai, willow; H. *kai*, hazel; K. *k'aiʼ*, hazel; J. *k'ai*, willow; N. *k'ai*, willow.

k'a, arrow; K. *k'aʼ*; Jicarilla *k'a*; N. *k'aʼ*.

xō deL k'ā, he made a fire; H. *wil kan nei*, a fire burned; K. *ūL k'āñ*, make a fire; J. *n den n k'a na*, it burned so far; N. *a dĭ k'ān*, burned.

It is not to be assumed that the sounds represented in the various languages by the same characters are identically alike. The differences are of the evasive sort which cannot be expressed with printed characters, not differences in position of articulation, sonancy or aspiration.

¹ Hupa, Kato, Jicarilla, and probably Navajo have the intermediate (*ġ*) which should have been distinguished in writing from full sonant *g*.

MORPHOLOGY.

The structure of the Athapascan languages seems remarkably uniform. Since a rather thorough discussion has been given of the Hupa and Kato, it does not seem necessary to repeat at length the general characteristics of the Chipewyan. The verbs and qualifying adjectives stand off from the other parts of speech since in most instances they are composed of a stem and many prefixes and suffixes by the changing of which inflection is produced varying their meanings in many respects. The nouns and pronouns receive suffixes most of which express position or the direction of motion. These are comparable to case endings, but usually have considerable phonetic distinctness.

There are a number of clear cases of noun incorporation when the object is included between prefixes of the verb which cannot be used or understood independently of the verb. In other cases the object noun stands first in the verb and only the weak form of the verb indicates that the noun is considered a part of it. An example is *a de ne heL nī*, he spoke to the man, 11, 14 in which *de ne*, man, is incorporated. The preceding *a* is meaningless if separated from the remainder of the verb. In line 11 of the same page *de ne hel de li*, people eat, is probably a single word "peoples-eater" but there is no means of being certain. The syllable *l'ū* in *na l'ū ye te nūk t'a*, she lowered him with a rope, 11, 4 seems to be connected with *l'ūL*, rope; if so it is an example of the instrument being incorporated as a noun.

NOUNS.

The nouns of Chipewyan fall into about the same classes that appear in the case of the other Athapascan languages which have been systematically studied. There are many simple nouns, generally monosyllabic, with specific non-descriptive application; similar nouns not used without possessive prefixes; and nouns of descriptive meaning qualified by adjectives and verbal suffixes. These suffixes may be conjugated.

The names of classes of people alone may take plural endings. There are no syntactical case endings, but postpositions often have the force of locatives, etc.

SIMPLE NOUNS.

There appear in each of the Athapascan languages a considerable number of elemental nouns which seem to have been the original type of substantives.

- ai' (aix), snowshoes. 16, 2.
 el (‘el), pine, spruce. 16, 1. Kato, al, firewood.
 ɽ', coat. (Fig. 27.) Jicarilla, ‘e'.
 ya, sky. (Figs. 2, 28.) Kato, ya'; Jicarilla, ya'.
 ya', louse. 24, 3. (Fig. 1.) Hupa, ya; Kato, ya'; Jicarilla, ya'.
 yaθ, snow. 10, 13. (Fig. 29.) Kato, yas; Navajo, yas; Jicarilla, zas.
 ye' (ye'), house, camp. 8, 1. (Figs. 3, 31.) Kato, ye.
 yū, yū we, clothes personal equipment. 23, 15; 44, 4. Jicarilla, yō,
 beads.
 mil, one thousand (French).
 ni', ground. 19, 9. (Fig. 30.) Hupa, nin; Kato, ne'; Jicarilla, ni.
 nū, nū we, island. 22, 4.
 ʒa', martin. (Fig. 46.)
 ʒiθ, ʒûθ, sack. 27, 12. Jicarilla, i ziz.
 θai, sand. (Fig. 41.) Kato, sai; Jicarilla, sai.
 θe', θ'e, pipe.
 θe, stone. 12, 20. (Fig. 42.) Hupa, tse; Kato, se; Jicarilla, tse.
 θûn', star. (Fig. 43.) Navajo, sō'.
 θûnθ, spear. 28, 7.
 θ'ai, dish. 23, 14. Jicarilla, i ts'ai, dish.
 θ'al, moss.
 θ'al, awl. 19, 12.
 θ'ûn, θ'en, bone. 8, 19. (Fig. 44.) Kato, ts'ûn.
 sa', sun, moon. (Fig. 47.) Cf. Hupa, hwa; Kato, ca; Jicarilla, ca;
 Navajo, ca.
 sas, bear. 32, 18. (Fig. 48.) Jicarilla, cac.
 sen, cen, cen', song. 32, 2; 31, 11; 26, 4. Hupa, hwiñ, song; Navajo,
 sin, biyin.
 sek', spit. (Fig. 49.) Kato, cek'.
 ceθ, hill. 28, 16. (Fig. 116.)
 cōs, cūs, sweat house, 31, 11.
 lez, les, ashes. 29, 9. Jicarilla, le djī, dart.
 les, grease, 7, 7. (Fig. 32.)
 lī, līn, līn k'e, dog. 44, 11; 38, 13. Hupa, līn; Jicarilla, lī, horse.
 lū', white fish. (Fig. 33.) Hupa, lōk; Kato, lōk'; Jicarilla, lō ge.

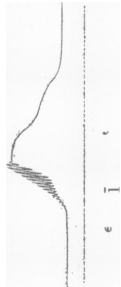


Fig. 27. ε'ī, coat.



Fig. 28. ya, sky.

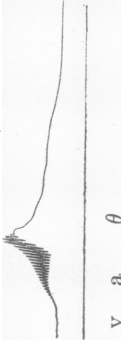


Fig. 29. yaθ, snow.



Fig. 30. nī', earth.

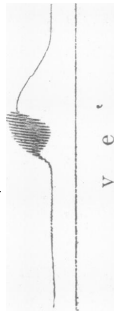


Fig. 31. ye', house.



Fig. 32. Les, grease.



Fig. 33. lū, whitefish.



Fig. 34. l'ō', grass.



Fig. 35. lū we, fish.

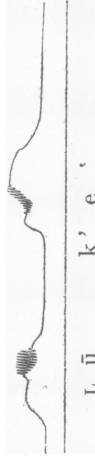


Fig. 36. lū k'e', spring.



Fig. 37. dlō ne, mouse.

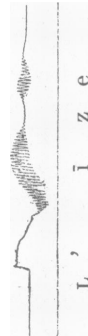


Fig. 38. l'īze, a fly.



Fig. 39. l'a'ī', leggings.



Fig. 40. dlī e, squirrel.

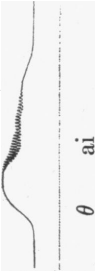


Fig. 41. θai, sand.

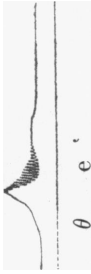


Fig. 42. θe', stone.



Fig. 43. θūn', star.



Fig. 44. θ'ūn, bone.

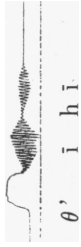


Fig. 45. θ'i h i, fish hawk.

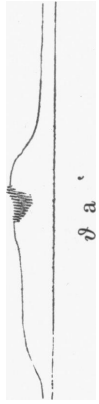


Fig. 46. θa', martin.

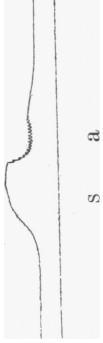


Fig. 47. sa, sun.

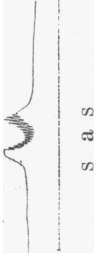


Fig. 48. sas, bear.

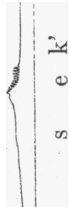


Fig. 49. sek', spit.



Fig. 50. cine, summer.

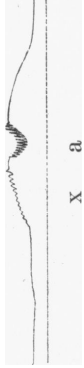


Fig. 51. xa, goose.



Fig. 52. xai', root.

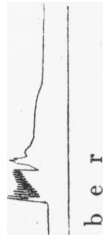


Fig. 53. ber, meat.

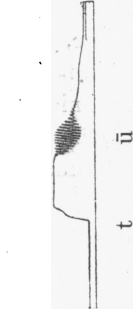


Fig. 53. tū, water.

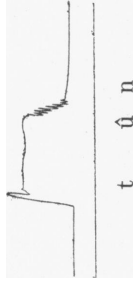


Fig. 55. tūn, ice.



Fig. 56. xai e, winter.

Lūs, spoon.

L'eL, fire-drill. 13, 17. Jicarilla, L'eL.

L'ō', grass. (Fig. 34.) Hupa, Lō; Kato, Lō'; Jicarilla, L'ō, leaves.
L'ōk', hay. 13, 13.

L'ūL, L'u le, rope. 9, 9. Hupa, LōL; Jicarilla, LōL.

xa, goose. (Fig. 51.) Kato, ka'.

xai, spruce roots. (Fig. 52.) Hupa, xai.

xai, xai e, winter. (Fig. 56.) Hupa, xai; Kato, kai; Jicarilla, xai.

xal, club. 13, 21. Jicarilla, xal i.

xel, load. 21, 12. Hupa, xūL.

bes, knife. 21, 3. Jicarilla, bec.

bet, bet', ber, meat. 7, 6; 33, 18. (Fig. 53.)

dañ', mole.

dūL, de le, blood. 21, 6; 13, 3. Jicarilla, dīL.

deL, crane. (Fig. 14.) Kato, deL; Jicarilla, deL.

des, stream, creek, river. 12, 6.

dī', chickens, any bird raising broods. 7, 10. (Fig. 13.) Jicarilla, dī.
quail.

dlō ne, dlū ne, mouse. 10, 3. (Fig. 37.) Hupa, lōn; Kato, lōn.
rodent; Jicarilla, dlō', prairie dog.

dlōk', dlō k'e, laugh. 45, 17; 23, 9. Navajo, dlo.

dzā', mud by lake. (Fig. 58.) Kato, djan, mud.

dzen', dzen, muskrat. 34, 1. (Fig. 59.)

dzi ne, days. 13, 12. Kato, djiñ; Jicarilla, djin e.

djeθ, fish hook. 15, 18.

teθ, night. 32, 15.

tū, tū we, water, lake. 25, 8. (Fig. 11.) Hupa, tō; Kato, tō; Jicarilla,
kū.

tūn, ice. (Fig. 55.) Navajo, tin.

tūL, stocking, legging. (Fig. 12.)

tša', tsa', beaver. 12, 15; 34, 1. (Fig. 61.) Jicarilla, tca'.

tcā', tc'ā', rain. (Fig. 62.)

tša ne, manure. 14, 7. Kato, tcwūñ.

tsēL, ax. Navajo, tse niL.

tses, pus. (Fig. 64.) Navajo, xis.

tsī', red earth, red paint. 27, 12. Navajo, tci', red clay.

tsī, tsin', odor, 11, 17; 11, 19.

ts'al, pin. 21, 18.

ts'i, tc'i ye, canoe, boat. 24, 9. (Fig. 67.) Kato, tc'i.

ts'i, porcupine. (Fig. 68.)

tc'a, dance hat. (Fig. 65.) Navajo, tc'a', hat; Jicarilla, tc'al hi, war-
bonnet.

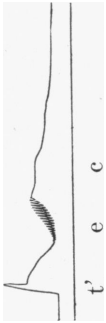


Fig. 57. t'ec, coal.

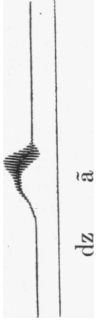


Fig. 58. dzā, mud.



Fig. 59. dzen, muskrat.

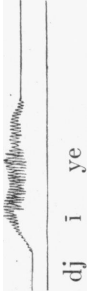


Fig. 60. djīye, berries.



Fig. 61. tsa, beaver.

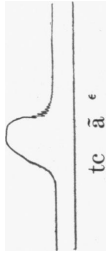


Fig. 62. tcā', rain.

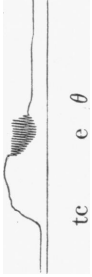


Fig. 63. teeθ, ducks.

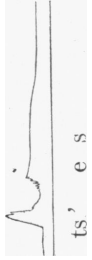


Fig. 64. ts'es, pus.

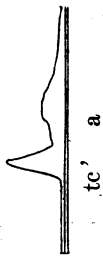


Fig. 65. tc'a, dance hat.

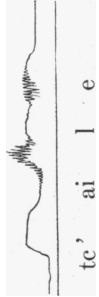


Fig. 66. tc'ai le, frog.

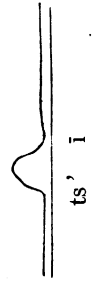


Fig. 67. ts'i, canoe.

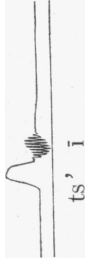


Fig. 68. ts'i, porcupine.

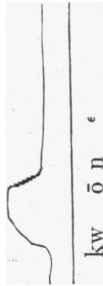


Fig. 69. kwōn; fire.



Fig. 70. k'ūc, poplar.



Fig. 71. k'ai, willow.

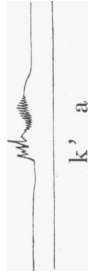


Fig. 72. k'a, arrow.

- tc'ai le, frog. (Fig. 66.) Hupa, tcwal; Jicarilla, tc'aL de.
 tceθ, ducks. (Fig. 63.)
 t'es, coal. 8, 2. (Fig. 57.) Hupa, t'euw; Kato, t'ec; Jicarilla, t'ec.
 ga, rabbit. 18, 12. (Fig. 19.) Jicarilla, ga.
 gū, bug, firefly. Hupa, qō; Kato, qō.
 kwōn^ε, kōn^ε, fire, firewood. 27, 10; 26, 4. (Figs. 20, 69.) Hupa, xōñ;
 Kato, kwōñ^ε; Jicarilla, kō^ε.
 k'a, arrow, 7, 10. (Figs. 23, 72.) Kato, k'a^ε; Jicarilla, k'a.
 k'ai, willow. 29, 14. (Fig. 71.) Kato, k'ai^ε, hazel; Jicarilla, k'ai,
 willow.
 k'i^ε, birch. (Fig. 26.)
 k'ûc, poplar. (Fig. 70.) Kato, k'ûc, alder.

UNANALYZED NOUNS.

There are a considerable number of nouns which appear to be derivatives or composites, but which seem to have lost their descriptive meanings.

- e na', Cree, enemy. 23, 12. (Fig. 73.)
 eL dje zī, eL zez ī, trap. 43, 16; 44, 10
 et θûn, e θûn, caribou. 14, 7. (Figs. 4, 132.)
 e de', spear for chiseling for beaver. 12, 18.
 e ts'is, pemmican. 7, 7.
 i ye se, bird. (Fig. 74.)
 il tí, bow. (Fig. 75.) Cf. Jicarilla, il kī i, bow; Navajo, aL tí^ε.
 ūl dai ye, jackfish. 31, 5. (Fig. 76.)
 ya θin, ice, frozen lake. 18, 2.
 ya tū e, deer. (Fig. 77.)
 na bī ye, otter. 26, 7. (Fig. 78.)
 na gai, wolverine. (Fig. 79.)
 na gī θe, fox. 43, 18 (Fig. 80.)
 nīL ts'i, wind. 43, 5. (Fig. 82.)
 nī θī, tamarack, (Fig. 7.)
 nū we, island. 22, 4.
 nū nī ye, wolf. 7, 6. (Fig. 81.)
 L'i ze, fly. (Figs. 5, 38.)
 Lū k'e', Spring. (Fig. 36.)
 L'a i', leggings. (Fig. 39.)
 θōl gūs i, gopher (?). (Fig. 123.)
 θ'i hī, fish hawk. (Fig. 45.)
 hō kā^ε, narrows of a lake. 31, 15.
 xai t'a zī, Fall. (Fig. 124.)

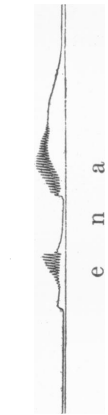


Fig. 73. e na, Cree.



Fig. 74. i ye se, bird.



Fig. 75. i t i, bow.

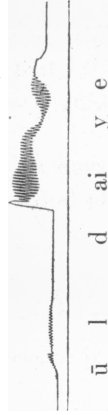


Fig. 76. ū l dai ye, jackfish.

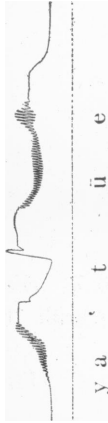


Fig. 77. ya' t ū e, deer.



Fig. 78. na bi ye, otter.

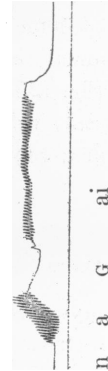


Fig. 79. na gai, wolverine.

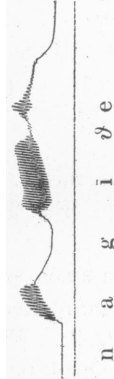


Fig. 80. na g i ð e, fox.

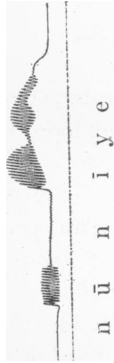


Fig. 81. nū ni ye, wolf.



Fig. 82. ni l ts' i wind.

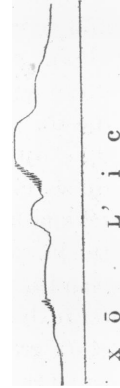


Fig. 83. xō L' i c, clay.

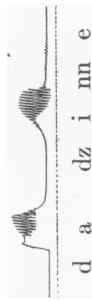


Fig. 84. da dz i nn e, loon.

- xō L'ic, clay. (Fig. 83.)
 ban lai', button.
 be ga le, string fastening of garment. 29, 6.
 da dzin ne, da zin ne, loon. (Fig. 84.)
 da tsā, crow. (Fig. 86.)
 da t'eθ, black goose. (Fig. 85.)
 de' ne, man, Athapascan speaking person. 31, 10. (Fig. 87.)
 de ni', de ni yī, dūn ni, moose. 9, 13. (Fig. 88.)
 de θai, salt. (Fig. 89.)
 de ts'i yī, female. 9, 14.
 dē tcūn, wood, tree, yard or mile. 35, 3.
 dūn ne (same as de'ne above). 14, 13. (Fig. 90.)
 dlē zī, grizzly bear. (Fig. 92.)
 dlī ye, squirrel. 23, 19. (Fig. 40.)
 dje zīL, elk. (Fig. 93.)
 djī e, djī ye, 36, 3, 11. (Figs. 17, 60.)
 djī ze, magpie. 17, 14. (Fig. 94.)
 tel k'ai le, weasel. 10, 5. (Fig. 91.)
 tūn lū, road.
 tsan tsa ne, tsa tsa ne, metal, iron. 20, 8.
 tcī ze, lynx. 43, 16. (Fig. 95.)
 gī θī, grasshopper.
 ga kwōs, ga gwōs, ka kwōs, swans. 24, 6, 7. (Fig. 96.)
 kwōñ k'e, deserted campsite. 15, 7. Jicarilla, kōnc k'e ye, camp site.
 k'es le ze, ashes. 22, 2. (Fig. 243.)
 k'i he, saskatoon (a shrub bearing berries). (Fig. 21.)

POSSESSIVE PREFIXES.

The following prefixes are used with nouns to indicate possession.

e-, indefinite; used of detached parts of the body.

e bi ye, in a stomach; used as a cooking vessel. 19, 20.

e θet', liver. (Fig. 125.)

e tūn ne, their trail; referring to various animals, 19, 13.

e ts'i ye, intestines; removed from the body. 9, 8.

cf. i t'ā, leaves.

eL-, reciprocal.

eL tci le ke, brothers (of each other). 34, 1.

e di ni, reflexive; always used of the logical subject.

e di ni ye, his nostrils. 21, 5.

e de kōθ, his breast, 27, 6.



Fig. 85. da t'eθ, black goose.

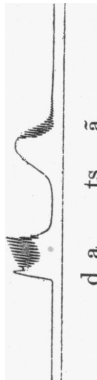


Fig. 86. da tsē, crow.



Fig. 88. dû nn i, moose.



Fig. 89. de θ ai, salt.



Fig. 91. telk'ai e, weasel.

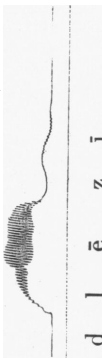


Fig. 92. dlē zi, grizzly bear.

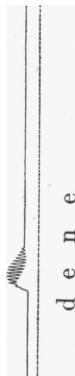


Fig. 87. de ne, people.

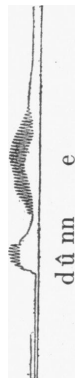


Fig. 90. dû nn e, people.



Fig. 93. dje z i L, elk.



Fig. 94. dji ze, magpie.



Fig. 95. tci ze, lynx.



Fig. 96. ga gw õ s, swan.

ye-, third person; seems to be used to distinguish one of two or more persons, or animals, the other being referred to by be-.

ye θī, his head. 24, 2.

ye θûθ, his belt. 16, 19.

ne-, second person singular.

ne tce^t, your tail. 34, 3.

ne zī^t, your body. 33, 4.

nō x-, first person dual and plural.

nō xā, our mother.

nō' x-, second person dual and plural.

nō' xā, your mother.

nō hī nī ye, your nostrils.

se-, first person singular.

se ðe ge, my throat. 31, 3. (Fig. 127.)

se dzi^t e, my heart.

ce bit', my belly. (Fig. 9.)

sī nī ye, my nostrils.

be-, third person; the more commonly used form. See ye- above.

be ðe, their mouths.

be θûθ, their hides. 10, 21.

be θûn, his skin. (Fig. 131.)

NOUNS WITH PREFIXES.

The names of parts of the body and articles of intimate possession are not used without a possessive prefix¹ or a preceding noun to which they are suffixed.

-^ta ye, snowshows; see ai^t above.

ce ^ta ye, my snowshoes. 16, 6. (Fig. 245.)

be ^ta ye, his snowshoes. 16, 10.

-wū, teeth.

dûn ne wū^t, person's teeth. (Fig. 97.)

Cf. Kato, kw wō^t, her teeth.

-na ga, -na gai, -na ge, eye.

ye na ga, her eyes. 18, 17.

be na ge, his eyes. 33, 14.

dûn ne na gai, person's eye.

Cf. Hupa, xōn na, his eyes.

¹ A list of the prefixes of possession are given on p. 96.

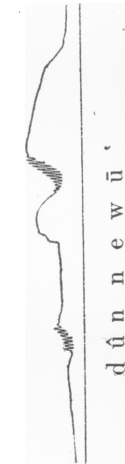


Fig. 97. dún ne wú', man's tooth.



Fig. 98. dún ne la, man's hand.

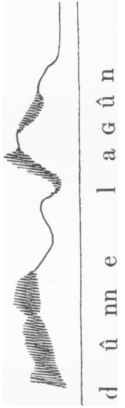


Fig. 99. dún ne la cún, man's nail.



Fig. 100. dún ne θa, man's mouth.



Fig. 101. dún ne ke, man's foot.



Fig. 102. dún ne θí ga, man's hair.

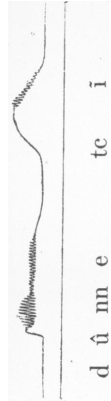


Fig. 103. dún ne tci, man's nose.

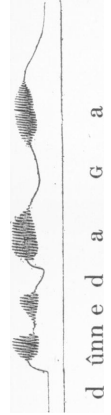


Fig. 104. dún ne da ga, man's beard.

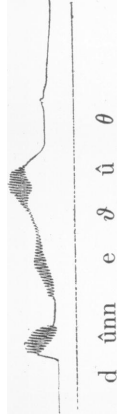


Fig. 105. dún ne θúθ, man's skin.

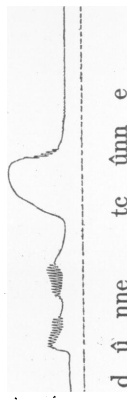


Fig. 106. dún ne tciún ne, man's arm.

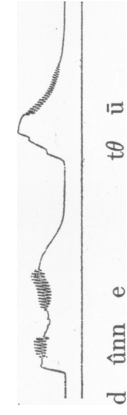


Fig. 107. dún ne tθū, man's tongue.

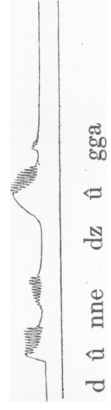


Fig. 108. dún ne dzúg ga, man's ear.

- yū e, clothes; see yū above.
 be yū e, his clothes. 16, 10.
 be i ye, her clothes. 20, 9.
- nī ye, nostrils.
 sī nī ye, my nostrils.
 Cf. Jicarilla, gō nī ye, his nostrils.
- nī ye, mind.
 bī nī ye, his mind. 45, 3.
 Cf. Jicarilla, bī nī, his mind.
- n tsī, nose.
 bī tsī, its nose. 43, 10.
 dūn ne tci, person's nose. (Fig. 103.)
 Cf. Hupa, xōn tcūw, his nose; Kato, būntc, his nose.
- lū we, muscle; probably particular ones.
 se lū we, my leg muscle.
 bī tc'en e lū we, his arm muscle. 25, 10.
- la, hand.
 dūn nī la, person's hand. (Fig. 98.)
 Cf. Hupa, a dil la, her hand; Kato, ū la^t, their hands; Jicarilla,
 bī la i, their hands.
- L'a, hip, tail.
 se L'a, my tail; (said of fish). 31, 6.
 se L'a θūn, my hip.
 Cf. Kato, cit La, my back; Jicarilla bī L'a ye, his hip.
- L'a, with -ke or -la means palm of hand or sole of foot.
 be ke L'a, his soles. 32, 12.
 bīn L'a ge, in his hand. 38, 17.
- zī^t, body, trunk.
 ne zī^t, your body. 33, 4.
 Cf. Navajo, a jī^t i, its body.
- zī^t, name.
 bī zī^t, his name. 32, 5.
 Cf. Jicarilla, cī jī, my name.
- ʒa, -ʒe, mouth.
 dūn ne ʒa, person's mouth. (Fig. 100.)
 ba^t ʒai^t, his mother's mouth. 37, 16.

be ϑe , in their mouths. 22, 2.

Cf. Hupa, *mis sa*, its mouth; Jicarilla, *bī za*, his mouth.

- ϑe *ge*, throat.

se ϑe *ge*, my throat. 31, 3 (Fig. 127).

be ϑe *ge*, his throat. 18, 12.

Cf. Navajo, *a za' gī*, its throat.

$\vartheta et'$, liver.

e $\vartheta et'$, liver.

Cf. Jicarilla, *gō zī'*, his liver; Navajo, *nī zīt*, your liver.

- $\vartheta ū\theta$, hide, skin.

de nī $\vartheta ū\theta$, moose hide. 10, 22 (Fig. 118).

dūn ne $\vartheta ū\theta$, person's skin. (Fig. 105.)

be $\vartheta ū\theta$, their hides. 10, 21.

Cf. Hupa, *sits*, skin, bark; Kato, *ō sūts*, hides.

- θi , -*t* θi , head.

ye θi , his head. 24, 2.

set $\theta i'$, my head. 27, 20.

be θi , its head. 17, 13.

Cf. Kato, *ō sī'*, its head; Jicarilla, *yī tsī i*, his hair.

- $\theta ū'$, -*t* $\theta ū'$, tongues.

et $\theta ūn$ $\theta ū'$, caribou tongues. 16, 19.

dūn ne $\theta ū'$, person's tongue. (Fig. 107.)

Cf. Kato, *ō sō'*, its tongue; Navajo, *a tsō'*, its tongue.

- $\theta ūn'$, skin; used of living people or animals.

dūn ne $\theta ūn'$, person's skin.

be $\theta ūn$ *del gai*, his skin white; white man. (Fig. 131.)

- $\theta ūn'$, flesh.

dūn ne $\theta ūn'$, human flesh.

Cf. Hupa, *mit tsiñ*, its meat; Kato, *ū sūn'*, its meat; Jicarilla, *bī tsī*, his flesh; Navajo, *a tsī*, its flesh.

- $\theta ū\theta$, belt.

ye $\theta ū\theta$, his belt. 16, 19.

Cf. Jicarilla, *sis*, belt; Navajo, *sis*, belt.

- $\theta' ūn$, - $\theta' ūn$ *ne*, bone, leg.

de ne $\theta' ūn$ *ne*, human bones. 11, 11.

dūn ne $\theta' ūn$ *ne*, person's leg.

Cf. Hupa, *kit tsiñ*, something's bones; Kato, *ō ts'in ne*, their legs; Jicarilla, *bī ts'i nī*, his bones; Navajo *bīts'in*, his bone.

-*θ'úθ*, feathers; used of the soft feathers.

se *θ'úθ e*, my feathers.

Cf. Navajo, a *ts'ós*, feathers; Jicarilla, *i tsanL ts'ós*, downy feathers.

-*bit'*, -*bet'*, belly, abdomen, stomach.

ce *bit'*, my belly. (Fig. 9.)

dún ne bit', person's belly.

be *bī ye*, her belly. 31, 9.

e *bī ye*, a stomach used for cooking. 19, 20.

Cf. Hupa, *xō mit*, her belly; Kato, *nō' bût'*, your bellies; Jicarilla, *gō bī*, his belly; Navajo, a *bid*, its belly.

-*da*, lips, beaks of birds.

dún ne da ga, person's beard.

Cf. Hupa, *xōt da*, his mouth; Kato, *ō da'*, their mouths; Jicarilla, *cī da ī*, my bill; Navajo, a *da'*, its lips.

-*de*, horn.

be *de*, their horns. 19, 16.

Cf. Kato, *ō de'*, its horn; Jicarilla, *bī de gō*, its horn too.

-*de le*, blood; cf. *dúl*, blood, above.

be *de le*, his blood. 26, 15.

Cf. Jicarilla, *gō diL e*, his blood; Navajo, *nī diL*, your blood.

-*dzi' e*, heart.

se *dzi' e*, my heart.

e *na dzi' ye*, Crees' hearts. 23, 20.

e *dzi e di θe*, lungs.

Cf. Kato, *n djī*, your heart; Jicarilla, *gō dje'*, his heart; Navajo, *nī dje ī*, your heart.

-*djis e*, mittens.

be *djis e*, her mitten. 14, 9.

Cf. Navajo, a *la djic*, glove.

-*dzúg ga*, ear.

dún ne dzúg ga, person's ear. (Fig. 108.)

Cf. Kato, *ū tc' ge'*, its ear; Jicarilla, *gō dja'*, his ear; Navajo, a *dja'*, its ear.

-*tún ne*, road; trail, with possessive only, see *tún lū*, road, above.

de *ne tún ne*, person's trail.

e *tún ne*, animal's trail. 19, 13.

Cf. Hupa, *tin*, trail; Kato, *tún nī*, trail; Jicarilla, *i kī ī*, trail; Navajo, a *tin*.

- tsa kwōt, knee.
 se tsa kwōt, my knee.
 Cf. Kato, c qōt', my knee; Jicarilla, gō gō, his knee; Navajo, bō god, his knee.
- tce', tail.
 se tce, my tail. 34, 8.
 ne tce', your tail. 34, 3.
 Cf. Hupa, mik ke, its tail; Kato, ō tci', its tail; Jicarilla, bī tse, its tail; Navajo, a tse', its tail.
- tcūn ne, -n tcūn ne, rump, hips.
 bī tcūn ne la ye, his rump. 32, 13.
 bīn tcūn ne, his rump. 32, 10.
- ts'e de, blanket.
 ye ts'e de, his blanket. 23, 13.
 ne ts'e de, your blanket. 23, 6.
 be ts'e de, his blanket. 23, 2.
- ts'i ye, intestines.
 e ts'i ye, intestines. 9, 8.
 Cf. Kato, ō dji k'e', small intestines; Navajo, nī tc'i', your intestines.
- ts'ūn ne, wings.
 be ts'ūn ne, their wings. 13, 20.
- tca ne, intestines.
 e tca ne, intestines.
- tcūθ, with ke means dewclaw.
 e ke tcūθ, dewclaw. 9, 3.
- ts'a le, fingers; used to refer to them individually.
 dūn ne ts'a le, person's fingers.
- tc'en ne, arm.
 bī tc'en ne, his arm. 25, 10.
 dūn ne tcūn ne, person's arm, from shoulder down. (Fig. 106.)
- ts'ūs e, kidney.
 e ts'ūs e, kidney.
 et tsūz e, kidney. 21, 18.
- t'a, crown of head when following -θi.
 ye θi t'a, crown of his head. 37, 8.
 Cf. Kato, kw sī' da, their heads; Jicarilla, gō tsī t'a', crown of his head; Navajo, a tsī t'a, crown of head.

-t'a'e, wings, wing or tail feathers.

se t'a'e, my wings. 12, 5.

be t'a'e, his wings. 12, 13.

Cf. Kato, t'a'e, feather; Jicarilla, cī t'a hī, my wings; Navajo,
a t'a'e, wing.

-t'a ze, back.

ye t'a zī, at his back. 45, 16.

se t'a ze, at my back.

de ne t'a ze, person's back.

-t'ā, leaves.

ī t'ā, leaves.

Cf. Hupa, kit tūñ, maple; Navajo, a t'ā'e, leaf; Jicarilla, ī t'ā ī, its
leaves.

-t'ōk, nest.

e t'ōk, the nest. 12, 13.

be t'ōk', their nest. 13, 12; 30, 17.

Cf. Navajo, a t'ō'e, nest.

-ga, hair; with -θī means hair of head, with -da means beard.

dūn ne ga, person's body hair.

se θī ga, my hair.

de ne θī ga, human hair. 10, 12. (Fig. 102.)

dūn ne da ga, person's beard.

Cf. Kato, c ga'e, my hair; Jicarilla, ī ga'e, body hair; Navajo,
a ga, hair, wool.

-gūn, with -la or -ke means finger or toe nail.

dūn ne la gūn, person's fingernail. (Fig. 99.)

Jicarilla, gō lac gan, finger nail; Navajo, cī lac gan, my finger
nail.

-gal, string, thong for fastening garment.

be ga le, its string. 29, 6.

-gūz ze, hoofs, with -ke.

e kai gūz ze, hoofs. 15, 10.

-ke, feet.

e ke, feet. 14, 15.

be ke, his feet. 32, 9.

de ne ke, man's feet. 21, 13 (Fig. 101).

Cf. Kato, nō kwe'e, your feet; Jicarilla, gō ke'e, his foot; Navajo,
cī ke'e, my foot'.

-ke, moccasin.

ye ke, his moccasins.

be ke^ε, his moccasins. 27, 11.

Cf. Jicarilla, bī ke ī, their moccasins; Navajo, ke'.

-ke ge, track of person or animal.

ye ke ge, his track. 16, 9. (Fig. 192.)

be ke ge, his track. 45, 7.

de ne ke ge, people's track. 27, 9.

Cf. Hupa, xō xai, his track; Kato, kwe^ε, track; Jicarilla, bī ke^ε, their tracks.

-kīn, house.

e kīn, house, of beaver. 44, 1.

Cf. Jicarilla, kī, house; Navajo, kin, house.

-kōθ, breast.

e de kōθ, his breast. 27, 6.

-k'a e, arrow; cf. k'a, arrow above.

be k'a e, his arrow.

Terms of Relationship.

-ā, -an, mother.

nā, your mother.

nō xā, our mother.

bā^ε, his mother. 11, 16.

ban ka, to his mother. 36, 13.

e ne, my mother (not vocative). 11, 15.

e ne, mother, (vocative). 8, 4.

Cf. Kato, ō naṇ, mother; Jicarilla, bī nī, his mother; Navajo, ba ma, his mother.

-ō na ge, older brother.

bō na ge, his older brother. 34, 7.

sū nūg ga, my older brother.

Cf. Kato, cō na, my brother; Jicarilla, cī na^ε a, my elder brother; Navajo, bī nai, his older brother.

-ū na gī, -ū na ga, grandson.

sū na gī, my grandson. 22, 6.

sū na ga ya ze, my small grandson. 16, 13.

- n ye zī, -n ye ze, son, said by the mother.
 sīn ye zī, my son. 38, 8.
 bīn ye ze, her son. 38, 10.
 Cf. Jicarilla, bī ja je, her son; Navajo, bī yaj, her son.
- ya ze, child, young of.
 be ya ze, his child. 12, 2.
 Cf. Kato, c yactc, my little ones.
- ʼe kwī, uncle, maternal.
 be ʼe kwī, his uncles. 17, 20.
 ne ʼe kwī yīʼ, your uncles. 15, 1.
- li e, -li ye, -li ʼe, daughter.
 be li e, his daughter. 40, 10.
 be li ye keʼ e, his daughters. 38, 19.
- lō tʼī ne, relatives.
 ne lō tʼī ne, your relative. 26, 1.
 se lō tī ne, my relatives. 14, 2.
 beL xō tʼī ne, his relatives. 12, 14.
- s ke ne, children, family.
 bes ke ne, his children, his family. 27, 9; 28, 1.
- dūn ne, husband; cf. dūn ne, man.
 be dūn ne, her husband. 40, 10.
- ta, father.
 be ta, his father. 12, 2.
 se ta, my father, 11, 15.
 Cf. Hupa, nō ta, our father; Kato, c taʼ, my father; Jicarilla,
 bī ka e, his father.
- tsī ye, grandfather.
 se tsī ye, my grandfather. 22, 13.
 be tsī ye, his grandfather.
 Cf. Kato, s tcʼ gī, my grandfather;
- tsū ne, -tsō ne, grandmother, probably maternal.
 se tsū ne, my grandmother. 15, 3.
 be tsō ne, his grandmother. 14, 7.
 Cf. Hupa, mitc tewō, its grandmother; Kato, c tcō, my grand-
 mother; Jicarilla, bī tcō, their grandmother; Navajo, bī tcōʼ,
 his grandmother.
- tsūʼ, mother-in-law,
 be tsūʼ, his mother-in-law. 11, 1.

- ts'e ya ne, wife.
be ts'e ya ne, his wife. 27, 13.
- ts'e de nī, friend.
se ts'e de nī, my friend. 24, 12.
be ts'e de nī, his friends. 25, 5.
- tca ya ze, niece.
se tca ya ze, my niece. 29, 22.
- tce le, -tcī le, younger brother.
eL tcī le ke, brothers. 34, 1.
be tce le, his brother. 32, 17.
be tcī le kwī e, his servants. 40, 5.
Cf. Hupa, xoi kil, his younger brother; Kato, n tcel⁶, your younger brother; Navajo, bi tsil i, his younger brother.
- t θō ye, -t θū ye, -t θū yī⁶, grandson, my daughter's child.
set θū yī⁶, my grandson. 13, 14.
set θū ye, my grandchild. 13, 6.
Cf. Hupa, hẏit tsoi, my grandchild; Jicarilla, sit tsū yen, my grandchild; Navajo, bi tsoi, his grandchild.
- ga kō ze, friend, one to whom a wife has been given.
be ga kō ze, his friend. 26, 17.
- k'i he, sister.
bi k'i ke, his sisters. 27, 10.

NOUNS WITH SUFFIXES.

There are a few entirely dependent noun-forming suffixes which are not traceable to other parts of speech. The most frequently occurring is -kwī, -ke, used in the formation of divisions of human beings; first when the classification is based on age or sex, and second, when persons are grouped as relatives of some individual of the same degree.

- en ne θē kwī, old man. 38, 18. (Fig. 25.)
cinL le kwī, young man. 24, 10.
se kwī ya ze, small child. 14, 7.
ts'e yā kwī, old woman. 14, 8. (Fig. 248.)
ts'e kwī, woman. 18, 10.
e t'e de ke, girl. 31, 6.

Of relatives, in the plural only.

- eL tcī le ke, brothers of each other. 34, 1.
be 'e kwī, his uncles. 17, 20.

be ne θī ke, parents. 13, 22.

Cf. Hupa, nik kil xai, your brothers; Kato, tc' yan kī, women; Jicarilla, bi tceec ke, his children.

An uncertain suffix occurs in dūn ne yō, man, 21, 1 (Fig. 122) distinguished as a male being from dūn ne, which means man in the wider sense.

There are two suffixes employed with the names of plants and animals either to indicate the young or the adult of the species, or when different species resemble each other to indicate the larger or smaller species. They are also used of natural and artificial objects to grade them into classes according to size.

-tcōk', -tcō, large.

ōl dai ye tcōk', large jackfish, 31, 8; cf. ōl dai ye, jackfish.

Lū we tcōk', large trout. 15, 17.

līn tcō, horse (Fig. 112); cf. līn, dog.

θa tcōk', fisher; θa, martin.

θe li tcōk', badger. (Fig. 109.)

tcī ze tcōk', panther, lion, 36, 7; tcī ze, lynx.

ts'ū tcōk', spruce. 43, 1. (Fig. 110.)

des tcōk', large stream, 12, 6; des, stream.

ts'ī tcōk', large boat. 40, 5.

teθ tcōk', large cane; cf. Hupa, tits cane.

Cf. Hupa, kil we kyō, spider; Kato, dūs tcō, grouse; Jicarilla, ī ya ne tsō, large buffalo; Navajo, mā' ī tsō, wolf.

-ya ze, small; perhaps originally was restricted to the meaning, "the young of."

e θūn ya ze, young caribou, 29, 12; e θūn, caribou.

el ya ze, small spruce. 33, 17.

Lū we ya ze, small fish, 31, 2; Lū we, fish.

bes a ze, pocket knife (Fig. 114); cf. bes, knife.

des a ze, small stream. (Figs. 10, 111.)

ōl da yī was ze, I was a small jackfish, 30, 16, has the diminutive ending conjugated.

Cf. Kato, ca' na' yacts, small creek.

COMPOUND NOUNS.

Many nouns are composed of a noun stem followed by a qualifying adjective which by describing the object differentiates it from a similar one.

ī dū e, vest; cf. ī, coat and ne dū e, short. (Fig. 120.)

ī t'ā ba θas, a tree; ī t'ā, leaves, baθ, round, yas, small.



Fig. 109. *θe li tc. ðk'*, badger.

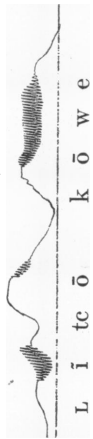


Fig. 112. *li tc. ð k. ð we*, horse stable.



Fig. 115. *ya θ li ū*, hail'

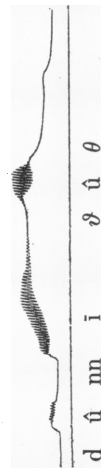


Fig. 118. *d. u. nn. i. ð. u. θ*, moose hide.

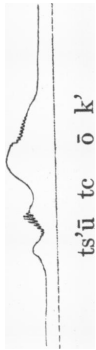


Fig. 110. *ts'ū tc. ð k'*, spruce.

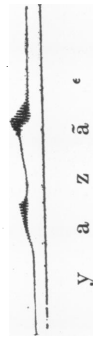


Fig. 113. *ya z. ā. ē*, clear sky.



Fig. 116. *θe ce θ*, Rocky Mountains.



Fig. 119. *ti ci ē i'*, coat.

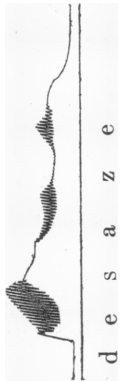


Fig. 111. *des a ze*, small stream.

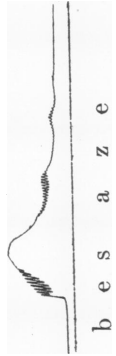


Fig. 114. *bes a ze*, small knife.

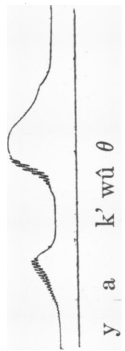


Fig. 117. *ya k'wú θ*, sky.

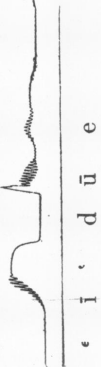


Fig. 120. *ē i' d. ū. e*, vest.

ya del ǵai, gray back louse; ya, louse, del ǵai, white.

na gī ǵe zûn^c, black fox; na gī ǵe, fox, del zûn, black. 43, 18.

sas del ǵai, white bears, 29, 2; sas, bear.

sa ǵe beθ, full moon.

θûn θō ī, evening star; θûn, star, del θōk, yellow.

de ne slī ne, mean man, 37, 11; de ne, man; slī ne, mean, bad.

tc'ai le sō lī nī, a small frog.

k'ai k'ō ze, a dogwood; willow red.

k'ûc ta ǵe, black poplar; k'ûc, poplar, (?).

ya zā^c, blue sky, ya, sky, zā^c, only (?). (Fig. 113.)

Closely related to these are the following in which the second term is not a qualifying adjective, but has verbal force.

na ga dīn, blind man; na ga, eyes, dīn, none.

dza ga la ze, a proper name; leg trembles.

be tsū ne ye ne ca, a proper name 15, 2; be tsū ne, his grandmother, ye ne ca, she raised him.

Many compound nouns have the second member in the possessive case. In other instances it is difficult to be sure whether this relation exists or not.¹

e lez θûθ, bladder; urine sack.

et θûn ke ge, caribou tracks. 16, 11.

e tcā hō θ'ûn ne, rib. 9, 1.

sa L'ū le, sunbeams; sun strings. 21, 2.

sa θ'ûθ, furs, beaver skins. 44, 18.

djeθ L'ūl, fish line; hook line. 31, 2.

ka tū we, goose lake. 43, 7.

lin tcōk' θī L'ū le, bridle; dog large head rope.

da tsa tcel le, a small crow; da tsa, crow, tcel le, younger brother (?).

A few compounds have no indication or possibility of a possessive relation but have the first element qualifying the second.

ǵe ceθ, Rocky Mountains; this term is probably a translation only of the English name. (Fig. 116.)

tc'ail e dlū ne, a jumping mouse; frog-mouse.

L'ō bec, mowing machine; grass-knife.

yaθ lū, hail; cf. yaθ, snow and ī lū, hail. (Fig. 115.)

One noun, tel k'īθ ī, gun, 44, 2, is a verb in form with the stem -k'eθ, to shoot with a gun. There are probably many other verb forms so used.

¹ In other Athapaskan languages the second member is usually preceded by a possessive prefix. Cf. Navajo, nī līj bī zīs, your urine its sack; Jicarilla, ca bī L'ū le, the sun its strings (beams).

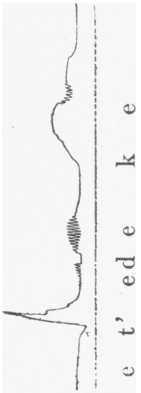


Fig. 121. e t'e de ke, girls.

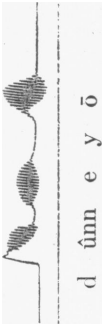


Fig. 122. dôn ne yô, man.



Fig. 123. øôl gūs i, gopher.

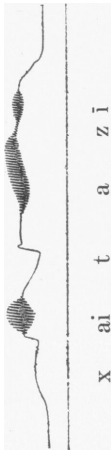


Fig. 124. xai t'a zi, fall.

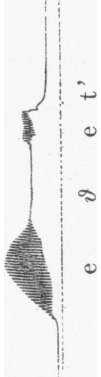


Fig. 125. e øet', liver.

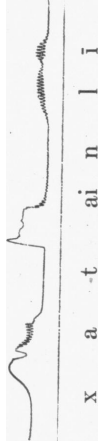


Fig. 126. xa tain li, spring of water

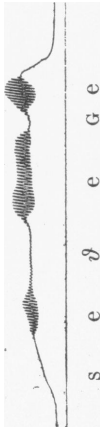


Fig. 127. se øe ge, my throat.

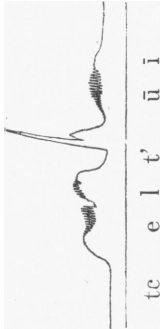


Fig. 128. tcel t'ū i, tobacco.



Fig. 129. tsa xō t'ī ne, Beaver Indians.

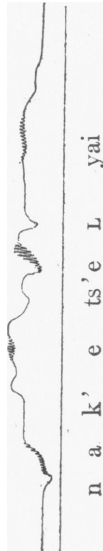


Fig. 130. na k'e ts'el yai, eye-glasses.

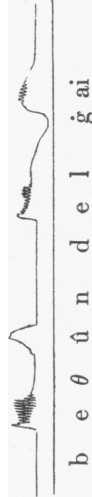


Fig. 131. be øun del gai, his skin white.

PRONOUNS.

PERSONAL PRONOUNS.

The personal pronouns are seldom used independently except in direct address or where emphasis or contrast is desired. Both subject and object are incorporated in the verb, but in some instances it is impossible to connect them with the independent forms.

First Person.¹

se, I, me. Used when emphasis is desired for nominative or accusative case.

sa, sa', for me, to me. 16, 4; 17, 7. (Fig. 133.) Evidently a contraction of se with -a, the latter giving the force of a dative.

seL, with me. The final element L, perhaps preceded by a vowel, indicates accompaniment and is probably connected with the prefix eL-, which has a reciprocal force.

Cf. Hupa, hwe, me; Kato, ci, I, ca, for me, cûL, with me; Jicarilla, ci, I, Navajo, ci, I.

First Person Plural.

nū hwū nī, we. 9, 11.

nō xe, we, us.

nō xa, nū xa, for us, to us. 36, 11; 45, 9.

nū xeL, with us. 20, 16.

nū' ba, for us. 40, 11.

Cf. Hupa, ne he, we, us; Kato, ne hiñ, we, n hûL, with us; Jicarilla, na xī, we, na xa, for us; Navajo, nī xī, we, us.

Second Person Singular.

nen, nûn, you. 14, 2; 10, 4.

neL, with you: 25, 19.

na, for you. 36, 5.

Cf. Hupa, niñ, you; Kato, niñ, you, na, for you, nûL, with you; Jicarilla, n dī, you; Navajo, nī, you.

Second Person Plural.

nū xe, you.

nū xa, to you.

nū xeL, nō xeL, with you. 20, 16; 45, 4.

Cf. Hupa, nō hin, you; Kato, nō hiñ, you; Jicarilla, n da xī, you; Navajo, nī xī, you.

¹ With se are used the various postpositional suffixes, listed on p. 121 below.

Third person singular.

The pronouns of the third person usually betray some demonstrative force. The limited material employed does not disclose a clear distinction in the meaning or use of the stems listed below.

xa, for him. 38, 18.

xeL, heL, xûL, with him; 17, 9; 7, 7, cf. xeL, with by the instrumentality of. 18, 7.

xī li, hī li, with. 13, 14.

Cf. Hupa, xōñ, he, him; Kato, hûñ, he, him, hûL, with him; Jicarilla, hī, he.

ba, to him, 8, 3; for her, 14, 14.

beL, with them. 24, 19.

keL, with it. 17, 8.

Cf. Kato, kīn, himself, kwûL, with him.

Reflexive.

e dī nī, himself. 10, 4; 23, 14.

e de xa, for himself. 30, 2.

e de bā, around himself. 21, 3.

DEMONSTRATIVE PRONOUNS.

e ye, that. 8, 4.

e ye ne, those. 27, 17.

e yī, that. 7, 15.

ya', for him. 16, 4. (Fig. 204.)

yeL, with him. 24, 9.

Cf. Hupa, yō, that; Kato, hai ye, that.

dī dī,¹ this, these. 9, 7. (Fig. 15.)

dī rī, this, these. (Fig. 16.)

Cf. Hupa, ded, this; Kato, dī, this; Jicarilla, dī, this; Navajo, dī, dī dī, this.

t'a that, 9, 21; often used to point out one of several persons or things characterized by a descriptive phrase or clause.

POSSESSIVE PRONOUNS.

The possessive forms are in some cases simpler than the independent forms which it seems probable have been extended by formative elements. They are prefixed to the nouns they limit. A list and examples will be found on page 96.

¹ This seems to be an example of reduplication, since dī, or de is a demonstrative by itself.

RELATIVE PRONOUNS.

There seem to be no relative pronouns, although relative clauses are not infrequent. A verbal suffix, -nī, seems to be used to subordinate one clause to another. An example will be found on page 7, line 9; nū nī ye ga nī nī ya nī, "wolves to them which came." In some instances the demonstrative, t'a, has the double meaning of "that which."

ADJECTIVE PRONOUNS.

Only a few adjective pronouns have been observed.

- hō del yū^é, all. 28, 9.
 hō na sī, remainder. 28, 11.
 t'a the rī, the oldest. 34, 2.
 t'a ge 'a ze, the farthest one. 17, 6.
 bō neL t'ū, both. 9, 21.
 lāī ī, Lā ī, many. 16, 20; 17, 1.
 t'a ne zū, the best. 20, 10.
 t'a hī ūn nī, the next. 21, 18.

INTERROGATIVE PRONOUNS.

- e dlā gī, who? 23, 5.
 e dla, what? 15, 4.
 e dla e ga, why? 37, 11.
 e dla gī ga, for what reason? 27, 14.
 e dlī nī, where? 20, 14.
 e dla jī, where?
 e dlā nīL ō'a, how far?

INDEFINITE PRONOUNS.

- t'a, that one, those. 23, 13.
 t'a ts'ūn, toward somewhere. 9, 18.
 t'a sī, something. 8, 8.
 t'a sō, t'a sō^é, something. 7, 9; 11, 20.
 t'a hī, some kind, 33, 12; which one, 32, 5, 6.
 t'a hī t'a, with what? 35, 7.
 t'a hō ts'ī^é, wherever from. 37, 13.
 t'a xō t'a, what kind? 31, 12.

NUMERALS.

The numeral system of the Athapascan languages is decimal beyond ten, but in some dialects the numbers from five to ten are the first five digits distinguished by some qualifier as belonging to a second series. Kato has for six, "the other side one," and Chipewyan "again three,"

ī la ī, one. (Fig. 136.)

ī lā ī, one man, 7, 13.

ī la ge, one man. 31, 6.

Cf. Hupa, la, one, lū wūñ, one man; Kato, la ha', one; Jicarilla, da la'e, one; Navajo, t'a la' i, one.

na ke, two. 9, 6. (Fig. 137.)

na de ne, na dūn ne, two persons. 25, 7.

Cf. Hupa, nax, two, na nin, two men; Kato, nak ka', two; Jicarilla, na kī, two; Navajo, na kī, two.

ta, ta ge, three. 43, 5; 43, 9. (Figs. 18, 138.)

ta nī, three persons. 39, 13.

Cf. Hupa, tak, three; ta kūn, three persons; Kato, tak', three; Jicarilla, kai ī, three; Navajo, ta', three.

dī gī, four. 43, 12. (Fig. 139.)

Cf. Hupa, diñk, four; Jicarilla, dī ī, four; Navajo, di, four.

sa sō la gai', sōn la' e, five. 44, 19. (Fig. 140.)

Cf. Hupa, tcwō la, five;

aL k'e ta ge, six, again three. 44, 19. (Fig. 141.)

tō ta', ta ye wa tā, seven. 44, 5.

aL k'e dī, aL k'e dī gī, eight. 44, 10; 45, 9. (Fig. 142.)

ī lā tā', ī lā xō tā, nine. 43, 19. (Fig. 143.)

hō nūn na, hō ne na, ten. 44, 20. (Fig. 144.)

hō nan na e ī lai ī, eleven.

hō nan na e na ke, twelve.

nō nūn na, twenty.

ta hō nūn na, thirty.

dī hō nūn na, dī hō ne na, forty.

sūs sō la hō nūn na, fifty.

aL k'e ta hō nūn na, sixty.

t'ō t'a hō nūn na, seventy.

aL k'i dī hō nūn na, eighty.

ī lā tā hō nūn na, ninety.

hō nūn na hō nūn na, one hundred, 36, 7.

mīl, one thousand. (French.)

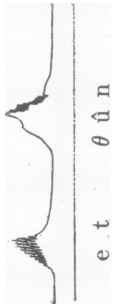


Fig. 132. et θūn, caribou.

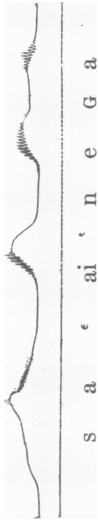


Fig. 133. sa 'ai ne ga, for me snowshoes make.

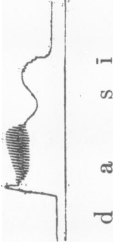


Fig. 134. da si, west.

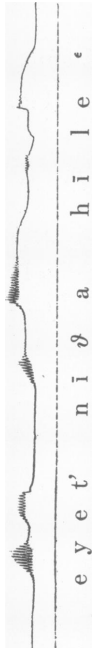
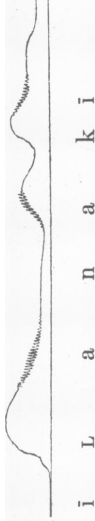
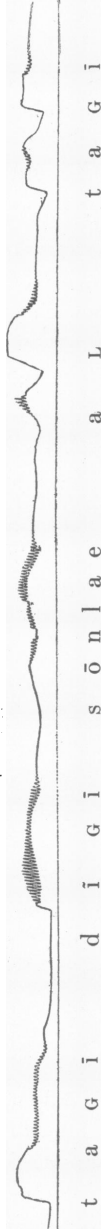


Fig. 135. e yet' ni θa hi le'; there far not.



Figs. 136-137. i la, one; na ki, two.



Figs. 138-141. ta gi, three; di gi, four; sōn la' e, five; al ki ta gi, six.



Figs. 142-144. al ki di, eight; i ā tā, nine; hō nōn na, ten.

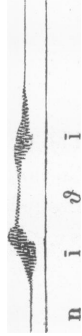


Fig. 145. ni θi, tamarack.

ADVERBS.

Many adverbs appear to be related to demonstratives, while others have stems which have not been found in other parts of speech.

PLACE.

- ai yet', there. 18, 7.
 a la ts'i, on either side. 12, 6.
 a ke tca ge, near the door. 27, 2.
 e ye xō ts'i, from there. 30, 2.
 e yer, there. 11, 3.
 e ye dō sin, from there. 30, 14.
 e yet', there. 7, 3. (Fig. 135.)
 e yet xō ts'i, from there.
 e dī, too close. 12, 17.
 e dī si, another way. 12, 4.
 e kō ze, there. 37, 10.
 e kwa ze, that place, the same place. 21, 19.
 ū za, the other side. 29, 18.
 ya 'a, ya 'ā, over there, little ways off. 39, 3; 29, 10.
 ya 'an ne, ya 'ūn ne, there, outside. 8, 3. (Fig. 156.)
 ya 'a hūn k'e, ya 'a hū k'e, little ways in the brush, out-of-doors.
 17, 14; 16, 6.
 ya 'a hwū, little ways. 13, 21.
 ya ya gai, down. 29, 2. (Fig. 152.)
 ya na θe, ya na θe, in front. 11, 2; 28, 17. (Fig. 155.)
 ya ne, ya ne' e, behind. 26, 10; 8, 20. (Fig. 154.)
 ya nī sī, ya nīs 'i, behind. 28, 16; 19, 11.
 ya θē e, north.
 ya da e, down stream. 44, 6.
 ya da 'e, west. 14, 5.
 ya da hwū, up the hill. 40, 11.
 ya da ga, ya da ge, up. 7, 16; 37, 3. (Fig. 153.)
 yat θi', on the (frozen) lake. 30, 3.
 yat θi cī, from the lake. 18, 15.
 ya ga, ya gai, in, under, below. 31, 3; 14, 7; 19, 3.
 ye nas sī k'ūs i, on either side. 27, 2.
 ye hō la ye, upstairs. 37, 9.
 ye da tā gai, between. 36, 9.
 ye de dī', against. 45, 16.

- yīn Lag ge, next the door. 27, 5.
 yī sī⁴, inside. 27, 1. (Fig. 191.)
 yō wai, yō we, yō ge, over there. 25, 17; 10, 4; 15, 11.
 yō we t'a, there. 27, 15.
 yō kō ze, here. 26, 20.
 yū 'ā, over there. 27, 20.
 yū 'ūn ne, outside. 8, 5.
 yū hwū, over there. 36, 15.
 yū da⁴, outside. 16, 16.
 yū da sī, north. 23, 11.
 na sī, south.
 na sin k'ûθ e ts'ī⁴, on the opposite side. 43, 18.
 na θe ts'ūn, over, beyond. 44, 18, 21.
 na dīn nī θa, high up. 7, 11.
 na dīn nī θa hī le⁴, not high up. 7, 12.
 nat θe⁴, ahead. 43, 13.
 na t'ûθ, on edge. 34, 10.
 ne dja, ne djā, here, there. 23, 6; 15, 15.
 nī lī da⁴, upstream.
 nī θa, nī θai, far. 7, 6; 28, 16.
 nī hō ya gai, nī hwū ye, under ground. 9, 4; 8, 11.
 θī ye, in fire. 23, 15.
 θī sī, north.
 hō 'ūn niL θa hī, farthest. 33, 6.
 hō nī zī⁴ ts'ūn, to the middle. 33, 9.
 hō ga⁴, close. 21, 17.
 xō 'a ze, over. 33, 7.
 xō ya ze de⁴, a little distance. 7, 11.
 xō gai ye, in the open.
 xō ka⁴, on a hill. 21, 10.
 be teθ, over, beyond.
 da zī, da sī, west. (Fig. 134.)
 dē zī, here. (Fig. 150.)
 de tci ye, in the brush. 18, 11.
 djā, here. (Fig. 149.)
 ta ba ge, ta bā e, by the shore. 17, 11; 31, 5.
 ta dja de, middle of lake. 30, 10.
 ta dja ge, ta dja e ge, middle of lake. 30, 3, 18.
 kō bā ge, by the fire. 22, 9.
 k'eL xa, back. 29, 1; 44, 4.
 k'e da ge, upward. 7, 15.

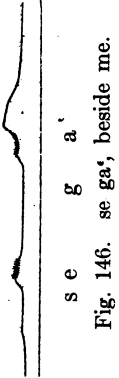


Fig. 146. se ga', beside me.

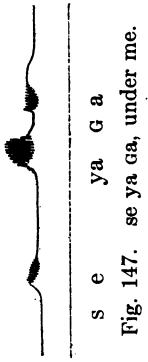


Fig. 147. se ya ga, under me.

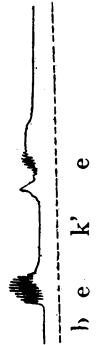


Fig. 148. be k'e, on it.

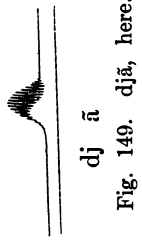


Fig. 149. djā, here.

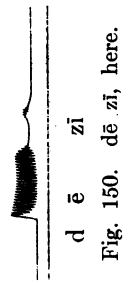


Fig. 150. dē zī, here.

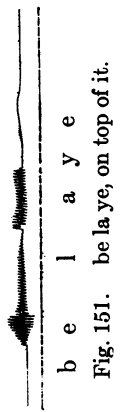


Fig. 151. be la ye, on top of it.

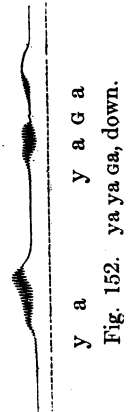


Fig. 152. ya ya ga, down.

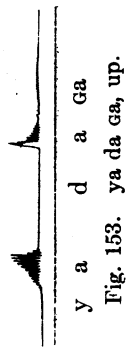


Fig. 153. ya da ga, up.

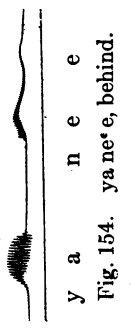


Fig. 154. ya ne'e, behind.

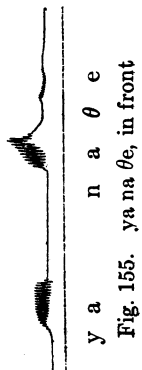


Fig. 155. ya na θe, in front

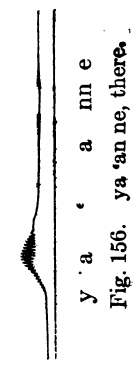


Fig. 156. ya 'an ne, there.

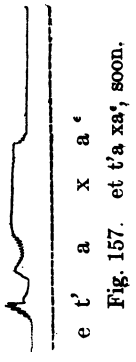


Fig. 157. et'a xa', soon.

TIME.

- ā La hwō, 'an La hū, 'an La hū, after that, since then. 20, 2; 32, 11; 32, 12.
 'ā Lōn t'a, yet. 11, 10.
 'ā Lō, again. 15, 18.
 a Lō hū, since. 34, 12.
 ā Lā hwū, afterward. 22, 17.
 āL hwō, still. 21, 4.
 aθ la hwū, still. 20, 1.
 a t'a xa, soon. 31, 7.
 e ye xō ts'i, after that. 8, 1.
 e yer xō ts'i', after that. 10, 18.
 e yet', e yit', then. 12, 2; 31, 11.
 e dī i gā, too soon. 25, 13.
 e ts'in na θe, finally. 19, 3.
 e t'a xa, e t'a xa', after a while, soon. 30, 11; 8, 11.
 e kū, then, 7, 3.
 e kwa zī, there, at the same time. 19, 2.
 i La, once. 32, 4.
 'ī t'a, then. 23, 1.
 ya nī, before this, previously. 8, 7; 18, 3.
 ya nī sī', previously. 38, 1.
 sa t'a nel t'i, every time. 14, 17.
 θa, long time. 8, 5.
 θa e, θai 'e, long time. 24, 1; 16, 1.
 θa xō ya ze, short time. 17, 15.
 θe', first. 33, 9.
 he na tī hū, he na t'i hū, at one time. 34, 2.
 hōnL dū, hōnL dū', after that. 23, 22; 9, 22.
 hō k'e ze, xō k'e ze, after, afterward. 45, 4; 15, 8.
 xō tsī ûn ne, the beginning. 34, 13.
 dū hwū, dū hwū, dō hwō, now, this time. 32, 1; 20, 21; 28, 5.
 dzī ne, daytime. 13, 12.
 dzin ne k'e, day. 38, 21.
 te L'e ge, at night. 12, 10.
 t'a θe, first, in the beginning. 7, 1.
 t'e, still. 34, 12.
 t'e da ne, soon, lately, immediately. 8, 5; 13, 1; 10, 13.
 t'i ta, t'i t'a, soon, then. 13, 21; 25, 4.
 t'i tsûn, immediately. 10, 11.

ke L'e ge, in the night. 28, 3.
 kō, then. 39, 8.
 kō se, kū se de', then. 36, 4; 37, 22.
 kōt θ'i, again. 12, 10.
 k'a nī, now. 10, 18.
 k'aL da ne, already. 39, 12.
 k'a bī', k'a bī' hwū, in the morning. 44, 5; 7, 9.
 k'a dje ne, k'a djin ne, near. 28, 12; 36, 9.

MANNER.

es din nī ye, not alone. 18, 2.
 es tin nī ye, for nothing. 39, 6.
 yī', yī, yīn', only. 14, 2; 31, 16; 10, 22.
 yī t'a xō dī, only. 32, 3.
 yoi yī ne, only. 10, 12.
 za, zā', only. 25, 3; 36, 4.
 θū', θū, θūn, in vain. 25, 8; 14, 8; 33, 14.
 θ'i, again. 7, 8.
 hō yī ne, hō yī hwū, alone, only. 8, 1; 45, 13.
 hwūn L'úθe, too much. 17, 6.
 hō te ye, sure, certainly. 29, 19.
 xō i yī ne, only. 16, 12.
 xō tī ye, more. 40, 9.
 be na ta ge, without his knowledge. 12, 16; 17, 18.
 teū, too. 16, 10.

DEGREE.

a in the following words seems to mean "to such a degree."
 a inL ne θī, so long.
 a yaθ tī ginL tūn, so snow was thick. 43, 12.
 a nīL θa, a nīL θa hī, a nī θa, so far. 45, 11.
 ūn nī θa', that far. 44, 5.
 Cf. Hupa, a Lúk kai, so white.

ASSENT AND NEGATION.

ā e, yes.
 ē, yes.
 xē, yes. 39, 8.
 Cf. Hupa, añ, yes, hei yūñ, yes.
 i le', no. 15, 5.
 hī le', no. 29, 4.

CONJUNCTIONS.

- e kū, then.
 e kū de, well then. 27, 17.
 e yī t'a, for that reason. 32, 10.
 e ts'i na θe, finally.
 i xa t'a (suffix), because. 38, 21.
 i t'a (suffix), because, in order. 38, 20.
 hō ga de, in order. 20, 11.
 kō lū, but, although. 12, 21; 40, 7.
 hō lū, but. 7, 14.

POSTPOSITIONS.

A number of enclitic particles are suffixed to pronouns and nouns forming adverbial phrases. It is sometimes difficult to be sure whether a certain particle belongs to the substantive which precedes it or with the verb which follows. As a class the former require an object to immediately precede it while the similar particles used with verbs may have the object understood.

-ya gai, under.

be ya gai, under them. 13, 14.

Cf. Hupa, mī ye, under it; Kato, ō ye', under; Jicarilla, bī ya, under him; Navajo, bī ya dī, under.

-ye', in.

be ye', in it. 7, 2.

naL tceθ ye, in a sack. 21, 7.

Cf. Navajo, bī yī', in; Jicarilla, bī ye', inside;

-nas sī k'ūs ī, on either side.

ye nas sī k'ūs ī, on either side of him. 27, 2.

ye na sin k'es sī', on either side of him. 8, 11.

-na ta ge, with the knowledge of.

be na ta ge, without his knowledge. 12, 15; 17, 18.

Cf. Kato, kw na tag ha', without his knowledge.

-n ka, for, after.

bīn ka, for him. 24, 14.

Cf. Hupa, mūx xa, after it; Kato, nō kwa, for us; Jicarilla, yī ka, for that; Navajo, ba ka, for.

-la ye, on top.

be la ye, on top of it. (Fig. 151.)

ceθ la ye, hill top. 20, 2.

Cf. Hupa, mil lai, on top; Kato, ū lai', its top; Jicarilla, bī la ka e, its top; Navajo, bi la ta, on the summit.

- L'a gai, in the absence of.
 be L'a gai, in his absence. 22, 20.
 ne L'a gai, in your absence. 23, 8.
 Cf. Jicarilla, yī L'a nan ye, behind them.
- θe^ʰ, -tθe^ʰ before, in front of.
 yet θe^ʰ, before him. 33, 10.
 θūnθ θe, in front of spears. 30, 7.
 dūn ne θe, ahead of people, 26, 10.
- cī, from.
 ya θī cī, from the lake. 18, 15.
 Cf. Jicarilla.
- xa, for.
 e de xa, for himself. 30, 2.
 dūl xa, for blood. 21, 6.
- ba^ʰ, for.
 se ba^ʰ, for me. 30, 6.
 ne ba^ʰ, for you. 9, 9. (Fig. 244.)
 be ba^ʰ, for her. 10, 8.
- bā, -bā^ʰ, around, the border of.
 e de bā, around himself. 21, 3.
 ye bā^ʰ, around them. 29, 8.
 kō bā ge, by the fire. 22, 9.
 be ī ye ba ne, around her clothes. 20, 9.
 be ba ne, its border. 23, 2.
 Cf. Jicarilla, yī bā ye, its edge.
- da tā gai, between.
 ye da tā gai, between them. 36, 9.
- dī, without.
 ye dī, without him. 20, 1.
 he dī, without. 10, 2.
 Cf. Hupa, xōn ta ē din, house without.
- ta, -ta^ʰ, near, to, among.
 be ta, to it. 25, 13.
 eL ta^ʰ, together, to each other. 25, 1.
- ta tc'a ze, opposite.
 be ta tc'a ze, opposite him. 27, 1.
- teθ, beyond.
 be teθ, beyond.
 Cf. Hupa, xō tis, over him; Kato, ō tūs, beyond it.

- tsī', -ts'ī, from; the source, or origin of the motion, while -tc'a ze implies separation.
 be tsī', from it. 16, 20.
 ne ts'ī, from you. 11, 17.
 ha binL ts'ī', from the nets. 23, 1.
- tc'ā, -tc'a ze, from, away from.
 se tc'a ze, from me. 40, 3.
 be tc'ā, from it. 22, 4.
 e Lai tc'a ze, from each other. 29, 9.
 Cf. Hupa, hwiik kya, from me; yī ts'ā, from them; Navajo, sī ts'a-
 jī, away from me.
- ts'ūn, toward, to.
 se ts'ūn, to me. (Figs. 209, 212.)
 ne ts'ūn, to you. (Fig. 214.)
 be ts'ūn, to her. 10, 11.
 djeθ ts'ūn', toward hook. 25, 12.
 Cf. Hupa, xō tcīn, toward her; Kato, ō tc'ūn', to him; Jicarilla,
 bī tc'ī, toward him.
- t'a, with, by means of.
 ye t'a, with that. 25, 11.
 be t'a, with it. 22, 12.
 de tcūn t'a, with a stick. 23, 17.
- ga, -ga, at, by, beside.
 se ga, by me. 33, 16. (Fig. 146.)
 ne ga, by you. 26, 1.
 be ga, beside him. 8, 10.
 eL xā (eL gā), to each other. 34, 5.
 nō xa, for us, 36, 11.
 L'ū le ga, about a rope. 10, 10.
 Cf. Hupa, xō wūn, to him.
- ga k'úθ e, beside.
 ye ga k'úθ e, beside it. 29, 13.
- ka, to, after; used when one is starting to go to some one.
 be ka, for them. 36, 5.
 de ne ka, to the people. 9, 22.
- k'e, on it.
 se k'e, on me.
 be k'e on it. 30, 12.
 de tcūn k'e, on a tree. 21, 17.

eL k'e, on each other. 20, 10.

Cf. Hupa, múk kút, on it; Jicarilla, bī k'e, by them; Navajo,
bī k'i, on it.

-k'úz e, on, against; perhaps the last (-k'e) with ze.

dē tcûn k'úz e, on a tree. 12, 10.

tū k'úz i, on the water. 19, 15.

VERBS.

The verbs of Chipewyan, like those of other Athapascan languages, are built up of many elements, each having a fixed place in the verb. Some of these have meanings which are clearly apparent when verb forms containing them are compared with other forms which lack them or have different elements. Only a few of these elements occur in the language except in the verb forms. Since the stem, that is, the element which most clearly defines the act, stands toward the end of the verbal complex, it is convenient to subdivide these elements into prefixes, stems, and suffixes.

The prefixes standing first in order are adverbial ones which indicate the position or direction of the action. For example, *ye da nī ya*, he went in, has for the first element, *ye*, which means in. In many verbs, these adverbial prefixes are not required and do not occur. Next in order are modal prefixes the meanings of which are more difficult to determine. Some of them, at least, limit the time of the act, particularly in regard to its inception, continuance, or completion. If a man starts out on foot, *te ya*, is the verb used; but if he arrives, *nī nī ya*. In these words *te* is used for acts which are beginning and *nī* for acts which are completed.

Following the modal prefixes are the subjective prefixes of the first and second person. The third person is usually without such a prefix, but sometimes a deictic prefix connected with a demonstrative stem is used in the third person, but its position is near the beginning of the verbal complex. Let me stab is, *hwūs gwī*; you stab, *hiñ gwī*; let him stab, *yū gwī* in which the sign of the first person is *s*, the second person is *n*, and the third person, *y*.

Some verbs have modal prefixes following the subjective prefix and immediately preceding the stem. One of these is capable of changing an intransitive verb to a transitive one, or of involving a person other than the subject in the act, while another shows that the act is repeated.

The stems, which in many cases conclude the verbs, beside defining the act often indicate by their forms the class of objects effected. For many verbs an entirely different stem is used when the object is plural, and in a few verbs there are different stems for the singular, dual, and plural. The stems often change their form slightly for the past tense.

Suffixes are more rarely found than are prefixes. They are frequently dissyllabic and some of them appear to be reduced verb forms. They are employed to indicate the source of information and limit the verb modally.

With so many elements entering into the verb there is a mathematical possibility of an enormous number of verb forms. Usage has, however, selected certain combinations which have become adjusted phonetically

and these are employed with little consciousness of the meaning of the individual elements.

It is not always easy to be sure whether certain elements are to be considered as a part of the verb or whether they belong to a preceding noun or pronoun. They have been written as a part of the verb in many cases because they are phonetically adjusted to it. In the verb *biñ kas kúθ lo sa'*, "I would roll for it," 33, 3, the separation of the phrase *biñ ka*, "for it," would leave the phonetically incomplete *s kúθ lo sa'*. Phrases such as, *be gún*, from him, written with the verb, page 28, line 17, *be gún na set-dil nī ta*, they had gone away from him, have not been discussed in the following pages, but have been treated on page 122 above.

ADVERBIAL PREFIXES.

a-, *'a-*, *ai-*, of no known meaning; it is used with verbs which mean to say and to do.

as *'i*, I did it. 20, 16.

'a dī, he spoke. 25, 19.

'a t'i, he is. 25, 17.

ai yeL nī, he spoke to. 15, 4.

ai yū le, let him make.

Cf. *Hupa*, *a den ne*, he said; *Kato*, *ac t'e ye*, I am.

'ā-, *'an-*, *ai-*, back, in the direction from which one came, toward home.

'ā te dja, he started back, 37, 15; but, *te ya*, she went, 20, 1.

ā te θi del, we started back, 44, 14; but, *te θi del*, we went, 43, 17.

ai ye teL tin, she carried him home, 14, 10; but, *ye teL tī*, she carried him, 17, 2.

an teL tī, they took him home. 38, 16.

'a-, *an-*, away; carries the sense of desertion or abandonment.

ant hwūs nī, I am going to leave him. 19, 19.

a se te dūk', he threw me away. 31, 5.

'a ne tūs ne hī le sī, I will not leave you. 40, 15.

e Le-, each other; it has a reciprocal meaning.

e Le ts'ūL del, they came together. 25, 6.

e Le de dī, joined together. 23, 3.

e Le ts'el gel, when they fought (each other). 24, 19.

Cf. *Hupa*, *Le neL te*, let us meet; *Kato*, *Le ges 'a'*, it encircled.

e kwa-, the same, in the same manner.

e kwa a ne ne, do that. 28, 6.

e kwa a dī, he said the same. 12, 2.

e kwa sīn le, you do it. 38, 3.

Cf. Hupa, xa a it yau, she did that; Kato, kwac ʿī ne, I always do that.

ya-, up, into the air.

yail θet hoi yī, he was falling (up). 7, 15.

ya seL dil La las dja, he took me up quickly. 30, 17.

Cf. Hupa, ya te xan, he picked up; Kato, yaʿ gūL gal, he threw up; Jicarilla, ya na yīL dīL na, he threw them up; Navajo, ya il-tʿeʿ, it is tossed up.

ye-, ye da-, into; used of a house or similar enclosure.

ye dūn nī ga, come in; but, tī nī gai, go out.

ye da nī ya, he went in, 28, 2; tī nī ya, he went out, 28, 4.

Cf. Hupa, ye wiñ ya, come in; Kato, ye nat ya, he went in; Jicarilla, ye ī ya na, he went in.

na-, down, vertically down.

na ge tʿakʿ, he flew down. 12, 13.

na gī Lʿī, they fell down. 16, 20.

na ge djau, when he came down. 37, 7.

na gī ʿa, sun went down, evening. 19, 5.

Cf. Hupa, nal tsit, it fell down; Kato, na na gūt yai, he came down; Jicarilla, na ga gī na, she carried him down.

na-, across, to move or be in a horizontal position.

na wa sa, I am going across.

nan nī ya, I crossed a stream (on a bridge or log).

Cf. Hupa, na niñ yai, he crossed; Kato, na nūn Lat, jump across; Jicarilla, na nan za, they moved across.

na-, over the surface of the ground or water, back and forth; used of walking or moving without a definite goal.

na te kīʿ, he paddled. 22, 20.

na ge daL he kʿe, he walked along. 12, 18.

Cf. Hupa, na is tsū, he rolled about; Kato, na caʿ, I will go about; Jicarilla, na ga ʿōL na, it floated around.

na-, again; used apparently also of habitual acts.

na ginL tī, he put back, 21, 15; but, ne ginL tī, he put, 21, 7.

na te dja, he went back. 25, 15.

teʿ nī ʿā, she put in the water, 15, 17; but, te na nī ʿāū, when she put in again, 15, 18.

na θī ye teL nī, he ran (again), 22, 17; but, θī ye heL nī, he ran, 22, 3.

na hōL tsī, she made, 17, 11; but, hwōL tsī hū, when she made, 16, 1.

Cf. Hupa, na te lōs, she led back; Kato, nas liñ^ε, it became again; Jicarilla, nan 'ai, carry back.

There are many verbs with a prefix na- of such general meaning that it is nearly or quite impossible to discover a definite meaning. It occurs in such words as: na gin θet', he stayed there, 13, 11; nal ze nī, as he was hunting, 27, 9; na ze t'eθ, he took steps, 45, 15.

na da-, vertical, perpendicular to the earth.

na da θe 'ai, (rock) stood up. 12, 20.

Cf. Hupa, na dū wiñ a, it stood up; Kato, na t gûL 'a', he stood it up.

nī-, of uncertain meaning.

nī hīL a zū, he got up. 36, 10.

nī na θiz zil ya, they got up. 7, 3.

nī hī ya hwū, when he stood up. 29, 5.

nī gin nīL tī hwū, when it had taken him. 12, 20.

Cf. Hupa, in na is dūk ka, she got up; Kato, nūn s'ūs tiñ, she took him up.

La-, La ga-, Le ga-, probably a phrase, the whole verb meaning to kill in which it occurs being figurative.

La yī nīL de, she killed. 19, 17.

La nīL de de, if you kill. 9, 8.

La ga nes θī hī t'a, I tried to kill him. 26, 2.

Le ga was de^ε, I will kill them. 13, 11.

Le gûn nīL de, we killed beaver. 44, 7.

θin-, θī-, of uncertain meaning; it occurs with verbs meaning to run.

θin ba ye te dī^ε, he ran (toward a person). 10, 12.

θī ye heL nī, he ran away. 22, 3.

Cf. Hupa, tsin tit dil diL, let us run away; Kato, ts'ûn teL del^ε, they ran off.

sa-, se-, of uncertain meaning; used with verb meaning to play.

sa na was θet, I will play. 17, 13.

se na θet, he played. 17, 14.

ce-, of uncertain meaning; used with verbs meaning to eat or drink.

ces tī hī le^ε, I could not eat. 31, 3.

ce gīl yū, we ate. 45, 10.

cin ne t'i, you drink. (Fig. 169.)

cī wac t'i, I eat. (Fig. 180.)

xa-, **xai-**, up, out of.

xa wa sa, let me go up (Fig. 173).

xa gi nŭk', she took out (of hole in the ice). 15, 18.

xai yī gin, she carried him up (a hill). 17, 3.

Cf. **Hupa**, **xa is yai**, he came up; **Kato**, **ka ya' ci'**, they dug; **Jicarilla**, **xa nan djai**, bring out.

xō-, **hō-**, possibly has meaning of "there," in space rather unlimited and general.

xō de t'ī, it could be seen. 19, 7.

xō dinL k'ā, build a fire. 22, 6. (Fig. 163.)

xō del yaθ, smoke rising. (Fig. 179.)

xō ga hwū, when they put up (a tipi). 26, 19.

hō 'ai, house stood. 37, 2.

xō ka-, up; used of climbing a hill.

xō ka was a, let me go up hill.

xō ka θe yau, when he went up. 39, 9.

be-, to the surface of, against.

be de L'ū, he tied to (a canoe), 7, 1.

Cf. **Hupa**, **me it t'an**, he stuck to it; **Kato**, **bes giñ**, he carried it up; **Jicarilla**, **be da hes L'ō**, they tie on.

da-, used of positions higher than the ground.

daL ge, he climbed (a tree), 33, 17; but, **teL ge**, he went (on land), 33, 19.

da θe lai, was hanging, 35, 10; but, **θe la hī k'e**, lay there, 11, 11.

da de t'eθ, he stepped on, 7, 14; but, **na ze t'eθ**, he took steps (on the ground), 45, 15.

Cf. **Hupa**, **da nin sa**, sit (on a chair); **Kato**, **da bes ya'**, he climbed on; **Jicarilla**, **da nes da na**, he sat (on limb of tree).

de-, used of motion or position in or into fire.

de gin xŭl, they put in (fire). 23, 15.

de nŭL t'es, pile up (for a fire). 26, 5.

Cf. **Hupa**, **de de iL kas**, he threw into the fire; **Kato**, **de dic tañ**, I will put in the fire; **Jicarilla**, **de nL dje na**, she put fire.

ta-, of positions and movements relating to water.

ta θe la, he took out (of water). 25, 15.

ta nel 'a xoi yī, water continued to come. 19, 3.

ta kī hwū, when he paddled. 23, 1.

Cf. **Hupa**, **ta na is tan**, she took it out of the water; **Kato**, **tai 'ac-bñ**, water will settle back; **Jicarilla**, **ka nai gīs na**, she was rubbing in water.

te'-, relating to water; undoubtedly connected with the last prefix.
te' nī 'ā, she put in the water. 15, 17.

Cf. Hupa, te tēu wiñ an, he put it in the water; Kato, te' nō nī gi-
ne, I put in water.

tī-, out; used of going out of a house or tipi.

tī wa ya sūn na, let go out. 28, 3.

tī nī ya he k'e t'a, he had gone out. 28, 10.

tī nī ya hū, when he went out. 16, 6. (Fig. 181.)

dze de-, dji de, around from place to place; used of taking a walk for
exercise or pleasure, or of carrying an object about with one.

dji de gai nī, he was walking. 21, 1.

dje des la, I swam around. 31, 1.

dze de nūs lū, I will lead you. 40, 11.

dze deL tciθ, she took along. 10, 22.

ts'e-, used of approach to a body of water.

ts'e nī 'as, they two walked. 17, 5.

ts'e he nī 'a zū, they were coming to. 40, 19.

ts'e na nī dil, we came to. 44, 14.

Cf. Hupa, tce niñ yai, she came down to the beach; Kato, tc'e-
nan la, he jumped out.¹

ka-, kai-, after, in the sense of going after anything.

kai ye nī θen hwū, hunting for. 24, 3.

ka θe ya nī, he went after. 39, 17.

ka dūs dja, I will go for. 21, 19.

ka te kī' nī t'a, they went for in a canoe. 24, 6.

Cf. Hupa, xan te, look for it; Kato, ka ya' ūn te, they looked for
it; Jicarilla, xa na n dai, go for it.

k'e-, off (?); used with verbs of cutting and breaking.

k'e nī t'a θū, when he cut off. 35, 4.

Cf. Hupa, kit te t'ats, he cut them; Kato, k'e tein nac būñ, you
must bite off.

OBJECT PREFIXES.

Pronouns in their reduced forms are prefixed to the verb when an
object is required. They have their place at the beginning of the verb or
after the adverbial prefixes in case they are present. The forms of the
pronouns are: first person singular, se, ce, s-; second person singular, ne-,

¹ In Hupa and Kato this prefix is also used with the meaning of tī-, above.

n-; first and second person plural, nō, nō xe; third person singular and plural, be-, ye-.

ce ginL teL, take me. 15, 11.

na sī L'ūn, dress me, 16, 5; but, nai ye L'ōn, she dressed him, 16, 5.

se nē yūL hū sa, they are following me. 19, 8.

ne kel nī^e nī sī, who kept you. 37, 14.

'a ne tūs ne hī le sī, I will not leave you, 40, 15; but, a se te dūk,
he threw me away, 31, 5.

nel ginL xel wa le sī, it gets dark with you. 12, 11.

na nū hwe ī ginL ūL, take us. 7, 2.

e kwa a nū xeL nī hī le^e, did not tell us that way. 7, 13.

e deL tsī hwū, when he made himself. 23, 20.

It is evident that in Chipewyan the noun object may be incorporated.

a de ne heL nī, he spoke to the man. 11, 14.

be na hō de ne ge tcūθ, she wrapped the man. 11, 4.

In the two examples given above, the noun *de ne*, man, occupies the place of the object pronoun. In other cases because there are no prefixes preceding the noun it is not possible to tell whether the noun is to be taken with the verb or not.

FIRST MODAL PREFIXES.

There are a number of modal prefixes having position next after the adverbial prefixes which are weak or reduced in form. The meaning of these elements is obscure.

ne-, nū-,

nū wūs xe, I am going to carry. 19, 21.

nū was 'ī, I will look. 29, 4.

ne ginL de hwū, she washed. 8, 6.

nī ye nīL tī, she put him down. 15, 13.

nūs da, I will sit. 8, 10.

da ne wūn leL, lean them. 12, 10.

ne tes, they two lay. 8, 11.

Cf. Hupa, xa nū win te, she looked for it; Kato, te'n nōL yōL,
let it blow.

de-, dī-, in some words the meaning of separation is suggested.

de teL nī^e, he reached. 7, 15.

na xa de ge la, were pulled back. 15, 8.

dī gin 'at', she unfastened. 16, 19.

Cf. Hupa, tcit dū wim mitc, he pulled off; Kato, na dic tca, let
me eat.

te-, is used of acts thought of as beginning.

te wū t'as, we two will go. 16, 20.

te ya, he went. 26, 10.

te θī del, we went. 43, 17.

Cf. Hupa, na tes del, they started back; Kato, tc' tes yai, he went.

It is uncertain whether he-, in such verbs as, he *θe* līn, she became, 10, 17, is a first modal prefix or a deictic prefix with reference to the subject.

DEICTIC PREFIXES.

Many verbs contain a demonstrative element which usually stands after the adverbial and first modal prefixes but before the second modal prefixes. This refers to the object in many cases but may refer to the subject.

ye-, ye-, usually confined to the third person of the verb and apparently used when the object is known and has been mentioned.

ye hūnL 'ā, he found (a place). 37, 3.

ye 'ī, he saw it. (Fig. 199.)

ye ne ca', she raised him. 14, 9. (Fig. 217.)

nī ye niL ke, she tracked him. 16, 9.

Cf. Kato, yī gūn yañ, they ate it; Jicarilla, yī yes xī, he killed it.

b-, used as the last except that it more frequently occurs in the first and second persons.¹

be hwūs aL, I am going to find it.

ts'-, used of the object, and perhaps the subject, when less definitely known and referred to.

ts'el del, they ate them. 7, 4.

ts'e lū, he was caught. 21, 3.

'a ts'e dī, he addressed. 22, 13.

Cf. Hupa, kin niñ en, he brought it; Kato, tc'ō' sūt, pound.

he-, is used for the dual or plural of verbs in the third person.

ye he 'ī, they two saw him; but, ye 'ī, he saw him.

na he ye ginL tc'il, they (dual or plural) tore it; but, na ye ginL-
tc'il, he tore it.

he he dū, they said, 8, 9; but, he nū, he said, 33, 13.

da-, is used for the plural of verbs in the third person.

da ye he 'ī, they (plu.) saw him.

da nel djet', they are afraid.

¹ The material for illustrating this difference in use is scanty but by taking into consideration the phrases which precede the verbs it can be demonstrated. On page 36, line 3, be ka θī ya de, if you go for, and line 5, be ka wa sai, I will go for them, but in the same line, ye ka he ya, he started for them

SECOND MODAL PREFIXES.

The second modals seem to relate to the beginning, continuance, or cessation of the act or state. It is not certain that they are unrelated to the first modals which they resemble in form; their position however is different and they are generally confined to the past tenses, in their use.

g-, *gin-*, is used of acts or states which continue and are viewed as continuing for some time.

na gin *θet'*, he stayed there. 13, 11.

gin leL, you carry. 10, 3.

ginL as, they came (approached), 19, 14; but, ye gūn nī niL as, they came (arrived) to her, 19, 15.

ne ginL de hwū, she washed. 8, 6.

Cf. Hupa, na wiñ yen, he stood; Kato, gūñ eL, you carry.

It is to be presumed that the *w-* which appears in many futures and presents of the first person is connected with this prefix.

nī wūl *ʿi*, let us look (Fig. 203).

xa wa sa, let me go up (Fig. 173).

θ-, *θ-*, *θe-*, *θe-*, is also used of acts and states which are in progress.

na *θi* ya, I went. 17, 1.

θe dai, he sat, 14, 9; but, ne da, she seated herself, 19, 14.

θe la hī k'e, (hair) was lying. 10, 12.

Cf. Hupa, me tsis yen, who stands in; Kato, ka sī del^ʿ, we came up.

n-, *nīn-*, is used of acts viewed as completed.

nī nī ya, he came. 8, 2.

nīn dja, he came (back). 10, 1.

nī gī, he put him down, 21, 10; but, ne te gī, he took on his back, 21, 9.

Cf. Hupa, me niL xe, he finished it; Kato, nī gī ne, I bring.

d-, is probably also a second modal, although the few cases in which it occurs might be explained as examples of the first modal *de-*.
dinL as, they came, 19, 16; but, ginL as, they came, 19, 14; no difference in meaning being apparent.

deL da, she sat. 18, 14.

nī gā de ya, she waded in. 19, 2.

na de la nī t'a, they were around. 23, 3.

xa da del la, he took out. 18, 2.

h-, *he-*, seems to be used with no reference to beginning, completion or continuance.

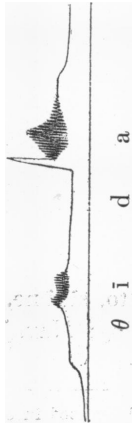


Fig. 158. θi da, I am sitting.

θ i n d a

Fig. 159. θin da, you are sitting.

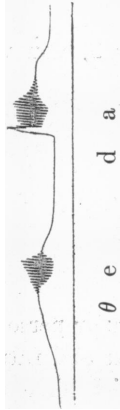


Fig. 160. θe da, he sits.

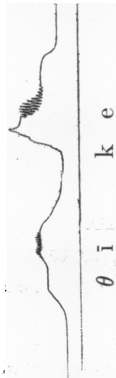


Fig. 161. θi ke, we two sit.

θ e k e

Fig. 162. θe ke, they two sit.

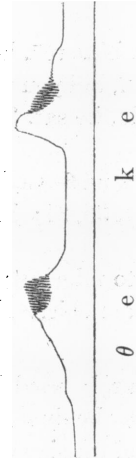


Fig. 163. xō diml k'ā, build a fire.



Fig. 164. de θil θ'i, we sit.

d ū l θ' i

Fig. 165. dūl θ'i, you sit.

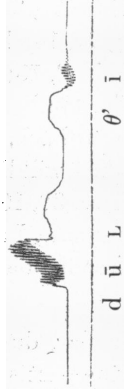


Fig. 166. del θ'i, they sit.

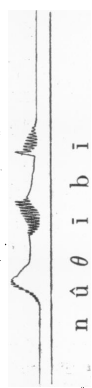


Fig. 167. nūθ ī bī, I swam.

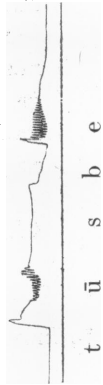


Fig. 168. tūs be, let me swim.

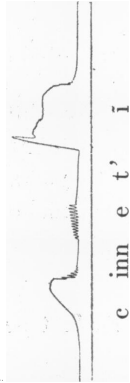


Fig. 169. cinn e t'ī, you drink.

na hin da, will you live, 37, 19; but, na gin da^a wa li, you will live, 36, 2.¹

ye hūnL 'ā, he found. 37, 3.

nī hīL 'a zū, they got up. 36, 10.

ye ka he ya, he started for them. 36, 5.

na he dja, he started back. 36, 13.

SUBJECTIVE PREFIXES.

s-, first person singular; a reduced form of the first singular personal pronoun se. This prefix is found in the present and future of all verbs and in the past tenses of verbs which have the reiterative prefix, t- or d-.

tūs be, let me swim (Fig. 168.)

hwūs tcū. I will take, 34, 15; but, hinL tcū, he took it, 35, 13.

as ɽ, I took it, 20, 16; but, a neL ɽ, did you take it? 20, 15.

nūs da, I will sit, 8, 10; but, ne da, he sat, 39, 11.

ges i, I see (Fig. 193.)

na θes dja, I went back, 44, 4; but, na θe ya, he went, 27, 11.

na ges da^a wa li, I will live (again), 36, 21; but, na gin da^a ō wa li, you will live, 36, 19.

Cf. Hupa, xauw auw, I am going to take out; Kato, tūc ge^a, I will carry; Jicarilla, na dic t'ā, I am chief; Navajo, yic bej, I boil it.

i-, first person singular, dual, and plural; used in the singular with verbs in the past tense and in the dual and plural when their stems are different from that of the singular.

tī ya, I went, 44, 11; but, te ya, he went, 16, 9.

nī nī 'ā, I brought (Fig. 226.)

θī da, I am sitting (Fig. 158.)

xa θī ya, I went up (Fig. 170.)

xa θī dil, we went up (Fig. 175.)

te θī t'as, we two went, 44, 6.

te θī del, we went. 44, 7.

nī nī del, we came. 43, 18.

θeL k'eθ t'a, because I shot. 43, 10.

Cf. Hupa, te se la te, I am going to take them; Kato, si tī ne, I lay; Jicarilla, da se dā ye, where I had been sitting; Navajo, nī lōz, I led.

¹ There is no discoverable reason in these two examples why h- should be used in one and g- in the other.



Fig. 170. xa θ i y a, I went up.

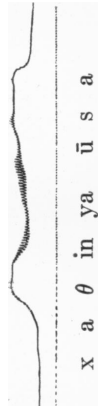


Fig. 171. xa θ in ya ũ s a, did you go up?

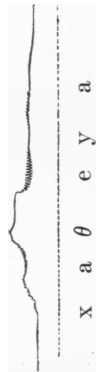


Fig. 172. xa θ e y a, he went up.



Fig. 173. xa wa s a, let me go up.



Fig. 174. xa θ i g ai, go up.

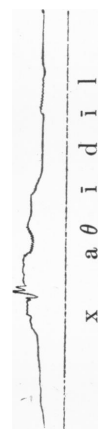


Fig. 175. xa θ i d i l, we went up.



Fig. 176. xa θō 'a, you two went up.

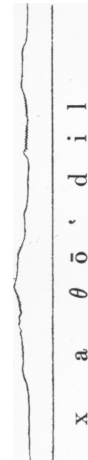


Fig. 177. xa θō ' d i l, you went up.



Fig. 178. xa θ i t ' a s, we two went up.

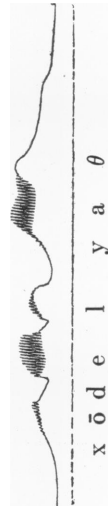


Fig. 179. xō del yaθ, smoke rising.



Fig. 180. c i w a c t' i, I eat.

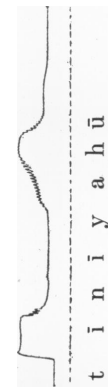


Fig. 181. t i n i y a h ũ, when he went out.

t-, first person dual and plural; used when the stem is the same for all three numbers, but it does not appear when there is a third modal L-, following it. The L is in that case rendered sonant l.

e gīt ʦ, we saw it. 43, 9. (Fig. 202.)

te wū deʦ, let us throw them (Fig. 214); but, tūs ne, let me throw (Fig. 211.)¹

te θī dūk', we threw (Fig. 213.)

na hī dθet, we two stayed (Fig. 207.)

te wū t'as, let us walk (Fig. 188.)

nī wūl ʦ, let us look (Fig. 203); but, niL ʦ, you look (Fig. 194.)

de θīl θ'ī, we are sitting (Fig. 164); but, deL θ'ī, they two are sitting.

ne θīl yā, we raised him (Fig. 218.)

hō de θīl k'a, we built a fire. 45, 8.

n-, ne-, (or nasalization of the vowel), second person singular; in some cases there is no evidence that an n was at any time in the verb. The prefix is a reduced form of nen, you.

dinL eθ, put on (snowshoes). 16, 6. (Fig. 245.)

θin da, sit, 11, 13 (Fig. 159.); but, θe da, he is sitting, 14, 14 (Fig. 160).

xō dinL k'ā, build a fire. 22, 6. (Fig. 163.)

cin ne t'ī, you drink. (Fig. 169.)

na ne θet hwū sa, did you stay? (Fig. 206.)

ne ga, make for me, 16, 2. (Fig. 246.)

tī ne, throw to me (Fig. 209.)

wō θūθ, pull several times. 11, 6.

nī gīl djet hwū sa, are you afraid (Fig. 221.)

neL t'ūc, take off bark (Fig. 241.)

Cf. Hupa, ye nūn dauw, come in; Kato, tc'ūn yān, you eat; Jicarilla, n dai, go; Navajo, de nī ya, you go.

ō', second person dual and plural; there are some contractions but evidently the prefix has existed in all cases. The aspiration in some instances renders a stop a continuant and a sonant a surd.

xa θō' 'a, you two went up. (Fig. 176.)

wō' 'as, you two walk (Fig. 183.)

wō' diL, you (plu.) walk (Fig. 184.)

¹ The t does not appear but it has converted the n into d.

nūL 'i, you two look (Fig. 195.)

ne waL djet hwū sa, are you afraid? (Fig. 223.)

nī nō Le hī, you brought, 11, 18; but, nī nī la, you (sing.) brought.

Cf. Hupa, na nō diL, you go across; Kato, be cō' lōs, take me up;

Jicarilla, xan da sa' Le, take us out; Navajo, di cō aj, you two go.

THIRD MODAL PREFIXES.¹

The modal prefixes which are found between the subjective prefixes and the stems in some instances may by their presence or absence change the meaning of the verb. Certain stems are not used without the third modal L-, while t or d is usually found with the iterative.

L-, has a transitive force in some cases, or is used when an indirect object of a verb of speaking or saying is in mind.

heL nī t'a, he called, addressed him, 13, 18; but, he nī, he said, 13, 16.

nī nīL 'as, the wolves came, 8, 16; but, nī nī 'as, they two (men) came, 7, 6.

nī nīL t'i, he brought it (a person), 13, 5; but, nī nī tā, he brought it (a long object), 9, 2.

l-, with a few stems is found in all the forms, and at times with stems which are also used without any modal prefix or with L-.

nel djet', he is afraid (Fig. 222.)

na tsel kōs, he jumped. 13, 1.

hūL yī', called. 45, 14.

nīL ge, (dog) came, 45, 9.

gel tī, they put him. 38, 17.

nī 'as hī le', they do not come. 32, 3.

n-, an n is found in the past tenses of many verbs preceding the stem or the third modal L-, but no meaning is known for it.

dī gin 'at', she unfastened. 16, 19.

nī ginL Lal hī k'e, he could not move. 8, 12.

ye yint θi' hwū, when they dug. 9, 2.

yī hōnL 'a, she found him. 14, 9.

The relation of these third modals is brought out by the following examples:

na ye ginL tc'il, he tore it; na gail tc'il, it is torn (someone did it);

¹ These prefixes in Hupa are discussed under the caption *Classes*, p. 34, and for Kato in the section headed *Third Modals*, pp. 57-9.

na gīn tē'il, it tore (from ordinary wear). da ye gin 'ût, he tore it;
da get 'ût', it is untied by someone; da get dūk', it came untied by
itself.

ō-, ū-, is used in the future only. Since this prefix is used in the same
forms with the third modal prefixes and precedes them, it
probably is not connected with them in meaning or function.

tūs be, let me swim (Fig. 168).

tū sa, let him walk (Fig. 187).

te wū diL, let us walk (Fig. 190).

Cf. Hupa, yō loi, let him tie (only found in third person); Kato,
te'ō gac, let him chew it (third person only); Jicarilla, dō ya',
let him come; Navajo, a dō nīL, he will do it.

VERBAL STEMS.

The meaning of the verbal stem can sometimes be discovered by account-
ing for the meaning of all other elements entering into the verb, when it
appears that the stem must have the meaning which is required to give
the complete verb the sense required to fit the context. For example in
line 13 of page nine an teL az de, is said to mean "if it runs away," and
the context requires such a meaning. It has been discovered however, that
an means "away," that te means "to begin," that L is used with certain
stems and when its meaning is discoverable it has a transitive force, and
finally the last syllable gives the conditional force, "if." The stem az
carries then the meaning of movement. By examination of the various
words which have stems meaning to move it is found that az is only used
of animals moving on four feet, and used only with a plural subject.

It is also possible to place side by side a number of verbs which are alike
except that the stems differ. Since there is but one variable it is easy to
see what the meaning must be to produce the differences in meaning.

nī nī ya, he came, one on foot.

nī nī 'as, they came, two on foot.

nī nī del, they came, more than two on foot.

nī nī kī, he came, one or more in a canoe.

nī nī tā, he brought something long.

nī nīL az, they came, wolves or other four-footed animals.

It has not been possible of course to determine the meaning of all the
stems in this manner. The meaning placed after the isolated stem is simply
a judgment of what it probably means, and the examples are to illustrate
this judgment and are not to be considered proofs of its meaning.

-‘a, -‘ai, -‘ā, -‘aL to have position, used particularly of a round object, singular only.

na da θe ‘ai, (a rock) stood up. 12, 20.

na gi ‘a, it was evening (referring to position of the sun). 19, 5.

θe ‘ā hī k’e lai, (lake) was there. 17, 3.

hō ‘ai, (house) stood. 37, 2.

xō te ‘a hī k’e, (tracks) were in a line. 16, 12.

Used transitively.

na θe ‘a, he gave it. 13, 18.

nī nī ‘ā, he brought. (Fig. 227.)

nī wūñ ‘aL, bring to me. 14, 12.

da nīL ‘ā, I stuck my nose in. 30, 16.

te na nī ‘ai, put it in the water again. 15, 18.

te’ nī ‘ā, she put in the water. 15, 17.

Cf. Hupa, te tcū wiñ an, he put in water; Kato, de dūn ‘ač, put on the fire.

-‘a, -‘ai, -‘ā, to find a person or thing.

yī hōñL ‘a, she found him. 14, 9.

be na xōs ‘ai wa li, I would find. 33, 1.

be hwūL ‘ā, they found him. 24, 14.

be hwūs ‘aL, I am going to find.

-‘a, to send one, to give directions.

ai ye heL ‘a, he sent her back. 37, 15.

nī ya tī nī ‘a, he gave directions. 9, 6.

Cf. Jicarilla, da nL ‘a na, he sent word again.

-‘ā, to be full.

da nel ‘ā hoi yī hī k’e, it was filled with. 39, 11.

-az, -as, to travel, used of animals only in the plural.

na gal ‘ūs θ’e, heard the animals walking. 31, 17.

nī nīL az θ’e, he heard wolves come. 8, 16.

ginL as, caribou came. 19, 14.

Cf. Hupa, teL atc, pack-train came; Kato, tūl ac būñ, turtles must walk.

-‘as, -‘az, -‘ais, to travel, used of two persons only.

ye dūn ne ‘a zū, when they two went in. 35, 10.

wō’ ‘as, you two walk (Fig. 183.).

se ‘as, they two set out. 7, 5.

xa θī t’as, we two went up (Fig. 178.).

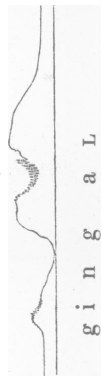


Fig. 182. gin gal, you walk.

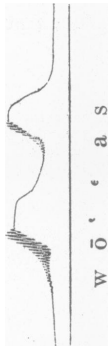


Fig. 183. wo' 'as, you two talk.



Fig. 184. wo' dir, you walk.

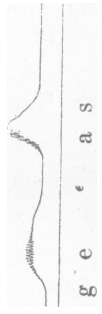


Fig. 185. ge 'as, they two walk.

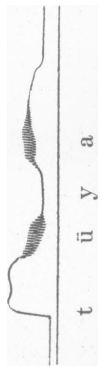


Fig. 186. tu ya, let him walk.

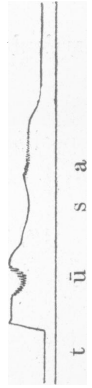


Fig. 187. tu sa, let me walk.

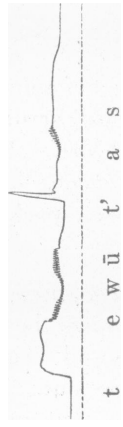


Fig. 188. te wu' t'as, let us walk.

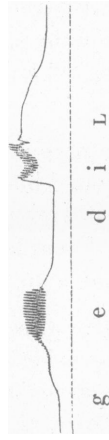


Fig. 189. ge dir, they are walking.

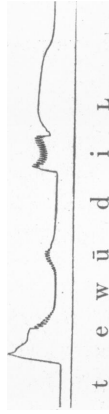


Fig. 190. te wu' dir, let us walk.



Fig. 191. yi si' ho du' theta k, inside let us smoke.

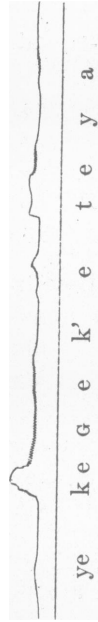


Fig. 192. ye ke ge k' e te ya, on his track he walked.

ge 'as, they two were walking. (Fig. 185.)

dzi de 'ais nī, were walking. 34, 14.

Cf. Jicarilla, n ke 'ac na, they two started; Navajo, yi 'ac, they two are walking.

-'aiL, to bite.

ne eL 'aiL, they bite. 26, 13.

Cf. Hupa, tcū wiñ aL, he chewed; Kato, na tc'aL, he was chewing; Jicarilla da gō aL, biting them.

-'at', -'ūt', to untie.

dī gin 'at', he took off. 16, 19.

da gī 'ūt, I untied it.

Cf. Navajo, k'e is at, I untie.

-eL, -ūL, to move on the surface of water.

de ne teL el, they took them through the water. 7, 1.

na nū hwe i ginL ūL, take us through the water. 7, 2.

Cf. Jicarilla, xa na gō eL na, they floated to the top.

-eθ, to put on clothing.

dinL eθ, put on (my snowshoes). 16, 6. (Fig. 245.)

Cf. Jicarilla, yi diL es, he put on moccasins.

-'ī, to see, to look.

e wō 'ī ō sa, did you two see it? (Fig. 198.)

ye he 'ī, they two saw it. (Fig. 200.)

yis 'ī, I see. 35, 10.

nī was 'ī, let me look. 29, 4. (Fig. 196.)

ges 'ī, I see. (Fig. 193.)

Cf. Hupa, niL iñ, look; Kato, nūc 'ī ne, I saw it; Jicarilla, gō niL-'ī na, they looked; Navajo, yō i', let him look.

-'ī', to steal.

yī ne 'ī' nī t'a, they stole. 18, 10.

ne 'ī', he stole it.

se ne 'ī nī t'a, he stole me. 37, 12.

Cf. Navajo, a nī 'ī, he is stealing.

-'ī, to do.

a neL 'ī t'a, did you do it? 22, 12.

as 'ī, I did it. 22, 12.

a sel 'ī, they did to me. 40, 8.

Cf. Hupa, ai kyūw en, I will do; Kato, kwac 'ī ne, I always do that; Jicarilla, 'a da tc'iL 'ī na, they try to do it.

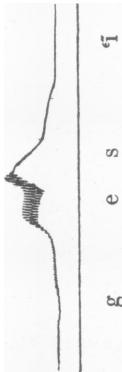


Fig. 193. ges ɕ, I see.



Fig. 194. nil ɕ, you look.

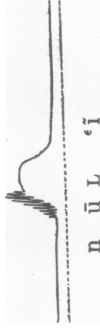


Fig. 195. nūL ɕ, you two look.

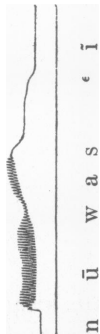


Fig. 196. nū was ɕ, let me look.

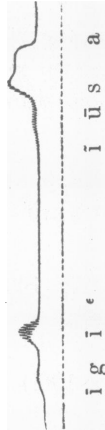


Fig. 197. i gī ɕ, do you see?

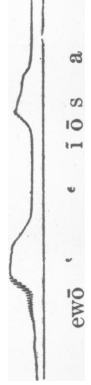


Fig. 198. e wō ɕ, do you two see?



Fig. 199. ye ɕ, he saw it.

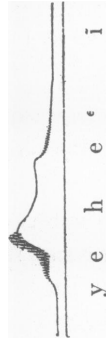


Fig. 200. ye he ɕ, they two saw him.



Fig. 201. da ye he ɕ, they saw him.

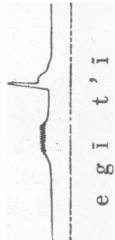


Fig. 202. e gī t'ī, we saw it.

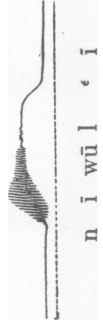


Fig. 203. ni wūl ɕ, let us look.

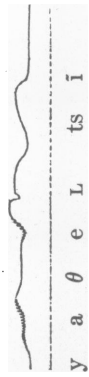


Fig. 204. ya θel tsɕ, for him she made.

-ya, to make, to do.

al ya, some one made it.

a ts'e dil ya hwū, he did it to himself. 21, 20.

Cf. Hupa, auw di yau, I did.

-ya, -yai, to travel, to go; used of one person only.

na θi ya, I went. 17, 1.

ye dūn ni ya, come in. 27, 1.

nī nī ya, he came. 25, 3.

tū ya, let him walk. (Fig. 186.)

xa gin yai, he went out. 45, 4.

xa θe ya, he went up. (Fig. 172.)

na θes dja, I went back. 44, 4.

Cf. Hupa, te sē yai, I went away; Kato, tc' nūn yai, he came there;
Jicarilla, xō ya', let him come.

-ya, -yā, to know.

e kō des ya, I may know. 37, 21.

kwa des yā, I know. 30, 14.

he kō del ya nī t'a, he knew. 31, 14.

he kō de dja, they knew it. 20, 18.

Cf. Hupa, xō wūt xō wes yūn te, I will watch her; Jicarilla, 'at-
da gōs yā', they noticed them.

-yā, to grow, to pass through life.

eL gel yā nī t'a, they were the same age. 32, 4.

na θil yā, we raised. (Fig. 218.)

da nī yā' t'a, (stones) were growing. 20, 20.

Cf. Hupa, dō xoi nes yan, he did not raise it; Kato, nes ya nī-
kwa nañ, it had grown.

-ye', -yī', to be named, to be called by name.

hūl ye', he is named. 25, 18.

hūl yī', is called. 45, 14.

Cf. Kato, ōl yī būn dja', shall be called.

-yez, -yūs, to break, transitive, and intransitive.

na dī yez, she broke it. 18, 18.

ge yūs, he broke it. 22, 11.

Cf. Kato, tc' gūn yīc, he broke it.

-yū, -yūL, to pursue, to chase.

nai yin te yū, he chased again. 22, 17.

da nē yū, he chased. 44, 12.

se nē yūL hū sa, are following me. 19, 8.

Cf. Hupa, tce min niñ yōt dei, he drove out (a deer); Kato, bñn ti-gi yō, they chased it; Jicarilla, na gō n yō, they chased.

-na, -nai, -na', to live, to be alive; but not used of residing.

e deL e ginL nai, with him you are alive. 26, 1.

wō na' t'a, he will live. 11, 20.

wūs na hī le' sī', I will not live it is. 36, 18.

he na' nī t'a, was living. 44, 1.

na ges da' wa lī,¹ I may live. 36, 21.

Cf. Jicarilla, na xī n da, alive; Navajo, xī na, he is alive.

-na, to beat, to win from one in a contest.

nō neL na, he beat. 33, 8.

hō neL na wa le sī, if he beats him. 33, 12.

-ne, -na, to do, to treat a person in a certain manner.

e kwa a ne ne, do that. 28, 6.

was ne hwū, (what) shall I do? 23, 11.

ye ga na hī le', he did not do anything. 35, 16.

wō na sūn na, do not bother. 26, 3.

Cf. Hupa, a in nū, he did.

-ne, -nūk', -na, to move something alive.

se ts'ūn tī ne, throw to me. (Fig. 209.)

ne ts'ūn tūs ne, I am going to throw to you. (Fig. 211.)

na te nūk', he threw down (man). 12, 21. (Fig. 210.)

na de nūk, he turned over. 24, 15.

na ye te na, he threw her. 27, 3.

xa gī nūk', she took out (a trout). 15, 18.

te θī dūk',² we threw. (Fig. 213.)

-ne, -nī, to speak.

ai yeL nī, he said. 15, 4.

aL ne k'e t'a, he found she spoke of. 36, 6.

e kwaL nī, he told. 25, 5.

seL nī θ'e, I heard her say of me. 31, 8.

he dnī, he said. 23, 10.

hōl nī, he told the story. 30, 15.

de sī', I said.

a dī,³ he spoke. 25, 17.

¹ The stem is changed to -da, by the third modal t- which having caused this change no longer appears.

² The n of the stem is changed to d by the first plural prefix t.

³ The d is due to the prefix d which appears in he dnī and in other languages as is shown in the examples given below.

Cf. Hupa, a den ne, he said; Kato, tc'n nī, he said; Jicarilla, 'a-dn nī na, he spoke.

-nī, to flee (?).

θī ye heL nī, he ran away. 22, 3.

θī ye tel nī he dja, he ran. 22, 4.

ant hwūs nī, I am going to leave him. 19, 19.

-la, -le, -La, -Le, to do, to make.

a yin la, he made it. 13, 14.

as La, I make.

a hōn la ū, they made. 29, 15.

ts'a la ge hwū, when he tried it. 21, 15.

a yū le hwū le, she could not. 40, 9.

e kwa sin le, you do it. 38, 3.

a was Le, let me make.

e kwa nūs Le hī le' nī la, I would not have done it. 14, 2.

Cf. Hupa, a tcil lau, he did it; Kato, dī kwa' lag, he did this way; Jicarilla, 'ai yin la na, he made.

-la, -lai, -leL, relating to the position or movement of two or more objects or of something like a rope.

ye ga nī la, he gave her. 40, 5.

nī nī la, she brought (pieces of metal). 20, 14.

da θe lai, lay on something. 34, 14.

te θe la, he took out. 25, 15.

gin leL, you carry (a rope). 10, 3.

θe lai, lies there.

Cf. Hupa, ye tcū wil lai, he took them in; Kato, ū na' tc'e na lai, her eyes she took out.

-lal, -Lal, to dream, to sleep.

in teθ Lal, he is asleep.

nī ginL Lal hī k'e, he was sleeping. 8, 12.

hī teL lal, he is asleep.

Cf. Hupa, kin na is lal, he dreamed; Kato, n tes laL, he went to sleep.

-lī, -lī, -le, to be, to become.

wa le, will be. 33, 12.

was Le, I will be. 33, 18.

na ga dle, he has changed. 16, 14.

hen lī wa lī hī k'a', will be. 32, 5.

hes lū, I was. 30, 16.

hes slin hī t'a, I became because. 40, 16.

he *θe* lī^ε, he became. 32, 12.

da gīn le, were. 45, 12.

Cf. Hupa, ya is len, both became; Kato, s'ús liñ^ε, he became; Jicarilla, gōs li na, became.

-lī, to flow;

te lī, flowing. 12, 6.

Cf. Hupa, tce wes lin te, it will flow out; Kato, na na gūl lī ne, it runs down; Jicarilla, n lī, it flowed.

-lū, -Lū, to be caught in a net, or noose.

ts'e lū, he was caught. 21, 3.

t'a he lū, he was caught. 30, 11.

da *θes* lū, I was caught. 31, 4.

Cf. Hupa, le il loi, he ties together; Kato, nas lī^ε, he tied up; Jicarilla, ts'is lō^ε, they lassoed; Navajo, dji lō, he caught with a rope.

-lū, -lūk, to lead by the hand.

ye dai ye nī lū, when he led him in. 39, 10.

dze de nūs lū, I will lead you. 40, 11.

ye te lūk, he led him. 39, 10.

Cf. Hupa, an te lōs, she dragged back; Kato, tc't te lōs, he led; Jicarilla, na da ses lōs, they led back; Navajo, yin lōs, he led.

-La, to lick with the tongue, to bite.

hin La, lick her (said to a dog).

nō nes La, I bit it. 31, 2.

-L'i, to fall. Plural.

na gī L'i, (many tongues) fell down. 16, 20.

na gī L'i hō yī k'e lō, they had fallen. 29, 9.

-L'ōn, -L'ūn, -L'ū, to tie, to knot, to put on clothes.

ye *θe* de L'ōn hwū, when she tied around herself. 38, 5.

nai ye L'ōn, she put on his clothes. 16, 5.

na sī L'ūn, dress me. 16, 5.

be *θe* res L'ūn, I tied around me. 38, 2.

da in L'ō hī k'e t'a, he had set snares. 21, 2.

be de L'ū, he tied to. 7, 1.

Cf. Hupa, na kis Lōn, she made baskets; Kato, o' Lō, braid (plu. imperative); Jicarilla, be is L'ō gō, bundles.

-*θet*, -*θet'*, to stay at a place, to remain, to reside; used in the singular and dual only.

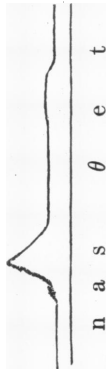


Fig. 205. nasθet, I stayed.



Fig. 206. na ne θet hwū sa, did you stay?

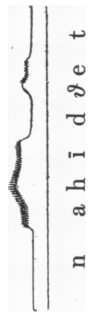


Fig. 207. na hi dθet, we two stayed.

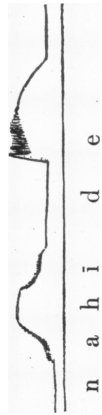


Fig. 208. na hi de, we stay.

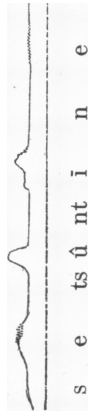


Fig. 209. se ts'ún tī ne, to me throw.

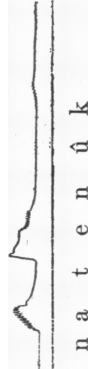


Fig. 210. na te nŋk, he threw.

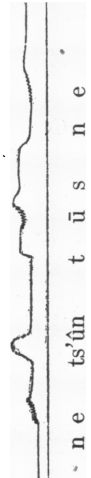


Fig. 211. ne ts'ún tūs ne, to you I throw.

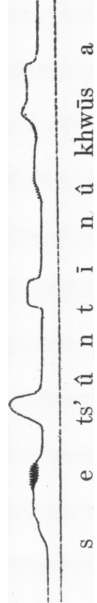


Fig. 212. se ts'ún tī nŋk hwū sa, to me did you throw?



Fig. 213. te θ' dŋk', we throw.

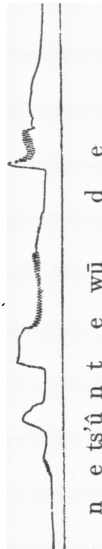


Fig. 214. ne ts'ún te wū de', to you let us throw.



Fig. 215. ge 'as, they two are walking.

na he *ʔet*ʹ, they lived. 8, 7.
 na gin *ʔet*ʹ, he stayed there. 13, 11.
 na ne *ʔet* hwū sa, did you stay? (Fig. 206.)
 na hī d*ʔet*, we two stayed. (Fig. 207.)
 nas *ʔet*, I stayed. (Figs. 6, 205.)
 Cf. Hupa, da nin tsa, sit; Kato, nūn sat, sit.

-*ʔet*, to wake up.

tc'ez zin *ʔet* hwū, when he woke up. 8, 11.

Cf. Hupa, tce in sit, he woke up; Kato, tce' sūt, wake up.

-*ʔi*, -*ʔi*, -*ʔet*, -*ʔet*, to kill; used with singular object only.

La se nīL *ʔi* xa, kill me. 38, 4.

Le ga wūL *ʔi* i leʹ, you did not kill. 13, 7.

La ga wal *ʔi*, we will kill him. 24, 16.

Le gūn nī *ʔet*ʹ, I killed (one lynx). 43, 17.

Le ga nīL *ʔet*ʹsīʹ, I killed. 37, 14.

-*ʔi*, -*ʔe*, to eat up.

wū *ʔi* sūn na, do not eat. 7, 7.

be ga te ū *ʔe*, you leave in eating. 7, 8.

-*ʔūn*, -*ʔūn*, -*ʔen*, -*ʔen*, to think.

ye nes *ʔūn* nī, I think. 29, 4.

ye nī *ʔūn* t'a, he thought. 40, 8.

ye nī *ʔen*, she thought. 18, 17.

ye nī *ʔen* hī t'a, because he thought. 21, 8.

ka nai ye ne *ʔūn* hwū, she was hunting for (lice). 24, 2.

Cf. Hupa, ai ne sen, I thought; Kato, dō kw ne sūn, I was insensible; Jicarilla, 'ai nī sin da, I think about; Navajo, nī sin, I think.

-*ʔūθ*, to pull repeatedly.

ge *ʔūθ*, he pulled repeatedly. 11, 8.

wō *ʔūθ*, pull several times. 11, 6.

-*ʔa*, to find something animate when there are tracks or other indications to follow.

hinL *ʔa* hī k'e da, they found it. 18, 1.

dīL *ʔa* lō sai, they may find. 15, 2.

Cf. Hupa, xōw tsan, I saw him; Jicarilla, yīL tsa na, he found.

-*ʔet*, to fall.

yail *ʔet* hoi yī, was falling. 7, 15.

na ts'el *ʔe* dī, when he had fallen. 11, 10.

Cf. Hupa, nal tsit, it fell; Kato, nōl sūt, he fell.

- θet*, -*θet'*, to play; used of the playing of children.
 se na was *θet*, I will play. 16, 6.
 sūn na *θet'*, he had played. 17, 8.
- θi*, to dig, to insert in the ground or snow.
 ye yint *θi'* hwū, when they dug. 9, 2.
 na tc'e del *θi*, they have put up sticks. 29, 20.
 t'a da din *θi'*, he stuck on. 12, 7.
 Cf. Jicarilla, yī zī na, she pushed (ashes each way).
- θūk'*, to smoke tobacco.
 hō dū *θūk'*, let us smoke. (Fig. 191.)
- θi'*, (-*θ'i*), to recognize or to know a person.
 nai yūL *θ'i* ū, she recognized him. 39, 20.
 na yūL *θi'*, she recognized.
 Cf. Hupa, tcōL tsit, he knew it; Kato, dō ōl tsūt de, we did not know him.
- θ'e*, -*θ'ūk'*, -*θ'ūk'*, to hear.
 e dī *θ'ūk'* hī le', they did not hear it. 29, 20.
 ye dī *θ'ūk'*, he heard. 31, 15.
 -*θ'e*, used as a suffix to many verbs.
 Cf. Hupa, an tsū, he heard it cry; Kato, na ya' dī ts'eg, they heard again; Jicarilla, bī dō ts'a na, she heard; Navajo, tī dī-ts'a', he hears.
- θ'i*, to sit; used in the plural only.
 ī zeL *θ'i* hī k'ūl lai, sitting. 28, 17.
 de *θil* *θ'i*, we are sitting. (Fig. 164.)
 Cf. Hupa, ya deL tse, they were living.
- ze*, -*ze'*, to hunt an animal.
 na was *ze'*, I am going to hunt.
 teL *ze*, he hunted.
 Cf. Jicarilla, ī je, they hunted; Navajo, hal je, he is hunting.
- zeL*, -*zel*, -*zīL*, to shout.
 ne zeL, shout.
 eL ts'ūn na *θe* zeL *θ'e*, he heard shouting in a circle. 10, 11.
 he zīL he dja *θ'e*, he heard him shout. 22, 5.
- zit'*, to kill; used with a singular object.
 le gal *zit'*, he was killed. 28, 10.
 la gal *zit'* wa li, they had killed it, or it was killed. 23, 19.

-zūs, to drag.

ka da hī zūs hoi yī hī k'e, they had been dragged (on the snow).
10, 13.

Cf. Jicarilla, n ke n cō na, they began to drag it; Navajo, yō cōL,
he is dragging it.

-sai, -sa, -caL, to go, to travel; first person singular only and probably
the result of s, the prefix for that person, contracting with y
of the stem -ya, -yai.

xa wa sa, let me go up. (Fig. 173.)

be ka wa sai, I will go for them. 36, 5.

tū sa, let me walk. (Fig. 187.)

ge caL, I walk.

Cf. Hupa, na hwa, I will walk; Kato, na ca^ε, I will go about; Jica-
rilla, na ca^ε, I go about; Navajo, na ca, I go.

-ca, -sa, -ce, to rear a child; see -yān, to grow.

ye ne ca, he raised him. (Fig. 217.)

nī ca^ε, I raised a child. (Fig. 216.)

ye na ca^ε, she raised him. 14, 10.

nū ce, raise it. 30, 14.

-sī, -djī, to stand.

θū sī, stand. 45, 14.

θī djī, he stood. 45, 15.

Cf. tee i yen, he always stands; Kato, te' sīñ ūñ gī, he is standing;
Navajo, sī zī, he is standing.

-xel, the passing of night, relating to darkness.

sel ginL xel, it gets dark with me.

ginL xe lū, at night. 8, 11.

gint xel, it got dark. 19, 4.

Cf. Hupa, wil weL, at dark; Kato, gūl ge le, it was getting late;
Jicarilla, tea gōL xeL gō, when it was dark; Navajo, tea hal-
xeL, dark.

-xōs, to tickle with the hand.

xeL xōs, he tickled. 21, 14.

-xūl, -xūL, -xaL, to use a club, or to move a long stick.

ginL xūl, he struck. 13, 22.

θī dinL xaL, you throw a stick in the fire.

Cf. Hupa, na neL waL, he struck; Kato, nūn sūL gal, you hit;
Jicarilla, yī ninL xaL na, he struck him; Navajo, bīl jī dīc hal,
I hit (with a stick).

-be, -beL, -bī, to swim.

tūs be, let me swim. (Fig. 168.)

ge be Lī, he swam. 34, 2.

te bī, he swam. 34, 6.

nūθ θī bī, I swam there. (Fig. 167.)

Cf. Hupa, nauw me, let me swim; Kato, nī bī ne, I swam; Jicarilla, nac be, I am going to bathe; Navajo, n se bī^ε, I swam.

-ben^ε, to rise; said of a stream.

hīl ben^ε, water rises.

-da, -dai, to sit, to remain; used in singular only.

ne da, she sat. 19, 14.

θe da, he is sitting. 14, 14. (Fig. 160.)

θe dai, he sat. 14, 9.

be ga nūs da, I will sit by him, I will marry. 8, 10.

Cf. Hupa, sit dai, he lived; Kato, sī dai, I sit; Jicarilla, ne da, I sat; Navajo, sī da, he is sitting.

-da, -daL, to travel; used of the singular only.

nī da, he walked. 26, 13.

a gin daL, go home.

Cf. Hupa, na wit dal, he went; Kato, tc'e na gūt dac, he came up again; Jicarilla, yīL ha na daL na, he went.

-dā, to sew.

na na was dā, let me sew it.

na naL dā^ε, she sewed up. 27, 12.

-daθ, -daθ, to burn, to singe.

he daθ, he burned. 32, 9.

he daθ, he singed. 32, 10.

-de, -dī, to kill; used in the plural only.

ye nīL de, he killed. 43, 3.

le gūn nīl de^ε, we killed. 44, 3.

e θūn la ga was dī, caribou I am going to kill.

-de, to stay, to remain; plural only.

na hī de, we stayed. (Fig. 208.)

na gī de^ε, we stayed. 43, 15.

-de, to wash.

na ginL de hwū, she washed (his face). 8, 6.

Cf. Kato, te' na tc'ūs dēg, he washed it; Jicarilla, be na tcīL de, he bathes it.

-de, to dig with spear.

na tse de', he chiseled (for a beaver). 12, 15.

ga na gī de, we worked at (a beaver house). 44, 8.

-del, -deL, -diL, -dil, to travel; used in the plural only.

ā te θi del, we started back. 44, 14, 9.

na gī deL, we traveled. 44, 10.

ye dūn nī dil, we went in. 44, 17.

xa θi dil, we went up (Fig. 175.).

wō' dil, you (plu) walk (Fig. 184.).

se dil, all moved. 15, 7.

Cf. Hupa, wei diL, we will go (dual and plural); Kato, ka si del', we came up (dual only).

-del, -deL, -diL, to eat.

ye k'e el del, he ate all of two fish.

hes deL si, I eat. 11, 13.

hel diL hoi yi nī t'a, he used to eat (all) up. 18, 13.

-del, -deL, -dil, -diL, to throw.

ye teL de li, she threw them. 10, 21.

a te wōnL deL sūn na, do not throw. 12, 9.

ye teL dil, he threw. 26, 11.

na ye teL dil, he threw them back. 26, 12.

Cf. Kato, de t gūl del' kwan, he had put in the fire.

-dī, to be none.

he dī', we had none. 44, 3.

dō dī hoi yi, there was nothing. 21, 3.

Cf. Hupa, ē din, without.

-dī, to speak; see -nī, above.

'a dī, he spoke. 25, 19.

-dūθ, uncertain.

hūt dūθ i t'a, he went through. 23, 21.

-dlī, -dlī, -dlū, to be cold; said of a person.

θes dlī si, I am cold. 22, 6.

he dlī t'a, because he was cold. 22, 7.

bē ke ū dlū he, let them all freeze. 14, 19.

Cf. Navajo, yīc dlō, I am cold, si' nī dli, I am cold.

-dlō, -dlōk', to laugh.

na de dlō e, they laughed. 239.

na na e de wū dlō hī, let us laugh. 8, 8.

na dai e dlōk' θ' e, he heard laugh. 8, 3.

na dai i dlōk' 'i t'a, they laughed. 23, 1.

-tā, -tā', relating to the position or motion of a long object.

ye ga nī tā ū, he gave her. 40, 5.

nī nī tā', he brought. 9, 2, 4.

na was ta i le', I will not lend it. 34, 4.

Cf. Hupa, xō wa in tan, he gave her; Kato, tc'en tan, he took out;
Jicarilla, be n dec n ka na, he leaned a gun against; Navajo,
can tī, give me (something long).

-tas, to shoot with bow and arrow.

ye ginL tas, he shot. 9, 21, 20.

hwūnL tas de', if you shoot. 7, 10.

-tal, -tūl, to break; said of a string or line.

θeL tal, (the string) broke. 29, 6.

heL tūl hoi yī, kept breaking. 10, 9.

θeL ta, I broke. 31, 2.

-tez, -tes, to be in or to assume a reclining position; used in dual and plural only.

ne tes, they two lay. 8, 11.

ze tez, they two lay. 7, 2.

na neL te zū, when they were asleep. 13, 19.

Cf. Hupa, tsis tetc, they were lying (dual and plural); Jicarilla,
nūn na kec, you two lie down; Navajo, sī tec, we lie.

-te, -tī, -tin', to be in or to assume a reclining position; used in the singular only.

was te hī le', I will not sleep. 12, 17.

ne tī', he lay. 24, 1.

θeL tīn', lies dead. 17, 6.

Cf. Hupa, sit ten, she was lying; Kato, nes tiñ, it is lying; Jicarilla,
n ke, lie down; Navajo, nīc te, I will lie.

-tī, -tī ne, -teL, to move an animate thing or its remains.

ce ginL teL, take me. 15, 11.

nī nīL tī', he brought. 13, 5.

ye teL tī ne, carried him. 17, 17.

Cf. Hupa, na teL ten, he took it along; Kato, nūn s'ūs tiñ, he
picked him up; Jicarilla, n tc'īL ke, he places it; Navajo,
ca nīL te, give me (something animal).

-tī, to talk.

da yaL ti θ'e nī, you I heard talking. 9, 5.

Cf. Jicarilla, ya daL kī na, they began to talk; Navajo, yaL tī', he is talking.

-tā, to love.

ye ga ye nī ge tā, loved him. 40, 9.

-θeL, -θīL, -θel, to strike, to chop.

was θeL, let me hit with an axe.

yūt θīL, he hit it.

de gūn nī θel, she cut a hole. 15, 16.

Cf. Hupa, dje wīL tesL, he pounded it.

-tsī, -sī, -tsin, to take away, to carry.

naī yeL tsī, she took. 20, 9.

na θeL sī hwū, when he took. 24, 10.

na na' yeL tsīn, he took him again. 26, 16.

-tsī, -tsī, to make.

θīnL tsī hwū sa, did you make it?

θeL tsī', she made. 10, 22. (Fig. 204.)

e deL tsī hwū, when he made himself. 23, 20.

Cf. Hupa, a dis tcwen, he made himself; Kato, ūL tcī, make it.

-tcū, to seize, to take hold of.

hinL tcū, he took. 35, 13.

yīL tcū wī, I took it. 38, 2.

Cf. Hupa, tcīL kit, he took hold; Kato, yīL tcūt, he caught it; Navajo, yī yīL tcōd, he took hold of it.

-tsūn, -san, to smell; both transitive and intransitive.

des san de, I would smell. 33, 1.

θe tsūn ya ze, smells a little. 37, 1.

Cf. Kato, ye gūn tcūn, he smelled it; Navajo, yīc tcin, I smell.

-tcūθ, -tcūθ, -tcīθ, referring to a flat flexible object, like cloth or dressed skin.

θeL tcūθ, it (cloth) lies.

da θeL tcūθ, he hung up. 22, 9.

dze deL tcīθ, she took it along. 10, 22.

Cf. Hupa, sīL kyōs, it lies; Kato, naL tcōs, she put it; Jicarilla, ka na yīL tsōs, they put it in water again; Navajo, ca nīL-tsōs, give it to me.

-tc'e, -tc'ōk', to be ill tempered, to be angry.

hīl, tc'e t'a because he was angry. 45, 18.

hōl *tc'ōk'*, he is angry, 34, 12.

Cf. Kato, *tc'ūñ gūn tce'*, he is angry; Hupa, *ta kil kyū* (personal name) a man of harsh temper.

-*ts'i*, to blow, of the wind.

nīL ts'i, it blew. 43, 5.

Cf. Hupa, *xō dan tce*, it blows; Kato, *wa nūn tci būñ*, it will blow through; Jicarilla, *nL tc'i*, whirlwind; Navajo, *nL tc'i*, wind.

-*ts'i*, to comb the hair.

gin ts'i, she combed. 8, 6.

-*tc'ūL*, *tc'ūL*, -*tc'el*, to tear, to rend.

nai yūL tc'ūL, let him tear it up.

na tc'e dīL tc'ūL xoi yī, he used to pull up. 35, 7.

na gīn tc'ūL, were torn. 27, 11.

be nai yū 'il tc'el, he pulled her clothes off. 10, 14.

Cf. Hupa, *dje wil kil*, he tore away; Kato, *dje' kūL tcūL*, split it.

-*ts'ūk'*, -*ts'a ge*, to cry.

he ts'ūk' hwū, when he cried. 24, 1.

tsa ge de, crying. 8, 15.

Cf. Hupa, *win tcwū*, you have cried; Kato, *ūc tci ge*, I cried; Jicarilla, *xa tc'i tc'a*, they cry; Navajo, *yī tea*, he is crying.

-*t'a*, to swear, to curse.

na dō de t'a de, if she swears. 9, 10.

na dō de t'a θ'e, he heard her swear. 10, 10.

-*t'a*, -*t'ai*, -*t'ak'*, -*t'ūk'*, to fly.

na wōn t'a, you (will) fly across. 12, 5.

na ge t'ak', he flew down. 12, 13.

nī t'ūk', flew there. 11, 16.

djī de ne t'ai, fly around. 12, 7.

Cf. Hupa, *na win tau*, it (fog) will settle down; Kato, *nūn t'ag*, it flew; Jicarilla, *nac t'ai*, I fly; Navajo, *yī t'a*, it is flying.

-*t'aθ*, -*t'aθ*, to cut.

na was t'aθ, I am going to cut.

k'e nī t'a θū, when he cut off.

Cf. *kit te tats*, he cut them; Kato, *yīs t'ats*, he cut it; Jicarilla, *k'e ī t'as*, they cut off; Navajo, *is t'ās*, I cut.

-*t'e*, -*t'i*, to be, to have the nature or property of a certain kind.

an t'e hī k'e, it was. 20, 9.

e kwa an t'i, that kind. 31, 13.

Cf. Hupa, a in te, how he appeared; Kato, ac t'ē, I am; Jicarilla, cī 'a t'e', my nature; Navajo, a nic t'e, I am.

-t'eθ, to roast on the coals.

neL t'eθ, you roast, 17, 13.

dūs t'eθ, I will roast. 31, 8.

Cf. Jicarilla, yīL t'is, they roasted; Navajo, is t'es, I cook.

-t'eθ, -t'eθ, to step:

da de wū t'eθ sūn na, do not step. 7, 11.

da de t'eθ, he stepped on. 7, 14.

na ze t'eθ, he took steps. 45, 15.

-t'es, to make a pile.

de nūL t'es, pile up. 26, 5.

de nil t'es, they piled it up. 26, 5.

-t'i, -t'in, to do anything.

'as t'i, I did it. 14, 3.

'a t'in hī le le sā', perhaps he did it. 18, 2.

Cf. Hupa, a ya ten, they did it; Kato, kwac t'īn, I did it; Jicarilla, ac t'ī dn, I do; Navajo, ac t'ī, I did it.

-t'i, to drink, or eat.

cin ne t'i, you drink (Fig. 169.).

cī wac t'i, I eat (Fig. 180.).

cet hī t'i, he was still eating. 20, 2.

be ga ce ges t'i de, if I eat. 36, 3.

-t'ūc, to hew (?).

neL t'ūc, take off bark. (Fig. 241.)

wac t'ūc, I will take the bark off.

-ga, -xā, to make several things.

ne ga, you make. 16, 2. (Fig. 133.)

yī gī ga hū, she made. 16, 4.

was xā, I made them.

-gaL, -gai, -gai, to travel; used in the singular only.

gin gaL, you walk. (Fig. 182.)

ge gaL hoi yī, she was walking. 19, 5.

xa θin gai, you go up (Fig. 174.).

e gūn nī gai, go to it. 10, 4.

Cf. Hupa, na wa ye, he went; Kato, na ga kwan, he had walked; Jicarilla, dac dī gai gō, when one walked by; Navajo, na ga, he is going about.

- ge, to travel on four feet; used of animals only in the singular.
 ye gūn nīl ge, (a wolf) came to her. 18, 17.
 ha gel ge, it (squirrel) ran out. 23, 18.
 ta da naL ge, he ran around. 33, 10.
- gel, to kill.
 e Let ts'el gel he na t'ī hwū, when they fought. 24, 19.
 be ke el gel, he killed all. 31, 18.
 Cf. Hupa, tcis siL we, he killed; Kato, sel giñ, he killed; Jicarilla,
 yī yes xī na, they killed; Navajo, yī yīs xī, he killed.
- gī, -xe, -gīn, -geL, to carry on the back.
 nū wūs xe, I am going to carry it. 19, 21.
 na te gī, he carried. 21, 10.
 ye te gīn, she carried him. 15, 12.
 ye geL, she carried him on her back.
 Cf. Hupa, tce wel, he was carrying; Kato, tc't tes gīn, he carried;
 Jicarilla, nac xe, I carry; Navajo, nac gēL, I carry.
- ge, -gwi, to puncture, to spear, to prick.
 e ge hoi yī lo sa', something might stick. 33, 2.
 ga i ge de, something might stick through. 33, 4.
 yū ge he dja, she speared them. 19, 15.
 sīn gwi, spear me. 28, 6.
 Cf. Hupa, ya xō qōt, they stick them; Kato, ya' tc'ōñ ge, they
 speared; Navajo, ya' il ged, he stabbed him.
- geθ, -djet', -djit, to be afraid.
 i tc'a he te geθ, they were afraid. 35, 19.
 nel djet', he is afraid. (Fig. 222.)
 ye tc'ūn nel djit hī le hwū, he was not afraid. 35, 11.
 ye tc'an nel djiz hī le, he was not afraid. 35, 14.
 Cf. Hupa, yin nel git, he was afraid; Kato, wūn tōL gūc ūñ, they
 might be afraid; Jicarilla, be ne gō dzī na, they were afraid
 of him; Navajo, yī nal dzit, he was afraid.
- gōL, to creep.
 gel gōL, it is creeping.
- kai, to be light, to become day.
 yeL kai la dja de', if it is day. 11, 15.
 Cf. Hupa, ye il xa, mornings; Kato, dō yīL kai, not day; Jicarilla,
 yīs ka na, it dawned; Navajo, ha yīL kā, it is dawn.



Fig. 216. nī cā, I raised it.



Fig. 217. ye ne ca, he raised it.



Fig. 218. ne θl ya, we raised him.



Fig. 219. nū cā, you raised it.

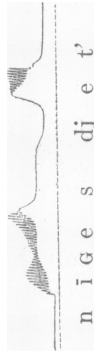


Fig. 220. nī ges djet' I am afraid.



Fig. 221. nī gīl djet hwū sa, are you afraid?



Fig. 222. nel djet', he is afraid.

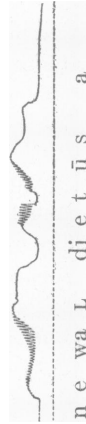


Fig. 223. newal djet ū sa, are you afraid?



Fig. 224. negīl djet', we are afraid.



Fig. 225. da nel djet', they are afraid.



Fig. 226. nī nī 'a, I brought.

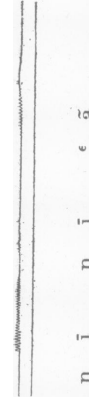


Fig. 227. nī nī 'ā, he brought.

-ke, -kai, to follow tracks, to trail.

ye teL ke, he tracked them. 9, 18.

na te θil ke, we followed the tracks. 45, 11.

teL kai, they followed. 18, 5.

Cf. Hupa, tcit teL xa, he tracked it; Jicarilla, n ke dac nL ka na, they began tracking him; Navajo, neL ka, he is tracking him.

-ke, to sit; used of the dual only.

ū ke, we will sit. 25, 9.

θe ke, they two sat. 27, 2. (Fig. 162.).

Cf. Jicarilla, na' ke, you two sit down; Navajo, sī ke, they two are sitting.

-keθ, to fall.

na seL keθ, he fell. 21, 20.

da θe keθ de', if it sticks in tree. 7, 10.

Cf. Hupa, nō niñ xūts, something fell; Kato, wal kūt, it fell through.

-kī, to paddle a canoe, to travel by canoe.

ta kī hwū, when he paddled. 23, 1.

ye gūn nī nī kī, he met him. 24, 9.

Cf. Hupa, tañ xen nei, the canoe went away.

-kōs, to jump.

na gal kōs, jumps. 33, 6.

na tsel kōs, he jumped. 13, 1.

-kūt', to slip.

ye ges kūt', I slipped under. 30, 5.

-qōt, to spear.

na qōt', he speared. 13, 2.

he qōt, he speared. 8, 12.

Cf. Hupa, ya xōs qōt, they stuck them; Kato, ûñ qōt, spear it.

-k'ā, to build a fire, to burn, to cause to burn.

xō dinL k'āi, build a fire. (Fig. 163.)

xō deL k'ā, he made a fire. 22, 8.

xō de θil k'ā, we made a fire. 45, 8.

nī da re k'a hī k'ūs e, partly burned sticks. 15, 11.

Cf. Hupa, wil kan nei, a fire was burning; Kato, ûL k'añ, make a fire; Jicarilla, n den n k'a na, it burned so far; Navajo, a dī-k'āñ, burned.

-k'eθ, to shoot with a gun.

yūL k'eθ i t'a', he shot them. 43, 3.

θēL k'eθ, I shot. 43, 10.

tel k'iθ ī, gun. 44, 2.

VERBAL SUFFIXES.

As will appear from the comparative material presented, the greater number of the prefixes and stems are found in languages other than the Chipewyan. The suffixes with one or two exceptions, however, are not found on the Pacific Coast or in the Southwest. It seems probable that they are recent developments in Chipewyan.

-i le^ε, -hi le^ε, renders the preceding statement negative.

a wō le hi le^ε, you will not do to him. 11, 20.

wūs na hi le^ε si^ε, I will not live it is. 36, 18.

ne tca hi le^ε t'a, because he was not large. 33, 10.

nī dja hi le t'ū, he had not come. 21, 5.

-wa li, -wa le, used in future or conditional statements in which some doubt exists.¹

na ges da^ε wa li si, I will live. 37, 21.

na gin da^ε wa li, you will live. 36, 2.

hō neL na wa le si, he beats. 33, 12.

-nī, seems to be used as a relative, making a clause of a verb.²

La gal de^ε nī, which he had killed. 10, 21.

te del nī, who came. 26, 1.

na θe ya nī, when he went again. 27, 15.

ge gaL nī, as he walked. 8, 1.

-nī t'a, used of emphatic statements of observed past facts.

eL gel yā nī t'a, they were the same age. 32, 4.

na θet' nī t'a, he lived. 24, 5.

na te diL nī t'a, ducks were flying about. 42, 17.

se ne t'ε nī t'a, stole me. 37, 12.

-hi t'a, similar to the last in force but apparently used of present facts.

aL 'in hi t'a, she carried. 10, 9.

θin da hi t'a, (why) do you sit here? 37, 11.

-lō sa^ε, indicates the probability of a future event.

na ne neL ti lō sa^ε, I may carry you back. 23, 11.

e ġe hoi yi lo sa^ε, something might stick. 33, 2.

Le ga de nī θet' lo sā^ε, suppose you might kill yourself. 33, 4.

¹ Perhaps a verb from the stem -le, -li, -lin, to be.

² Probably a suffix which means "person" used in some other Athapaskan languages to make nouns of verbs.

-*θ'e*, to discover by hearing.

nī nīL az *θ'e*, he heard (wolves) come. 8, 16.

seL nī *θ'e*, I heard her say of me. 31, 8.

Cf. Hupa, a den tsū, he heard singing.

-*sī'*, used of emphatic statements to correct a misapprehension or the ignorance of the hearer.

nī nī la *sī'*, I left it. 10, 2; 9, 9.

Le ga nīL *θet' sī'*, I killed. 37, 14.

Le ga wūd *θī ī le' sī'*, we will not die. 15, 5.

θes dli sī, I am cold. 22, 6.

-*sūn na*, used with imperative giving it the negative force of prohibition.

ye ne wūn *θī sūn na*, do not think. 12, 11.

wū *θī sūn na*, do not eat. 7, 7.

tī wa ya *sūn na*, (do not) let go out. 28, 3.

-*he dja*, marks a definite stage of the action or development of the verb to which it is suffixed.¹

ye *k'e na de he dja*, when they fought. 23, 19.

na tset *he dja*, he became strong. 35, 5.

ne tca *he dja*, he became large. 33, 19.

na te *gwi he dja*, (their horns) stuck up. 19, 17.

-*hī k'e*, -*k'e*, used to indicate that the act was discovered by traces or other evidence after it transpired.

teL as *hī k'e*, had gone along. 9, 19.

ne *'ī k'e sī*, he is stealing. 36, 11.

nal *'ais hī k'e t'a*, were crossing. 20, 3.

na de *dlōk' hī k'e t'a*, laughed. 23, 5.

a da *dī k'e*, wolves were talking. 9, 5.

aL ne *k'e t'a*, he found she spoke of. 36, 6.

-*hī k'ûl la*, -*hī k'e la*, used with statement of a fact inferred from a succeeding fact or a result.

na teL *dja hī k'ûl la*, he went again. 17, 17.

Lo *gūn nīL de hī k'ûl la*, she saw he had killed. 17, 8.

na' *da' ī k'ûl la*, she was sitting. 24, 3.

da nī *yā hī k'e la*, were grown. 7, 3.

-*hoi yī'*, -*hoi yī*, used of customary, repeated, or continuous acts.

yail *θet hoi yī*, was falling. 7, 15.

¹ This suffix seems to be a verb meaning "to become."

ye kwat xoi yī^ε, he speared him. 28, 8.
 na θet hoi yī^ε, he lived. 28, 14.
 na tset hoi yin t'a, because he was strong. 35, 18.
 heL tūl hoi yī^ε, it kept breaking. 10, 9.

-hwū, -ū, in most cases seems to subordinate a temporal clause.

yeL nī hwū, when he said. 25, 4.
 ye nes θūn hwū, when I thought. 31, 7.
 ye dūn ne 'a zū, when they went in. 35, 10.
 nī nī yau, when he came. 29, 1.

-hwū sa, -hū sa, -ū sa, interrogative; used with the second person.

ī gī 'ī ūs a, do you see? (Fig. 197.)
 se nē yūL hū sa, are following me? 19, 8.
 na ne θet hwū sa, did you stay? (Fig. 206.)

-xa, used to indicate intention or purpose.

ye geL yī ha, in order to carry it. 19, 19.
 ha nī dē le xa, they would marry. 38, 21.
 be kō de dja xa, she might know it. 20, 11.
 gīn na^ε xa ī le^ε sī, you will not live. 37, 5.

-de^ε, conditional future.

an teL az de, if it runs away. 9, 13.
 hwūnL tas de^ε, if you shoot. 7, 10.
 θin ya de^ε, if you go. 36, 21.
 ges 'ī de^ε, if I see. 39, 19.

Cf. Hupa, au win neL de, if it happens; Kato, ts'ūs qōt de^ε, if he spears it.

-t'a, in most cases seems to have causal force.

nē tca t'a, he was so big because. 33, 9.
 hīl tc'e t'a, because he was angry. 45, 18.
 ye nī θūn t'a, he thought. 40, 8.
 wō na^ε t'a, he will live. 11, 20.
 na tset t'a, was strong. 38, 6.

TENSES OF VERBS.

Many of the suffixes, either directly or indirectly, fix the time of the verb. The future tense in addition to a peculiar form of the root used in the present and future has a prefix *ō-* discussed above. The past tense is differentiated from the present and future in other ways not clearly traceable.

to the presence of definite word parts. The stem of the past sometimes has a glottal stop at the end where the present lacks it or has an aspiration.

ne ɛ', he stole it; ne ɛ', he is about to steal it.

The past has a sonant l where the present has a surd L.

ginL xūl, he struck; θi dinL xal, you throw a stick in the fire.

The vowel of the stem is sometimes different.

a yin la, he made; ai yū le, let him make.

as la, I made; a was le, let me make.

The stem sometimes has a stop or a nasal consonant or nasal vowel which does not appear in the present and the vowel may be different in addition.

θi gōt, I speared it; wūs ge, let me spear it.

nūθ θi bī, I swam there (Fig. 167); tūs be, let me swim (Fig. 168).

The first person singular of the past lacks the prefix s- as has been explained above; the past also often has the second modals which are not usually employed with the present. Complete conjugation systems would require many pages and would not present material other than that discussed in the preceding pages. They will be found in Father Le Goff's grammar. One example in the present and past follows:

Present.

na was tc'ūL, let me tear it.

na wūL tc'ūL, let us tear it.

na neL tc'ūL, tear it.

nōL tc'ūL, you (plu.) tear it.

naī yūL tc'ūL, let him tear it.

na he yūL tc'ūL, let them tear it.

Past.

na gīL tc'il, I tore it.

na gīL tc'il, we tore it.

na ginL tc'il hwū sa, did you tear it?

na wōL tc'il hwū sa, did you (plu.)
tear it?

na ye ginL tc'il, he tore it.

na he ye ginL tc'il, they tore it.

ADJECTIVES.

The qualifying adjectives of Chipewyan as of other Athapaskan languages are conjugated for person and number. The prefixes appear to be the second modal prefixes of verbs and apparently relate to the acquisition, or the permanency of the possession of the quality named in the stem.

de-,

del ba, gray. (Fig. 238.)

dū we la', he is powerful. 26, 17.

ne-,

ne zō^ε, good. 36, 3.

θī-,

θī baθ, round.

θes tûn, I am frozen.

tī-,

tī baθ, round.

tī ginL tûn, thick, deep. 43, 12.

STEMS OF ADJECTIVES.

-we, la, -ye la, powerful, dangerous.

dū we la^ε, he is powerful. 26, 17.

dū yē la, it is hard. 37, 20.

-ye θī, male.

de ye θī, male. 9, 15.

-neθ, -neθ, long, tall.

nī neθ, long. (Fig. 232.)

dī neθ, long.

dī neθ ī le^ε, not long. 32, 17.

nī nī θī la ye, top tall. 43, 2.

Cf. Hupa, tce nes, he is tall; Kato, gûn nes, it became long;

Jicarilla, n de dzi, tallest one; Navajo, nez, tall.

-leL, soft.

hel leL, it is soft.

-La, fast.

nas La, I am fast.

nal La^ε, he is fast. 34, 2.

-L'ûs, blue, green.

de L'ûs, it is blue.

Cf. Jicarilla, da L'ī dji, blue; Navajo, dō L'ij, blue.

-θō, -θōk', yellow.

del θōk', it is yellow. (Fig. 236.)

θûn θō ī, yellow star, Venus.

Cf. Hupa, lit tsō, green; Kato, dūl tsō, blue; Jicarilla, lī tsō ī, yellow; Navajo, lī tsō, yellow.

-zûn, black.

del zûn, black. (Fig. 226.)

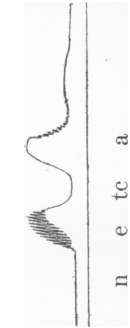


Fig. 228. ne tea, large.

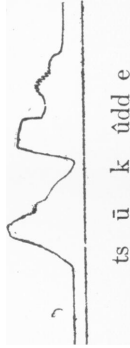


Fig. 229. tsū kūd de, small.



Fig. 230. ne zwille, not good.



Fig. 231. le k'a, fat.



Fig. 232. ni neθ, long.



Fig. 233. ne dū e, short.

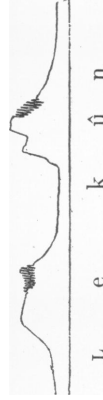


Fig. 234. le kún, sweet.

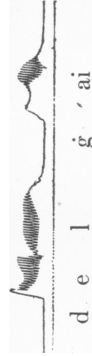


Fig. 235. del g'ai, white.



Fig. 236. del θōk, yellow.



Fig. 237. del zún, black.

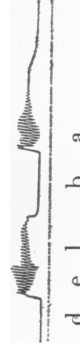


Fig. 238. del ba, gray.



Fig. 239. del k'ōs, red.

Cf. Hupa, *Lū hwīn*, black; Kato, *ges L cūn'*, salmon black; Jicarilla, *Lī zī*, black; Navajo, *Lī jin*, black.

-*nō'*, -*nū'*, good.

ne *zō'*, good. 36, 3.

ne *zwīl'*, not good. (Fig. 230.)

Cf. Hupa, *nū hwōn*, good; Kato, *n cō ne*, it is good; Jicarilla, *n jō ne gō*, it is good; Navajo, *nī jūn e*, nice.

-*sōk'*, round, spherical.

de *sōk'*, round like a ball.

Cf. Navajo, *dī djōl*, round.

-*ba*, gray.

del *ba*, gray. (Fig. 238.)

Cf. Hupa, *dil mai*, gray; Kato, *dūl bai*, brown; Jicarilla, *Lī ba*, brown; Navajo, *La ba*, gray.

-*baθ*, round, circular.

de *baθ*, round.

θī *baθ ya ze*, round small, snowshoes. 16, 3.

tī *baθ ya ze*, round small, snowshoes. 18, 7.

Cf. Hupa, *na wes mats*, it was coiled; Navajo, *na maz*, round.

-*dū e*, short.

ne *dū e*, short. (Fig. 233.)

-*dli*, cold (used of persons).

θes *dli sī*, I am cold. 22, 6.

-*tūn*, thick.

tī *ginL tūn*, it is thick (snow). 43, 12.

Cf. Navajo, *dī tā'*, thick.

-*tcai*, large.

ne *tca*, large. (Fig. 228.)

tū ne *tcai*, big lake. 14, 12.

Cf. Hupa, *nūw kya θ*, I am large; Kato, *gūn tcaḡ kwān*, it had become large; Jicarilla, *n tsa ī*, it is large; Navajo, *n tsa*, large.

-*tsūl*, wet.

be *tsūl*, it is wet.

Cf. Kato, *naL cūl ūt*, because it was wet.

-*tc'e*, -*tc'ōk'*, to be cross, ill-tempered.

hīl *tc'e*, he is cross.

hōl *tc'ōk'*, he is angry. 34, 12.

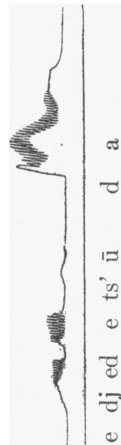


Fig. 240. e dj ed e ts' ū d a, cow.

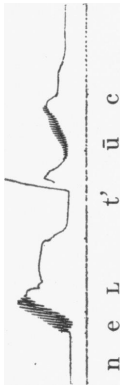


Fig. 241. n e L t' ū c, chop off.



Fig. 242. d a t c ū n k e, shoe.



Fig. 243. k' e s l e z e, ashes.

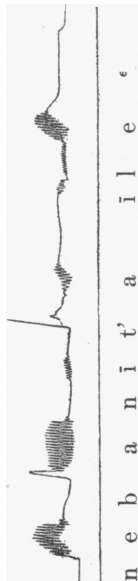


Fig. 244. n e b a n i t' a i l e ε, to you they did not leave.

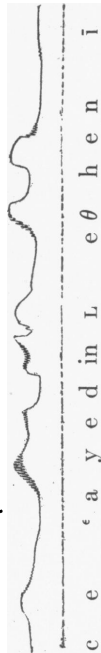


Fig. 245. c e ε a y e d i n L e θ h e n i, my snowshoes.

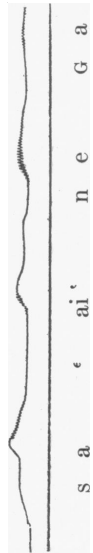


Fig. 246. s a ε ai' n e G a, for me snow shoes make.

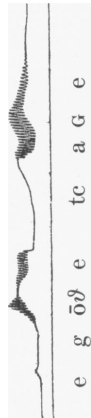


Fig. 247. e g o θ e t c a g e, suckers.

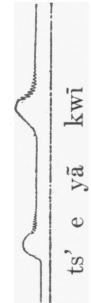


Fig. 248. ts' e yā kwī, old woman.

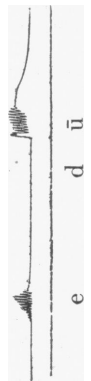


Fig. 249. e d ū, hot weather.

-ts'ī yī, female.

de ts'ī yī, female. 9, 14.

-ts'ī, salt.

de nī ts'ī, it is salt.

-t'aθ, sharp, pointed.

θe t'aθ, rock sharp. 13, 2..

-gūn, poor in flesh.

be gūn, poor.

-gai, white.

del gai, it is white. (Fig. 235.)

Cf. Hupa, tseL kai, white stone; Kato, seL gai, white stone; Jicarilla, Lī gai i, white; Navajo, La gai, white.

-kūn, sweet.

Le kūn, it is sweet. (Fig. 234.)

Cf. Kato, L kūn, it is sweet; Jicarilla, Lī ka, sweet; Navajo, La kan, sweet.

-k'a, fat.

le k'a, fat. (Fig. 231.)

Cf. Hupa, Lūw k'au, I am fat; Kato, L kag, it is fat; Jicarilla, da Lī k'a e, very fat; Navajo, nes k'a, he is fat.

-k'aθ, cold; used of weather and elements.

ta ne k'aθ tū we, cold lake.

Cf. Jicarilla, gōs k'ats', it was cold; Navajo, des k'az, cold.

-k'ōs, red.

del k'ōs, red. (Fig. 239.)

hō del k'ōs, it became red. 33, 15.

-k'ūs, sour.

de nī k'ūs, it is sour.

-ka de, small.

ts'ū ka de, he became small. 33, 17.

ts'ū kūd de, small. (Fig. 229.)