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The language of the Kitanemuks of California

Anderton, Alice Jeanne, Ph.D.

University of California, Los Angeles, 1988

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UNIVERSITY OF CALIFORNIA
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THE LANGUAGE OF THE KITANEMUKS
OF CALIFORNIA

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

by

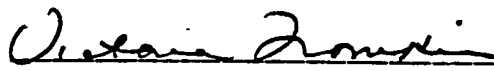
Alice Jeanne Anderton


1988

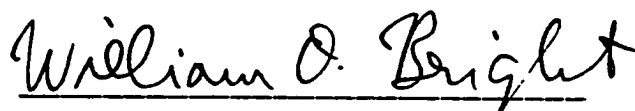
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"I reasoned to myself (though I would not have dared say it to Harrington), that the people who spoke or had spoken these languages had also existed as human beings, had lived and loved and felt."

Carobeth Laird

Encounter with an angry god:
recollections of my life with
John Peabody Harrington, p.59

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(Both photographs were taken by J.P. Harrington and are on file in the National Anthropological Archives of the Smithsonian Institution in Washington D.C.)

ABBREVIATIONS USED IN THE GRAMMAR

1p, 2p, 3p	first, second, or third person singular prefix
1s, 2s, 3s	first, second, or third person plural prefix
3-1s, etc.	person and number of subject and object in clitic
ABS	absolutive suffix
AGT	agentive nominalizing suffix
AUG	augmentative suffix
CHAR	characterizing suffix
COMP	object complement
DEC	deceased suffix
DESID	desiderative suffix
DIR	directional suffix
GEN	general nominalizing suffix
HRT	hortative first person plural prefix
IMP	imperative clitic
INF	infinitive suffix
INST	instrumental nominalizing suffix
N	noun
OBJ	object
PL	plural
PN	passive nominal suffix
Q	question clitic
RDP	reduplicative prefix
sp.	species (of biota); plural spp.
St	stem
TR	transitivity suffix
TrN	tribename suffix
V	verb
VN	vowel plus <u>n</u> verb stem extender

ACKNOWLEDGMENTS

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

Data without benefit of analysis is of little use. For training in linguistic analysis I thank my teachers, Pam Munro, Vicki Fromkin, and Bill Bright. I especially thank Bill Bright, who introduced me to the Harrington notes and encouraged me to write a dissertation on this topic.

Many kinds of support from friends and colleagues have been critical to this project. I thank Anne Perna, Nancy Levy, Carobeth Laird, Rose Odum, Hector Javkin, Paul Schachter, Peter Ladefoged, Jenny Ladefoged, Maud Haimson Nerman, Abby Cohn, Dollie Meyers, Bill Bright again, and my family.

I thank especially my new friend D.H.M., who made this study come alive for me.

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

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Chem'ivillu', by Katherine Siva Sauvel and Pamela Munro, with the
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ABSTRACT OF THE DISSERTATION

**The Language of the Kitanemuks
of California**

by

Alice Jeanne Anderton

Doctor of Philosophy in Linguistics

University of California, Los Angeles, 1988

Professor William O. Bright, Chair

Kitanemuk was a Uto-Aztecan language of the Takic subgroup, spoken near the southern end of the San Joaquin Valley, in the Tehachapi Mountains, Antelope Valley, and neighboring areas of southern California. It was spoken by a few speakers as late as the 1930's, but is apparently extinct today. In 1917, John Peabody Harrington, working as a research ethnologist for the Smithsonian Institution, did linguistic and anthropological fieldwork on the Kitanemuk, producing some 2000 pages of raw notes which he

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



Magdalena Olivas, Kitanemuk speaker

INTRODUCTION

Kitanemuk¹ (also Jaminat, Haminat)² was a language of the Uto-Aztecan family spoken in Southern California, in the vicinity of present-day Ft. Tejón, Tejón Creek, the Tehachapi Mountains, and the Antelope Valley area adjoining the upper Mojave Desert (Figure 1). No description of the language has ever been published.

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

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

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

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

Fig. 1. Where Kitanemuk was spoken

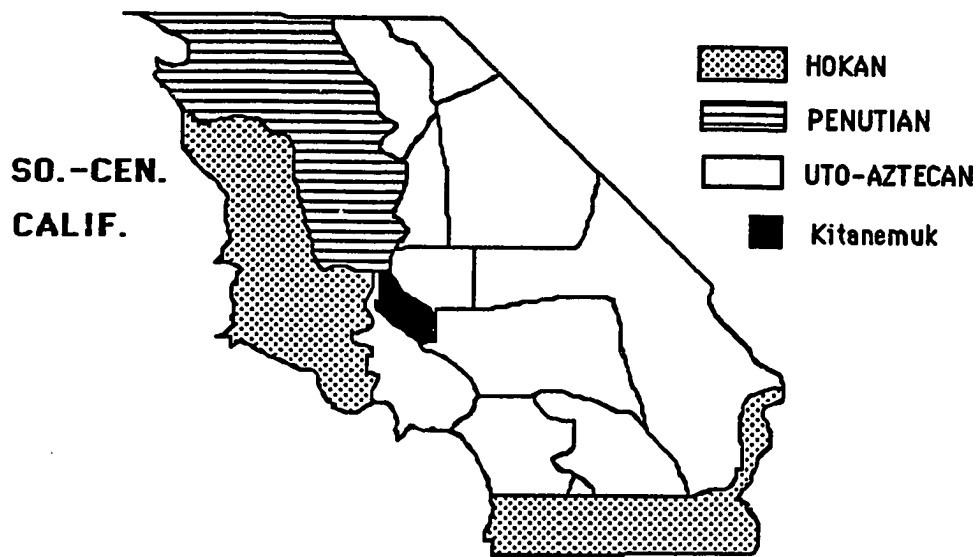
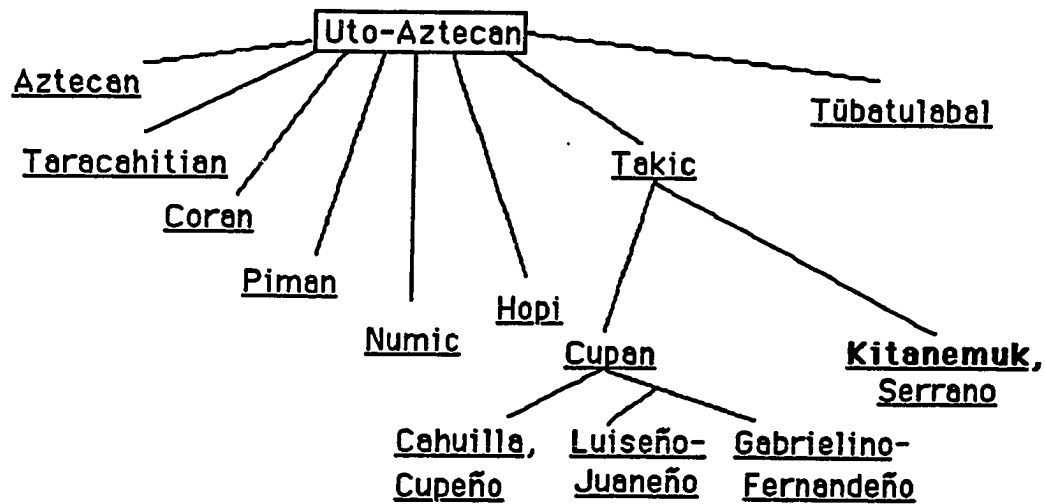


Fig. 2. The Uto Aztecan family (in brief) and Takic subfamily⁴



dialects, and Luiseño to cover Luiseño and Juaneño (named after Mission San Juan Capistrano).

⁴This tree is based on Sydney Lamb's (1964) conservative Uto-Aztecan classification, plus William Bright's (1974) classification of Takic. (The commas indicate separate languages, while the hyphens indicate dialects.) (Some scholars group Numic, Hopi, Takic and Tūbatulabal together as Northern Uto-Aztecan.)

(Of these languages, Cahuilla, Luiseño, and perhaps Serrano are still spoken.) Kitanemuk was more distantly related to Hopi, Tübatulabal, Nahuatl, and other Uto-Aztecan languages of Mexico and the southwest United States. The Kitanemuks' closest neighbors in pre-Mission days were Serranos, Ventureño Chumash (who spoke a Hokan language), Yokuts (who spoke a Penutian language), and Fernandefños.

The speakers of Kitanemuk were a small group, numbering perhaps 500 to 1,000 in the historic period, and occupying a territory of 400 square miles or so. They were primarily mountain dwellers, but made seasonal hunting and gathering migrations into lower areas (Blackburn and Bean 1978: 65). The Kitanemuks were enemies of the Yokuts and perhaps the Tataviam (a little-known group of disputed affiliation),⁵ but enjoyed friendly relations with the Chumash and the Tübatulabal (Blackburn and Bean 1978). There was a lot of cultural intermingling and trade among neighboring groups in this area; even the Mojave from the Colorado River area (who spoke a Yuman language of the Hokan family) made regular visits.⁶ Many of the Kitanemuk were probably killed off during the early period of white contact, as was the case with so many of the

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

⁶For a fuller ethnographic description of the Kitanemuk, cf. Blackburn and Bean (1978) and Kroeber (1925).

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

In 1916 John Peabody Harrington, working for the Bureau of American Ethnology of the Smithsonian Institution, arrived in the area near Fort Tejon with his wife Carobeth (later Carobeth Laird),⁷ and spent some time (probably at least several months all told) in 1916 and 1917 doing fieldwork on Kitanemuk. No one worked on the analysis of the resulting field notes for many years.

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

⁷For a description of their trips to this area, cf. Laird (1975); for more biographical background on Harrington, cf. Walsh (1976); for a review of the Laird book and some overview of scholarly opinions of Harrington, cf. Anderton (1978).

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

There are many problems in working with these notes. The writing is not always legible. The Kitanemuk forms are translated into English or Spanish, or sometimes a mixture of the two; there are also occasional Chumash translations. (In the dictionary I translate the Spanish wherever its meaning is clear, but retain it wherever it is ambiguous or untranslatable; in the latter cases I standardize the spelling somewhat and suggest a translation in square brackets.) Although the utterances of several speakers of Kitanemuk are represented,⁸ it is usually not clear which words were spoken by which speaker. Nor is the chronology of the notes clear; a few sessions are dated, but many are not. These two facts make it hard to evaluate differing transcriptions of the same word: are dialect differences involved? are the forms in free variation? has Harrington decided to represent the same sound with a

⁸Harrington's consultants included Angela Montes, Magdalena Olivas, Eugenia Mendes, and perhaps others.

different symbol⁹ for some reason? There are of course some gaps in the material which must remain forever unfilled (there are for example no sentences with a third person subject and a second person plural object); but with the wealth of data many linguistic patterns are undeniable. (Some sample pages from these notes are reproduced in Appendix A.)

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

⁹Laird, in an appendix to Mirror and Pattern called "Linguistic Note" (Laird 1984: 321-8) throws some light on the Harrington transcriptions, mentioning explicitly, for instance, that he experimented sometimes by changing symbols in the middle of his work, and sometimes changing them back. She also gives explicit phonetic values for the symbols he and she used in working with Chemehuevi, another Northern Uto-Aztecan language which Harrington studied at about the same time as the Kitanemuk work. Of course there is a small community of scholars who have worked with Harrington's notes on various languages, and so a number of his abbreviations and symbols have become well-known.

conventions, for example, or the addition of another form or two to a verb paradigm. Some of the material had been transferred to 4" x 6" grammar file slips from the original notes, or typed onto 8 1/2" x 11" pages by Harrington or his wife on trips to Washington.¹⁰ (It is because of the occasional revisions that the two sources are cited separately in the dictionary.) Having decided to write a dissertation on Kitanemuk, I went to Washington and examined the Smithsonian notes. I recorded all of the linguistic forms which

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

neck

ɲohots -neck. Plu. m.
 niɲoho' -mi pescueso
 ɲohowət -pescuezón. Plu. m.
 nihju ɲohōtsaj -I saw a neck.
 nihju məɲohōtsaj -I saw your neck.
 nihju pɲohōtsaj -I saw their necks. (1110b,1111a)
 ʃrakwk aɲoho' -his pescuezo is hoarse, él esta
 ronco.
 ʃrakwk niɲoho' -I am hoarse. (1098a)
 ʃakwk aɲoho' -ē el está gangoso, talks through
 his nose. (1138a)
 aɲoho' varavara'j -his neck is colgado. (1111a)

K T L

¹⁰A diagram of the keyboard layout of Harrington's custom-made typewriter with special linguistic symbols is included as Appendix G.

did not seem to duplicate the Berkeley notes. These notes were added to my files, and form a second (much smaller) source for this study, labeled "R" (for "revised notes") in the dictionary entries.¹¹

As I continued to work with the Harrington notes, the structure of the language began slowly to emerge, and I was able to begin presenting the preliminary results of my work at conferences of anthropologists and Uto-Aztecanists. It was at the First Friends of Uto-Aztecan Working Conference in Reno in 1973 that I met Maurice L. Zigmond. I had just finished giving a brief grammatical sketch of Kitanemuk when Dr. Zigmond took me aside and mentioned very modestly that he had done some work on Kitanemuk on a break from his Kawaiisu work in Tehachapi in 1937.¹² He suggested that as his expertise and interests lay more in the field of ethnobotany than of linguistics per se, I would probably not get much out of his slip file or notebook; but he kindly offered to lend them to me. I was delighted to have another source on this extinct language. I incorporated entries from both the slip file (labeled "ZS") and the notebook (labeled "ZN") into the dictionary. The notes consist mostly of single words and simple sentences, translated into English; there is an emphasis on plant

¹¹Both sets of Harrington notes are now in the collection of Harrington materials recently published in microfilm by Kraus (Mills and Brickfield, eds., 1986)

¹²Zigmond's consultants were Marcelino Rivera, Isabella Gonzales and Refugia Duran. He feels that they may have been the last three speakers of Kitanemuk alive at that time.

names and plant uses; the notebook is especially helpful in that it gives the botanical names of many plants not identified by Harrington.

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

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

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

¹⁴Cf. Robert F. Heizer's introduction to Merriam 1966 for a fuller discussion of Merriam's life and work.

¹⁵Merriam's consultants were Alta Mirando Vadio and Mrs. J.V. Rosemyer (the wife of "Rosemeyer", the owner of a store at Tejon Canyon, mentioned by Harrington in his notes; I am not sure which spelling of her name is correct).

using English spellings;¹⁶ thus it is not surprising that there are inconsistencies in the correspondences between his orthography and that of Harrington and Zigmond. I do not feel justified in making any phonological statements based on them, but these notes for the most part still corroborate in a broad way the other sources. They are reproduced in Appendix C, and the forms are entered in the dictionary with the label "M".

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

¹⁶Kroeber (quoted in Merriam 1966: 6) described Merriam's transcriptions by saying that he "did not set out to do linguistics, did not profess to, and obviously would not have known how".

¹⁷One of the consultants mentioned by name is a Mrs. Rosemeyer, described as "a full-blood San Gabriel woman, who lived near Tijon from the time she was a girl until a few years ago [who] speaks both Indian languages there ["Shoshonean" and "Maraposan" in Hudson's terminology], and also Spanish". She is undoubtedly the same Mrs. Rosemeyer consulted by Merriam, and clearly a speaker of Kitanemuk.

The Kelsey notes include some numerals elicited from a "Mrs. James Rosemyre¹⁸, of Tejon, at Bakersfield, Cal., March 4, 1906".¹⁹ These forms match fairly well the numbers collected by Harrington, Zigmond and Merriam, but go all the way up to ninety. They are listed in Appendix E, and entered in the dictionary with the label "CK".

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

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

¹⁸Apparently this is the same Mrs. Rosemyre/Rosemeyer mentioned by Harrington as the wife of J.V. [James?], the storeowner, and consulted by Merriam. She must have been the most famous Kitanemuk speaker among ethnographers in the first two decades of this century.

¹⁹C.E. Kelsey, "Some numerals from the California Indian languages" (University of California Berkeley Archaeological Research Facility MS #424).

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

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CHAPTER I: PHONOLOGY

A. CHOOSING AN ORTHOGRAPHY

1. GENERAL CONSIDERATIONS

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

Of the various sources I trust Harrington's transcriptions more than those of Merriam and Zigmond, because of his much greater experience with the language, because his corpus is so much larger than the others, and because he seems to have been more attentive to the recording of fine phonetic details. But the Harrington materials, which comprise by far the largest part of the corpus, are recorded in a transcription which is too narrow to be practical for citing examples in the grammar, and which fails to capture many generalizations about the sound system of Kitanemuk; so I have abstracted away from his symbols, in phonologically appropriate ways. I began the procedure of phonological analysis with his data, and later fit the other sources into that analysis.

Having established the rudiments of the phonology of Kitanemuk, I could still have chosen in principle any symbol for each of the significant segments that I wanted to represent in my orthography—any number of combinations of the various orthographies in the Kitanemuk sources might have been usable. In deciding whether to use the symbol used by Harrington or Zigmond, or some other symbol for a particular segment, I used three criteria: (a) general linguistic usage, which suggests either IPA symbols or IPA with some of the symbols more traditionally used by Americanists (thus, e.g., ɟ for IPA ɟ); (b) compatibility with other works available on the Takic languages, to permit greater ease of comparison for anthropologists investigating artifacts, placenames, kinterms, etc., and for linguists doing historical studies; and (c) where possible, a "one sound, one segment" rule to avoid ambiguities of the type raised by digraphs like ch (I have made an exception to this rule for kw (for [k^w]), for reasons explained in section D, rule 3: "Glide formation"). The symbols needed for a phonemic transcription of Kitanemuk are a fairly manageable set of simple symbols with a few diacritics. They are listed later in this chapter. In the Kitanemuk-to-English dictionary, the original transcriptions are given following the phonemicized entry. For Harrington's backed k symbol

κ ,

which resembles a Greek or Russian k, I have used Greek kappa: κ.

Before presenting the orthography used in this work, I will present the orthographies of Harrington, Zigmund and Merriam, and some of the spelling systems already used for other Takiic languages.

2. HARRINGTON'S TRANSCRIPTIONS

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

Harrington Symbols:

p	t	ts	tʃ,tʃr	k,ḳ,k̥	kw	'	i	ə	u
v	s		ʃ,ʃr	q		h,ʰ	e		o
m	n			ŋ				a	
		r							
		l							
w			j						

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

Notes on Harrington's transcription:

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

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

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

Sonorants are sometimes recorded with a small circle beneath, apparently to mark them as devoiced; this symbol also appears, inconsistently, under the ɾ of tɾ, ɾ, presumably to indicate the voiceless r release of retroflex consonants.

The symbol # appears very infrequently; its meaning is not clear.

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

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

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

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

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

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

³But note that Kroeber (1907: 91) claims that "e and o are generally open in Shoshonean, at least in the California dialects."

The symbol ɬ is used in words which are probably borrowed. It apparently represents a voiceless ɬ. In the phonemic representation I spell Harrington's words containing this symbol with a plain ɬ.

The symbols ɸ, ɸ, ɸ and ɸ occur only in borrowings from Spanish. They are assumed to represent the sounds associated with them in IPA usage.

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

A period (.) occurs rarely between vowels in, e.g., hə.iɬs, 'reed sp.' (which is also transcribed həjiɬs, həiɬs, həjɬs and həʔjɬs); its meaning can only be guessed at; it may mark a hiatus (indicating that neither vowel has become a glide), or it may simply draw attention to the fact that there is no glottal stop separating two vowels. Note that contiguous vowels are more often transcribed without the period than with it, including iʊ, iə, iɔ, əə, əi, eə, uə, ui, oə, oi, əə, əɔ.

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

ə represents a high central vowel [ɨ], not [ə].

' is a glottal stop (rendered in this work as ʔ, for greater readability).

3. ZIGMOND'S TRANSCRIPTIONS

The Zigmond transcription is different from Harrington's:

Zigmond symbols

b,p	t	č	g,k,q	k ^w	ʔ	i	r,ə,u,ə	u
ɸ,v	s	c š	x		h,h ^w			
m,m ^w	n		ŋ			e,ɛ		ɔ
	r						α	
	i						a	
w		dy,y						

Notes on Zigmond's transcriptions:

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

A single raised dot following a segment indicates length.

An acute accent over a vowel represents stress.

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

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

ɹ corresponds to [əy] (in , e.g., wanəypəc).

' following stops represents aspiration

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

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

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

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

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

4. MERRIAM'S TRANSCRIPTIONS

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

Merriam Symbols

p	t	ts	tr,ch	k	kw	'	i,ee,ē	u,oo
b,v,ϕ	s		shr	ch		h	e	o
m	n			ng			a,ah	
	r							
w			y					

Notes on Merriam's transcriptions:

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

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

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

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

An acute accent follows stressed syllables.

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

The high central vowel of Harrington's and Zigmond's transcription is sometimes represented in Merriam's notes by oo, breve o, o, or u.

5. PHONEMIC SYMBOLS USED IN OTHER TAKIC DESCRIPTIVE WORKS

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

Serrano (Crook 1974a)

p	t	ç	č	k, k ^w	q	ʔ	i	ɨ, ɨ̄	u
v	ə	s	š	x, x ^w		h		o	
m	n		ñ	ŋ			a, ā		
	l		ly						
w	r		y						

Luisseño (Bright 1968)

p	t	č	k, kw	q, qw	ʔ	i	u
f	s	š	x, x ^w		h	e	o
v	d					a	
m	n		ŋ				
	r						
	l						
w		y					

Cupeño (Bright and Hill 1967)

p	t	c	č	k	kw	q	ʔ	i	u	i:	u:
	s	š		x	xw	h		ə		ə:	o:
v	d			g				a		a:	
m	n	ny	ŋ								
	r										
	l	ly									
w		y									

Cahuilla (Seiler 1977)

p	t	č	k,k ^w	q	ʔ	i	u	ii	uu
f	s	š	x,x ^w	h		e		ee	oo
v	d		g			a		aa	
m	n	ñ	ŋ						
	r								
	l	ɾ							
w		y							

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

readability by native speakers literate only in English or Spanish applies in the case of Kitanemuk.

6. ORTHOGRAPHY USED IN THIS WORK

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

	CONSONANTS						VOWELS			
	labial	alv.	pal.	velar	glottal		[-ba]	[+ba]		
obstruents	p	t c	č	k kw	ʔ		i	ɨ	u	[+hi]
fricatives	v	s	š		h		e	o		
nasals	m	n		ŋ			a			[+lo]
rhotic		r								
lateral		l								
glides	w			y						

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

Table I summarizes the correspondences between my orthography (AJA), the orthographies of Harrington (JPH), Zigmond (MLZ), and Merriam (CHM), and their probable International Phonetic Alphabet (IPA) equivalents.

Table I: Correspondences of the various spelling systems⁴

AJA	JPH	MLZ	CHM	IPA
p	p	p,b	p	p
t	t	t	t	t
c	ts	c	ts	c
k	k, ḳ, K	k, g, q	k	k
kw	kw	kʷ	kw	kʷ
ʔ	; ø	ʔ	ʔ, ʔ̣	ʔ
v	v	v, ʋ	v, β, b	v, ʋ
s	s	s	s	s
č	tʃ, tʃr	č	tr, ch, tch	tʃ, tʃ̣
š	ʃ, ʃr	š	shr	ʃ, ʃ̣
h	h, q	h, x	h	h, x
w	w	w	w	w
y	j	y, dy	y	j
r	r	r	r	r
l	l	l		l
i	i	i	ɨ, ee, ε	i
e	e	e, ε	e	e
a	a	a	a, ah, uh	a
ɨ	ə	r, ə, u, ə̃	u, oo, e, o	ɨ
o	o	ɔ	o	o
u	u	u	u, oo, ũ	u

⁴This table is merely intended as a guide to the most frequently encountered spelling conventions of the major sources, and is not an exhaustive presentation of correspondances, especially in the case of Merriam. I have no specific information on the transcription systems of Hudson, Kelsey, or van Valkenburgh and Farmer. For some explanation of Kroeber's transcription system, see Appendix B.

7. CONVENTIONS OF PRESENTATION

In the rest of this chapter, phonological rules are stated wherever possible in terms of phonological features. The examples illustrating the rules give underlying phonological forms, between slash marks, followed by an arrow indicating the application of the rule under discussion, and the resulting output of the rule for that form, in square brackets (as is a common convention in phonological discussions). The fact that there are no native speakers to consult, to check the phonetic description as presented in the various sources, has necessitated some peculiarities of presentation, however, which the reader should be aware of. In many instances there is some disagreement between the sources; indeed, within each source there are various versions of phonetic output transcribed for different tokens of the same form, in identical contexts. This is partially due to allophony. It sometimes is due to difficulty in identifying a sound; for example, a sound recorded sometimes as ɹ, sometimes as lax ɹ, may really be ɹ̥. In the case of Harrington's transcriptions, differences are more often due to the fact that his transcriptions varied from session to session as to their narrowness. Thus, for example, one token will have the first syllable accented, and another will have no accent marks at all, either because when the second token was being transcribed Harrington was paying attention to something else—perhaps consonant length, vowel quality, morphology or syntax, and not focusing on stress, or because he had developed a

theory by this time about how stress was assigned, and had decided not to mark it any more unless it departed from the usual patterns. All this would be easier to sort out if it could be determined which notes were taken before which others. Unfortunately this is not for the most part possible.⁵ The fact that at least some of the notes copied from the Smithsonian are revisions of the earlier notes is occasionally helpful; thus the sources labeled "H" [the originals acquired from Berkeley] and "R" (the partially revised notes at the Smithsonian) are listed separately in the dictionary, so that whatever light they may shed on these questions will not be lost. One has to look at a whole range of tokens of the same form, and abstract away from them somewhat in order to come up with a justifiable level of representation that one might want to call "phonetic output". While it is a truism that phonetic transcriptions are in themselves an abstract representation of a continuous soundstream, the problem is considerably magnified here, since the phonologist has never heard the acoustic signal. Part of my task has been to judge which abstract representation best suits the sounds which I have not personally witnessed. I think the best approach to this is to be as conservative as possible in the claims that I make about phonetic output, while also

⁵A few fieldwork sessions are dated, but most are not. The raw notes from Berkeley are numbered with a stamp, which results in page numbers which can be referred to, but it is not clear whether Harrington or someone at the archives applied the number stamps, and in any case it is certainly clear that the pagination is not chronological, since some of the later dated sessions have lower numbers than the earlier dated ones.

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

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

I use another convention unique to this work. In this chapter an asterisk means non-occurring, rather than rejected by speakers.

In general there are very few starred forms in the data; those that are indicated are found in such comments as "no endingless form" [for nouns with no non-possessed form] and a few starred morphological combinations [Harrington actually uses an asterisk in some few cases]. There are no forms recorded as being rejected for purely phonological reasons.

B. SEGMENT INVENTORY

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

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

[f,d,ð,g,ʔ] also occur, but only in borrowings.

The three-way contrast for nasals is illustrated by the words hama-t 'grass', hana-t 'ant sp.', and həpəč 'bee sp.'

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

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

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

comments that "interdental or lower dental $\underset{\cdot}{t}$... has been noted in Kitanemuk".

The phonemes /č/ and /š/ are perhaps retroflex at the level of systematic representation; certainly they have retroflex allophones (cf. discussion under "Retroflexion" below).

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

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

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

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

Linguistic symbols had not been standardized at the time I worked with Harrington; and had they been, he would have felt no compulsion to adopt them. He was constantly experimenting—constantly striving to perfect for his own use a system of phonetic writing that would be quick, clear, and fully representative of the sounds he heard. Evidence of this experimentation is scattered throughout certain texts. I find pages copied over and over, each time with different symbols.

high central vowel, both in handwriting and in typing (Harrington's typewriter had no \bar{i} or \dot{i} , but it did have a \underline{a}).⁸

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

⁸See Appendix G for a representation of the layout of Harrington's special typewriter.

Table II: SIGNIFICANT FEATURES OF KITANEMUK SEGMENTS

	<u>voc</u>	<u>cons</u>	<u>voi</u>	<u>high</u>	<u>back</u>	<u>round</u>	<u>ant</u>	<u>cor</u>	<u>cont</u>	<u>nas</u>	<u>d.rel.</u>
p	-	+	-	-	-	-	+	-	-	-	
t	-	+	-	-	-	-	+	+	-	-	-
c	-	+	-	-	-	-	+	+	-	-	+
č	-	+	-	+	-	-	-	+	-	-	+
k	-	+	-	+	+	-	-	-	-	-	
kw	-	+	-	+	+	+	-	-	-	-	
ʔ	-	-	-	-	+	-	-	-	-	-	
v	-	+	+	-	-	-	+	-	+	-	
s	-	+	-	-	-	-	+	+	+	-	
š	-	+	-	+	-	-	-	+	+	-	
h	-	-	-	-	+	-	-	-	+	-	
w	-	-	+	-	+	+	-	-	+	-	
y	-	-	+	-	-	-	-	+	+	-	
r	+	+	+	-	-	-	+	+	+	-	
l	+	+	+	-	-	-	+	+	+	-	
m	-	+	+	-	-	-	+	-	-	+	
n	-	+	+	-	-	-	+	+	-	+	
ŋ	-	+	+	+	+	-	-	-	-	+	
i	+	-	+	+	-	-					
ĩ	+	-	+	+	+	-					
u	+	-	+	+	+	+					
e	+	-	+	-	-	-					
o	+	-	+	-	+	+					
a	+	-	+	-	+	-					

C. MORPHEME STRUCTURE CONSTRAINTS

All morphemes in Kitanemuk begin with a single consonant (or glide—this statement will be further refined in section D, rule 3: "Glide formation"), with the exception of a few suffixes and clitics which begin with vowels⁹. Vowels occur singly or in clusters of two in the underlying representation. Vowel clusters include iu, ia, io, †a, †i, ea, ua, ui, oa, oi, a† and ao. There are from one to four vowels per morpheme. Morphemes end in a vowel or one to three consonants. Medial consonants are limited to clusters of two. There are rules such as absolute affixation and transitive derivation which create final clusters of a wide variety in full words. The morpheme structure could be broadly characterized by the following formula (the first syllable to be amended slightly in the glide section, below):

CV(V)(C)(CV(V)(C)(CV(V)(C)(CV(V)((C)C)C))))

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

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

Morpheme-final position

-C

?+m+? 'you' pis 'arrive'
hu? 'burn' pop 'near'
kač 'be' purpur 'worm sp.'
kim 'come' yik 'scream'
'shoulder'
kwišušu?i? 'swirl' yorin 'plow'
muka? 'white person'

-V

?əŋəya, 'all right'
?+m+ha 'mute'
peə 'be finished'
pumu, pomo
ma?aya?i 'easy'

-CC

cipk 'a little' h+p+pk 'rub buckskin'
h+tk 'abreast' warəvk 'intensive adv.'
ka?m 'crazy'

-CCC

mw+ršk 'sad'
ra?wh- 'sit'
?+?vk 'raise up'

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

quite likely, then, that the best formula to summarize maximum morpheme structure, with a few exceptions at the most, is the following:

(CV(V)(C))₁⁴

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

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

<u>Clusters due to suffixation of absolutive</u>	
h ⁺ ŋ-t 'snake'	?inok-t 'bird sp.'
hu?-č 'star'	pačuk-t 'bow'

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

Clusters on causative verbs
 curup-k 'put in' (cf. curup-⁺k 'enter')
 hamut-k 'take down' (cf. hamut-⁺k 'climb down')
 ?⁺y-k 'lean' (cf. ?⁺y-⁺k 'be leaning')
 ka?m-k 'make drunk' (cf. ka?m-⁺k 'be crazy')
 ra?wh-k 'seat' (cf. ra?wh-⁺k 'sit')
 pit(-)k 'fill' (no corresponding -⁺k verb in data)

D. PHONOLOGICAL RULES

1. SEGMENT LENGTH

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

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

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

¹²The one exception is $\text{ʔ} \text{sh} \dot{+} \text{v} \dot{+} \text{ʔ} \text{p} \text{a} \check{\text{c}}$ 'shore', which in one token only has a long v.

/mɨ-kɨm-mat-ø/ for source məkəmat [mɨkɨm:at]
2s make FUT 2-3s
'You are going to make it.'

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

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

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

2. STRESS

General

Stress is almost entirely predictable, occurring on the initial vowel in the word. A small residue of anomalous forms not covered by the initial stress rule can be explained as borrowings,

or as mistranscriptions.¹³ My convention in citing the source transcriptions in the dictionary is to give forms with accents as distinct transcriptions only where the stress is marked other than on the first syllable only (which is unusual). Otherwise the reader should understand that all forms of a type either did not record the position of stress, or recorded it on the first syllable only, or some mixture of the two, across tokens.

Initial stress rule

The primary stress falls on the first vowel of the word, regardless of whether this is part of a stem or prefix¹⁴. Even words borrowed from Spanish with non-initial stress are adapted to the Kitanemuk pattern by having stress shifted to the first vowel (e.g. káreta 'cart', < Span. "carréta") or to a vowel inserted to break up an initial cluster (e.g. tóriwí 'wheat', < Span. "trigo") another pattern, seen in rítíš 'ear of corn', (< Span. "elótes"), is to delete the Spanish initial unstressed vowel. Still another pattern is to keep the stressed vowel as in Spanish, and also stress the initial, which leads to an otherwise rare stress pattern of first and second vowels stressed, as in títíya 'tortilla', (< Span. "tortílla") (I think that most cases of contiguous stressed vowels are probably borrowings from some other language; but a very few

¹³There are very few exceptions, e.g. títívim 'eleyewu dancers' (cf. tívit 'eleyewu dancer') which may be transcription errors.

¹⁴Wanakik Cahuilla is reported by Seiler (1977) to have this same rule.

reduplicated forms have stress on the prefix as well as the stem vowel.)¹⁵

V -> [+stress] / #[-vocalic]([-vocalic]) _

Examples:

hánin	'winnow!'	t‡mki-c	'cave'
níhanin	'I winnow'	t‡h-t‡mki-c	'caves'
k áŋa-c	'beard'	w‡pšat	'trap'
ni-k áŋa	'my beard'	w‡w‡pšaha-ve	'Old Tejon'
ni-puh-puyum	'my friends'	wíhakaʔy	'fish sp.'

Secondary stress

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

/kwimika/, transcribed k^wi:míka, k^wi:mìka [k^wi:mìka] ? 'north'

¹⁵In these Spanish examples an accent mark is superimposed on the Spanish orthographic forms, for expository purposes only; they are not spelled with an accent in Spanish.

Long consonants in some words suggest the presence of secondary stress on the preceding vowel with consequent lengthening of the consonant:

/pa-vea-tam/, transcribed p əviətəm; [p é:viàt:əm]?
'Yokuts from Kern Lake'

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

p ə-p ə-ve ə-t əm, transcribed p əp əviətəm; [p əp :ə:viàt:əm]?
'Yokuts, plu.'

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

Interaction of stress and other rules

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

3. GLIDE FORMATION

The high vowels /i/ and /u/ are subject to devocalization under certain conditions; the high central vowel /ɨ/ is excluded

from the operation of this rule by the specification that rounding and backness must match in the segment to be glided.

V -> [-vocalic] / V
[+ hi]
[α ba]
[α ro]

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

/mu-ihw aʔ-t/ -> [muyhw aʔt] 'mortar' (< 'grind' + 'inst.')
/caʔcakin-ihw aʔt/ -> [caʔcakinihw aʔt] 'winnowing basket'

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

ʔ a-hw-iv a 'that burned' (cf. ʔ a-hu 'it burns')

Thus at least some surface [y] and [w] are underlying // and /u/, respectively. They result from the gliding of one of the vowels in underlying vowel clusters. The morpheme structure rules must allow for some underlying vowel clusters, anyway, since there are words like the following, with VV sequences on the surface which do not glide.

ʔɪac 'jaw'
meah 'go!'
ʔuvea 'already'

ʔeaʔn-k 'bend'
tameat 'sun'
haɪ 'yes'

taoč 'thunder'

Note that the gliding rule ignores an intervening glottal stop :

/kwaraʔ-ihwaʔ-t/ -> [kwaraʔyhwat] 'ointment' ('smear' +
'inst.')

/kurukuʔitat/ -> [kurukuʔyat] 'a type of basket'¹⁶

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

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

[ihwaʔ] 'inst. suffix' (equally well < /ihu aʔ/ or /ihwaʔ/)

¹⁶Note that the glide in this word must be an underlying vowel, or else the morpheme structure limitation on medial clusters will be violated.

In some cases the decision can be made by taking into consideration the morpheme structure rules. I have claimed that there are no initial clusters in Kitanemuk morphemes. If this is taken to mean that all morphemes begin with no more than one [-vocalic] segment, then initial CG clusters will be disallowed; if it is taken to mean that morphemes begin with no more than one [+consonantal] segment, then initial CG clusters would be allowed, but not CC clusters.

[mwɨrʃk] 'sad' < /mwɨrʃk/ or /muɨrʃk/

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

[wɨr] 'lots'

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

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

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

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

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

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

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

/niu/ ->	[niniw]	'my possession'
/ni-niu-y/ ->	[niniuy, ninyuy]	'my possession, obj.'
/ʔ a-R ¹⁷ -niu-y/ ->	[ʔ anihniuy]	'his possessions, obj.' ¹⁸

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

/kwioc-k/ ->	[kwiock]	'bend'	(avoids *#kwy)
/huiʔt/ ->	[hwiʔt]	'hare'	(avoids *yʔt#)
/ʔ a-huʔ-i/ ->	[ʔ ahuʔi]	'burned'	(avoids *ʔyʔ#)

¹⁷I am using R to represent reduplication at the morphemic level.

¹⁸Another hypothesis for this morpheme has been suggested by Pamela Munro (p.c.), and deserves further examination: perhaps 'possession' is /niw/, and the /w/ is vocalized to [u] by a rule which simplifies glide clusters to vowel plus glide.

In fact, the example below suggests that perhaps a single word-final consonant creates a non-gliding environment.

/mu-i-c/ -> [muic] [*muyc] 'pinole, abs.'
[mu 'grind' + i 'pass. nom.']

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

?amayt 'new'

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

/mu-i-c-ay/ -> [muycay] [*muicay] 'pinole, obj.'

Here, apparently, the resulting shape of the word with the vowel glided is not disallowed; the [y] goes with the preceding [u], and the [c] with the following object suffix to form, one supposes, two well-formed syllables. With further work perhaps the appropriate constraints could be built into the devocalization rule or more general principles of the phonology.

Another problem with this analysis is that there remains in the corpus one surface VV sequence where one of the vowels should be glided according to the rule:

kua 'call'

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

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

/hwiʔt/ or /huiʔt/'hare'
hwíʔt

/ŋwapa-m/ or /ŋwapa-m/'referee'
ŋwápam

/mwɨrʃk/ or /muɨrʃk/ 'sad'
mwɨrʃk

/pwičiwamɨŋ/ 'plcnm.'
pwičiwamɨŋ

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

kwea	'lasso'
kwioč-k	'bend'
ni-kwiatin	'I plow'

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

'women'	's/he is seeing it'	'women'	
/R-kwihakam/	/ʔa-R-hiu-ø/	/R-kuihakam/	
kwikwihakam	ʔahihiu	kukwihakam	REDUP.
-	ʔahihyu	*kukwihakam	GLIDING

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

kwara	'smear'
kwoha	'foam'
kwɨyač	'acorn sp.'

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

Interaction of stress and gliding

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

/ŋuapam/ → [ŋwápam] (not *[ŋúapam]) 'game referee'

4. STEM-FINAL VOWEL LOSS

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

a → ∅ /]_{Poss} ... _]_{N St}

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

/huna-c/ ->	[hunac]	'heart, abs.'
/ʔa-huna/ ->	[ʔahun]	'his heart'
/ni-huna-vea/ ->	[nihunavea]	'in my heart'

Compare another a-class noun, /kava/ 'ear', which does not undergo a-loss:

/kava-c/ ->	[kavac]	'ear, leaf'
/ʔa-kava/ ->	[ʔakava]	'her ear'
/ni-kava-vea/ ->	[nikavavea]	'in my ear'

Examples of other a-loss nouns follow. There are about two dozen in all.

/kwacita-c/ ->	[kwacitac]	'tail, abs.'
/ni-kwacita/ ->	[nikwacit]	'my tail'
/ni-ʔacita/ ->	[niʔacit]	'my pet'
/ni-ʔacita-ivɨ/ ->	[niʔacitaʔyvɨ]	'my dead dog' ¹⁹
/piʔaka/ ->	[piʔak]	'Sphinx moth' ²⁰

¹⁹The Ɂ is inserted by the rule of glottal stop insertion, described below.

²⁰Note that this last example is not a possessed noun, though most a-loss nouns demonstrate the effect in possessed forms. This is because they otherwise end in -Ɂ, -Ɂ, or -Ɂ, the absolutive suffix, when not possessed; this "protects" the a from dropping. piʔaka belongs to the smaller ø-suffix absolutive class, so its stem-final a is unprotected even though the stem is in absolutive form. There are two other nouns

For many noun stems ending in ha, this process of a-loss accompanies a change of final h to r; that is, the a-loss rule leaves the stem ending in h, and the rhotacization rule (discussed in the rule 5, "Rhotacization") then changes that h to r. It is appropriate to state the process as two separate rules, however, because although a-loss rule feeds the rhotacization rule, it applies more generally than to just ha-final stems (and rhotacization applies more generally—to verbs as well as nouns). Examples of other a-loss nouns which also undergo rhotacization follow.

/koha-č/	->	[kohač]	'older' [in nimayr kohač, 'my older daughter']
/ni-koha/	->	[nikor]	'my older sister'
/ni-koha-m/	->	[nikoham]	'my older sisters'
/m̄-koha-y/	->	[m̄kohay]	'your older sister, obj.'
/paha-č/	->	[pahač]	'older' [-mayr pahač 'older son']
/ni-paha/	->	[nipar]	'my older brother'
/ni-paha-m/	->	[nipaham]	'my older brothers'
/ni-taha/	->	[nitar]	'my uncle (maternal)'
/p̄-taha-m/	->	[p̄taham]	'their uncles'
/ni-ȳha/	->	[niȳr]	'my aunt'
/p̄-ȳha-m/	->	[p̄ȳham]	'their aunts'
/m̄-ȳha-y/	->	[m̄ȳhay]	'your aunt, obj.'
/ni-ȳha-iv̄/	->	[niȳhaʔiv̄]	'my dead aunt'

which may be analyzed as undergoing a-loss in absolutive forms—hita 'what', and pačuka 'man'; but these both have irregular morphology in other respects and might better be considered simply irregular stems.

It is interesting that most of these nouns are typically inalienable—body parts and kin terms (but also 'pet' and 'Sphinx moth').

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

/ni-hintua/	
nihintu	<u>a</u> -LOSS
nihintu?	GLOTTAL STOP INSERTION

5. RHOTACIZATION

Word-final h, with the exception of two words in the corpus, becomes ɮ, as stated in the rule of rhotacization²¹:

h -> r / _ #

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

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

²² The stem cɔh is likely a borrowing—it belongs to the \emptyset absolutive class which is the route borrowings take into the language, and probably there were not a lot of fish in

noun stems (see above) feeds this rule by putting medial h's into word-final position:

/ni-p a h a/
 nipah
 [nipar] 'my older brother'

But rhotacization applies to verb stems, as well:

/ʔ a-pih/	->	[ʔapir]	'He is nursing.'
/ni-pih-an/	->	[nipihan]	'I suckle him.'
/pɨ-ʔ ah-an/	->	[pɨʔahan]	'They wash it.'
/ʔ a-ʔ ah/	->	[ʔ aʔar]	'He bathes [himself].'
/ni-ʔ ah/	->	[niʔar]	'I bathe (myself).'
/ni-ʔ ah-ivɨ/	->	[niʔahivɨ]	'I bathed'
/ni-ʔ ah-an/	->	[niʔahan]	'I bathe it.'
/ni-mi-mat ʔ ah-ik/	->	[nimimat ʔ ahik]	'I am going to bathe.'
/ni-ʔ ah-nehe/	->	[niʔarnehe]	'I bathed myself.'
/ʔ a-kwah/	->	[ʔ akwar]	'He cooks.'
/ʔ a-kwah-hea/	->	[ʔ akwahi]	'It's cooked.'
/ni-tuh-mat/	->	[niturmat]	'I will grind it.'
/tuh-ihwaʔ-t/	->	[tuhiwhwat]	'grinding stone [inst. nom.]'

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

The rule also applies before clitic boundary:

/-ʔah-mat/ → [ʔarmat] 'will bathe' (*ʔahamat,
*ʔahmat)

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

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

$r \rightarrow h / _ V$.

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

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

6. REDUPLICATION

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

$$[C_1V_1\dots]_{\text{stem}} \rightarrow C_1V_1(h)-C_1V_1\dots$$

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

Table III: Reduplicative prefixes

<u>Stem</u>		<u>CVh-</u>	
-piša?	'head'	pɪ-pih-piša?	'their heads'
taŋat at	'sack'	tah-taŋat at	'sacks'
-tama	'tooth'	pɪ-tah-tama	'their teeth'
pandri?	'priest'	pah-pandri?-yam	'priests'
-cima	'branch'	?a-cih-cima	'its branches'
kuru?	'stab'	ni-kuh-kuru?	'I poke'
mimi-t	'lake'	mɪh-mimɪ-t	'lakes'
namu	'fight'	pɪ-nah-namu	'they are battling'
wɪk	'hit'	ni-wɪh-wɪk	'I am hitting'
		mɪ-cɪh-cɪa-y	'your elbows, obj.'

<u>Stem</u>		<u>CV-</u>	
pačuk	'man'	pa-pačukam	'men'
?a-ho	'its hole'	?a-ho-ho	'its holes'
tivo?y-t	'animal'	tɪ-tivo?y-m	'animals'
ku?a-č	'worm'	ku-ku?a-m	'worms'
širi-c	'stingy'	šɪ-širi-m	'stingy, of many'
?a-?ayk	'he laps it'	?a-?a-?ayk	'he is lapping it'
?a-mukpi	'his nose'	?a-mu-mukpi?	'points of land'
nohta-t	'old woman'	no-nohta-m	'old women'

Interaction of stress and reduplication

Stress is assigned after reduplicative syllable formation has applied:

tɪmki-c	'cave'
tɪh-tɪmki-c	'caves' ²³

²³There is at least one exception to this in the corpus: tɪh-tɪvi-m 'type of dancer', which is perplexing.

Reduplication and Glide formation

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

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

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

kwi-kwihakam	'women'
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Stem reduplication

There may be a process of stem reduplication on nouns and verbs, as well. The reduplicated forms are related semantically to the non-reduplicated forms in less predictable ways than the reduplicative prefix forms cited above. For this reason, and because there is only a small number of such pairings of plain stem and stem-reduplicated forms in the corpus, it may be the case that these forms are relatively 'frozen'—that is, that there was at the time the corpus was obtained no active process of stem reduplication at all. All attested examples are noted in the dictionary. The following are some examples.

<u>Simple form</u>	<u>Meaning</u>	<u>Stem-redup. form</u>	<u>Meaning</u>
ni-vɨʔy-k	I touch	ni-vɨʔy-vɨʔy-k	I feel
woʔn-ɨk	nod head	woʔn-woʔn-ɨk	be nodding head
tuahɨk-mat	walk, fut.	ʔa-tuah-tuah-ɨk	He is walking.

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

hayhaʔy	'bird sp.'
huyhuʔy	'bird sp.'
caycaʔy	'bird sp.'
ʔaciwiciwi	'deer rattle'

7. CONSONANT BACKING AND FRONTING

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

ʔivɨc	'this'
ʔivič-ɨvɨn	'this' + 'to me' clitic

The change of c to č provides more confirmation that Harrington's ɹ is ɹ̄. The exact rule is unclear; it may either make the c either retroflex or palatal. It can be loosely envisioned as

C	->	[+back] / _ [+back]
[-cont]		
[-anterior]		

The relationship of č and č̣ is confusing in a number of ways. Retroflex č̣ seems to be an allophone of both (kič̣, kič̣ 'house abs.', vs. kičay 'house, obj.' shows č̣ as a reflex of /c/, while pač̣, pač̣ 'water' shows it as a reflex of /č/). Yet the two sounds do contrast, as shown by the following minimal and near-minimal pairs:

mac 'arm'	mač 'forest or mountain'
ʔoc 'bone'	ʔoč 'mesquite'
pac 'that'	pač 'water'
piʔc 'breast'	pič 'down [feathers]'

There is perhaps a consonant-backing rule which also accounts for the backing of k to ɰ (or ɤ) and kw to ɰw (or ɤw), though the situation here is not entirely clear. There are no minimal pairs for the more front versus the more back versions, and almost every token with ɤ or ɤw has a mate elsewhere in the notes with k or kw; both occur between most combinations of vowels (though there is a tendency for the further back versions to be adjacent to back vowels), and in all word positions; perhaps the sounds are in free variation, or the transcription was inconsistent. In any case, they are phonemicized to /k/ and /kw/ in this work. The rule(s) may be optional; there are cases of (morpheme-internal) [c] before [ɨ], such as hucɨk 'fall', and there are many words transcribed sometimes with ɰ and sometimes with ɤ, which even occurs before front vowels (ɤimətʃr, kimətʃr 'flicker'). It

would be normal for Harrington to be especially attentive to the velar-uvular distinction, since it is phonemic in some other Tactic languages.²⁴

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

$$h \rightarrow [+high] / \begin{matrix} V \\ [+back] \end{matrix}$$

which would account for, e.g., [ʔayoxk] (Harrington orthographic ájokk), [ʔánixt] (Harrington anəqt) 'ant sp.' (but we also see anəht for the same word), and [xaxavít] (Harrington orthographic qəqavət) 'clothes' (but we see also həhəvət). The rule may be optional, or the transcription may have varied in narrowness, but in any case the two sounds do not contrast phonemically.

8. DEVOICING OF SONORANTS

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

²⁴Cf. the Tactic orthography charts in section A, above.

voicing: ɥ, m, n (ŋ), w, ɣ, ɹ. Some orthographic h also seem to represent devoicing of preceding segments.

warəyk	'intensive adverb'	/w ar əv k/
mɨŋk	'true'	/m ɨ m k/
nəɣk	'erase a burned spot'	/n ɨ r k/
tsirhk	'falltrap'	/cirk/

This can be stated in the form of a rule

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

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

/ʔ a m ə -y/ → [ʔ a m ə j] 'that (obj.)'

/ʔ a -nɨp-k-i-m/ → [ʔ a nɨp k i ŋ] 'dead people'

/w ɨ v/ → [w ɨ γ] 'get well' (cf. w ɨ v ə n ə ʔ 'cure')

/kɨy ə w/ → [kɨy ə γ] 'whale' (two transcriptions: circle, and hw)

This can be accomplished with a rule

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

The two rules together would serve to assure that all final consonants and consonant clusters (with the possible exception of ɽ) are voiceless. This appears natural and likely.

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

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

9. GLOTTAL STOP INSERTION

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

<u>Non-possessed form</u>	<u>Possessed</u>
ʔɨkihu-c 'breastbone'	niʔɨkihuʔ 'my breastbone'
kava-c 'ear'	mɨʔɨkihuʔcay 'your breastbone, obj.'
kupkɨ-t 'cradle hood'	nikavaʔ 'my ear'
yayka-t 'counter stick'	ʔakupkɨʔ 'its hood'
ʔaci-t 'pet' (/ʔacita/)	niyaykaʔ 'my counter stick'
	niʔacitaʔivɨ 'my dead or former pet'

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

$$\emptyset \rightarrow ʔ / V]_{\text{NST}} _ \left\{ \begin{array}{l} \# \\ CV \end{array} \right\} \\ \text{[+poss.]} \quad VC$$

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

10. VOWEL ELISION

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

$$V \rightarrow \emptyset / V (?) _ _ C \\ \text{[+back]}$$

That is, the initial vowel of a suffix or clitic is deleted following another vowel and morpheme boundary. The vowels deleted by this rule are the initial vowels of, the verb stem extender -(ə)ŋ, and the past clitic -(u)vʉ?, and the plural imperative clitic -ǰč, the object clitic -ǰci (used for first person object with second person subject) and a few others.

/ca-kw a-ǰč/ -> [c a k w a č] 'Let's eat'
 1p eat Imp.pl.

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

/mǰ-mi-ǰt/ -> [mǰmit] 'Are you going?'
 2s go Q

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

/ni-ʔacitə-ivǰ/ -> [niʔacitəʔyvǰ] 'my dog that died'

The rule sometimes ignores an intervening glottal stop:

k w a ʔ-č 'eat (plu.)!' [< k w a ʔ + -(ǰ)č 'imperative plural']

11. RETROFLECTION

Words with underlying /š/ are variously transcribed by Harrington with ʃ, ʃr, ʃr̥, and ʃ̥ (cf. entries for šǰ 'flower', kǰš a ʔ

'no good', šiʔ 'urine', and others). None of these contrast phonemically. Similarly, words containing /č/ are variously transcribed with tʃ, tʃr, tʃɣ, and occasionally tʃ̣. These also do not contrast phonemically and do not seem to be predictable based on environment (cf. the entries for ʔačawat 'raven', yɪvač 'door', hučic 'plant sp.', and others). In each case words are written with a retroflex version of the consonant and also elsewhere with the non-retroflex version. This suggests that the segments /č and /š/ are retroflex consonants in Kitanemuk, and is confirmed by Harrington's comment, noted in section B, suggesting that they are usually retroflex.

12. ECHO VOWELS

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

/ni-konakəʔ/ -> [nikonakəʔ^ə] 'my necklace' (also [nikonakəʔ])
 cf. konakat 'necklace, abs.'

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

$$\emptyset \rightarrow V_i / V_i ? _.$$

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

13. k-LOSS

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

k -> ø / C]v sr_ =C
 [+ k-loss]

Examples of the operation of k-loss rule follow:

/ni-mur ah-k=nehe/ -> [nimur axnehe] 'I let it loose'

/ni-horoh-k=mat/ -> [nihorohmat] 'I'm going to pierce'

14. i, u VERSUS e, o

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

15. VOWEL CLUSTER SIMPLIFICATION

The suffixes -v e a and -p e a (noun-class variants of the locative suffix) are sometimes shortened to -v e and -p e:

/ʔ a-hɪvɪ-ve a/ -> [ʔ ahɪvɪve], [ʔ ahɪvɪve a] 'its edge or shore'

The "accompaniment" suffix -me aʔ, and the past adverb, ʔu ve a, are also sometimes shortened to in this way:

/hiyavi-me aʔ/ -> [hiyavimeʔ] 'with salt'

/ʔuve a yɪhə/ -> [ʔuve yɪhə] 'it is already late [evening]'

These variants can be produced by the application of the following (apparently optional) rule of vowel cluster simplification:

ea -> e / _ (ʔ) #²⁵

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

²⁵At least two other rules—glide formation and elision—may ignore an intervening ʔ.

16. SUMMARY OF MAJOR RULES AND ORDERING

Reduplicative syllable formation

Glide formation

a-loss

Rhotacization

Stress assignment

Consonant lengthening

Glottal stop insertion

Vowel elision

Echo vowels

k-loss

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

Reduplicative syllable formation precedes stress assignment.

Reduplicative syllable formation precedes glide formation.

Glide formation precedes stress assignment.

a-loss precedes rhotacization.

a-loss precedes glottal stop insertion.

Stress assignment precedes consonant lengthening.

Glide formation precedes glottal stop insertion.

CHAPTER II:

MORPHOLOGICAL CATEGORIES AND INFLECTIONAL MORPHOLOGY

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

A. NOUNS

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

Every noun can be assigned to one of four absolutive¹ classes, depending on its absolutive suffix. The four possible suffixes are -l, -ɕ, -č, and -ɔ. Noun classes need to be recognized in order to

¹Note that "absolutive" in the sense in which it is used here has nothing to do with absolutive versus ergative case. It is a term well known to students of Uto-Aztecan languages, used to describe a noun suffix with somewhat different distributions in each language, but generally contrasting with possessiveness and oblique case marking. It will be described in detail below, in 5: "Absolutive".

properly account for the distribution of the variants of the plural suffixes (-am vs. -yam) and locative suffixes (-pea vs. -vea).² The derivational suffixes, as one would expect, are closest to the root; they create complex stems of a particular absolutive class, according to the derivational suffix: "deceased" creates a ɔ-class stem, "augmentative" creates a ɪ-class stem, and "characterizing" creates a ∅-class stem. These derivations are described in detail in Chapter III.

The items in parentheses in Table I are optional (in the sense that a noun word can be complete without them), with one clarification: any noun which is not in possessed form and has no case suffix attached must appear with the absolutive suffix (or plural where appropriate).³ In addition, objects require the absolutive suffix (the oblique cases exclude it), and there may be another use of the absolutive in phrases (cf. chapter IV, section C: "Case"). Even some (but perhaps not all) possessed nouns may be suffixed with the absolutive when they are objects (for examples and discussion see Chapter IV). The situation is quite a bit more complicated than it is in languages such as Luiseño and Cahuilla,

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

³Cf. chapter IV, section B: "Number" for some further considerations of when plurality is marked, and through what means.

and is to be suspected of having been very much in a state of transition at the time the data were collected.

Table I: Nouns

PREFIXES		S	T	E	M	SUFFIXES	
(poss.)	(redup.)	NOUN ROOT			(deriv.)	(abs.)	(obj.)
					(plu.)	(dir.)	(inst.)
							(loc.)
(accomp.) ⁴							

1. POSSESSOR PREFIXES

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

Table II. Pronominal prefixes

<u>Singular</u>	<u>Plural</u>
1 ni-	cɨ-
2 mɨ-	ʔɨ-
3 ʔa-	pɨ-

⁴Note: these "case endings" can attach to independent pronouns and demonstratives, as well as to nouns: nɨ'meəʔ 'with me', ʔɨ'meəʔ 'with you', ʔicəməɨ'meə 'with us', ʔɨmɨ'meəʔ 'with you (pl.)', ʔimeə'meə 'with these', ʔameəʔ 'with that one'.

The appropriate prefix is attached to the noun stem (but cf. also indirect possession, chapter IV, section A), and the absolutive suffix, if any, is dropped, as in the following example:

ki-c	'house'
ni-ki	'my house'
ni-ki-ve a	'in my house'

2. REDUPLICATION

A reduplicated syllable preceding a noun stem indicates plurality; plurality can also be marked with the plural suffix -am, occurring in the absolutive slot to the right of the stem; reduplication and the plural suffix may occur independently, or both may occur on the same noun; there seems to be no systematic phonological or semantic way of predicting in which way plurality will be marked. In fact, as examples below show, the same noun stem may occur with sometimes reduplication, sometimes the suffix, and sometimes both (as a matter of fact, plurality is sometimes not marked in either way; cf. Chapter IV, section B: "Number"); this seems to entail no difference in interpretation of the plurality (e.g. \pm distributive). The shape of the reduplicative syllable is the same for nouns, where it shows plurality, as for verbs, where it shows progressive aspect. For more examples and a detailed discussion of the form of the reduplicated syllable, see Chapter I, section D, rule 6: "Reduplication". Reduplication generally takes the form of a prefixed copy of the first consonant

and vowel of the stem, with or without h. It can be schematized as follows (R represents a trigger for reduplication):

N st[R + CV... --> CV(h)CV...

Examples of reduplication on nouns

haka-t	'willow sp.'
ha-haka-t	'willows'
huʔ-č	'star'
hu-huʔ-m	'stars'
hu-huʔ-č	'stars'
pandriʔ, pantriʔ	'priest'
pah-pandriʔ-yam	'priests'
kava-c	'ear' [abs.]
pɪ-kah-kava	'their ears'

3. STEM AND ROOT

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

4. DERIVATIONAL SUFFIXES

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

5. ABSOLUTE

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

hona-t	'sleeping mat' [abs.]
ni-honaʔ	'my sleeping mat' ⁵
m̄hi-c	'neck' [abs.]
ʔa-m̄hi	'someone's neck' [poss.]
ka-č	'rat' [abs.]
ka-č-a	'rat' [obj.]
ʔaʔaʔ	'crow'
ʔaʔaʔ-pe a	'Joaquin Flat' [plcnm. < 'crow']

⁵The glottal stop is added to some possessed nouns by the rule (#6 in chapter I, section D) of glottal stop insertion.

Sometimes two nouns differ in form only because one belongs to one absolutive class, and one to another:

$kw\dot{\eta}a-c$	'gap in the mountains'
$kw\dot{\eta}a-\check{c}$	'crystal'
$t\dot{v}i-t$	'certain type of dancer'
$t\dot{v}i-\check{c}$	'lime'

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

$vurew\dot{?}$	'lamb' (< Span. "borrego")
$vurew\dot{?}-yam$	'lambs'
$kavayo?, kavayo?t$	'horse' (< Span. "caballo")
$kavayo?-t-ay$	'horse,obj.'

Thus the process of borrowing initially feeds the \emptyset -class, but ultimately the \underline{t} -class.

A few other nouns seem to waver between the \emptyset -class and the \underline{t} -class:

$wahi?$	'coyote'
$wahi?-t$	'coyote'

6. PLURAL

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

hača-č	'spit' [abs.]
hača-m	'spittle' (formally plu.)
havɨ-t	'blanket, clothes' [abs.]
havɨ-m	'blankets, clothes' [plu.]
ni-havɨ?	'my clothes' [poss.]
mɨ-ha-havɨ?	'your clothes' [plu. poss.]
haŋa-č	'yellow jacket' [abs.]
haŋa-m	'yellow jackets' [plu.]
hɨŋ-t	'snake' [abs.]
hɨŋ-a m	'snakes' [plu.]
kuʔmuš	'sealion' [abs.]
kumuš-yam	'sealions' [plu.]

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

ni-hɨyn-mat hwiʔ-tay 'I will hunt rabbits'

ʔa-yuʔynan ʔa-tama-y 'He grits his teeth.'

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

ni-horor-mat mɨ-kava-y 'I'll pierce your ears.'

mahač kuciʔ 'five dogs'

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

tɨva-pea-tam-ɨt ʔəməʔʔ 'Are you a Tübatulabal?'
piñon LOC TrN Q you

hawkup tə-tavi-yam 'one Tataviam'

nɨʔ ʔəkikitam 'I am a Kitanemuk.'
ʔəkikitam ʔicač 'We are Kitanemuks.'
ʔəkikitam-yam 'Kitanemuks'

marɨŋəʔ 'tribename of Serranos near San Bernardino '
marɨŋəʔ-yam 'person or people from San Bernardino'

7. OBJECT SUFFIX

The object suffix is -əy; the post-vocalic variant is -y. The object suffix is obligatorily preceded by the absolutive suffix appropriate to the noun's class, unless the noun is possessed. Personal names and other \emptyset -class stems which end in a vowel take

the objective suffix -t_{ay}; that is, they are grouped with the t-class when it comes to the attachment of the object suffix. In respect to this link between absolutive and object suffixes (which is similar to the situation in other Tadic languages), the object case is distinct from the other four (oblique) cases, whose affixes attach directly to the stem without an absolutive suffix.

kuč ^a -t	'stick' [abs.]
kuč ^a -t-ay	[obj.]
huʔ-č	'star' [abs.]
huʔ-č-ay	[obj.]
ki-c	'house' [abs.]
ki-c-ay	[obj.]
pan	'bread' [abs.]
pan-t-ay	[obj.]
m̄-kava-c	'your ear' [poss.]
m̄-kava-y	'your ear' [poss. obj.]

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

m̄-ʔ ⁺ kihu-c-ay	'your (sg.) breastbone' [obj.]
ni-curiʔ-t-ay	'my grandmother' [obj.]

This happens on two types of nouns—kin terms and body part terms— but it happens inconsistently. That it happens at all is

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

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

negative imperatives in Kawaiisu according to Zigmund et al (1988: 36)):

ʔuvea ni-ʔank yɨva-č-ay
already 1s open door ABS OBJ
'I [already] opened the door.'

ʔanki yɨva-č
open door ABS
'Open the door!'

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

8. OBLIQUE CASE SUFFIXES

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

Locative suffix

The locative suffix, translated 'at' or 'in' and also used in placenames, takes one of two forms; the variant -peə is used for t-class and ø-class nouns, and the variant -veə is used with c-class and č-class stems. The word for 'August' demonstrates that

a reference to location in time as well as space can be referred to with -pea/-vea.

ki-c	'house' [abs.]
ki-vea	'in the house'
ku-t	'fire' [abs.]
ku-pea	'in the fire' [loc.]
kava-c	'ear' [abs.]
m̄-kava-vea	'in your ear'
t̄va-pea	'August' (lit. 'in the piñones') [< t̄va-t]
t̄va-vea	'on the ground' [< t̄va-č]

Instrumental suffix

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

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

ni-win hama-t-ay ?ašar̄n-n̄
 1s pluck vegetation ABS OBJ hoe INS
 'I weed with hoe.'

kučara?-n̄ c̄-kwa?
 spoon INS 1p eat
 'We eat with a spoon.'

Accompaniment suffix

The accompaniment suffix is -mea? (sometimes shortened to -me?). (It may have some historical relation to mi 'go'.) Although I

call this suffix "accompaniment", note that it attaches to inanimates as well as to animates.

ŋatɨʔ 'cat' [abs.]
ni-ʔočɨk ŋatɨʔ-me aʔ 'I climbed up with a cat' [accomp.]

hyavi-t 'salt' [abs.]
ni-koʔ hyavi-meʔ 'I eat it with salt'

tɨmɨ-t 'stone' [abs.]
ni-hocɨk tɨmɨ-me aʔ 'I got up with a stone in my hand'

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

ni-mi ni-ʔacita-vaʔ 'I'm going on my horse.'
1s go 1s pet ACC

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

ni-kim pɨ-cɨvaʔ ʔiməʔ 'I came with these [people].'
1s come 3sObl⁶ with these

Directional suffix

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

⁶For the third person singular oblique construction, cf. section C, 4: "Demonstrative pronouns".

('at' or 'in'), or has a distinct meaning, perhaps 'near N'. A second directional suffix indicates motion from; its form is -nuʔ. It does not occur in placenames.

ni-mi-mat tyendaʔ-yɨk
1s go FUT store DIR
'I will go to the store'

kuča-yɨk
wood DIR
'Gorman's Staton'

ʔa-purakɨk ʔa-huna-nuʔ
3s go out 3s heart DIR
'S/he left the inside of the house.'

ni-tuhtutuʔ ʔɨmɨ-yɨk
1s play you DIR
'I'm playing with you.' [apparently 'play' selects this case]

9. THE Ø-CLASS OF NOUNS

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

Borrowings from Spanish

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

<u>borrowed form</u>	<u>gloss</u>	<u>Spanish source</u>
apyoʔ	celery	apio 'celery'
kalavoʔ	nail	clavo 'nail'
kalesaʔ	buggy	calesa 'buggy'
kapeʔ	coffee	café 'coffee'
rihɨr	beans	frijol 'bean(s)'

tariwɨʔ	wheat	trigo 'wheat'
vitavel	sugarbeet	betabel 'sugarbeet'
yavluʔ	devil	diablo 'devil'
yewaš	mare	yeguas 'mares'

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

Although most borrowed nouns are in the \emptyset -class, the following are in the ɨ -class; perhaps these are older, more integrated borrowings.

kavayoʔ-t 'horse' (< Span. "caballo")

mulaʔ-t 'mule' (< Span. "mula")

pedroʔ-t 'Pedro'

vakaʔ-t 'cow' (< Span. "vaca")

Borrowings from languages other than Spanish

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

<u>Borrowed word</u>	<u>Gloss</u>	<u>Source</u>
ʔamahavaʔ	Mojave person	Mojave
čumaʔ	Chumash person	Chumash
marɨŋaʔ	a tribename	Serrano

wit+n

button

English

It would be interesting to determine if the other members of the \emptyset -class are also borrowings. Table III is a list of the those not yet identified as borrowings.

Table III: ø-class nouns not borrowed from Spanish

<u>citation form</u>	<u>gloss</u>	<u>Comment</u>
ʔaʔaʔ	crow	onomatopoeia?
ʔanuciʔ	baby	not a N?
ʔatap	meat	possessed N?
ʔatavatava	butterfly	not a N?
caycaʔy	bird sp.	onomatopoeia?
cicinavrɨʔ	Californios of the country; gente de razón	
coh	fish sp.	borrowed? h#, not r#
cɨpɨʔkɨ	beaver	borrowed?
corcor	cricket	onomatopoeia?
kanaypucic	squirrel sp.	
koymiʔ	referee in peón	occurs in So.Calif.
kuciʔ	dog	occurs in So.Calif.
kukukunitɨ	mussel sp.	borrowed?
kuykuʔy	plant sp.	borrowed?
nonom(-)t	grass sp.	borrowed?
paŋacaʔ	duck	borrowed?
papamaʃ	myth chars.	borrowed?

Table III (cont'd.): ø-class nouns not borrowed from Spanish

<u>citation form</u>	<u>gloss</u>	<u>Comment</u>
pašuk(-)t	bow/collarbone	borrowed?
picalala	dragonfly	
pišn+	fish sp.	borrowed?
purpur	worm sp.	borrowed?
pituru?	hummingbird	borrowed?
putan	gallineta [mng. unclear]	
r+?r+k	ansara [goose?]	borrowed?
s+s+?yam	great grandrelatives	back-formation from kinterm?
šawmi	cone-shell	borrowed?
šiwšipwi	bird sp.	onomatopoeia?
t+?ir+?	bird sp.	borrowed?
tuhu?	effeminate person	borrowed?
wahi?	coyote	
wakasi?	mouse	borrowed?
yupivu?	bird sp.	onomatopoeia?

B. VERBS

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

Table IV: Verb schema

(SUBJ) (REDUP.) STEM (TRANSITIVITY) (IMPER. EXTENSION)
(CAUSATIVE) (DESIDERATIVE)
(PASSIVE)

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

exclusive; but a form which definitely contains both has not been found in the corpus; all that can be said about the matter is that when either occurs, it is to the right of the stem slot, and to the left of the desiderative slot; the relative ordering when both occur (assuming they can co-occur) is simply unknown.

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

NUMBER

Number is never shown independently of the prefix specification on the verb except in imperatives. That is, the plural prefix in each person category is distinct from the singular;

but there is no other way of telling a verb with a plural subject from a verb with a singular subject by looking at the verb alone. The one exception to this is in, the imperative, where the clitic **-ǰč** indicates a plural subject; but the clitic is not part of verb morphology per se.

ni-kw a?	'I eat'
cǰ-kw a?	'we eat'
ca-kw a?-č	'let's eat'
ni-ʔic	'I ladle'
ʔic	'ladle!'
ʔic-ǰč	'ladle! (plu. subject)'

TENSE/ASPECT

The tense/aspect forms are simple (the unmarked form, usually translated as present or recent past tense), reduplicated (usually translated as present progressive, but occasionally with nuances of distributive aspect),⁷ future (\pm proximal), and past. The non-proximal future and the past are formed using the clitics **-m a t** and **-u v u ʔ** respectively. (The proximal future is a construction using the auxiliary verb **niw**, with the prefixed verb, and is described in chapter IV, section F.)

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

Examples illustrating verb morphology

ni-mi	'I go/went.'
ni-mi-mat	'I will go.'
ʔa-yu	'He sings/sang.'
ʔa-yuh-yu	'She is singing.'
ni-ʔic-uvuʔ	'I ladled out (water).'
ʔuvea ni-ʔic	'I ladled out (water).'
ni-ʔic ʔuvea	'I ladled out (water).'
ʔa-hin-ɨk	'It floats.'
ʔa-hiʔn-k	'It (water) carries it (floating object).'
ʔa-kɨm	'it spilled'
ni-kɨm-eaʔ	'I spilled it.'
ʔa-huc-ɨk	'It fell.'
ʔa-huc-k	'He dropped it.'
ʔa-huc-k-ɨn-eaʔ-vɨn	'He made me fall.'
ʔa-mu	'He shot/threw it.'
ʔa-mu-hea ʔa-hun-ay	'He was shot in the heart.'
ʔa-mu-hea-mat	'He will be shot.'
ʔa-mu-ivanaʔ	'[his] spear'
ʔa-mu-ihun	'He aims [wants to shoot].'
ʔa-yaʔ	'He flies.'
ʔa-yaʔ-ihun	'He flaps his wings preparatory to flying [wants to fly].'

CAUSATIVES, IMPERATIVES, AND VERB CLASSES

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

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

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

TRANSITIVITY AND VOICE

In this slot in the schema we see such alternations as -i k (intransitive) versus -k (transitive) and \emptyset (intransitive) versus -e a ? (transitive):

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

?a-yuaš-i k 'it's wet'
ni-yuaš-k 'I wet it'

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

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

kamea 'bury'
puhea 'blow'
ci?e a ? 'pound (meat)'

The morpheme -(h)ea derives what I have called "passives" (the translation often corresponds to English passive voice, but apparently this is really a suffix deriving verbs of unspecified subject from transitive or intransitive verbs). A mysterious -v n- occurs in conjunction with it, for some verbs (cf. e.g. 'name', 'erase', and forms in Appendix I); it seems to carry no meaning of

its own, and its distribution is not well understood. The last example, 'sick', shows that the causative sense of -e a? can be a bit loose or metaphorical (perhaps not unlike English 'I make you to be an honest person').

Examples of -(h)e a:

mu	'crush'
mu-he a	'be crushed'
pi?	'throw/hit/bewitch'
pi?-he a	'be bewitched'
t+iw	'name'
t+iw-an-e a	'be named'
?u?	'take, grab'
?u?-he a	'be grabbed'
n+rk	'erase'
n+rk-in-e a	'be erased'
hayin	'rest'
hayin-e a-ve a	'resting place'
hi?n-i k	'float, VI'
hi?n-k	'float, VT'
? a-hi?n-k-e a-ve a	'plcnm.: where a flood passed'
yuv-k	'put s'th in boiling water'
yuv-e a?	'fry something' [causative?]
m+i-muk	'you are sick'
m+i-muk-e a	'you're sick, I think' [causative?]

DESIDERATIVE SUFFIX

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

Examples of desiderative verbs:

ʔa-yaʔ 'he flies'
3s fly
ʔa-yaʔ-ihun 'he flaps his wings preparatory to flying'

naw ni-nakša-ihun 'I don't want to wrestle.'

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

naw ʔa-w-ʔuyhun nimi, mutuʔ-mat ni-mi
neg 3s RDP? want 1sgo stilll FUT 1s go
'He doesn't want me to go, but I'm going to go anyway.'

ni-namu-ihun 'I want to fight'
naw ni-namu-ihun nɨʔ 'I don't want to fight'
NEG 1s fight DES I

pir 'nurse, VI' pih-an 'to suckle,VT'
ni-pih-ihun 'I want to nurse'

vank 'sweep'
naw ni-vank-in-ihun 'I don't want to sweep.'

(I have no examples of this construction with a verb and associated object, e.g. 'I don't want to sweep the house.')

IMPERATIVES

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

Examples of regular imperatives:

ci? 'pick up'

w in 'cut'

ci? 'pick it up!'

w in 'cut it!'

ci?-č 'y'all pick it up!'

w in-ič 'y'all cut it!'

ca-ci?-č 'let's pick it up!'

ca-w in-ič 'let's cut it!'

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

⁸The optional -m occurs in imperative sentences that have no direct objects. I discuss in chapter IV, section C, the notion that perhaps this is because it is the object clitic for 'you', and imperative subjects are marked as if they were objects.

in the indicative, and they precede the imperative plural clitic, (as described in section D:); however non-pronominal objects of second person imperatives are not object-marked (cf. chapter IV, section C).

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

(a) The second person singular imperative forms are often identical with the present stem:

ni-ayk 'I lap it [with tongue]' ?ayk 'lap it!'

(b) The imperative stem sometimes consists of the indicative plus -j:

ni-ʔaʔnk	'I open it'	ʔaʔnki	'open it'
kaʔvɨk	'I listen'	kaʔvk	'listen!'

(b) The imperative stem sometimes consists of the indicative plus -u:

huʔeaha 'work' hueahaw 'work!'

(d) The imperative stem may use -k where indicative uses -ɨk:

kaʔvɨk	'listen'	kaʔvk	'listen!'
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(e) The imperative form may require the addition of -Vn to the indicative base:

ni-kameaʔ 'I bury it' kameaʔ-n 'bury it!'

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

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

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

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

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

⁹There is one apparent counterexample to this—mi, 'go', which has the irregular second person singular imperative form meah, second plural meč and first plural camič. The second person form is actually underlying mea-ič, as evidenced by the negative kay-m-ič meə, 'y'all don't go', so the plural imperative forms are irregular, even given the singular form as a base.

Examples of imperative morphology

<u>indic. stem</u>	<u>2nd sg.</u>	<u>2nd plu.</u> ¹⁰	<u>1st plu.</u>	<u>gloss</u>
hayin	hayin	hayin-ič	ca-hayin-ič	rest
?ic	?ic	?ic-ič		ladle
kim	kiva	kiva-č		come
kwa?	kwa?		ca-kwa?-č	eat
win	win	win-ič	ca-win-ič	cut
yaw	yaw	ya-ič		grab

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

C. PRONOUNS

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

1. PRONOMINAL PREFIXES

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

Examples of pronominal prefixes (subjects)

ni-hiu paka?-t-ay 1s see clown ABS OBJ	I saw the [ceremonial] clown.
cɨ-pa? hakwa-y-c-ay 1p drink stir PNABS OBJ	We drank some chia batida.
mɨ-mi-mat piyan 2s go FUT far	You're going far.
?ɨmɨ?ɨ haŋanica-m you pl. poor PL	You [pl.] are poor.
?a-hamutɨk 3s descend	He climbed down.

pɪ-kim vakaʔ-yam
3p come cow PL.

The cows are coming.

Examples of pronominal prefixes (possessors)

ni-haviʔ	my clothing
ni-huna-vea	in my heart
ci-hun	'our hearts'
mi-ʔakaʔ	your pespibata box
ʔi-ʔiʃ	'your blood' ¹¹
ʔa-huna-vea	inside [in its heart]
pi-na-m	their fathers

2. INDEPENDENT PRONOUNS

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

¹¹This form, in the Zigmund notes, was translated 'our blood', but was apparently glossed in error; elsewhere he gives ʔi- as 'our'.

Table V: Independent pronouns

	<u>Singular</u>	<u>Plural</u>	<u>Meaning</u>
1	nɨ?	ʔicač	I, we
2	ʔɨmɨ?	ʔɨmɨʔɨ	you
3	ʔivi?	ʔim	this, these
	pataʔ, pac	ʔam	that, those (proximal)
	ʔama, ʔamac	ʔam	that, those (distal)

The demonstratives (with some minor irregularities) and the independent pronouns also take the case suffixes -yɨk, -mea, -vaʔ, -nuʔ, -pea, but have a special third person prefix pɨ- which occurs in both singular and plural in these case forms:

Examples of independent pronouns

ni-hak nɨ? mɨmk. I'm telling the truth.
1s tell I true

naw-vɨn ʔa-šamin nɨ-y ʔɨyci-c. Poison oak doesn't hurt me.
NEG 3-1s 3s harm I OBJ poison oak ABS

ni-ʔakaʔ nɨ? my tobacco box
1s tobacco box I

nɨ-yɨk to me
I DIR

ʔivic pɨ-yɨk 'with this one'
this 3s oblique DIR

ʔɨmɨ-nuʔ ni-mi 'I went [away] from you.'
you DIR 1s go

ʔicamɨ-mea 'with us'
us ACCOMP

pata? šušava-č
that one liar ABS

'He is a liar.'

?akikitam ?icač
Kitanemuk we

'We are Kitanemuks.'

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

ni?-m-ne ni-yamk.
I 1-2s nehe¹² 1s remember

I remembered you.

ni-y-iv+n ?a-?i-?ihama?
I OBJ 3-1s 3s RDP tease

'He is joshing me.'

3. EMPHATIC PRONOUNS

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

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

Table VI: Emphatic pronouns

<u>Singular</u>	<u>Meaning</u>
1 nuk	I myself, only I
2 ?umuk	you yourself, only you
3 punuk	s/he herself, he himself, only s/he, only it

<u>Plural</u>	<u>Meaning</u>
1 ?icamuk	we ourselves, only we
2 ?umuk	you yourselves, only you
3 pumuk	they themselves, only they

Examples of emphatic pronouns

nɨʔ-nuk ni-ʔɨn.	'I myself know.'
nuk ni-ʔɨn.	'Only I know.'
punuk nɨʔ = nɨʔ-nuk	'only I'
ʔɨmɨʔ ?umuk mɨ-ʔɨn.	'You yourself know.'
punuk ʔɨmɨʔ	'you only'
punuk ʔa-ʔɨn.	'He himself knows.'
punuk ʔa-nipɨk.	'He died alone.'
ʔicam icamuk cɨ-ʔɨn.	'We ourselves know.'
ʔicamuk	'we alone'
ʔɨmɨʔɨ umuk ʔɨ-ʔɨn.	'You yourselves know.'
pumuk ʔɨ-ʔɨn.	'They themselves know.'

4. DEMONSTRATIVE PRONOUNS

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

ʔiviʔ tɪmɪ-t this rock ABS	'this rock'
ʔiviʔ tɪ-tɪmɪ-t this RDP rock ABS	'these rocks'
putuʔ ʔiviʔ kærnea tough this meat	'This meat is tough.'
ʔiviʔ kuciʔ nahkɪʔhyɪ-t this dog biter ABS	'This dog bites.'
ʔim kuciʔ-yam kɪh-kɪʂaʔ these dog PL RDP no good	'These dogs are no good.'
ni-kwaʔ-mat ʔivi-y ʔatapa-y 1s eat FUT this OBJ meat OBJ	'I'll eat this meat.'
ʔa-heʔrk-ivɪn ʔiviʔ pačuk 3s point 3-1s this man	'This man is pointing at me.'
yoat pataʔ snow that	'That is snow.'

ʔamaʔ tɪmɪt
that stone

'that rock'

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

Table VII: Demonstrative pronouns

<u>Singular</u>	<u>Plural</u>	<u>Singular object</u>	<u>Plural object</u>
ʔiviʔ, ʔivic	ʔim, ʔimɪ	ʔiviy	ʔimɪy, ʔimɪ
ʔamaʔ, ʔamac	ʔam, ʔamɪ	ʔamay	ʔamɪy, ʔamɪ
paʔaʔ, paʔ	paʔm, paʔmɪ	paʔy	paʔmɪy, paʔmɪ
<u>Singular oblique</u>	<u>Plural oblique</u>		
ʔiviyɪk, ʔivic	paʔyɪk	ʔim	paʔmɪk
ʔamac	paʔyɪk	—	—
—	—	—	—

5. SUBJECT-OBJECT CLITICS

Another set of pronominal forms is comprised of the subject-object clitics, which are shown in Table VIII (a). These clitics occur in second position in the sentence (cf. section D, "Clitics", for a discussion of the meaning of second position, and of the position of the subject-object clitics relative to other clitics). They are portmanteau morphemes which contain information about the subject as well as the object of the verb. Note that apparently the number of the object, but not of the subject, is relevant to the

form used. "—" indicates gaps in the data. The reflexive morpheme *-tək* (which is not a clitic), described in 6: "Reflexives", is used in sentences with identical subject and object. The initial vowels are dropped following a vowel or vowel plus glottal stop. (The negative imperative word *kəy*, which ends in a glide, needs to be lexically marked as triggering initial vowel loss in a following clitic.) These clitics generally seem to be obligatory sentence elements, but inconsistency on the right of the chart suggests that the third person subject forms may be optional or obsolescent.

Table VIII: Subject-object pronominal clitics (a)

SUBJECT	OBJECT					
	1sg.	1pl.	2sg.	2pl.	3sg.	3pl.
1s	<i>-tak</i>	—	<i>-ɨm</i>	∅	∅	∅
1p	—	<i>-tak</i>	—	—	∅	—
2s	<i>-ɨci?</i>	<i>-ɨcim</i>	<i>-tak</i>	—	∅	<i>-ɨvɨ(m)</i>
2p	<i>-ɨci?</i>	—	—	<i>-tak</i>	∅	<i>-vɨ</i>
3s	<i>-ɨvin</i>	<i>-ɨvicim</i>	<i>-ɨm</i>	<i>-vɨ</i>	∅/ <i>-tak</i>	<i>-ɨvɨ?</i>
3p	<i>-ɨvin</i>	<i>-ɨvicim</i>	<i>-ɨm</i>	—	∅	<i>-vɨ, ∅/-tak</i>

Clearly there are some gaps in Table VIII (a), where certain person and number combinations are lacking or vowel-initial forms were not available, but it seems likely that Table VIII (b) is a correct summary of the facts (omitting third person reflexives for simplicity of presentation). These morphemes are glossed in examples with numbers indicating the person of the subject,

followed by the person and number of the object—with an "s" for singular or a "p" for plural--thus, 1-2s, 1-2p, 3-1s, 3-1p, etc.

Table VIII: Subject-object pronominal clitics (b)

SUBJ	OBJECT					
	1sg.	1pl.	2sg.	2pl.	3sg.	3pl.
1	-tak	—	-im	∅	∅	∅
2	-ici?	-icim	-tak	—	∅	-ivi
3	-ivin	-ivicim	-im	-ivi	∅	-ivi?, ∅

Examples of subject-object clitics

mī-y+k-m.at-ici? 'You will answer me.'
2s answer FUT 2-1s

kay-ci? hiu! 'Don't look at me!
NEG 2-1s look

kay-ivm hiu! 'Don't look at them!
NEG 2-3p look

nī-y-ivin ?a-?i-?ihama? 'He is joshing me.'
I OBJ 3-1s 3s RDP tease

ni-?i-?ihama? 'I'm joshing him.'
1s RDP tease 1-3s (∅)

mī-m+k-icim 'You hit us.'
2s hit 2-1p

?imī?-ivi mī-m+k = mī-m+k-ivi 'You hit them.'

?a-hi-hyu-ivin nī? hīm+k ni-hi-hyu
3s RDP look 3-1s I back 1s RDP look
He's looking at me, and I'm looking [back] at him.

?a-kon-ɨvɨ? ?a-?acita-m-ɨ pedro?-t
3s kill 3-3p 3s pet PL OBJ Pedro ABS
Pedro killed his swine.

nɨ? ni-kon-mat-ɨvɨ? ɲatɨ?-yam-ɨy
I 1s kill FUT 1-3p cat PL OBJ
I am going to kill all the cats.

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

mɨcane?-vɨn 'It hurts me.'

mɨcane?-kwan 'It hurts him.'

6. REFLEXIVE STEM

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

ni-tək ni-puhci?, numə-ik
1s REFL 1s take care good ADV
I am taking good care of myself.

pɨ-pɨ?k pɨ-tək
3p fan 3s REFL
They are fanning themselves.

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

?a-mɨk ?a-tək
3s kill 3s REFL
He killed himself.

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

7. INDEFINITE/INTERROGATIVE PRONOUNS

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

Table IX: Indefinite and interrogative expressions

<u>Stem</u>	<u>Indefinite</u>	<u>Negative</u>	<u>Interrogative</u>
hami?	tum hami?, someone	naw hamic, no one	hami?, hamic, who
hit	tum hit, something	naw hit, nothing	hit, what, what kind

Examples of indefinite and interrogative expressions

hami? 'Who is it?'
who

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

hit-ɨt 'What is it?'
what Q

hi?ɬay mɨ-hiu tɨy-t-əy
what OBJ 2s see ghost ABS OBJ
'What kind of ghost did you see?'

naw ?a-ŋičk naw-hit ?a-tama
NEG 3s cut NEG something 3s tooth
'The knife is dull.' [Its tooth cuts nothing.]

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

ca-mavi? tum-hitay 'Monday' [we do something]
1p cb tum something OBJ

D. CLITICS

1. CLASSES AND POSITION OF CLITICS

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

Table X: Order of clitics:

I	II	III	IV	V
QUESTION	TENSE	SUBJECT- OBJECT	IMP.PLU. mek(waču)	nehe

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

m+mi-t 'Are you going with me?'
2s ∅ Q

ni-ŋ+čk+ t [Am I cutting it?]¹³
1s cut Q

¹³Harrington gave the following two sentences and translations:

niŋ+čk+t I'm gonna cut it.

niŋ+čk+tuvu? (past)

Given the form of 'cut' in all other examples, I think it is fair to interpolate that there is a question clitic following the stem in each case, the effect of which Harrington missed in the translation.

mɨ-w awt-ɨk-ɨt 'Are you tired?'
2s tired INTR Q

hamic-ɨt ʔa-ki 'Whose house is it?'
who Q 3s house

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

takat-uvuʔ 'He used to be a person.'
person PAST

ni-haman-mat ni-ki 'I'm going to roof my house.'
1s thatch FUT 1s house

naw-mat ni-mi 'You aren't going to go.'
NEG FUT 1s go

hamiʔ-mat ni-kwaʔ 'I'll eat it later.'
sometime FUT 1s eat

ʔamaʔy-mat ʔa-huʔ 'Now it is going to burn.'
now FUT 3s burn

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

ni-hiu pɨ-wakiʔ kuča-m 'I saw dry sticks.'

*ni-hiu-vɨ pɨ-wakiʔ kuča-m 'I saw dry sticks.'

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

ʔa-kivaw-vɪn-ne pa-č-ay S/he asked me for water.
3s ask for 3-1s nehe water ABS OBJ

ʔuvea-vɪn ʔa-yohk I'm angry ['it angered me'].
already 3-1s 1s anger

ʔip-mat-ɪm ni-puhci? I'll wait for you here.
here FUT 1-2s 1s wait

The imperative plural clitic **-ɪč** is used in first and second person plural imperatives, but appears in a few instances in first person plural indicative sentences as well.

ya-ɪč Grab it!
grasp IMP

ca-ya-ɪč Let's grab it!
1p grasp IMP

kay-m-ɪč šušava? nɪ-yɪk Don't you [plu.] lie to me!
NEG 2-1s IMP lie I DIR

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

ca-mi-mat-ɪč 'Vamos ir' ['we will go', or 'let's go'].

ca-kim-mat-ɪč We're going to come.

In each case the ending which looks rather like the imperative plural clitic was transcribed with a "u"; it is possible that this is not the same morpheme at all, but some otherwise unattested

morpheme I have not identified. But other clitics occasionally appear in variants with u for underlying /ɨ/. Another possibility is that this is indeed the plural imperative clitic -ɨč, and that its use is not restricted to what we think of as imperatives (or "hortative" first person imperatives). A third possibility is that these two expressions which are so parallel and both involve simple verbs of motion, are some kind of idiomatic or frozen forms and really need not be handled by grammatical rules.

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

nɨʔ-nehe ni-šipk 'I chilled it.'
 1s nehe 1s chill

hayaʔy-nehe 'Where is it?'
 where nehe

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

ni-kač-mek ʔap 'Would that I were there.'
 1s be mek there

There are a very few cases where the future clitic -mat occurs as the first element in the clause; this is not attested for the other clitics.

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

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

mat-?a-kim hi-wač ti-wač next year [another year
FUT 3s come another year that will come?]

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

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

ošit pa-yik-mat ni-mi
hot waterDIR. FUT. I go
I'm going to go towards the hot water.

ni-tih-tij-mat ivi-y ?anocita-y tyenda?-y+k =
 1s RDP send FUT this OBJ boy OBJ store DIR
 nahponoma-y+k-mat ni-tih-tij ?ivi-y ?anocita-y
 store DIR FUT 1s RDP send this OBJ boy OBJ
 I'm going to send this boy to the store.

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

?ip ?a-kač-uvu It was here.
 here it be PAST

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

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

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

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

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

ʔa-kač-mat yuahk S/he is going to be hanged.
 III be FUT hanged

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

ʔamaʔy naw ni-mirin ni-tuhtuʔ-i
 now NEG 1s can 1s dance COMPL
 Now I can't dance.

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

nɪʔ ni-kon-mat-ɪvɪʔ ɲatɪʔ-yam-ɪy
 I I kill all FUT I-3 cat PLU. OBJ.
 I'm going to kill all the cats.

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

2. CO-OCCURRENCE OF CLITICS

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

ni-ŋičk-it-uvu? 1s cut Q PAST	'Did I cut it?'
kay-vim-ič hiu NEG 2-3p IMP look	'Don't look at them!'
haypea-t-ne pa-kač where Q nehe 3s be	'Where was it?'
pa-kivaw-vin-nehe 3s ask for 3-1s nehe	'He asked me for it.'
pa-kivaw-vin-ne pa-č-ay 3s ask for 3-1s nehe water ABS OBJ	'He asked me for water.'
ni-ayn-mat-um 1s show FUT 1-2s	'I will show it to you.'
mi-yik-mat-utsi 2s answer FUT 2-1s	'You will answer me.'

3. CLITICS IN LOWER CLAUSES

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

ni? ni-ta pačukat-ay pa-hu?eaha-mat
I 1s put man OBJ 3s work FUT
I put this man to work.

ʔa-yaʔ-nehe ʔa-kim-ivɪn mak-ik ʔašɪ-y kim-an-i-c-ay
3s carry nehe 3s come 3-1 give INF flower OBJ make Vn PN ABS OBJ
She brought me a bunch of flowers.

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

naw ʔa-uyhun ni-mi
NEG 3s want 1s go
He doesn't want me to go.

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

cipk ʔamariyoʔ ni-ʔošan-mat
a little yellow 1s paint FUT
I am going to make it yellow.

naw ʔaw-ʔuyhun ni-mi, mutuʔ-mat ni-mi
NEG 3s want 1s go still FUT 1s go
He doesn't want me to go, but I'm going to go anyway.

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

ʔɪmɪ ʔivi ni-makɪm-mat-ɪm pačuk
you this 1s give 1-2 FUT 1-2 man
[I give you this;] now you are a man.

Or, perhaps the -mat is not attached as presented above, but is a case of clause-initial future clitic. (In this case gloss should actually be 'I give you this; you will be a man'.) Of course, since

-mat is the only clitic which is attested in initial position in the corpus, there is one more possible explanation—that there is an adverb mat homophonous with the clitic; this is not implausible, given the existence of the past adverb ʔuvea 'already'.

4. k-LOSS BEFORE CLITICS

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

Examples of k-deleting verbs:

No deletion

ni-mirurk
I twist it.

ni-mɨnk
I swallow it.

ni-horohk
I pierce it.

ni-nahnipk
I win it.

ni-ŋililk
I catch up with someone.

Deletion

ni-mirur-mat
I will twist it.

ni-mɨn-mat
I will swallow it.

ni-horoh-mat
I will pierce it.

ni-nahnip-mat
I will win it.

ni-ŋilil-mat
I will catch up with someone.

ni-ŋɨčk
I cut it.

ni-ŋɨč-mat
I will cut it.

ni-rivk
I win it.

ni-riv-mat
I will win it.

ni-murəhk
I loosened it.

ni-murah-nehe
I loosened it.

Examples of k-retaining verbs:

No deletion environment

ni-rəʔwk
I set it

ni-nəpk
I paste it

ni-nəʔrɨk
I help.

ni-coŋk
I am washing (clothes).

ʔə-hinɨk
It is floating.

ni-puk
I take it off

Deletion environment

ni-rəʔwk-mat
I will set it

ni-nəpk-mat
I will paste it

ni-nəʔrɨk-mat
I will help.

ni-coŋhk-mat
I'm going to wash.

ʔə-hiʔnɨk-nehe
It is floating.

ni-puk-mat
I will take it off

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

E. ADJECTIVES

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

1. -K ADJECTIVES

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

<u>-k adjective</u>	<u>corresponding verb</u>
ʔanaʔk 'open'	ʔaʔnk 'open, VT'
cakaʔk 'one-sided'	cakaħk 'shift to one side, V'
ʔeanaʔk 'bent'	ʔeaʔnk 'bend back, VT'
mayhak 'who recently gave birth'	mayha 'give birth'
mayhak-am (plu.)	
rupk 'straight'	rupk 'straighten, VT'
tɨmk 'shut'	tɨmk 'shut, VT'
winikaħk 'smart'	winikaħ 'think, remember'
yovok 'dark'	yoʔvok 'soot oneself, VI'
yuvk 'boiling in water'	yuvk 'put in boiling water'

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

<u>Adjectives in -k with no corresponding verb</u>	
ʔayaʔk 'white'	kwitkwitk 'multicolored'
huyuyk 'conceited'	šarork 'rough on the surface'
yəŋk 'quiet'	vačk 'flat and circular' (plu. vačvačk)
yuəhk 'hanged'	mɨmk 'true'

Some examples of -k adjectives in sentences follow:

ʔa-kač-mat yuahk 'S/he is going to be hanged.'
3s be FUT hanged

rupk ʔa-kač 'It's straight ahead.'
straight 3s be

conoʔk ni-mi 'I ride standing up.'
stopped/standing 1s go

ni-nar+k mayha-k-ay 'I'm helping the new mother.'
1s help having given birth OBJ

šoyoʔk ni-kač 'I make a bad face.'
scowling 1s be

voiš-voiš-k pɪ-kač 'They are doubled up.'
doubled up 3p be

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

ʔohanak 'tarweed [consultant says it means 'tarry']
(cf. -ʔohanaʔ 'gum, poss.')

2. ADJECTIVES IN -Vʔi

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

cutataʔi 'peppery'

haruharuʔi 'slipping down' (cf. harukr+k 'come down')

namaʔi 'soft'

nananaʔi	'flat'
pišaʔiʔ	'sweet', plu. pišaʔi-m 'they are sweet'
rikwarikwaʔi	'smooth' (cf. rikwat+k 'slip, VI')
varavaraʔi	'hanging', (cf. varvark 'hanging')

3. MONOMORPHEMIC ADJECTIVES

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

yuʔu	'lame'	kwitkwitk	'multi-colored'
tohoʔ	'foolish'	šivivʔ	'cold'
ʔošiʔ	'hot'	ʔamariyoʔ	'yellow'

4. ATTRIBUTIVE NOUNS

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

<u>Singular</u>	<u>Meaning</u>	<u>Plural</u>	<u>Other forms</u>
numua-č	'good'	nuh-numua-č	ni-numua-ŋəʔ 'my right hand'
širi-c	'stingy'	širi-m	
kavawavit	'deaf'	kah-kavawavi-m	
wip-t	'fat'	wip-im	wip-cu 'get fat'

5. CASE FORMS OF ADJECTIVES

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

ni-hiu naha-č-ay numua-č
1s see girl ABS OBJ good ABS
I saw a good girl.

ni-hiu mī-ma-mayha-m-ty paha-m-ty
1s see 2s RDP child PL OBJ oldest PL OBJ
I saw your oldest children.

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

Adjectives sometimes are the only word in a noun phrase. The following sentence shows the adjective mīmk 'true' being used as a noun; it is not object-marked.

ni-hək nī? mīmk
1s tell I truly

'I'm telling the truth
speaking truly?']

F. ADVERBS

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

1. MONOMORPHEMIC ADVERBS

The following list is a sampling of monomorphemic adverbs:

mutu?	'always'	moc	'again'
?ip	'here'	?ap	'there'
war avk	'hard, very'	cipk	'a little'
?ova?	'up'	wici?k	'down'
p+yan	'far'	?uvea	'already'
mick	'together'	pucuk	'firmly'
naw	'not'	kay	'don't'

Past tense adverbs

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

ni-ʔic-uʋuʔ
 ʔuʋea ni-ʔic } 'I ladled out (water).'
 ni-ic ʔuʋea

ʔuʔuʋea ʔa-kim 'S/he came a long time ago.'
 long ago 3s come

ʔuʔuʋea-ʋuʔ ʔa-kim 'S/he came a long time ago.'
 long ago PAST 3s come

2. DERIVED ADVERBS

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

numa-č	'good'	numua-ik	'well'
namaʔi	'soft'	namaʔi-k	'quickly'

Examples of adverbs in sentences

cipk ʔa-šivɨk 'It's a little windy.'
 a little 3s blow wind

mea ʔuʔ pa-č ʔamuk 'Go over there and bring (me)
 go take water ABS there some water.'

cipk kava-wavi-t niʔ 'I'm a little deaf.'
 a little deaf ABS I

hamɨk ni-niw 'I do it again.'
 again 1s do

ʔa-pic ʔip muk-i-c 'There arrived here a disease.'
 3s arrive here sick PN ABS

mutuʔ ʔa-ʔamihɨk 'S/he always forgets'
 always 3s forget

namayk mɪnki
quickly swallow

'Swallow it [quick]!'

ni-mi-mat ʔaruʔk
1s ɸ FUT upcanyon

'I'm going to go up-canyon.'

numuaʔik ni-ʔicuk
well 1s fix up

'I fixed it up well.'

mɪ-mi-mat ɸiyan
2s ɸ FUT far

'You're going to go far.'

ni-yaw ɸucuk
1s grasp firmly

'I grasp it firmly.'

waravk-ɪvɪn ʔa-tur
intens.adv. 2-1 3s bother

'He is bothering me a lot.'

ni-hiu wiciʔk
1s see down

'I looked down at the ground.'

G. QUANTIFIERS

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

hawkup	'one'	pavahi?	'six'
woh	'two'	kwackaveyk†	'seven'
pahi?	'three'	wahwaca	'eight'
waca	'four'	makaveyk†	'nine'
mahač	'five'	wehmahač	'ten'

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

ni-hiu puyu m†-niu-y 'I saw all your things.'
1s see all 2s possession OBJ

H. CONJUNCTIONS

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

ʔimʔ ʔap niʔ 'you and I'
you and I

ni-tun-nehe warʔ ʔap ʔa-curup-ʔk
1s chase nehe nevertheless and 3s enter INTR
I chased him out but he came in again.

hamʔk (asometimes hamak) 'back, again' sometimes seems to be an adverb, but is clearly sometimes a conjunction:

ŋatʔ hamʔk kuciʔ 'the cat and the dog'

It certainly occurs in sentences with no other overt conjunction.

ʔa-hi-hiu-vʔn, niʔ hamak ni-hi-hiu
3s RDP look 3-1s I back 1s RDP look
He is looking at me and I am looking at him, too.

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

pʔ-ʔuyhun ni-kʔm-an-i tʔ naw ni-kʔm-an-ihun
3p want 1s ɔ Vn COMPbutNEG 1s ɔ Vn DESID
They made me do it, but I did not want to.

But it is translated 'if' in conditional sentences:

tʔ-mekwəču ni-cʔk, ʔa-yuʔ-mekwəčuʔ
if contrary to fact 1s stick 3s cry contrary to fact
If I had stuck him with the scissors, he would have cried.

The subordinating conjunctions mahmat 'when' and ʔamatan 'therefore' are illustrated in chapter IV, section J.

CHAPTER III: DERIVATIONAL MORPHOLOGY

A. NOUN-FORMING DERIVATIONS

1. DENOMINAL NOUNS

Augmentative suffix

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

<u>Noun</u>	<u>Noun + $-w\dot{t}$-t</u>
kaŋa-c 'beard' beard ABS	kaŋa-w \dot{t} -t 'big-bearded person' beard AUG ABS
pahina-č 'chia sp.' chia ABS.	pahina- \dot{t} -t 'bigger species of chia' chia AUG ABS
ʔa-poho 'his body hair' 3s fur	poho-w \dot{t} -t 'furry person' fur AUG ABS

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

²Instead of the vowel \dot{t} , occasionally \underline{u} occurs, but only in the w variant. This is additional evidence that orthographic \underline{u} is [\dot{t}], easily mistaken for [u], especially in rounding environments.

Noun

ʔa-toʔ 'his belly'
3s belly

ni-ʔič 'my blood'
1s blood

kakə-č 'quail'
quail ABS

kava-c 'ear'
ear ABS

m̄hi-c 'neck'
neck ABS

Verb

kwaʔ 'eat'
eat

kur 'fight'
fight

Noun + -wɪ-t

toʔ-wɪ-t 'big-bellied person'
belly AUG ABS

ʔič-wɪ-t 'bloody'
blood AUG ABS

kakə-i-t 'partridge'
quail AUG ABS

kava-wɪ-t 'big-eared person'
ear AUG ABS

kah-kava-wɪ-t 'big-eared person'
RDP ear AUG ABS

kah-kava-wɪ-m 'big-eared people'
RDP ear AUG PL

m̄hi-wɪ-t 'bird sp. with a long neck'
neck AUG ABS

m̄hi-wɪ-m 'pl.'
neck AUG PL

Verb + wɪ-t

kwaʔ-wɪ-t 'big eater'
eat AUG ABS

kuh-yɪ-t 'fighter'
fight AUG ABS

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

tamə-c 'tooth'
tooth ABS

tamə-wɪ-t 'sharp'
tooth AUG ABS

hamina-t 'what?'
what ABS

hamina-wɨ-t 'what? (emph.)'
what AUG ABS

yuhaha-t 'myth figure'
pers.name ABS

yuhaha-ɨ-t 'older brother of yuhahat'
pers.name AUG ABS

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

hača-č 'spit'
spit ABS

hačaʔa-wɨ-t 'slobery'
spit AUGABS

paʔ 'drink'
drink

paʔh-yɨ-t 'drunkard'
drink AUG ABS

wiʔ 'yell'
yell

wini-wɨ-t 'ceremonial shouter'
yell AUGABS

tuhtuʔ 'dance'
dance

tuhtuh-yɨ-t 'good dancer'
dance AUGABS

The following two words contain a morpheme -wa; it occurs in some words containing the augmentative suffix, and its exact meaning is unknown:³

kaka-wa-ɨ-t 'chicken'
quail ? AUGABS

(cf. kaka-č 'quail' and kaka-ɨ-t 'partridge')

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

ʔaʔa 'crow'

tukut 'bobcat? [gato montes]'

ʔač-wa-t 'raven'

tukučuwat 'mountain lion'

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

makəho-a-ɨ-t 'large dove sp.
 dove ?AUGABS
 (cf. 'makəho-t 'dove sp.')

Characterizing suffix

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

poho-kəʔy 'furry; caterpillar sp.'
 fur CHAR

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

havɨ-kəʔy 'Christian'
 blanket CHAR

havɨ-kə-m 'baptized people'
 blanket CHAR PL

niw-kəʔy 'rich'
 possession CHAR

toʔ-kəʔy 'pregnant'
 belly CHAR

to-toʔ-kəm 'pregnant, pl.'
 RDP belly CHAR

yoə-kəh-yɨk 'toward a mountain that's always snowy'
 snow CHAR DIR

Deceased suffix

The deceased suffix derives a \checkmark -noun⁴ from a noun of any class, adding the element "dead" or "former" to its meaning. It is found most often on kin terms, and is probably related to a taboo against mentioning deceased people in a casual (unmarked) way.⁵ The form of the suffix is -ivɨ.

ni-naʔ 'my father' ni-naʔ-ivɨ 'my dead father'

ni-kukit 'my grandrelative' ni-kukitaʔ-ivɨ 'my dead gr'relative'

ni-ʔacita 'my pet' ni-acita-ivɨ 'my dead dog'
1s pet 1s pet DEC

ni-ʔacita-ivɨ-m 'my dead dogs'
1s pet DEC PL

Compound nouns

Compound nouns take the form

STEM_A-STEM_B-(ABS./PLU.)

where STEM_A is the attributive noun and STEM_B is the head noun. There are a number of examples of this in the corpus, but it is not clear whether the data are the result of an ongoing productive

⁴Actually, this is doubtful, since the only attested absolutive form is ʔacitaʔivɨɨ, glossed 'perro que era' ['dog that was'], and which I suspect of being a forced or artificial form.

⁵California Indians often had taboos against mentioning the names of dead people (cf. e.g. Kroeber 1925:181) or special names for deceased people, or special terms for kin related through a deceased person (William Bright, p.c.).

process in the language or perhaps frozen forms which are the residue of some obsolete rule (noun compounding is not productive in the other Tadic languages). One absolutive suffix only appears on these compounds, attached to the second stem, and it is of the class which would be appropriate for the head noun alone. Examples follow:

p a-hu k a h-t water deer ABS	'elk' [lit., 'water-deer']
y ÷ h a-hu-č evening star ABS	'evening star'
h ÷ ŋ -k ÷ m -a n -i -c r.sn. make an PASS ABS	'rattlesnake figure on basket'
t a k a -k ÷ m -a n -i -c person make an PASS ABS	'people figures on basket'
š ÷ -m ÷ a -č flower moon ABS	'March' [lit., 'flower-month']
? a -k w a k a -? u ? -a ? 3s soldier take GEN	'enemy scalp (cut off)'

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

m u -i -c t ÷ v a -t grind PN ABS piñon ABS	'piñon pinole'
n i -m a y r p a h a -č 1s child oldest ABS	'my oldest son'

Placenames

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

<u>Base</u>		<u>Placename</u>	
ʔaʔaʔ	'crow'	ʔaʔaʔ-pea	'Joaquin Flat'
haka-t	'willow'	haka-pea	'Cummings Valley'
ʔaʔy-c	'soft white rock'	ʔaʔy-vea	'a mountain east of Tejón ranchería'
ʔ+y-ci-č	'ivy' ("hiedra")	ʔ+y-ci-vea	'Chanaco Canyon'
kayak	'angelica'	kayak-y+k	'a range southeast of Tehachapi town'
kuča-t	'wood'	kuča-y+k	'Gorman'
huči-c	'willow sp.'	huči-y+k	'a spring where they used to shear'
ʔipko-č	'mulefat'	ʔipko-y+k	'El Pleito'

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

There are a few cases of two placenames based on the same noun stem, with one formed using -y+k and the other formed using -pea/-vea:

haka-pea 'Cummings Valley'
 haka-y+k 'placename over by Hills place'
 [apparently a distinct place]

tuvi-y+k 'Brite Valley'
 tuvi-pea 'Brite Valley'

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

pa-vea-y+k 'Buena Vista Lake'
 water plcnm. DIR/plcnm.

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

huna+y+k 'Los Osos' [< huna+t 'bear']
 ni-mi huna+y+k 'I go to Los Osos.'

Although there is a -pea/-vea inflectional (locative) suffix (discussed in chapter II, section A), it is apparently homophonous with the derivational placename suffix, as evidenced by the fact that placenames in -pea/-vea can be suffixed with the directional suffix -y+k, or even the locative suffix -pea/-vea (although the number of sentences that demonstrate this fact is small.) Sentences with -y+k placenames in a role which would require an inflectional suffix are absent from the corpus, but it is possible that there is a derivational suffix -y+k which is also able to take

inflectional suffixes. The following are some examples of inflected forms of placenames:

pa kwipe a-y+k 'toward Ventura'
ʔ a-mucki-pea-vea 'variant of a placename'

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

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

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

Tribenames

Some tribenames are derived from placenames by the addition of the tribename suffix -tam.⁶

t+va-pea-tam 'Tübatulabal Indians'
piñon plcnm. TrN

⁶Note that the designation "tribename" as used here is an arbitrary categorization not limited to names of people organized into a social tribe structure.

ya-vea-tam 'people of the Los Angeles area'
p.oak plcnm. TrN

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

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

m+m̄-yam 'people from the lake of Chico López'
lake PL

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

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

hayku? (sg.)	haykú?-yam	'Mexican(s)'
Mexican ø-ABS	Mexican PL	

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

2. DEVERBAL NOUNS

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

General nominals

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

<u>Stem</u>	<u>Meaning</u>	<u>Nominal</u>	<u>Meaning</u>
huŋu?	speak, say	ni-huŋu?-a?	my language
ka?v(-)k	listen	kav-a-c	ear
nahponom	sell	nahponom-a-t	store
pavuhaču?	sow	ni-pavuhaču?-a?	my planting
tuhtutu?	play	ni-tuhtutu?-a?	my toy
šitu?	sprout	?a-šito?-a?	sapling

Some general nominals show slight irregularities:

cinea	pound (meat)	-cinea?na?	rooster's comb
?y+(-)w	steal + take?	?y+?-a?	lover [!]
wihika(-)w	beg	wihika?-a-č	beggar

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

Agentive nominals

The agentive deverbal nominals belong to the -č class; they are formed with the suffix -i?a. They refer to the person who is the logical subject of a transitive or intransitive verb. The resulting subject nominalizations are typically agentive, although ciu?ni?ač 'ashamed' is perhaps exceptional in this regard; derived from the transitive verb ciu? 'be ashamed of', it may or may not be seen as semantically agentive.

<u>Stem</u>	<u>Meaning</u>	<u>Nominal</u>	<u>Meaning</u>
rioʔin	shear	rioʔin-iʔa-č	shearer [person who shears]
tuhtutu	play	tuhtutuʔ-iʔa-č	playful person

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

ki-c-ay k+m-an-iʔa-č 'carpenter'
house ABS OBJ make VN AGTABS

Passive nominals and participles

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

<u>Stem</u>	<u>Meaning</u>	<u>Nominal</u>	<u>Meaning</u>
caʔcakin	winnow	caʔcakin-i-c	winnowed
ŋ+č-k	cut	ŋ+č-ŋ+č-k-in-i-c	cut (said of fringe)
pučahk	play ball	pučahk-in-i-c	a game of ball
purikaw		purikaw-n-i-m	
rioʔin	shear	rioʔin-i-c	sheared off

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

<i>ʔa-huʔ-iʔ</i> 3s burn PN	'what's burned'
<i>ʔa-huʔ-iʔ-m</i> 3s burn PN PL	'burned, pl.'
<i>ʔa-hin-k-iʔ</i> 3s float TR PN	'driftwood' [app. 'floated']
<i>ʔa-kop-k-i</i> 3s break TR PN	'broken'
<i>ʔa-ŋičk-i-m</i> 3s cut PNPL	'amputees'

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

cɨ-paʔ hakwa-i-c-ay
1p drink stir PN ABS OBJ
= 'stirred up (stuff)'
We drank some chia batida.

ʔuvea hamaʔn-i-c
already thatch PN ABS
= 'thatched (thing)'
It is already thatched.

ni-hyu-ne mi-herk-in-i-č-ay
I see nehe 2s point Vn PN ABS OBJ
= 'your pointed thing'
I saw your forefinger.

ʔuvea yorin-i-c
already plow PN ABS
= 'plowed (thing)'
It is already plowed.

ʔa-tuhtuʔ pucuk, tɪm ʔa-kaʔm-k-iʔ
3s dance hard like 3s craze TR PN
= 'crazed (person)'
He's dancing fast, like a crazy man.

ʔa-pic ʔip muk-i-c
3s arrive here sick PN ABS
A sickness arrived here.

ni-ʔin kim-an-i-c tɪrtiyaʔ-t-ay
1s know make VN PN ABS tortilla ABS OBJ
I know how to make tortillas⁷

ʔa-yaʔ nehe ʔa-kim-ivɪn mak-ik ʔašɪ-y kim-an-i-c-ay
3s bring nehe 3s come 3-1 give INF flower OBJ make Vn PN ABS OBJ
= 'flower made up (thing)'
She brought me a (tied up) bunch of wildflowers.

niʔ kišaʔ-n-i-c
1s no good Vn PN ABS
I am ugly.

⁷The absence of object marking on the passive nominal here is unexplained.

Instrumental nominals

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

<u>Stem</u>	<u>Meaning</u>	<u>Nominal</u>	<u>Meaning</u>
rioʔin	'shear'	rioʔin-ihwəʔ-t	'shears'
caʔcakin	'winnow'	caʔcakin-ihwəʔ-t	'winnow. basket'
tuhtutu	'play'	tuhtutuʔ-ihwəʔ-t	'toy'
pučəhk	'play ball'	pučəhk-in-ihwəʔ-t	'game ball'
		ni-pučəhk-in-ivanaʔ	'my game ball'
win	'cut hair'	win-ihwəʔ-t	'scissors, shears'

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

ni-naʔo-ivanaʔ	pɨ-yɨk	'my fiancée'
1s marry INST	3s with	

B. VERB-FORMING DERIVATIONS

1. COMPOUND VERBS

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

ni-ya-nim t+m-t-ay 'I go carrying a stone' ('ando con
piedra')
1s carry walk stone ABS OBJ

ku-t-ay ?a-ya-nim 'burning worm [glow worm?]'
fire ABS OBJ 3s carry walk

2. NOUN INCORPORATION

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

- ʔa-ho-kim 'he hole-makes'
3s hole make
- ʔa-kim ʔa-ho-y 'he digs a hole'
3s make 3s hole OBJ
- mɨ-ho-ho-kim-ɨt 'Are you making holes?'
2s RDP hole make Q
- ni-kaŋa-win 'I pluck my beard-hairs'
1s beard pluck hair
- kaŋa-win-ihwa-t 'clam' [shells were used as tweezers]
beard cut INSTABS
- ʔa-mani-muk 'he is drunk with toloache'
3s toloache sick, dead
- pa-ya-ɨ-t 'ladle' [lit., 'water-carrier']
water carry AUG ABS
- ʔa-ŋah-ŋayka-muk 'he has a hernia'
3s RDP thigh[groin?] sick
- ni-pɨčɨ-huna ʔimɨ-y 'I depend on you' ('estoy atendido a Vd.')
1s weight embrace you OBJ
- ni-tɨkwakaʔ-ya-w 'I'm going to shade myself in the shade'
1s shadow grab/take
- tɨkwaka-ya-ɨci 'shade me!'
shadow grab 2-1
- ʔa-pa-kɨha-m 'tapeworms, pinworms'
3s water spoil, VT PL

3. DEVERBAL VERBS

-k/-ik verbs

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

curup-ik	'enter'	curup-k	'put in'
hin-ik	'floats'	hi?n-k	'make (something) float'
muahk-ik	'be smoky'	muah-k	'smoke (e.g. bacon)'
wawt-ik	'be tired'	wawt-k	'tire (someone)'
yuaš-ik	'be wet'	yuaš-k	'wet (something)'

-ea? verbs

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

kim	'spill'	kim-ea?	'pour'
yamk	'remember'	yamk+n-ea?	'remind'

-Vn suffix

Some verbs require a suffix that takes the form -Vn in the imperative and certain derived forms. It apparently has no meaning of its own, but simply derives a longer stem appropriate to the derived form from the short stem used in simple indicative forms.

A few examples are given here, but there are more in the dictionary and in Appendices H and I.

horohk 'pierce'	horohk-in-ihwəʔ-t (instrumental nominal)
kɨm 'make'	kɨm-an-iʔə-č (agentive nominal)
mɨnk 'swallow'	mɨnk-in-ivəʔ (instrumental nominal)
tɨmk 'shut'	tɨmk-in-ihwəʔ-t (instrumental nominal)
wənak 'run'	wənak-an-eəʔ (causative)
wɨšk 'winnow'	wɨšk-in-i-c (passive nominal)

Imperative extension suffix

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

<u>Stem</u>	<u>Sg. Imp.</u>	<u>Plural Imp.</u>
hɨyk 'swing'	hɨyki	hɨykič
kawtk 'break'	kawtki	kawtkič
wirapk 'let go'	wirapki	

Desiderative suffix

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

kum 'sleep'	kum-an-ihun	'want to sleep'
kwəʔ 'eat'	kwəʔ-ihun	'want to eat'
mu 'shoot'	mu-ihun	'want to shoot'
yaʔ 'fly'	yaʔ-ihun	'want to fly'

4. DENOMINAL VERBS

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

<u>Noun</u>	<u>Verb in -van</u>
hawkup 'one'	hawkup-ivan 'put one [in what you're making]'
woh 'two'	wo-van 'put two [in what you're making]'
numua-č 'good'	numua-van mĭ-hun 'don't be sad' [lit. 'make good your heart']

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

<u>Base</u>	<u>Verb in -tu?</u>
ca-č 'shaman'	cač-u 'sing [ceremonially]'
havĭn 'soap'	havĭn-tun 'to soap up clothes'
hawkup(i) 'one (time)'	hawkupi-ču? 'assemble'
hunai-t 'bear' ⁹	hunai-tu? 'play bear [tag]'
-ič 'blood'	?ič-cu? 'be bloody'
mĭmĭ-t 'lake, sea'	mĭmĭ-tu? 'make puddles'
wani-t 'river'	wani-tu? 'trickle down'
wipt 'fat, lard'	wip-cu? 'get fat'

The following two verbs are derived from stems other than nouns, but also may contain the suffix -tu?:

naw 'NEG'	naw-tu 'disappear'
yu?u? 'lame'	yu?u?-tu? 'be rheumatic, crippled'

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

⁹Both huna-t and huna-ĭ-t are attested for 'bear'; the latter apparently contains the augmentative suffix.

C. DERIVATIONS PRODUCING BOTH NOUNS AND VERBS

The prefix tɨ-

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

<u>Simple form</u>	<u>Meaning</u>	<u>tɨ-form</u>	<u>Meaning</u>
vač-k	wide, circular	tɨ-va-č	earth, N
ʔayn	show	tɨ-ʔayn	be an evil omen, V
yua-t	snow	tɨ-yua-t	frost, N
mua(ʔ)-t	smoke, haze	tɨ-mua-t	soot, N

na(h)-

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

<u>Verb stem</u>	<u>Meaning</u>	<u>nah-nominal</u>	<u>Meaning</u>
ʔiʔihama	joke	na-ʔihama-t	ill-bred person, brat
kameaʔ	bury, roast	nah-kameaʔ-n-i-c	cemetery
kɨʔ	bite	nah-kɨhɨ-t	biter (dog or bedbug)
ma	give	na-mak-a-t	generous person
tanimakan	teach	nah-tanimakan-ak	teacher
tɨmuhivan	envious, VT	nah-tɨmuhivan-iʔa-č	envious person

<u>Verb stem</u>	<u>Meaning</u>	<u>nah-verb</u>	<u>Meaning</u>
hucɨk, huck	fall, drop	nah-huck	give birth (be born?)
tanimakan	teach	nah-tanimakan	advise (?)
tɨhtɨŋ	order, send	nah-tɨhtɨŋ	be capitán, in charge
yu	sing	nah-yu	deerhoof-sing

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

D. ADJECTIVE DERIVATION

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

<u>Verb stem</u>		<u>Adjective</u>	
ʔan(-)k	'open'	ʔanaʔk	'open'
cakahɨk	'shift to one side'	cakaʔk	'all on one side'
kwioc-k	'bend'	kwiock	'bent'
muk	'be sick'	mukuk	'sick'
mom-k	'pile up'	momk	'piled up'
winika(-)w	'remember'	winikaɨk	'smart'

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

haruharuʔi	'slipping down' (cf. <u>harukrɨk</u> 'come down')
rikwarikwaʔi	'smooth' (cf. <u>rikwatɨk</u> 'slip, VI')
varavaraʔi	'hanging', (cf. <u>varvark</u> 'hanging')

E. ADVERB DERIVATION

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

numua-ik 'well'
good ADV

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

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

?ama?y 'now'
?ama?y-ik 'just now'

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

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

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

F. NUMERAL DERIVATIONS

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

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

<u>Counting numbers</u>	<u>X times</u>	<u>Put/make X</u>
1. hawkup	hawkup-i	hawkup-ivan
2. wo, woh	wo-hea, wovak	wo-ivan
3. pahi, pahi?	pahea	pahi-ivan, pahivak
4. waca	waca-hea	wacahavan
5. mahač	mahača-hea	mahačivan
6. pavahi(?)	pavahea	
7. kwackaveykĭ, -vi?kĭ	kwačkavea?kĭ-hea	
8. wah(a)waca	wahwaca-hea	
9. makaveykĭ, -vikĭ	makavea?kĭ-hea	
10. wehmahač	wehmahača-hea	

- 11. weʔmahač hamak hawkup (ten and one)
- 12. wehmahač woh (ten two)
- 20. wohea weʔmahač (two tens)
- 30. pahī weʔmahač (three tens)
- 100. hawkup tɨʔuh-i-c (one counted)

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

<u>Day</u>	<u>Name</u>	<u>Meaning</u>
Monday	ca-mavi tum-hita-y	'Let's do something.'
Tuesday	ʔa-woh	< 'two' ['second']?
Wednesday	ʔa-pahiʔ	< 'three' ['third']?
Thursday	ʔa-waca	< 'four' ['fourth']?
Friday	ʔa-mahač	< 'five' ['fifth']?
Saturday	pavahiʔ	'six' [sic]
Sunday	wɨn-i-c	'stopped'

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

hawkupičuʔ	unite, V
hawkup-iva	together, Adv.
ha-hukup	one by one; separate
wohona	two together (Adv. describing singing)
wohona pɨʔ-očɨk	two together (Adv. describing riding on horse one behind the other)
pahina	three together (Adv. describing singing)

The following terms related to money (the t+iwane part may mean something like 'is called'):

hawkup ?a-t+iwane	'one "real" of bead money' ¹¹
wa? ?a-t+iwane	'two reales'
wac ?a-t+iwane	'four reales'
pavahi ?a-t+iwane	'six reales'
pahi-tikwe	'twelve reales'

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

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

CHAPTER IV: SYNTAX

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

A. POSSESSION

A noun can be possessed in one of two ways—directly or indirectly. In the direct possession construction, the appropriate personal prefix (described in chapter II, section A), representing the possessor, is attached to the simple or reduplicated noun stem. The absolutive suffix, if any, is dropped (any plural or case suffix is retained whether the stem is possessed or not). Three morphophonemic processes which may apply to possessed nouns are described in chapter I, section D: a glottal stop is sometimes

suffixed to vowel-final stems; a stem-final /h/ becomes [r]; a stem-final a is dropped, for a subset of possessed stems. These facts are illustrated in the following examples:

<u>Absolutive</u>		<u>Possessed</u>	
hilos	'gizzard'	?a-hilos	'his gizzard'
ho-č	'hole'	?a-ho	'its hole or cave'
		?a-ho-ho	'its caves'
		?a-ho-y	'its cave, obj.'
		?a-ho-ho-y	'its caves, obj.'
huna-c	'heart'	?a-hun	'his heart'
		ni-huna-vea	'in my heart'
kava-c	'ear'	mɨ-kava	'your ear'
		pɨ-kah-kava	'their ears'
		?a-kava hwi-t	'rabbit's ear' [plant]
yayka-t	'counting stick'	ni-yayka?	'my counting stick'
[no abs. form]		ni-yɨr	'my aunt'
		mɨ-yɨha-y	'your aunt, obj.'
		pɨ-yɨha-m	'their aunts'

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

[no abs. form] mɨ-ʔana-c-ay 'your brother-in-law'

[no abs. form] ʔa-ʔuva-č-ay 'his eyes'

[no abs. form] mɨ-kwariʔ-t-ay 'your grandfather'

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

(nɨʔ) ni-havɨʔ 'my blanket'
I 1s blanket/pelt

ʔa-havɨʔ hwi-t 'rabbit's pelt'
3s blanket/pelt rabbit

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

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

ni-yɨʔ 'my mother' ni-yɨʔ-ivɨ 'my late mother'
mɨ-yɨkɨ-y 'your mother, obj.' [no absolutive form]

ʔamu-c 'rib' ʔamu-m (plu.)
ni-ʔamuʔaʔ 'my rib'

The second, or indirect, type of possessive construction involves the use of the classifier stems -niw and -ʔacit. In this construction, the possessive prefix is attached not to the stem of

the noun, but to the classifier stem -niw 'possession', if the possessed noun is inanimate, or -ʔacit 'pet or domesticated animal', if the noun is animate¹. The possessed classifier stem and noun are then placed in apposition to each other.

ʔiviʔ nəʔ ni-niw 'This is mine.'
 this I 1s possession

ʔa-niw pa-č 'his water' [around embryo]
 3s possession water ABS

ni-ʔacit 'my pet'
 1s pet

nɪʔ-vuʔ ni-ʔacit pataʔ ɲatɪʔ 'It used to be my cat.'
 I PAST 1s pet that cat

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

ni-niw nacavorakam 'my twins'

ni-niw pačuk 'my man'

ni-ʔacit 'my dog'
 (*ni-kuciʔ 'my dog', directly possessed)

¹Actually it is not clear that -ʔacit works exactly like -niw; it occurs mostly alone, as a sort of pro-animal form (thus niʔacit is variously translated 'my dog', 'my horse', 'my swine', etc.); and the sentence which just precedes this paragraph, nɪʔvuʔ niʔacit pataʔ ɲatɪʔ, could mean literally either 'that used to be my (pet) cat' or 'that cat used to be my pet'.

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

ni-niw pata? ʔo-č 'That is my mequite tree.'

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

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

hilos ʔa-niw = ʔa-hilos 'his gizzard'
gizzard 3s possession 3s gizzard

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

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

ʔu^vea ni-hiu m⁺-niu-y 'I looked at your things.'
already 1s see 2s possession OBJ

ni-hiu ki-c-ay m⁺-niw 'I saw your house.'
1s see house ABS OBJ 2s possession

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

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

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

ʔa-y⁺va y⁺var-t = y⁺var-t ʔa-y⁺va 'the door of the church'
3s door church ABS church ABS 3s door

ʔam p⁺-ki = p⁺-ki ʔam 'their house'

pa-č ni-niw 'my water'

ʔa-niw pa-č 'his water'

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

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

ʔa-ya-hea ʔa-kač 'It has a handle.'
3s carry PASS 3s be

w+r ?a-?ač+m 'He has many fleas.'
lots 3s flea

?a-kač ?a-niw ku-t 'firefly'
3s be 3s possession fire ABS

B. NUMBER

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

Tribenames

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

haykuʔ, haykuʔ-yam	'Mexican'
haykuʔ-yam	'Mexicans'

hawkup kiša-ni-huŋu-kam	'one Ventureño'
one no good? language CHAR	

ni-mik-ivɪ hawkup tatavia-m-ɪ	'I killed one Tataviam.'
1s kill PAST ² one RDP+sunny? PL OBJ	

ni-mik-ivɪ woh tatavia-m-ɪ	'I killed two Tataviams.'
1s kill PAST two RDP+sunny? PL OBJ	

²In this and the next example, transcribed -ɪvɪ presumably represents the past clitic, -yvyʔ.

Numerals and number

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

mahač kuci?
five dog

'five dogs'

ʔa-mak-ivɪn ʔapano mahač
3s give 3-1s egg five

'He gave me five eggs.'

ni-hiu hawkup ʔa-ʔamuʔa?
1s see one 3s rib

'I saw one of his ribs.'

Number in borrowings

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

<u>Kitanemuk</u>	<u>Meaning</u>	<u>Span. source</u>
ʔuvas	grape	uvas
peraš	pear	peras
yewaš	mare	yeguas
rɪtɪš	ear of green corn	elotes

C. CASE

1. Analysis of the oblique cases:

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

ʔimɨ-meaʔ ni-kim
you ACCOMP 1s come

'with these'

ni-meaʔ
I ACCOMP

'with me'

ʔa-tuhtutuʔ-ihun ni-yɨk
3s play DES I DIR

'S/he wants to play with me.'

ni-mi-mat ni-ki-yɨk
1s go FUT 1s house DIR

'I'm going to my house.'

ni-tam a-nɨ
1s tooth INST

'with my teeth'

ʔicamɨ-nuʔ
we DIR

'from us'

mɨ-kava-ve a
2s ear LOC

'in your ear'

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

ni-nahnamu pac pɨ-yɨk
1s fight that 3s DIR
'I'm fighting with that one.'

ni-nahnamu ?amac pɨ-yɨk
1s fight that 3s DIR
'I'm fighting with that one.'

ni-nahnamu ?ivic pɨ-yɨk
1s fight this 3s DIR
'I'm fighting with this one.'

ni-nahnamu ?im pɨ-m-ɨk
1s fight that 3p DIR
'I'm fighting with these.'

ni-kim pɨ-cɨva? ?imɨ?
1s come 3p with these
'I came with these.'

ni-tuhtutu?-ihun pi-y+k pata?
 1s play DESID 3s DIR that
 'I want to play with that one.'

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

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

2. Constituency absolutive

There is a syntactic use of the absolutive suffix which goes beyond the inflectional use that I have described in chapter II, section A and which is so well known in other Uto-Aztecan languages. Crook (1976a) describes a similar phenomenon (the discovery of which he credits to Ronald Langacker) for the Serrano absolutive. He calls this syntactic use of the absolutive a "constituency suffix". The suffix appears on possessor nouns in the pronoun copy possessive construction, on the non-inflected noun in the pronoun copy postpositional construction, and on the subject noun in certain embedded clauses ; it takes the form -t on non-possessed nouns, and -č on possessed nouns (-t and -č are two of the absolutive suffixes he describes for Serrano). This absolutive

marks the noun to which it is suffixed as coreferential to a pronominal prefix in the same constituent—that is, the possessive prefix in a possessive noun phrase, the postpositional prefix in a postpositional phrase, or the subject prefix in an embedded clause (the verbs of embedded clauses, but not of main clauses, are marked with personal prefixes in Serrano). It even attaches to proper nouns and possessed nouns which otherwise do not take the absolutive suffix. I am not aware that this phenomenon has ever been reported for any other Uto-Aztecan language, but the corpus for Kitanemuk suggests that something very similar took place in this language as well.

The following examples illustrate the use of an absolutive suffix in possessive noun phrases in Kitanemuk, on nouns that in other contexts do not take the absolutive suffix (note that as in Serrano, the *-t* absolutive is the one used in all these examples, except for the possessed forms which are marked with *-c* and *-č*, according to the absolutive that they take in object form). As in Serrano, the absolutive here seems to mark the noun to which it is attached as being co-referential with a personal prefix in the same constituent.

ŋatɨʔ-t ʔa-ki = *ʔa-ki ŋatɨʔ-t*
 cat ABS3s house 3s house cat ABS
 'the cat's house'

ʔivi-c ʔa-ki-vea kwihaka-t
 this ABS 3s house LOC woman ABS
 'in this woman's house'

ʔa-šahi mɨ-pi-c
3s juice 2s breast ABS
'your breast milk'

ʔa-kocoʔ ni-piša-č 'my scalp'
3s skin 1s head ABS

The constituency absolutive also appears on main clause subjects of Kitanemuk sentences, but only in those cases where there is a prefixed verb as predicate (the verbs of main clauses, unlike those in Serrano, carry personal prefixes coreferential with the subject):

wahiʔ-t-ay ʔa-wohɨk kuciʔ-t
coyote ABS OBJ 3s bark dog ABS
'The dog is barking at the coyote.'

ʔuvea ʔa-yaw wakasiʔ-t-ay ŋatɨʔ-t
already 3s grab mouse ABS OBJ cat ABS
'The cat already caught the mouse.'

yɨč kuciʔ
where dog
'Where's the dog?'

The constituency absolutive also appears in a few pronoun copy case constructions:

ʔa-naʔoʔ pɨ-yɨk ʔa-hintoa-č
3s marry 3s DIR 3s relative ABS
'S/he married a relative.'

The use of the constituency suffix on subjects of verbs is inconsistent. Given the freedom of word order in Kitanemuk (cf. section G) and the coreference of the verb prefix and subject noun,

it is possible that the constituency absolutive has an important use in establishing which noun is the subject of a sentence (objects are not always object marked; cf. number 3 in this section). So little data is available on this that I don't feel justified in stating that this is the case. But if the following pair of sentences is typical, the constituency suffix may be used in just this way:

?a-cuŋpituru? ?a-š̄i-y
 3s suck hummingbird 3s flower
 'The hummingbird is sucking flowers.'

?a-pir ?a-š̄i-y pituru?-t
 3s suck 3s flower OBJ hummingbird ABS
 'The hummingbird sucks this flower.'

The data need to be examined more with this theory in mind, but if the above sentences are not misleading us, it is at least possible that the unmarked sentential word order is VSO, or at least has the subject preceding the object, and that the constituency suffix is obligatory in just those cases where the unmarked order is violated. Similarly, the following pair suggest that the unmarked word order for possessive noun phrases is with the possessor preceding the possessed noun:

nakarakara a-wakavea = a-wakavea nakarakara-t
 chameleon 3s fiesta 3s fiesta chameleon ABS
 'chameleon fiesta'

But again, further research needs to be done to check the facts; it is of course possible that the constituency suffix is optional at

least some of the time, in which case not much can be made of such a pair.

In summary, it does seem plausible (though it is by no means certain), that just as the absolutive suffix was extending its range in object forms (cf. number 5 below) to be considered part of the object marking itself, so it was perhaps extending its use in the area of subjects, possessors and case-related nouns as a marker of nouns coreferential with the prefix of another word in the same constituent.

3. Objective case: overview

The objective case suffix marks the direct object of a verb, and a few other obliques (indirect objects, described in number 10, and nouns associated with certain relational expressions, described in number 11). But non-pronominal objects of second person imperative verbs are not so marked (cf. number 8). In addition, quantified objects are not always object marked:

ni-hiu hawkup ?a-?amu?a? 'I saw one of his ribs.'
1s see one 3s rib

?a-mak-iv+n ?apano mahač 'S/he gave me five eggs.'
3s give 3-1 egg five

In some cases, where no numeral is involved, the object is object marked:

ʔa-paʔ wɪr hwiski-t-ay
 3s drink lots whiskey ABS OBJ
 'She drank [a lot of] whisky and died of it.'

Demonstratives, and sometimes attributive nouns, agree in case with the nouns they modify (cf. section D for examples).

4. Body part objects

There is one class of counterexamples to the general principles of object marking, where object marking appears on the possessor noun and also on the possessed noun of the possessive NP acting as object in the sentence. When one performs an action on someone's body, a noun referring to the body part will be object-marked; if the person (the "owner" of the body part) is mentioned, either in a subject-object clitic or using an independent pronoun, it is also object-marked (I haven't found many examples yet with full noun possessors):

ʔa-yaw-vɪn ni-kopo-y
 3s grab 3-1 1s hair OBJ
 'He grabbed me by my hair.'

ni-hiu-m-nehe mɪ-ʔamuʔaʔ
 1s grab 1-2 nehe 2s rib
 'I saw your rib.'

ni-hiu-m-nehe mɪ-ʔatɪʔa-y
 1s see 1-2s nehe 2s thumb
 'I saw your thumb.'

ni-hiu-m-nehe mɪ-herk-in-ivanaʔ
 1s see1-2s nehe 2s point VN INST
 'I saw your forefinger.'

ni-hiu-m-nehe mĭ-(mah)-ma-y
1s see 1-2s nehe 2s RDP hand OBJ
'I saw your hand(s).'

ni-hiu-m-nehe mĭ-tunuʔ-č-ay
1s see 1-2s nehe 2s chest ABS OBJ
'I saw your chest.'

The following example suggests that this clitic marking is optional:

ni-yaw-mat mĭ-kopo-y
1s grab fut 2s hair OBJ
'I grabbed your hair.'

Perhaps the body part object vs. body part and personal object distinction is analogous to the English 'I hit you on the arm' vs. 'I hit your arm'; the body part object then would be an instance of objective case being used for "certain other obliques" (cf. number 3 above).

This perhaps explains how a body part such as 'arm' in the following passive sentence comes to be object-marked, even though it has more of an association with the subject than with any other sentence part, and is not the surface object of any verb:

ni-mu-hea ni-ma-y
1s shoot PASS 1s arm OBJ

'I was shot in the arm.'

The double object-marked body part construction is used in at least one case with a non-human possessor in a possessed NP which is object of the sentence:

ni-puk-mat ?a-koco-y naranha?-t-ay
1s take off FUT 3s skin OBJ orange ABSOBJ
'I am going to peel the orange.'

It may not be irrelevant in this case (unique in the data), that the stem koco 'skin', is used not only to describe shells and peels, but also human skin. Or, perhaps the relevant feature is not animacy, but "alienability" (though obviously a shell or one's skin can be removed).

Detached body parts, however, do not get double object marking; instead they are simply part of a normal possessive noun phrase (as described in number 5. below):

ni-hyu hukah-t ?a-?ac-ay
1s see deer ABS 3s horn OBJ
'I saw a deer-horn.'

ni-hyu ?a-povo-y vaka?-t
1s see 3s kidney OBJ cow ABS
'I saw the [cow] kidneys.'

5. Directly possessed objects and object suffix reanalysis

A large number of possessed objects which refer to body parts or kin terms include an absolutive-like consonant before the

objective -ay, even though they are possessed nouns and therefore would not be expected to have absolutive ending in any form:

Nouns which add pseudo-absolutive

<u>possessed N. obj.</u>	<u>Mng.</u>
mɪ-ʔahkana-c-ay	'your nephew, niece'
mɪ-curiʔ-t-ay	'your grandparent'
mɪ-ʔikihuʔ-c-ay	'your breastbone' [abs.: kihuc]
mɪ-herk-in-i-c-ay	'your forefinger' [abs.: herkinic]
mɪ-hintuaʔ-č-ay	'your relative'
ʔa-ŋaykaʔ-č-ay	'his thigh' [abs.: ŋaykac]
mɪ-ŋoho-c-ay	'your neck' [abs. obj.: ŋohocay]
ʔa-pavahata-c-ay	'his bladder'
ni-piša-č-ay	'my head' [abs.: pišač]
ʔa-ʔuva-č-ay	'his eyes'
mɪ-ʔuyka-č-ay	'your girlfriend'

On the other hand, a comparable number of similar nouns are recorded without the pseudo-absolutive:

Nouns which do not add pseudo-absolutive

<u>possessed N. obj.</u>	<u>Mng.</u>
m̄-ʔamcɪtə-y	'your nephew/niece'
m̄-hamu-y	'your sibling'
m̄-koha-y	'your elder sister' [abs.: kohač]
m̄-kwašɪ-y	'your parent-in-law'
ʔa-kwacɪtə-y	'his tail' [abs.: kwacɪtəy]
m̄-mə-y	'your arm' [abs.: məy]
m̄-mayha-y	'your offspring'
m̄-paha-y	'your older brother'
m̄-paro-y	'your shinbone' [abs.: parocay]
m̄-tahay	'your uncle'
ʔa-tamə-y	'his teeth'
m̄-yɪhə(-)y	'your aunt'

(A more complete listing of nouns that do and do not take the pseudo-absolutive appears as Appendix L.) The situation is almost analogous to the treatment of borrowed and other \emptyset class nouns which have no absolutive ending in subject/citation form, but are assigned one before the objective suffix (but the \emptyset -class nouns always get $-\underline{t}$, while the "pseudo absolutive" in these cases is $-\underline{c}$, $-\underline{t}$, or $-\underline{č}$). The kin and body-part terms are like the \emptyset -class nouns in that they usually have no absolutive form, since they do not normally occur unpossessed (the few exceptions mostly refer to food parts or artifacts made from animal bones, etc.). One might almost (taking a stab in the dark) wonder if the treatment of \emptyset -class nouns isn't being extended by analogy to obligatorily possessed nouns. The suggestion that there is some instability—that some change in rules may be taking place—is seen

in forms like 'belly', which can have the "absolute" consonant or not,

ʔa-toʔ-č-ay = ʔa-toʔ-y 'his belly, obj.'

and in the fact that there seems to be no semantic or other criterion characterizing the absolute-adding nouns from the non-absolute-adding nouns. But the added "absolute" consonant for ø-class nouns is always -t, whereas the possessed nouns get various ones: -c, -t, and -c. There is one noun that is neither a kin term nor a body-part, but nevertheless appears in the list of possessed nouns taking the pseudo-absolute:

ni-š+m-ivanaʔ-č-ay 'my scraper' [abs.: š+m-ihwaʔ-t]

It is derived from a verb by means of the instrumental suffix -ivanaʔ, whose suppletive absolute counterpart is -ihwaʔ-t. Once again, then, a pseudo-absolute marker has been inserted in the very place where a true absolute would never go.

In some cases there is a discrepancy between the pseudo-absolute consonant which is added and the noun class that there is another reason to assign the noun to:

m+̣-tunuʔ-č-ay	'your chest, obj.' [attested abs.: tunuc; loc. form tunu-pea (not -vea)]
m+̣-t+mki-c-ay	'your glottis, obj.' [apparently the same word as abs. t+mki-t 'lid']

This is an odd but interesting situation, and one which surely has some historical explanation. Perhaps we can reconstruct the missing facts someday. Perhaps there is a reanalysis going on from -t-ay for object formation to -tay, with the pivotal case being the \emptyset -class nouns.

6. Indirectly possessed objects

Another kind of special case with regard to object marking is a phrase of indirect possession, where -niw is in apposition with a noun. In these cases, the noun is object marked but the -niw word is not:

ni-hiu ki-c-ay mɨ-niw 'I looked at your house.'
 1s see house ABS OBJ 2s possession

pɨ-mahwaʔ-mat ʔa-niu-y kika-t
 3p burn FUT 3s possession OBJ chief ABS
 'They're going to burn the dead capitán's things.'

When -niw is acting as a lexical noun stem rather than just a part of the indirect possession construction, it does receive object marking as direct object:

ni-hiu mɨ-niu-y 'I looked at your things.'
 1s see 2s possession OBJ

niʔ ni-hiu puyu mɨ-niu-y 'I looked at all your things.'
 I 1s see all 2s possession OBJ

7. Plural objects

While the objective suffix in the singular is -(ə)y, following the plural suffix -m or -y.ə.m, it takes the form -ɨy. Examples of plural objects of this type follow.

ni-hiu kikika-m-ɨy
I see chief PL OBJ
'I saw the capitanes [chiefs].'

ni-hiu niŋi-m-ɨy
I see tongue PL OBJ
'I saw tongues.'

ni-hiu mɨ-mə-mayha-m-ɨy paha-m-ɨy
I see 2s RDP child PLOBJ elder PLOBJ
'I saw your oldest children.'

ni-hiu mɨ-mə-mayha-m-ɨy pita-m-ɨy
I see 2s RDP child PL OBJ younger PL OBJ
'I saw your youngest children.'

ni-hiu-nehe pačuk-yam-ɨy
I see nehe bow PL OBJ
'I saw your bows [sic; non-poss].'

?ə-kon-ɨvɨ ?ə-?acita-m-ɨy pedro?t
3s kill past? 3s pet PLOBJ Pedro
'Pedro killed his swine.'

However, plurals formed through reduplication without plural suffixation take the same object ending as singular nouns, -(ə)y:

ni-hiu ?ə-ho-ho-y	'I saw [its] caves.'
ni-hiu-m-nehe mɨ-mah-mə-y	'I looked at your hands.'
ni-hiu mɨ-cɨ-cɨə(-)y	'I saw your elbows.'

And in fact some plural objects are not formally marked plural at all:

ni-hiu pi-ŋoho-c-ay 'I saw their necks.'
1s see 3p neck ABS OBJ

There are a few unexplained plural objects which do not fit either of the two patterns above:

m+k-an-ia-č takat-am-a
kill VN AGTABS person PL OBJ?
'murderer' [people-killer]

?a-kon-iv+i? muŋu-m-i
3s kill PAST? owl PLOBJ?
'He killed owls. '[?]

?a-mayha nacavorakam-a
3s give birth twins OBJ?
'She gave birth to twins.'
[but elsewhere nacavorakam-iy]

These may all be mistranscriptions; after all, they occur several syllables down the line from the primary stress, in an environment that may easily be either reduced in rapid speech or missed in inattentive listening.

8. Imperative objects

Second person imperatives have object nouns unmarked for objective case; but first person imperatives apparently take either unmarked or object-marked nouns. A similar phenomenon has been reported, for second person affirmative imperatives, for Kawaiisu

by Zigmund et al (1988: 36), for Serrano by Crook (1974b, 1976a: 9), for Chemehuevi by Munro (1974, 1978), and for Cahuilla, Hopi, Southern Paiute and some Tübatulabal imperatives by (Langacker 1977: 56)³. The Kitanemuk data do not answer the question of whether this non-object marking is restricted to affirmative sentences.

The following pairs of sentences illustrate that in affirmative imperatives⁴ an object noun is not marked for object case, as it would be in the indicative:

ni-kwaʔ-mat ʔivi-y ʔatap-ay
 1s eat FUT this OBJ meatOBJ
 'I'm going to eat this meat.'

ʔatap ʔiviʔ kwaʔ
 meat this eat
 'Eat this meat!'

ni-hiu niʔ ʔivi-y tɨmɨ-t-ay
 1s see I this OBJ rock ABSOBJ
 'I looked at this rock.'

tɨ-hiu ʔiviʔ tɨmɨ-t
 see this rock ABS
 'Look at this rock!'⁵

ni-ʔicuʔk ni-huna-y
 1s fix up 1s heart OBJ
 'I cheered up [fixed up my heart].'

ʔicuʔki mɨ-hun
 fix up 2s heart
 'Cheer up!'

³Munro (1978) proposes an analysis that relates the non-marking logical objects in imperatives to parallel phenomena in the passive and perfective constructions in Chemehuevi.

⁴Imperatives are described in chapter II, section B, and in section M of this chapter.

⁵The verb hyu 'see, look at', is the only verb in the corpus which takes this special prefix, tɨ-, in the imperative.

The following hortative, or first person plural imperative, sentences, show inconsistent object marking (and incidentally also inconsistent use of the plural imperative clitic):

ca-kwaʔ-č mu-i-c-ay 'Let's eat pinole.'
 1p eat IMP PL grind PN ABS OBJ

ca-punitaʔ pavuta-t 'Let's play ball.'
 1p play ball puffball ABS

ca-punitaʔ pavuta-t-ay 'Let's play with an oak puffball.'
 1p play ball puffball ABS OBJ

More examples of imperative objects follow:

tɨ-hiu ʔošan-i-t 'Look at the painting!'
 see paint PN ABS

ʔaʔnki mɨ-šiča 'Open your mouth!'
 open 2s mouth

ʔaʔnki yɨva-č 'Open the door!'
 open door ABS

kweaʔki ʔiviʔ mukuk 'Put this sick man to bed!'
 lay down this sick

taʔ mɨ-konakaʔ 'Put on your necklace!'
 put 2s necklace

mak-an pa-č 'Give me some water!'
 give water ABS

tah mɨ-ha-havɨʔ 'Put your clothes on!'
 put 2s RDP clothes

mea ʔuʔ pa-č ʔamuk 'Go over there and bring me
 go take water ABS over there some water!'

This non-marking of imperative objects as objects is a surface matter relating to noun inflection, however; the true object status of imperative objects is reflected in the object clitics (when the person and number categories are appropriate to make a non-zero clitic surface):

win-ɨci? cut 2-1s	'Cut my hair!'
puhci-ci take care 2-1s	'Take care of me!'
puhceaʔ-č ʔimɨʔ take care PL IMP these	'Take care of these!'
puhceaʔ-č tɨ-tɨmɨ-t take care IMP PL RDP stone ABS	'Take care of the stones!'

None of the negative imperatives in the data have noun objects, so it isn't known whether they share the non-object-marking of nouns; however the following examples show that the clitics which surface in this construction, as in the affirmative, are the same ones one would expect in the indicatives:

kay-ciʔ hiu NEG 2-1s see	'Do not look at me!'
kay-cɨm hiu NEG 2-1p see	'Don't look at us!'
kay-vɨm-ɨč hiu NEG 2-3p IMP PL see	'Don't [you pl.] look at them!'

9. Object raising

The infinitive construction in Kitanemuk (described below in section 1, number 2) is a reduced underlying complement clause. Sentences like the following, where the subject-object clitic appears on the first word of the higher clause, not the embedded one (as in other dependent clauses such as the second example), suggest that there is a rule of object raising from infinitives to the higher verb:

?a-kim-ivin mak-ik ?aš-iy k+m-an-i-c-ay
3s come 3-1s give INF flower OBJ make VN PASS ABS OBJ
'She brought me [came to give me] [done-up] flowers.'

n-? ni-ta pačukat-ay ?a-hu?eaha-mat
I 1s put man OBJ 3s work FUT
'I put this man to work.'

10. Indirect objects

Indirect objects take the same object marking, and subject-object clitics, as direct objects:

?a-kivaw-vin-ne pa-č-ay 'S/he asked me for water.'
3s ask 3-1 nehe water ABS OBJ

One sentence which at first appears to be a counterexample to object-marking principles is not. The noun which seems to be an indirect object according to the English or Spanish translation, is really the possessor noun of a possessed noun phrase which as a whole is the direct object. (In a possessive NP, the possessed noun

is marked with the object suffix if it is an object, but the possessor noun is not.)

ni-ya?-mat ?a-poku(-)ya-y ?ama-c
 1s carry FUT 3s lunch OBJ that one ABS
 'I am going to carry to that man his lunch.'

11. Lexically specified object marking

There are certain expressions that one might call "relational", which, though they are not verbs, require objective marking on at least singular nouns. These include "in the middle of", "on top of", and "in the company of", as illustrated below:

huna-vea tuk-ay 'midnight'
 heart LOC night OBJ.

huna-vea pa-č-ay tiva-č 'island'
 heart LOC water ABS OBJ land ABS

pa?pi ?a-nim pa-č-ay nukah-t 'The spider walks on top of
 on top 3s walk water ABS OBJ spider ABS the water.'

pa?pi ?a-kač pa-č-ay 'It is on top of the water.'
 on top 3s be water ABS OBJ

?a-mi ?a-civa? manwel-t-ay
 3s go 3s accompany Manuel ABS OBJ.
 'Isabel already left [She went] with Manuel.'

puyu (?ivi) tiva-č-ay 'the whole world'
 all this earth ABS OBJ

but cf.

puyu ni-puh-puyu-m 'all my friends'
 all 1s RDP friend PL

The object clitic with 'where' in the following sentence is completely unexpected (object marking does not show up on nouns in such sentences).

yič-at-am
where Q? 3-2

'Where are you?'

The following two examples seem to involve a relationship of having or using something for the purpose of something else, which is not expressed through any relational word as such, but only by the presence of the objective case. The thing that is serving the purpose is in the objective.

ni-kipina? kuča-t-ay
1s pillow wood/stick ABS OBJ
'I lie on my back with my head against wall [a stick for a pillow].'

ni-konaka? ni-šim-ivana?-č-ay
1s necklace 1s scrape INST ABS OBJ
'I wear my scratcher as a necklace.'

?a-kim-iv+n hik-a?y
3s come 3-1s see,INF OBJ
'He came to see me.'

There are still other examples of what one might call obliques, of a different sort. At first glance these sentences look like they have both intransitive verbs and direct objects. But apparently the truth is that the verbs are intransitive verbs, and the object-marked forms are obliques of another type than direct object. The examples are arranged in groups based on the type of

oblique relationship being signified—whether locative, directional, or instrumental.

Instrumental

ni-?očik-mat ni-?acita-y
1s ascend FUT 1s pet OBJ
'I'm going to mount a horse (subir de caballo).'

ni-?awkik-mat ni-havī-č-ay
1s be covered FUT 1s blanket ABS OBJ
'I will be covered with a blanket.'

Locative

ni-pona?y ni-huna-y cf. ?a-pona?y ?ivi-c
1s hurt 1s heart OBJ 3s hurt this ABS
'I am sick at my stomach.' 'This man has an ache.'

pī-pona?y pī-tunu
3p hurt 3p breast
'Their breasts hurt them.' [no obj.]

?a-hakwivahik ?a-huna-y
3s injured 3s heart OBJ
'(Pedro) hurt himself in his heart/got his chest hurt.'

ni-nim ?a-hivī-y
1s walk 3s edge OBJ
'I go [walk] along the shore ... or edge.'

ni-?itahik-mat ki-c-ay
1s climb FUT house ABS OBJ
'I'm going to go on top of the house.'

Directional

pī-ša? karni?-t-ay
3p defecate meat ABS OBJ
'(The flies) are defecating on the meat.'

wahiʔ-t-ay ʔa-wohɨk kuci-t
 coyote ABS OBJ 3s bark dog ABS
 'The dog is barking at the coyote.'

pi-ʔa-ʔayaɨn ti vah-č-ay
 3p RDP pray earth ABS OBJ
 'They are praying to God [the earth].'

ʔa-tohovɨk-ɨvɨn ni-y
 3s spit 3-1s IOBJ
 'He spit on me.'

ni-puk-mat ʔatarahuʔ-č-ay, ni-ta-mat ʔatɨʔa-vea tarahu-pea
 1s take off FUT 3s? cradle ABS OBJ 1s put FUT big LOC cradle LOC
 'I am going to take him off the first cradle and put him on the
 horcón [big] cradle.'

Other

kam-k-i-c-ay tuhtu-i-c
 crazy TR PN ABS OBJ dance PN ABS
 'last dance at wakač Sunday night' [crazed danced-thing]

ʔa-koroma-y ʔa-tohovɨk
 3s phlegm OBJ 3s spit
 'He spit up phlegm.'

In at least some of the examples, the same meaning can be expressed using the locative rather than the objective case:

ʔa-šiʔ ku-t-ay	=	ʔa-šiʔ ku-pea
3s urinate fire ABS OBJ		3s urinate fire LOC
'He peed in the fire.'		

Some locative adverbs appear regularly with object-like marking:

ʔa-purahɨk pape-ay	'He left from this place.'
3s go out from there, proximate?	

ʔa-purahɨk ʔipe-ay	'He left from this place.'
3s go out from here	

ʔa-purah+k ʔape-ay 'He left from that place.'
 3s go out from there, distal?

but cf.
 ʔa-purah+k kuci-t ʔa-ho-no? 'He left Tejón [Dog's Hole].'
 3s go out dog ABS 3s RDP DIR

Forms of 'where' are truly baffling:

hayp	'where?'
haypaʔy ʔa-mayhaʔ	'Where did she give birth?'
haypaʔy-nehe	'Where is it?'
haypea-t-ne ʔa-kač	'Where was it?'

(Some of the variation in 'where' forms may be allomorphy between -a(y) and -ea, which occurs sporadically elsewhere.)

12. Objects surfacing in nominals and infinitives

Objects of embedded clauses which become nominals, adjectives, or infinitives sometimes appear on the surface; if so they carry normal object marking:

Nominals

ni-ʔin kɨm-an-i-c tɨrtiyaʔ-t-ay
 1s know make VN PN ABS tortilla ABS OBJ
 'I know how to make tortillas.' [no obj.]

ni-ʔin kɨm-an-i-c wi(-)c-ay
 1s know make VN PN ABS acorn mush OBJ
 'I know how to make acorn mush.'

ki-c-ay kɨm-an-iʔa-č
 house ABS OBJ make VN AGT ABS
 'carpenter' [house maker]

ʔa-mičk kareta
3s pull wagon
'ox' (it pulls wagon)

tav-ihwaʔ-t kiwiš-t-ay
put INST ABS pot ABS OBJ
'potrest stone' [placing instr. for pots]

Adjectives

kavo-č-ay kim-an-ək
make VN Adj? iron ABS OBJ
'smith'

Infinitives

ya mī-mi-mat hik mī-curip-t-ay
INTERJ 2s go FUT see, inf. 2s grandmo. ABS OBJ
'You're going to see your gr.mo.'

ni-mi hiyn-ik hukah-t-ay
1s go hunt INF deer ABS OBJ
'I am going deer hunting.'

ni-mi-mat ʔu-ik ciʔw-t-ay
1s go FUT take INF lime ABS OBJ
'I'm going to collect lime.'

pī-mi ŋan-ik cika-t-ay
3p go look for INF shellfish ABS OBJ
'They're going to look for shellfish.'

ʔa-mu-yvanaʔ kihu-č-ay
3s shoot INST fish ABS OBJ
'salmon spear' [hitter of fish]

ni-mi ʔuʔ-ik pa-č-ay
1s go take INF water ABS OBJ
'I'm gonna go bring water.'

ni-mi ʔuʔ-ik kuča-t-ay
1s go take INF wood ABS OBJ
'I'm gonna go bring firewood.'

Possessor

Possessed nouns agree with the person and number of their possessor, as demonstrated above in section A.

Adjectives and Demonstratives

Adjectives and demonstratives generally agree in number with the nouns they modify; but a noun which is marked as plural by reduplication can count as either singular or plural for purposes of agreement:

Demonstratives

?ivi? t+m+-t	'this stone'
?ivi? t+-t+m+-t	'these stones'
?im t+-t+m+-t	'these stones'
pata? t+m+-t	'that stone (proximate)'
pata? t+-t+m+-t	'those stones'
pam t+-t+m+-t	'those stones'
pata? ɲat+	'that cat'
pam ɲat+?-yam	'those cats'
?ama? t+m+-t	'that stone (distal)'
?ama? t+-t+m+-t	'those stones'
?ivi? kuci?	'this dog'
?im kuci?-yam	'these dogs'

Adjectives

?im kuci?yam kih-k+ša?	'These dogs are no good.'
?im š+tš+tk	'These are bald.'
t+-t+m+-t kwaš+pk	'The stones are red.'
ɲat+?-yam kwaš+p-kwaš+p-k	'The cats are red.'
ɲat+? yovo?k	'a black cat'
ɲat+?-yam yo?v-yovok	'black cats'
hawɲanem+ takat-am	'The people are poor.'
poor PL person PL	

Quantifiers sometimes do and sometimes do not agree in number with the nouns they modify:

wir takatam 'lots of people'

2. CASE AGREEMENT

Demonstratives and sometimes attributive nouns agree in case with the noun they modify.

ni-kwaʔ-mat ʔivi-y ʔatapa(-)y
 1s eat FUT this OBJ meat OBJ
 'I'm going to eat this meat.'

ni-hiu mɨ-mayha-y pačuka-t-ay
 1s see 2s child OBJ man ABS OBJ
 'I saw your son.'

ni-hiu mɨ-mayha-y pita-č-ay
 1s see 2s child OBJ younger ABS OBJ
 'I saw your youngest son/dtr.'

ni-hiu mɨ-mayha-mi-y pita-mi-y
 1s see 2s child PL OBJ younger PL OBJ
 'I saw your youngest sons/dtrs.'

ni-puk-mat ʔatarahu-č-ay,
 1s take off FUT cradle ABS OBJ
 ni-ta-mat ʔatɨʔa-yea tarahu-pea
 1s put FUT big LOC cradle LOC
 'I am going to take him off the first cradle
 and put him on the horcón [big] cradle.'

ʔa-yaʔ-nehe ʔa-kim-ivɨn mak-ik, ʔašɨ-y kim-an-i-c-ay
 3s carry nehe 3s come 3-1s give INF flower OBJ make VN PN ABS OBJ
 'She brought me a (tied up) bunch of wildflowers.'

pɨ-wakəʔ-mət kikah-t-ay muk-i-t-ay
3p give fiesta FUT chief ABS OBJ dead PN ABS OBJ
'They are having a mourning fiesta for the dead capitán.'

ni-mi-mat hik-aʔy ʔama-y pačukah-t-ay
1s go FUT see, inf. OBJ that OBJ man ABS OBJ
'I am going to visit that man.'

nahponoma-yɨk-mat ni-tɨhtɨŋ ʔivi-y ʔanoci-t-ay
store DIR FUT 1s send this OBJ boy ABS OBJ
'I am going to send this boy to the store.'

ni-hiu nɨʔ ʔivi-y tɨmɨ-t-ay
1s see I this OBJ stone ABS OBJ
'I looked at this stone.'

naw ni-cicik ʔimɨy tɨ-tɨmɨ-t
NEG 1s not like these RDP stone ABS
'I don't like these stones.'

ni-pamuk-un-eaʔ ʔivi-y ŋatɨʔ-t-ay
1s drown VN CAUS this OBJ cat ABS OBJ
'I drowned this cat.'

nɨʔ ni-hiu ʔivi-y ŋatɨʔ-t-ay
I 1s see this OBJ cat ABS OBJ
'I saw this cat.'

nɨʔ ni-hiu ʔimɨ-y ŋatɨʔ-t-ay
I 1s see these OBJ cat ABS OBJ
'I saw these cats.'

nɨʔ ni-hiu ʔimɨ-y ŋatɨʔ-y am-ɨy
I 1s see these OBJ cat PL OBJ
'I saw these cats.'

ʔuvea ni-mak ʔimɨy tɨ-tɨmɨ-t-ay ʔimɨy pa-pačukam-ɨy
already 1s give these, OBJ RDP stone ABS OBJ these, OBJ RDP man PL OBJ
'I gave the stones to these men.'

But:

ni-hiu nahə-č-ay numua-č 'I saw a good girl.'
 1s see girl ABS OBJ goodABS
 [agreement rejected]

(There are a few sentences with ʔiviʔ 'this' not object marked—both as a modifier of a noun and when it stands alone as object; these I attribute to difficulty in hearing the y glide following iʔ.) Adjectives don't agree in case; in fact the nouns they modify are not even object-marked:

nɪʔ ni-hiu yovoʔk takat 'I saw a negro.'
 I 1ssee dark person

nɪʔ ni-hiu namumuk ki-c 'I looked at the first house.'
 I 1ssee first house ABS

Numerals do not allow object-marking in their noun phrases:

ni-hiu hawkup ʔa-ʔamuʔaʔ 'I saw one of his ribs.'
 1s see one 3s rib

coloʔ-t ʔa-ʔɪcakaʔy weh mahač pesoʔ tyenda-pe a
 Cholo ABS 3s owe ten dollar store LOC
 'Cholo owes \$10 at the store.'

ʔa-mək-ɪvɪn ʔapano mahač
 3s give 3-1s egg five
 'He gave me five eggs.'

Other quantifiers do, but like numerals, they are never object-marked themselves:

ʔa-paʔ wɪr hwiski-tay ...
 3s drink lots whiskey OBJ
 'She drank a lot of whiskey.'

E. NEGATION

The general negative word is naw. The special negative word kay is used in imperative sentences.

The negative word generally appears first in the clause; only an adverb or conjunction may precede it.

naw	'No.'
naw (pata?) m+mk	'That isn't true.'
naw ni-ʔən	'I don't know.'
naw-mat m+mi	'You won't go.'
naw ni-mirin	'I can't.'
naw-ʔt m+ciuʔ	'Aren't you ashamed?'
	[ans. follows]
naw ni-ciuʔ hita-y	'I'm not ashamed of anything.'
naw-həm ni-muk	'I am still not sick.'
[cf. hamiʔ ni-muk 'I am still sick.']	
naw ni-ʔ+n m+huŋuʔ-y	'I don't know your language.'
naw-v+n ʔa-šamin n+-y ʔ+ycic	'Poison oak doesn't hurt me.'
naw ni-namu-ihun n+ʔ	'I don't want to fight.'
naw t+hi+m+k hita-y	'I'm not afraid of anything.' [sp.]

n+ʔ pačuk, naw hita-y ni-t+m+k
'I'm a man, I'm not afraid of anything.'

naw ni-ʔ+n haypay-ʔt ʔa-nip+k
'I don't know where he died.'

ʔamaʔy naw ni-mirin ni-tuhtuʔ-y
'Now I can't dance.'

waravk n+ʔ yuʔuʔ, ʔamatan naw ni-tuhtuʔ
'I'm crippled, and therefore I can't dance.'

ʔuvea-vuʔ ni-mirin ʔap ʔamaʔy naw
 'I used to be able to, but now I can't.'

naw-ham ni-konokwaʔ	'I'm (still) full.'
ham ʔa-hikaw	'He no longer is breathing.'
[sic?!]	
ʔa-naw-tuʔ	'He disappeared.'
naw ʔuvea ni-mi-hun	'I changed my mind'
	[I no longer want to go]
mɪt naw mɪ-hu mɪ-šiča-y	'Why doesn't your mouth burn?'
	[Won't you burn your mouth?
	fishy transcr.?)

The negative word naw may also appear in other positions as part of an indefinite expression (section I, "Questions and indefinites"), where it has a more local scope. In this construction, naw may be fronted, and thus separated from the indefinite stem, or not. "Double negatives" are apparently grammatical; that is, a sentence-initial naw and negative indefinite later in the sentence do not yield a positive meaning; perhaps the naw is copied from the indefinite expression to sentence-initial position, leaving the original naw behind or not.

naw ʔa-ŋɪč-k	naw-hit	ʔa-tama	'The knife is dull.'
NEG	3s cut TR	NEG s'thing 3s	tooth [Its tooth cuts nothing.]

A related verb, naw-tuʔ, consists of naw plus the verbalizer -tuʔ; it means 'to disappear'.

The special negative morpheme kay is used in negative imperatives only⁶. It takes the form kaym in intransitive commands (including ones like the 'bite' example below, where the verb may take an object, but one is not expressed). The -m looks like the second person object clitic; this may be the remnant of a system of imperative case-switching, which has been described for Kawaiisu [ref. and further discussion; mention that Kit. agrees with Kaw. in not object marking imperative objects]. (There are no examples in the corpus of negative first person imperatives, nor any third person imperatives.)

kay-ci? hiu	'Do not look at me.'
kay-ci+m hiu	'Don't look at us!'
kay-v+m hiu	'Don't look at them!'
kay-v+m-ič hiu	'Don't you (pl.) look at them!'
kay-m šušava? n+-y+k	'Don't you lie to me!'
kay-m-ič šušava? n+-y+k	'Don't you (pl.) lie to me!'
kay-m k+?	'Don't bite!'
kay-ci? k+?	'Don't bite me!'
kay-m mea	'Don't go!'
kay-m-ič mea	'Don't go (plu.)!'

⁶The one apparent counterexample to the replacement of naw with kay in imperatives is the following sentence, which appears to be syntactically a question rather than a command:

naw-t m+-cu?r-+k	'Que no te atasques' ['Don't get stuck!']
NEG Q 2S get stuck	[app. = 'You won't get stuck?']

F. TIME REFERENCE

1. UNMARKED VERBS

Sentences which contain no tense clitic or future auxiliary (described in number 4 below) are usually translated into English with a present or past tense, or into Spanish with a present or preterite tense; I assume that their time reference covers a range extending from the present into the recent past.

ni-mi 'I go.' or 'I went.'

?a-yu 'He sings.' or 'He sang.'

If the verb stem is reduplicated, the aspect, rather than the tense, changes; the translation is usually with a progressive tense.

?a-yuh-yu 'She is singing.'

2. PAST

The past tense is expressed by means of the past tense clitic -uvu?, or the adverb ?uvea, or both.

ni-?ic-uvu?		
?uvea ni-?ic	}	'I ladled out (water).'
ni-?ic ?uvea		

Note that there are two morphemes with a sort of past reference in Kitanemuk—the clitic -uvu? and the derivational suffix -ivɨ (described in chapter II, section A) which are easily

confused. One finds -uvuʔ most frequently on verbs, and -ivɿ most frequently on nouns, but in fact -uvuʔ 'past' is a clitic which attaches to the first element of the sentence (whatever part of speech that is), while -ivɿ is a noun suffix meaning 'deceased', 'dead', 'destroyed', or 'no longer in a relationship to the possessor'.

Past clitic -uvuʔ

ʔa-kač-uvuʔ	'It was here.'
tɿmɿ-t-uvuʔ	'It used to be rock.'
ni-muk-uvuʔ	'I was sick.'
ʔuvea-vuʔ ni-mirin	'I could before, but now I can't.'
ʔap ʔamaʔy naw	

Deceased suffix -ivɿ

ni-hintuʔ-ivɿ	'my dead relatives'
ʔa-hinuʔ-ivɿ-m muki-t	'mourners [former relatives of the dead]'
ni-nɿmihuŋaʔ-ivɿ	'my dead or divorced wife'

The fact that (as noted in chapter II, section B) verbs and nouns share so many other similarities of form makes the confusion of these two morphemes by the analyst all the more likely. Participles can be suffixed with -ivɿ, since they are nominal in character, even though they carry personal prefixes:

ʔa-hu-i-vɿ tɿva-č	'placename [that burned before]'
ʔa-cun-i-vɿ	"said when the flower is already dried out" ['sucked before']
vs.	
ʔa-cun-uvuʔ	'he [hummingbird] sucked it before.'
ʔa-kɿ-kɿ-i-vɿ	'(The stick is rat-)gnawed'

Possessed nouns can thus take both -uvu? and -iv‡:

ni-ʔacit-uvu?	'It was my animal.'
ni-ʔacita-iv‡	'my dead dog, dog that I had before'
ni-poʔ-uvu?	'It was my trail.'
ni-poʔ-iv‡	'my old trail'

The restriction of -iv‡ to nominal forms allows it to be used as a test of nominal status. Thus for example the following form

ʔa-wiroʔy-n-i-v‡ wahi-t 'placename, where the coyote played'

is apparently some kind of sentential nominal, such as 'the former playing of coyote'; and the form

ʔa-kim-an-i-v‡ ca-n‡hpa tiva-č 'God made the world.'

is best analyzed as 'the earth (was) formerly made by our god'.

3. FUTURE

There are three ways of expressing future tense in Kitanemuk. The use of the future clitic -mat is the most common; sentences containing it are translated with an unmarked English future using 'will'. English sentences with the 'going to' construction, however, sometimes translate Kitanemuk sentences with -mat, and sometimes sentences with a literal verb of going, mi.

ʔa-mu-hea	ʔa-huna-y	'He was shot in the heart.'
3s shoot PASS	3s heart OBJ	

ʔa-mu-hea-mat 'He will be shot.'
3s shoot PASS FUT

ni-mi hiyn-ik hukah-t-ay 'I am going to hunt deer.'
1s go hunt INF deer ABSOBJ

nihniw, which looks like the verb niw 'do', with a reduplicative prefix, seems to be used in sentences with a more proximate future than -mat sentences (see next paragraph).

4. nihniw FUTURE

The future auxiliary nihniw (probably related to niw 'do') occurs in a number of future sentences. Due to the large number of translations with ya 'already, soon', I suspect this is a more immediate future than the -mat future.

ni-nahuck 'I am giving birth.'
ni-nihniw ni-nahuck 'I'm about to ("ya voy a") give birth.'

ʔa-ʔošiʔ ʔa-niniw 'May' ['it's going to be hot']
ʔošiʔ 'hot'

ʔa-maʔniʔk tameat 'name for change of seasons'
3s return sun
ʔa-niniw ʔa-manʔk tameat 'The sun is about to go back again.'
3s FUT 3s return sun

ni-piʔ-mat 'I will peck a metate.'
ni-ninʔw ni-piʔ 'I'm going to peck it.'

ʔa-kuhkururu 'thunder'
ʔa-nihniw ʔa-kuhkururu 'It's about to thunder.'

ʔa-muk 'It is waning' [of moon; 'it dies']
 ʔa-nihniw ʔa-muk 'It is about to wane.'

This appears, from the glosses, to be synchronically unrelated to the use of niw as an auxiliary underspecified verb 'do' (or for that matter as a possessive classifier).

haminat ʔamaʔy ni-niw ʔiviʔ ʔa-nipkiʔ
 what now 1s ɔ this dead person
 'What am I going to do with the dead person?'

ni-nihniw ni-kayɨʔ
 1s ɔ 1s winnow a certain way
 'I am doing winnowing process kayɨʔ.'

G. WORD ORDER

There is a limit to what can be said about word order in Kitanemuk based on the present corpus, since word order was not a particular interest of Harrington's (much less the other researchers), and a number of orders were not tested in elicitation. In spite of this, there are a number of observations which can be made. Word order in general is not very restricted. The main sentential elements appear in at least the following orders: VSO, VOS, SVO, OVS (unfortunately by far the majority of the data consist of one or two word sentences). The use of the constituency absolutive may be in some way related to preferred word order (cf. section C, 2; but since it is only recognizable on nouns that would otherwise have no absolutive suffix, the number of useful examples is too small to allow a firm conclusion). Within phrases, numerals may precede or follow their heads; possessors may precede or follow possessed nouns; adjectives may precede or follow the nouns they modify.

Some orderings are more fixed: conjunctions, question-words, and negative words are almost always clause-initial; demonstratives generally precede their heads; the preposition-like element -tɪm precedes its complement; adverbs usually precede the adjectives they modify; sentential adverbs are usually sentence-initial (but also occur sentence-finally); clitic placement

is always in second position (though it is not clear how precisely to define "second position", and even so, one has to posit movement of certain elements from other positions to sentence-initial position after clitic placement; cf. chapter II, section D), except for the future clitic which occurs infrequently in initial position.

H. QUESTIONS AND INDEFINITES

1. YES-NO QUESTIONS

Questions in general are signaled by the question clitic, -it (-t following a vowel). This clitic alone suffices for yes-no questions.

mī-wawtik-it 'Are you tired?'
2s be tired Q

naw-it mī-ciu? 'Aren't you ashamed?'
NEG Q 2s be ashamed

- ?uvea-t-am ?a-yohk 'Are you angry?'
PAST Q 3-2 it angered

tivapeatam-it ?imī? 'Are you a Tübatulabal?'
Tübatulabal Q you

mī-?in-it kitanamu?ic 'Do you know how to speak
2s know Q speak Kitanemuk Kitanemuk?'

mī-konakwa?-t 'Are you full [after eating]?'
2s full Q

?uvea-t mī-kač mī-puhciva 'Are you ready?'
already Q 2s be 2s ready

2. QUESTION WORD QUESTIONS

Question words like hit, haypay, etc., are often called in English grammatical discussion "wh-words". These usually occur with the question clitic, but sometimes stand alone, with no apparent difference in meaning. In general the question words

must be the first word in the question clause; an exception is y+čə 'where' (which can follow a noun). The question word haminat 'what, how, etc.', by which the Kitanemuk language was known to the Spanish as well as some other native groups (Harrington used the Spanish version of the term, "Jaminates", more often than "Kitanemuks"), is somewhat peculiar in that it does not seem to co-occur with the question clitic (I say "seem to" because starred forms are lacking); it also has a wider range of meanings than the other question words, and it is not used in indefinites as hit and the others are (cf. "Indefinites", no. 3 in this section).

Examples of question words

hami(c), plu. haym

hami?, hamic	'who?'
hamic-ɨt ?a-hintu? who Q 3s relative	'Whose relative is he?'
haym-ɨt	'Who are they?'
hamic-ɨt ?a-taŋat who Q 3s trunk	'Whose trunk is it?'
hamic-ɨt pi-yɨk mi-na?u? who Q 3s DIR 2s marry	'Who did you marry?'
hamic-ɨt ?ivi? ?a-mayr who Q this 3s child	'Whose [child] is this?'

<u>hamina-t</u>	
hamina-t ?ama what ABS that	'What is that?'
hamina-t mi-hak what ABS 2s say	'What are you saying?' [note no obj.]
hamina-t ?a-niw what ABS 3s do	'What's happening?'
hamina-t, hamina-t	'Why, why?'
hamina-t mi-kač how Q2s be	How are you?'
hamina-t mi-tiwanea? how Q2s called	'What is your name?'
hamina-t ?ama?y ni-niw ?ivi? ?a-nipk-i? what Q now 1s do this 3s die PN	'What am I going to do with the dead one?'
hamina-t mi-hun ?a-kihahik why Q2s heart 3s no good	'Why are you sad?'
hamina-t-ici? mi-hihinitun why Q 2-1s 2s worry	'Why do you bother me?'
hamina-wi-t what AUGABS	'Well, what is it?' 'What the devil?' 'Why not?' 'How not?'
<u>haypea, haypay</u>	
hayp	'where?'
haypa?y-nehe where nehe	'Where is it?'
haypea-t-ne ?a-kač where Qnehe 3s be	'Where was it?'

haypaʔj ʔa-mayhaʔ where 3s be born	'Where did she give birth?'
haypayeʔ-t-am mi-caneʔ where Q 3-2s 2s hurt	'Where does it hurt you?' [NB obj. case]
haypay-t ʔa-naʔak where Q 3s separate	'Where do they [the roads] part?'
heʔrki, ʔayn-aciʔ haypea-t ʔa-kač point,IMP show 2-1s where Q 3s be	'Point, show me where it is.'
<u>hinikiʔ:</u> hinikiʔ	'how many?'
<u>hinipaʔ</u> hinipaʔ	'When?'
hinipaʔ-t ʔamaʔy mi-puycuʔ when Q now 2s begin	'When are you going to begin?'
<u>hit(ə). plu. hinim</u> hit, hit-at	'what?' 'What is it?'
hita-t ʔamay-t what Q new ABS	'What's new?'
hita-t pataʔ what Q that	'What are they? What is that?'
hita-t mi-tihwaʔ what Q 2s tell news	'What news do you bring?'
pam-itt hinim = hinim-itt pam those Q what,PL what,PL Q those	'What are those?'
hita-y-t mi-maviʔ what OBJ Q 2s do	'What are you doing?'

hita-y-t-am ?a-m ak
what OBJ Q 3-2s 3s give

'What did s/he give you?'

yiča?

yiča? visente?
where Vicente

'Where is Vicente?'

ɲwəpac yiča?
coime where

'Where is the coime [peón umpire]?'

yış me mi-?uyk
where ? 2s girlfriend

'Where is your girlfriend?'
[me unidentified; apparently a clitic,
since č--> š]

yič (?ama?) kuci?
where that dog

'Where is the dog?'

yič-at-am
where Q 3-2s

'Where are you?'
[object clitic unexplained]

There is one example of an apparent question without a question clitic or question word; perhaps intonation signals that it is a question:

mi-tavia?

'You're speaking Tataviam?'

3. INDEFINITE EXPRESSIONS

Indefinites are formed by preposing the word tim ~ tum (I suspect the underlying form has ɨ and the rounding comes from the m) to the question word for the positive ('something', 'somewhere', etc.), or naw for the negative ('nothing', 'nowhere', etc.). This may be the same morpheme as tim 'same, like', described below in

section K. (I don't have examples of all the question words participating in this (e.g. not y+č 'where')):

Positive indefinites:

tum-hit 'anything'
t+m what

tum-hit numua-č 'Anything is good.' [Span.
t+m what good ABS "cualesquier cosa"]

p+kwə? tum-hita-y 'They eat anything.'
3p eat t+m what OBJ

tum hami? 'anybody'
t+m who

ni? ni-m+k tum hami-y 'I'm going to kill anybody.' [Span.
I 1s kill t+m who OBJ "cualesquier persona"]

ni?-mat ni-m+k tum hami-y 'I'm going to kill anybody.'
I FUT 1s kill t+m who OBJ [Spanish "cualesquier persona"]

tum-mat hami? ni-mək 'I'll give it to anyone.'
t+m FUT who 1s kill [shows t+m a sep.word]

tum-haminikit numuaš pačuk 'He's a good man anyway
t+m how good man (although he is one-eyed).'

Negative indefinites:

naw-hit 'nothing, there isn't any'
NEG what

?uvea naw-hit 'There isn't any more.'
already NEG what

naw-hit ?uvea kafe? 'There is no coffee.'
NEG what already coffee

naw ni-tihm+k hita-y = naw hita-y ni-tihm+k
 NEG 1s afraid what OBJ NEG what OBJ 1s afraid
 'I'm not afraid of anything.'

naw-hamic-am ?a-tuhtutu? 'I am playing alone.'
 NEG who PL 3s play

naw-ne hami? ki-vea 'There wasn't anyone in the house.'
 NEG nehe who house LOC

4. INDIRECT QUESTIONS

In indirect questions (described below in section I, number 2D), the question word and clitic are initial to the embedded clause:

?im+? mi-?in hita-y-t ni-mavi? 'You know what I am doing.'
 you 2s know what OBJ Q 1s cb

he?rki, ?ayn-aci? haypea-t ?a-kač
 point,IMP show 2-1 where Q 3s be
 'Point, show me where it is.'

wirapki tim hamina-t-nehe mi-hyu
 leave,IMP like how Q nehe 2s see
 'Leave the door as you found it.'

I. COMPLEX SENTENCES

1. CONJOINED SENTENCES

Two clauses may be joined into one coordinated structure using ʔəp 'and, but' and/or həmɨk 'and, back', both of which are also used to conjoin nouns:

ʔuveaʔ-vuʔ ni-mirin ʔəp ʔamaʔy naw
before PAST 1s can but now NEG
'I could before, but now I can't.'

hɨwɨvaʔ mɨ-ʔɨkea ʔəp nɨʔ hɨwɨvaʔ ni-ʔɨkea
apart 2s lie? and I apart 1s lie?
'You have your room apart, and I have my room apart.'

ʔa-mi-nehe ʔəp naw moc/həmɨk ʔa-kim
3s go nehe and NEG again back 3s come
'He went away and didn't come back'

ŋatɨʔ həmɨk kuciʔ
cat and dog 'the cat and the dog'

ʔəmɨʔ həmɨk nɨʔ
you and I 'you (sg.) and me'

ʔəmɨʔ ʔəp nɨʔ
you and I 'you and me'

weʔ-mahač hamak hawkup
ten and one 'eleven'

ʔa-hi-hiu-vɨn, nɨʔ hamak ni-hi-hiu
3s RDP see 3-1s I back 1s RDP see
'He is looking at me and I am looking at him, too.'

A third conjoined sentence type is fairly common in the notes. It consists of two sentences strung together without benefit of conjunction. Of course these could be "run-on" sequences of separate sentences; it is impossible to evaluate the actual level of grammaticality of two sentences juxtaposed with no more [recorded] marking than a comma presumably indicating a pause.

ni-puk-mat ?a-tar ahu?-č-ay, ni-ta-mat ?at+?a-ve a
 1s take off FUT 3s cradle ABS OBJ 1s put FUT big LOC
 'I am going to take him off the first cradle and put him on the horcón [big] cradle.'

numuaš takat, pucuk ?im+? ?in-an-a-t
 good person very you know VN GN ABS
 'You are a good fellow, you know a lot.'

naw hami takat, wahi? pata?
 no longer person coyote that
 'He's no longer a person, he's a coyote.'

n+? pačuk, naw hit-ay ni-t+hm+k
 I man NEG what OBJ 1s afraid
 'I'm a man, I'm not afraid of anything.'

One lone sentence suggests a special structure for 'but' conjunction:

p+?-puyhun ni-k+man-i t+ naw ni-k+m-an-ihun
 3p want 1s make VN COMP but NEG 1s make VN DESID
 'They made me make it, but I did not want to.'

Two other sentences translated with 'but' use ?ap:

ni? ni-hiu ŋatɨ?-t-ay ?ap naw-vɨn ?a-hiu
 I 1s see cat ABSOBJ but NEG 3-1s 3s see
 'I saw the cat but it didn't see me.'

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

2. COMPLEMENTATION: (A) INFINITIVES

There are three types of complements in Kitanemuk. The first, I call the "infinitive" complement because it is a reduced clause, lacking tense or subject marking on the verb (although any associated object clitic will rise to the higher clause—i.e., clause boundary is lost). It is schematized below:

Subj-Verb₁ Verb₂-ik

(This seems to be one of the few cases of very fixed word order in Kitanemuk; the infinitive verb always follows the other verb.) All the recorded examples of this construction have mi 'go' or kim 'come' as the first verb. This is an equi-subject construction; that is, the subjects of both verbs are the same, and the second verb surfaces with the -ik "infinitive" ending and no subject prefix. Verbs which take the -Vn stem extender in derived forms take it before the infinitive suffix.

Examples of infinitives

ni-mi-mat	?u-ik	ciw-t-ay	=	ni-?u?-mat	ci?w-t-ay
1s	∅	FUT take INF lime ABSOBJ		1s take	FUT lime ABS OBJ
'I am going to collect lime.'					

ni-mi ʔu-ik ku-t-ay 'I'm going to bring fire.'
1s go take INF fire ABS OBJ

ni-mi-mat ʔu-ik pa-č-ay 'I'm going to bring water.'
1s go FUT take INF water ABS OBJ

ni-mi-mat kwaʔ-ik 'I'm going to go eat.'
1s goFUT eat INF

ni-mi-mat hik-aʔy ʔamay pačukah-t-ay
1s go FUT see OBJ that man ABSOBJ
'I am going to visit that man.' [purpose object marking]

ni-mi-mat kum-an-ik 'I'm going to go sleep.'
1s go FUT sleep VN INF

ni-mi hurk-in-ik 'I'll go look out.'
1s go look out VN INF

ʔm-mi nahwin-ik 'You two are going to deposit at
2p go deposit INF the shrine.'

ʔi-mi ŋan-ik cika-t-ay 'They're going to look for shellfish.'
3p go look for INF shellfish ABS OBJ

ya mʔ-mi-mat hi-k mʔ-curitay
INTERJ 2s go FUT see,INF 2s grandmother
'You are going to see your grandmother [a fighting curse].'

ʔa-kim-ivʔn hi-k-aʔy 'He came to see me'
3s come 3-1s see,INF OBJ [purpose object marking]

In similar sentences in the imperative mood, both verbs are imperative in form and there is no infinitive ending (the order of verbs is apparently fixed as in the indicative).

kiva kwaʔ 'Come eat!'
come,IMP eat,IMP

mea ʔuʔ pa-č ʔamuk
 go,IMP take water ABS there
 'Go over there and bring (me) some water.'

The examples that end in -ʔaʔy may carry more of a connotation 'for the purpose of'.

COMPLEMENTATION: (B) OBJECT COMPLEMENTS

A second complement construction, the object complement [name?], has the form schematized below and allows for both equi-subjects and non-equi-subjects.

Subj - Verb₁ Subj - Verb₂ - i

Verb₁ can be any of various verbs, including hiu 'see', maʔy 'finish', puycuʔ 'begin', ʔɪn 'know' and hahavɪk 'not quite'. The stem-extending syllable -Vn intervenes between Verb₂ and -i, for some verbs; this is the same sequence which sometimes occurs in infinitive complement forms and imperatives. Following are some examples of this construction. Imperative or simple present verb forms are given in parentheses for comparison.)

ni-hi-hiu ʔa-kwaʔ-i 'I watch him eating.'
 1s RDP see 3s eat COMP

ʔuvea ni-maʔy ni-tɪʔuh-i 'I (already) finished counting.'
 already 1s finish 1s count COMP

ʔa-puycuʔ ʔa-tuhtuʔ-i 'He began to dance.'
 3s begin 3s dance COMP

ʔuvea ni-maʔy ni-wick-in-i 'I (already) finished irrigating.'
 already 1s finish 1s irrigate VN COMP

ʔa-ʔin ʔa-rioʔin-i 'He knows how to shear.'
3s know 3s shear COMP

ni-hahavik ni-ya-i 'I didn't quite succeed in
1s not quite 1s grasp COMP reaching it.'

ʔivič-ivʔin ʔa-mak ni-pameatuʔ-i
this 3-1s 3s give 1s thirsty COMP
It makes me thirsty.

ni-ʔin ni-huŋuʔ-i 'I know how to speak.'
1s know 1s speak COMP

naw ni-ʔin mʔ-huŋuʔ-i 'I don't understand you[r talk].'
NEG 1s know 2s speak COMP

A parallel complement structure has a deverbal noun or adjective in place of Verb₁. The two cases in the corpus involve the deverbal noun nihnihyʔt 'good at', and the adjective toho 'foolish, queer':

nʔ nihnih-yʔ-t ni-kim-an-i pan-t-ay
I accustomed AUG ABS 1s make VN COMP bread ABS OBJ
'I'm good at making bread.'

toho ʔa-huŋu-i 'He stutters.'
foolish 3s talk COMP

Another complement or auxiliary construction, the proximate future, is shown below; it is specific to the verb nih-niw 'be about to' (probably related to niw 'do'), and is also discussed in section F).

Subj. - Verb₁ Subj. - Verb₂ [The order can be reversed.]

Note that there is no *-i* complementizer on Verb₂. Examples follow.

?a-nih-niw ?a-kuh(-)kururu 'It's going to thunder.'
 3s nihniw 3s RDP? thunder

?a-nih-niw ?a-mayha? 'She's just about to give birth.'
 3s nihniw 3s give birth

ni-nih-niw ni-nahuck 'I'm about to give birth.'
 1s nihniw 1s give birth

ni-nih-niw ni-pi? 'I'm going to peck [hit] it [metate].'
 1s nihniw 1s peck

?a-nih-niw ?a-yawv+k 'It dawns.'
 3s nihniw 3s get clear

?a-nih-niw ?a-man+k tamea-t
 3s nihniw 3s return sun ABS
 'The sun is about to go back behind again.'

The verb ?uyhun 'want, love', can be used as the matrix verb with the *-i* object complement type.

naw ?a-w-?u-yhun ni-mi, mutu?-mat ni-mi.
 NEG 3s RDP? want 1s \emptyset still FUT 1s \emptyset
 'He doesn't want me to go, but I'm going to go anyway.'

If the subject of both clauses is the same, the "desiderative" suffix -ihun is used instead, and there is only one surface clause. (Note that the verb ?uyhun itself appears to consist of ?u? + -ihun.)

ni-pih-ihun 'I want to nurse.'
 1s nurse DESID

I have no examples of this construction with a verb and associated noun object, e.g., 'I want to sweep the house.'

COMPLEMENTATION: (D) INDIRECT QUESTIONS AND INDIRECT STATEMENTS

The general question marker is -(i)t. This clitic by itself suffices to signal a yes/no question. The question-words hit 'what', haypea 'where', etc., occur either alone or in combination with -(i)t, but always as the first word of the question clause (except yiča 'where', which can occur following a noun). I have only a few examples of indirect questions. The question clause in these cases has no special marking that would distinguish it from a direct question, but the presence of the clitic -(i)t does serve to signal the beginning of the embedded clause.

ʔimʔ mʔ-ʔin [hit a-y-t ni-mavi?]Q
you 2s know what OBJ Q 1s do
'You know what I am doing.'

heʔrki, ʔayn-aciʔ [haypea-t ʔa-kač]Q
point, IMP show 2-1s where Q 3s be
'Point, show me where it is.'

There is only one example of an indirect statement (indirect quotation) in the notes:

nʔ-ʔ-ne ni-hak [naw hit pa-č]S
I nehe 1s tell NEG what water ABS
'I told him there was no water.'

It carries no unusual morphology; each of the two clauses appears as it would if it stood alone. The clause boundary is signaled by the clause-initial NEG.

3. ADVERBIAL CLAUSES

An adverb ʔamatan 'therefore' can connect two clauses by marking the beginning of the second, as in the following examples (it occurs at the beginning of a single clause in the third example, but semantically at least this sentence seems a bit elliptical):

ʔa-paʔ wɪr hwiski-t-ay ʔamatan ʔa-nipɪk
 3s drink lots whiskey ABS OBJ therefore 3s die
 'She drank [much] whiskey, and therefore she died.'

ni-tɪčɪčk ʔamatan ʔa-rikwatɪk
 1s shove therefore 3s slip
 'I gave him a shove and therefore he fell down.'

ʔamataʔ ni-yunuʔ
 therefore 1s praise
 'Because of that I praise him.' [apparently n#n -> ʔ#n here]

waravk nɪʔ yuʔuʔ, ʔamatan naw ni-tuhtuʔ
 INTENSIVE I crippled therefore NEG 1s dance
 'I am [very] crippled, and therefore I don't dance.'

A conjunction mahmat (which looks like a reduplicated form of mat, the future clitic) is used to introduce "when" or "if" clauses with future reference.

mahmat ʔuvea ʔa-nipɪk, ʔapɪ ca-purəhɪk ʔipeay
 when already 3s die there 1p go out from here
 'When the man dies, we will go there (ʔapɪ [?]) from here.'

mahmat ni-m+k ?ivi? pačuka-t-ay, naw-mat hami-c ?a-?+n
 when 1s kill this man ABSOBJ NEG FUT who ABS 3s know
 'If I kill this man, no one will know.'

mahmat ni-mi, naw-mat-um ni-hiu
 when 1s go NEG FUT 1-2s 1s see
 'If I go, I will not see you (anymore).'

mahmat naw ni-mi, ni-hiu-mat-um ?uveahpea
 when NEG 1s go 1s see FUT 1-2s tomorrow
 'If I do not go, I will see you tomorrow.'

4. CONDITIONALS

There is a small number of contrary-to-fact conditional sentences of the type t+mek(waču) S. S., 'if S, then S'. The data on this construction are scanty, but it seems that t+ is the regular word for 'if', and that mekwaču? ("contrary-to-fact"?) is a clitic, which has a short variant mek, perhaps conditioned by following nehe (or perhaps waču? is a separate morpheme, mutually exclusive with nehe). The clitic appears in both clauses.

t+-mekwaču? ?ap ni-kač,
 if CONT-TO-FACT there 1s be
 naw mekwaču? ?a-m+k ?ama-y kwihaka-t-ay
 NEG CONT-TO-FACT 3s kill that OBJ woman ABSOBJ
 'If I had been there he wouldn't have killed the woman.'

t+-mekwaču? ni-c+k, ?a-yu?-mekwaču?
 if CONT-TO-FACT 1s stick 3s cry CONT-TO-FACT
 'If I had stuck him with the scissors, he would have cried.'

t+-mek-nehe naw ?a-nip+k, ?a-kač-mek-nehe ki-vea
 if CONT-TO-FACT nehe NEG 3s die 3s be CONT-TO-FACT nehe house LOC
 'If the man hadn't died, he would still be living in the house.'

The clitic mek also occurs in one single-clause sentence, where it also has a contrary-to-fact connotation:

nikač mek ap 'estuviera yo ay [would that I were there].'

One other type of clause uses the suffix -iva? 'if, because' in the dependent clause (possibly related to the instrumental suffix -?ivana? ?):

ni-waw-mat-um, m†-yu?-iva?
 1s hit FUT 1-2s 2s cry if
 'I'm going to hit you, if you cry.'

?a-vihij†k ni-ra?wk-iva?
 3s break 1s sit if
 'The box broke when I sat down on it.'

ni-kuman-iva? ni-ŋ†r†hr†k
 1s sleep if 1s edge down
 'I slid down [bed] while sleeping.'

5. NOMINALS DERIVED FROM UNDERLYING CLAUSES

There are three very common de-verbal nominal types in Kitanemuk, which were described in chapter III: the instrumental (verb base + -ihwa?-† (-ivana? if possessed), the agentive (verb base + -i?a-č), and the passive (verb base + -i-č). These are exemplified below; the verb stems from which they are derived appear in parentheses.

rio?in-ihwa?-t 'shears' (< rio?in, 'shear')

ca?cakin-ihwa?-t 'winnowing basket'
 (< ca?cakin 'winnow in a certain way.')

tuhtutuʔ-ihwəʔt	'toy' (< tuhtutu 'play')
pučəhk-in-ihwəʔ-t	'game ball' (< pučəhk, 'play ball')
ni-pučək-in-ivanaʔ	'my game ball'
rioʔin-iʔa-č	'[sheep-]shearer' (< rioʔin, 'shear')
tuhtutuʔ-iʔa-č	'playful person' (< tuhtutu, 'play')
rioʔin-i-c	'what's sheared off' (< rioʔin, 'shear')
caʔcakin-i-c	'(something) winnowed' (< caʔcakin, 'winnow in a certain way')
pučəhk-in-i-c	'[ball] game' (< pučəhk 'play ball')

I mention these nominals here, because they are clearly derived from underlying clauses, and not just lexically derived forms. In at least a few cases, other 'pieces' of the underlying clause surface with the nominal:

ki-c-ay kɨm-an-iʔa-č 'carpenter'
house ABS OBJ make VN AGT ABS

mɨk-an-ia-č takat-am-a 'murderer'
kill VN AGTABS person PL OBJ?

ni-naʔoʔ-ivanaʔ pɨ-yɨk 'my fiancée'
1s marry INST 3s DIR

6. RELATIVE CLAUSES

It is unclear whether there are relative clauses in Kitanemuk. Positing a head-internal relative clause construction is one

possible way to explain the lack of object marking on certain nouns, as in the following examples:

ni-hiu(-ne) ?a-waki? kuča-t 'I saw a dry stick.'
 1s see (nehe) 3s dry stick ABS

ni-hiu pi-waki? kuča-m 'I saw dry sticks.'
 1s see 3p dry stick PL

vs.

ni-hiu-ne kuča-t-ay 'I saw a stick.'
 1s see nehe stick ABS OBJ

ni? ni-hiu ?a-ti?a timi-t 'I saw a big stone.'
 I 1s see 3s big stone ABS

ni? ni-hiu ?a-tih-ti?a ti-timi-t 'I saw big stones.'
 I 1s see 3s RDP big RDP stone ABS

That is, the noun itself is not the object; the clause is; therefore object marking on the noun is inappropriate [cf. GA notes: *kutfrat*]: One wonders if perhaps quantified NP's, which also do not carry object marking, are head-internal relative clauses (which would perhaps mean that numbers are predicative rather than attributive).

wir ni-hiu kuča-t 'I saw a lot of wood.'
 lots 1s see stick ABS

?a-mak-avin ?apano mahač 'He gave me five eggs.'
 3s give 3-1s egg five

(For more discussion of object marking, see the sections on agreement and object marking.) The following phrases may also be

relative clauses; they are not translated as such, but are names of animal species and thus clearly noun phrases, and are clearly derived from underlying sentences:

kihu-č ?a-ti? ?a-piša?	'fish sp.' (pescado cabezón)
fish ABS 3s big 3s head	['fish whose head is big?']

kwašipk ?a-piša	'bird sp. with red head'
red 3s head	['whose head is read?']

The analysis of the following sentence is unclear, but it may mean literally 'I am going to put myself in the tree which is hollow'.

ni-curup-ik-mat ?ap mat ?a-horopk kuča-t
1s enter TR FUT there? FUT 3s hollow tree ABS
'I'm going to put myself in the hollow tree.'

The following two sentences from the text in section O may be examples of conjoined clauses or of relative clauses. Harrington's Spanish translations indicate conjunction, although there is no overt conjunction in either sentence (recall that conjoined clauses without an overt conjunction are acceptable in Kitanemuk, however). I have given an English gloss with a relative clause because it seems more fluent and seems to capture the meaning, given the surrounding text.

?a-pis-nehe pačuk ?a-pa-ihun pa-č-ay
3s arrive nehe man 3s drink DESID water ABS OBJ
llegó un hombre y quiso tomar agua
'A man arrived who wanted to drink some water.'

?a-pic ?ip pačukat ?a-iyiw=vin ni-pala?-c-ay
3s arrive here man 3s steal 3-1 1s shovel ABS OBJ
llego un hombre y me robo mi pala
'a man came here who stole my shovel.'

It is conceivable that further examination of the corpus will find more possible relative clauses (if the above examples are indeed relative clauses, they would be easy to overlook, given their lack of distinctive marking).

J. MODALS

What might be called "modals" in English translation are expressed in Kitanemuk using three morphemes (at least, in addition to the expression of indicative and imperative modes already described): -kay 'possibly' I at first analyzed as a clitic occurring late in the clitic schema (following at least Q and TNS); the few examples in the corpus follow:

hamina-t-kay what ABS possibly [cf. hamina-t what ABS]	'What can be the matter?' 'What is it?']
hami-c-it-kay who ABS Q possibly	'Who can it be?'
ʔa-nipik hami-t-kay ⁷ 3s die who ABS possibly [cf. hami, hami-c, 'who']	'Someone died, who can it be?'
mi-muk-mat-kay 2s sick FUT possibly	'Maybe you're going to be sick.'
ni-muk-mat-kay 1s die FUT possibly	'Maybe I'm going to die.'

But two examples with -kay show a distribution uncharacteristic of clitics. In the first (a difficult string to analyze with certainty—see dictionary), kay seems to occur in non-initial

⁷This is another possible candidate for a relative clause, meaning perhaps 'Who could [the person] who died be?'

position (though the sentence may mean either 'Could I be dying now' or 'I'm sick; could it be now'; in the latter case the kay is arguably attached to the first element in its clause). In the second case, kay stands alone; none of the other clitics are shown doing this anywhere in the corpus, and it is not in the nature of clitics to do so. These examples suggest that it may be better to consider -kay [perhaps also -pay?—see below] an adverb⁸ rather than a clitic.

ni-muk+k	ʔamaʔy-t(-)kay	[Said when you don't know if
1s sick	now Q possibly	you're going to get well or die.]
kay		'Maybe.' [in ans. to 'Do you think
		you're sick now?']

Another possible clitic, -pay, may be modal, expressing something like 'should', or it may be a demonstrative element relating to the objects; it is impossible to be sure from the examples.

hami-mat	ca-huŋuʔ-pay	vaka-tay...	'Let's talk [we should
when? FUT	1p talk should?	cow ABS OBJ	talk?] about the cow
			some other time...'

naw-pay	ni-ʔ+n	punitaʔ-ihwaʔ-t-ay	'I don't understand
NEG should?	1s know play ball	INST ABS OBJ	that game.' [?]

⁸It is interesting that this kay is homophonous with (perhaps identical to?) the NEG word used in imperative sentences.

K. tɨm

One word, tɨm (or tɨhm?) 'same, like', expresses a relationship in a way that makes one think of prepositions; it occurs before a noun that it is declaring related to something else (but can also stand without a noun). It can't be a clitic (at least a post-clitic), because it occurs first in its clause in all the examples below (except the negative one); perhaps it is one of a small class of sentential adverbs which generally occur first in the clause (naw is another example of one, and so would be competing for first position with tɨm in the negative example). Here are all of the examples of tɨm; any noun it appears with is in normal citation form. Note that it sometimes appears with a particle-like sequence (m)ea (sometimes attached and sometimes separated from it):

tɨm ?a?p like and?	'It is the same.'
tɨm-mat ?a?pea like FUT and?+particle?	'It's going to be the same.'
tɨhm(-)ea like CAUS?	'look like, be same as'; a regular verb
tɨhmea ?a-par resemble 3s brother	'He looks like his brother.'
but:	
tɨm pata?mea ?a-par like that particle? 3s brother	'He resembles his brother.'

t+hmea-vu? resemble PAST	'It was the same.'
t+m t+y-t like devil ABS	'He looks like a devil.'
t+m kuci? like dog	'He looks like a dog.'
t+m n+i? like I	'He resembles me.'
?a-uvə? mohk, t+m kihu-č 3s eye blue like fish ABS	'He has blue eyes, he looks like a fish.'
(t+m) mon-monkik like RDP piled up	'It is (like) hills/hillocks.'
wirəpki t+m hamina-t-nehe m+i-hiu leave,IMP like how Q nehe 2s see 'Leave the door as you found [saw] it.'	
t+m ni-puycu? like? 1s begin	'I started it.' [mng. unclear here]
naw t+m NEG same	'It isn't the same.'
?a-tuhtu? pucuk, t+m ?a-ka?mk-i? 3s dance hard like 3s crazy PN 'He's dancing fast, like a crazy man.'	

This morpheme may be the same as the marker for indefinite expressions, t+(h)m. Note that in all of the examples above, as well as in the indefinite expressions, t+m occurs before its (for want of a better word) complement .

L. nehe

It is not yet clear exactly what the function of nehe is. Although Harrington wrote it as a separate word, it appears to be a clitic—that is, it positions itself in clauses like the other clitics, but after all the other clitics (except -ǰč, which it doesn't co-occur with), and it triggers a rule of consonant deletion before clitics (cf. chapter I, section D, number 13). It occurs in indicative, declarative, and interrogative sentences, but not in imperatives. The fact that Harrington consistently recorded nehe as a separate word suggests that it is stressed on its first syllable, like words. It is possible that it (1) has some kind of past meaning or connotation (all but two or three instances are translated as past; but so are most of the sentences in the corpus), (2) has a discourse function of some kind in narratives (in this regard, cf. the text in section O), (3) is an evidential marker (counter-evidential marker, or something like 'on the contrary', as suggested by the consultant observation "used when denying something"), or (4) is a proposal marker (request for confirmation, like French "ne-est-ce pas"). Some of the explanatory comments made by the consultants could be construed as supporting any of these hypotheses, but they provide no clear basis for choosing between them; and unfortunately there are no starred forms or discussions of the sort "Can you say that without nehe, and if so does it mean the same thing, and would it be used under the same

circumstances." There are a few comments in the notes that indicate that Harrington had asked what the nehe meant in a sentence; the answer, several times, was something like "it means that I'm telling you." Another sentence supports theory (4):

ʔa-hiʔnɪk-nehe ʔama-c paʔpi ʔa-nɪm pa-č-ay
 3s float nehe thatABS on top 3s walk water ABS OBJ
 'It is still afloat, isn't it, it walks on top of the water.'

Perhaps some combination of (1) through (4) is the real meaning of nehe. More narrative texts would perhaps help solve the mystery, but in all likelihood the text in section O is the only one we will ever have. Because its exact function is not clear, the morpheme nehe (and its shorter form, ne, which a speaker described as a rapid speech variant) are simply glossed "nehe" in the examples in the text. Other features of nehe include the following: it occurs only on complete sentences; is not repeated in the second of two conjoined clauses; it is optional, at least in some sentences; it co-occurs with the past tense clitic -uvuʔ and the adverb ʔuvea 'already', but not with future -mat (which could of course be an a mere elicitation gap); it occurs in negative sentences. The next four pages give a complete listing of nehe sentences from the corpus.

Examples of nehe

ni-ʔar-nehe	'I bathed myself.'
ni-hiu-nehe ʔakwacita-y	'I saw his tail.'
ni-hiu-m-nehe mi-mah-ma-y	'I looked at your hands.' [but also:
ni-hiu-m mi-ma-y	'I looked at your hand.']
ni-nanukaw-nehe	'I swapped it.' (... "I tell someone")
nɪʔ-nehe ni-noʔmk	'I bought it.'
ni-hiu-nehe pačuk-t-ay	'I looked at the bow.'
ni-hiu-nehe pačuk-yam-ɪy	'I looked at the bows.'
ni-hiu-nehe mi-pačuk-yam-ɪy	'I looked at your bows.'
ni-purahk-nehe ni-nɪŋi	'I stuck out my tongue.'
ni-hiu-nehe mi-šika-c-ay	'I saw your shoulder blade.'
nɪʔ-nehe ni-šipk	'I chilled it.'
ni-hiu-nehe mi-tamo-č-ay	'I saw your knee.'
ni-hiu-nehe tavi-yɪk	'I saw taviyɪk.'
ni-hiu-nehe tɪhpi-c-ay	'I saw the lomo.'
ni-hiu-nehe mi-tɪmkɪ-č-ay	'I saw your tapadera.'
ʔa-kivaw-vɪn-nehe	'He asked me for it.'
nɪʔ-nehe ni-tɪʔur	'I am counting (them).'
ni-tɪw-nehe ni-canank	'I opened my eyes.'
cɪ-hyu-nehe mi-ʔanosiʔ	'I saw your little finger.'
ʔa-pokat-k-ɪvɪn-nehe	'He frightened me.'
ni-hiu-m-nehe mi-ʔatɪʔa-y	'I saw your thumb.'
ni-hiu-nehe mi-ʔɪkihuʔ-c-ay	'I saw your breastbone.'
ʔɪnɪʔk ni-ta-nehe	'I put it face up.' [but cf. next]
ʔɪnɪk ʔa-kač	'The dish is face up.'
haypaʔy-nehe	'Where is it?'
naw-ne hamiʔ ki-vea	'There wasn't anyone in the house.'
ʔa-hiu-nehe ʔiviy	'He saw this one.'
ni-pič-nehe tumuka	'I arrived day before yesterday.'
tuk-ne ni-pič	'I arrived yesterday.'
ni-hiu-nehe yɪvan ventaʔnuʔ	'I looked out through the window.'
kumuʔk ni-ta-nehe	'I put it face down.'
ni-kučaw-nehe	'Yo leñé [I chopped wood]'
ʔip ʔa-kač-uvuʔ	'It was here.'
ʔa-kač-ne(he) ʔip	'It was here.'

Examples of nehe, (cont'd)

ʔa-hiu-nehe ʔa-mu-i	'S/he saw him shoot.'
cohonoʔk-nehe ni-kač	'yo me hinqué [I kneeled down]'
ni-hiu-nehe mi-uykačay	'I saw your girlfriend.'
ni-hiu-m-nehe mi-waci	'I saw your (finger)nail.'
niʔ-nehe ni-wivaneaʔ	'I cured him/her.'
niʔ-ne ni-nahponom	'I sold it.'
ni-kim-ne tɨpuck	'I made it thick.'
haypea-t-ne ʔa-kač	'Where was it?'
ʔa-kač-ne ʔip	'It was here.'
niʔ-ne ni-hak	'I told him (to make him bite you).'
ni-hiu-ne mi-herk-in-ič-ay	'I saw your forefinger.'
niʔ-ne ni-hi-hinitun	'yo lo apuré [I hurried him]'
niʔ-m-ne ni-yamk	'I remembered you.'
niʔ-ne ni-kaʔmk	'I got him/her drunk.'
niʔ-ne ni-kɨʔ	'Lo mordí [I bit him/her/it]'
niʔ-ne ni-cuʔmk	'I closed the dead man's eyes.'
ʔuvea-ne ni-wɨw	'I leached the acorn meal.'
ʔuvea-ne ni-wi	'I already made atole.'
ʔa-hiu-m-nehe ʔimi-y	'S/he saw you.'
ʔa-hiu-m-nehe ʔivic	'This one saw you.'
ʔa-hiu-nehe ʔamay	'He saw that one.'
ʔa-hiu-nehe ʔivi-y	'He saw that one.'
niʔ-nehe ni-horork	'I made a hole in it'
mi-yamk-ɨt-acin-nehe	'You reminded me.' [app. 'Did you remind me?']
ʔa-pic-ɨt-nehe ʔamea	'He came to your house.'
ni-hiu-m-nehe mi-herk-in-ivanaʔ	'I saw your forefinger.'
ni-hiu-nehe yivan ventaʔnuʔ	'I looked out through the window.'
ni-ni-hiu-nehe ni-kwah-kwačamuk-ivaʔ	'I saw him in a dream.'
ni-ʔank-nehe kalesaʔ-t-ay, ni-kwituʔmɨk	
'I met a buggy, and turned out.'	
ni-tun-nehe moc ʔa-curupɨk	
'I chased the dog out, but he entered again.'	

Examples of nehe, (cont'd)

- ni-yaʔ-nehe 'I brought it.' ("The nehe is added when I am avisando a alguno [informing someone].")
- ʔa-hiu-ne(he) pay 'He saw that one.' [Always abbreviate to ne in quick talk; used when denying something.]
- ʔa-mi-nehe ʔap naw moc ʔa-kim
'S/he went away and never came back.'
- ʔa-yaʔ-nehe ʔakim-ivɨn makik, ʔašɨ-y kim-an-i-c-ay
'She brought me a (tied up) bunch of wildflowers.'
- ni-yaʔ-nehe 'I brought it ["lo traje"]' ["The nehe is added when I am avisando a alguno."]
- ʔimɨʔ-ne mɨ-kwiock 'tú lo chuecatis [You made it bowlegged?]'
- ʔimɨ-t-ne ʔap mɨ-kač hawkupičuʔy-vea
'estabas en la junta' [apparently a question: 'Were you there?']
- ʔuvea-ne ni-wahea 'ya está chamuscado [It's already singed].'
- ni-maš-nehe 'I heard.' (add nehe when you are avisando á otro [informing another person]).
- tɨ-mek-nehe naw ʔa-nipɨk, ʔa-kač-mek-nehe ki-vea
'If the man hadn't died, he would still be living in the house.'
- ʔa-curup-ɨk-nehe niʔ-yɨk, ki-vea
'He entered where I was, in the house.'

M. IMPERATIVES

Imperatives have been discussed elsewhere (chapter II, section B, and chapter IV section C), but a brief recap at this point is perhaps in order, since imperatives do have some special syntactic properties.

Generally the verbs of imperatives have no subject prefix, and the subject is not mentioned in any other way either, although ʔim 'you' does appear in a very few imperatives (presumably it is optional and is only used for emphasis). Imperative sentences with plural subjects require the use of the plural imperative clitic -ič in the sentence. Imperative sentences are not tense-marked.

The same object clitics are used as in the indicative, and they precede the imperative plural clitic, (as described in chapter II, section D); however non-pronominal objects of second person imperatives are not object-marked (cf. section C of this chapter).

If the command is negative, a special negative, kay, is used instead of the usual naw. If the imperative verb is intransitive, the special negative takes the form kaym; this extra m is reminiscent of the second person object clitic; it may in some way represent the second person "understood" subject of these

commands, at least in a historical sense.¹⁰ It would be interesting to see if the kaym is just a fossil of a former state of affairs in the proto-language, or if it is still a "live" strategy, which might be evidenced by the ability of this second person object clitic (if that is what it is), to appear on other words than kay when they appear first in the sentence. Unfortunately the data don't show any such examples; they would probably be ruled out, in any case, by the rule that generally places the negative at the beginning of sentences.

Examples of negative imperatives:

kay-ci? hiu NEG 2-1s see	'Do not look at me!'
kay-ci? kɨ? NEG 2-1s bite	'Don't bite me!'
kay-m kɨ? NEG bite	'Don't bite!'
kay-m mea NEG go,IMP	'Don't go!'
kay-m-ɨč mea NEG IMP PL go,IMP	'Don't [y'all] go!'
kay-m šušava? nɨ-yɨk NEG lie I DIR	'Don't lie to me!'
kay-m-ɨč šušava? nɨ-yɨk NEG IMP PL lie I DIR	'Don't [y'all] lie to me!'

¹⁰Thanks to Pamela Munro for suggesting this insight to me.

First person imperative or hortative forms use a special personal prefix ca (as opposed to the usual first person plural ca+). The objects of hortative forms are inconsistently marked with object case, and the use of the plural imperative clitic on hortatives is also inconsistent.

N. PREDICATOR

The analysis thus far presented has overlooked a small class of morphemes for which very little data is available, but which I will mention here for completeness' sake, even though the appropriate analysis is by no means clear. The morpheme is $-\dot{\pm}$, and is exemplified in sentences below, with similar forms lacking the suffix also presented for comparison.

?ama?- $\dot{\pm}$	'That's the thing; right there'
?ama-c	'that'
hamina-t ?ama?	'What is that?'
pata?- $\dot{\pm}$	'That's the thing.'
pata? t $\dot{\pm}$ m $\dot{\pm}$ -t	'that stone'
naw pata? m $\dot{\pm}$ mk	'That's not true.'
?ivi?- $\dot{\pm}$	'This is it.'
?ivi?, ?ivic	'this one'
?ivi? t $\dot{\pm}$ m $\dot{\pm}$ -t	'this stone'

I will hypothesize that the $-\dot{\pm}$ is a "predicator"—that is, something (presumably a suffix or clitic) that differentiates a mere nominal from a sentence with the nominal as predicate (thus the above sentences would actually mean 'it's that,' 'it's this,' etc.). Perhaps the same morpheme occurs in the following sentence:

pucuk meta?- $\dot{\pm}$? pokt	'The path is very long.'
very long ? road	

O. TEXT

The following very brief text by Angela Montes was found on a paper slip in a group of Harrington's grammatical slips at the Smithsonian. It is the only text in all the corpus. It is given here in lines which match the lines of the slips, with a morpheme-by-morpheme gloss, a phonemic transcription interpreting Harrington's spelling, and with the Spanish or English translation recorded on the slips as well my translation into English. An equals sign is used to show clitic boundary. Note the use of nehe in most lines. It seems that every event in the narrative that is not merely an amplification of some preceding event is marked with nehe in its first clause. Unfortunately the text sample is not large enough to suggest a more a more precise statement, or a clear definition of "event", or "amplification".

pəmi nehe puju tākatam
pɪ-mi=nehe puyu takat-am:
3p ɸ nehe all person PL
se fueron toda la gente
'Everyone left.'

nuk nikatʃr ap
nuk ni-kač ʔap
EMPH 1s be there
yo quedé solo
'I was there all alone.'

apis nehe pātʃruk apā jhun patʃraj
ʔa-pis=nehe pačuk ʔa-pa-ihun pa-č-ay
3s arrive nehe man 3s drink DESID water ABS OBJ
llegó un hombre y quiso tomar agua
'A man arrived who wanted to drink some water.'

nəʔ ne nihak nəhwit pāt ʃr
nɪʔ=ne ni-hak nəw-hit pa-č
I nehe 1s tell NEG something water ABS
I told him there was no water
'I told him there was no water.'

añi aʃam
ʔa-mi ʔa-yam
3s ɸ 3s angry
se fué enojado, iba enojado
'He went away, angry.'

niŋan nehe nipalaʔtsəj
ni-ŋan=nehe ni-palaʔ-c-ay
1s look for nehe 1s shovel ABS OBJ
yo busqué mi pala
'I looked for my shovel.'

naw ne nihju
naw=ne ni-hiu
NEG nehe 1s see
no lo encontré
'I didn't see it.'

apitsiva? nina?n, nitəho,
ʔa-pic-iva? ni-ŋa? nɪ¹¹, ni-tɪho,
3s arrive when 1s father I 1s tell news
when my father came, lo advise,
'When my father came, I told him what had happened:

apits ip patʃrukat aʔəjuvən nipalaʔtsəj
ʔa-pic ʔip pačukat ʔa-ɪyɪw=vɪn ni-palaʔ-c-ay
3s arrive here man 3s steal 3-1 1s shovel ABS OBJ
llego un hombre y me robo mi pala
a man came here who stole my shovel.'

¹¹The n of Harrington's transcription may represent nɪ? as I theorize in the phonemicized line; but it could equally well be part of a special possessed form of 'father' (which Harrington seems to have assumed in his transcription). Only nina? and nina?ə are attested elsewhere in the corpus for the subject form of 'my father', but since 'my father' here is the subject of an embedded clause, it may be marked in some special way (note that an objective form containing n is attested: -na?nəy).

INTRODUCTION TO THE DICTIONARY

Due to the unusual nature of the data on which it is based (mostly archival materials, from various sources, in varying transcriptions), this "dictionary" is less than a complete dictionary; some gaps and indeterminacies are unavoidable. At the same time it is more extensive than a strict lexicon along formal linguistic principles, because listing only the unpredictable features of each entry would presuppose a more detailed understanding of the language than is possible on the basis of these incomplete records. My goal has been to provide the best possible compendium of what is known about this language from all sources. Hopefully this analysis will make more understandable what is available, and will also serve adequately those researchers who are only interested in a distillation of the source material. For these reasons, the dictionary entries give information as to the probable phonological representations, morphological and grammatical characteristics, and meaning of each entry, but also cite the transcribed forms on which these conclusions are based. Just as the grammatical section has suggested some generative-type rules but has had ultimately to settle on being more taxonomic than predictive, the dictionary suggests a formal analysis wherever possible, but also retains as much as possible of the surface facts in their original form. The meanings I give are closely based on the glosses in the sources. In some cases the meanings of glosses are unclear, either

because of ambiguities in the English or Spanish, or because I have been unable to translate the gloss; in these cases the glosses as originally transcribed are shown verbatim, so that the reader can better appreciate exactly what is and what is not clear; I have even retained such peculiarities of the original as Harrington's non-standard Spanish usage (e.g. vini for vine 'I came'), so as to ensure that as little information as possible risks being lost due to possible misinterpretations on my part. Most of the Spanish I have translated myself, using mostly Peers et al. (1959) and Toro y Gisbert (1964) as references; Santamaría (1959) was also consulted for a few terms. For German I use Sasse et al. (1966). A few Spanish and Chumash terms well known to researchers in this area, but perhaps not to others, are left untranslated; these are defined in Appendix K.

The dictionary entries are presented in the following format:

[phonemic representation of simplest form, with morpheme boundaries if determinable] — [meaning, and grammatical category if known]. [original transcriptions and glosses, labeled with the code for each source (the meaning given by the source is given here, in parentheses, only if it differs from that given for the entry as a whole)]

[derived and inflected forms, listed as subentries, first in phonemic representation and then in the source forms on which the phonemization is based; listed in order of increasing complexity]

[comments regarding related forms, sources for borrowings, points of particular grammatical interest, etc.]

The abbreviations I use are listed at the end of this introduction; I also give a brief list of abbreviations which I don't introduce, but which appear in some of the quoted material from the Harrington notes.

In general every form of a stem is given exactly as it appears in the source material, except that noun and verb stems may not be cited in all their personal-prefixed forms. I try to cite a representative sampling of a morpheme in different contexts, to make its usage clear. Sentences whose structure is unclear are cited in their entirety. The following sample data and resulting dictionary entry illustrate the format and conventions mentioned above:

Harrington (Berkeley) notes:

kīwəʃ	olla (p.961)
kīwəʃ	ollas de barro ... or stone (p.1348a)
kīwəʃ	olla of soapstone (p.1311b)
kīwəʃ	stone olla (p.1304b)
ḵiwəʃ	any olla (p.1595a)
távihwat̃ kīwəʃtaj	pot-rest stone (p.1348a)
kīwəʃ kəmanits	ball of mashed islay kernals (lit., "olla made")
kīwəʃ kəmanim plu.	(p.961)
kīwəʃ təmət	
wīkihwat̃ təmət	cachimba (p.1238b)

Zigmond slipfile notes:

ki-wəʃ	pot
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Merriam notes:

ke'-was	kettle or vessel for cooking
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Based on this data, the following entry was constructed:

kiwǝš — pot, gen., N. H: kīwəʃ (olla [pot]); kīwəʃ (clay or stone
olla, soapstone olla, stone olla); ɣīwəʃ (any olla); kīwəʃ
kəmanits (ball of mashed islay kernels [pot-made]); kīwəʃ
kəmanim (plu.: balls of mashed islay kernels); kīwəʃ təmət,
wīkihwat təmət (clay pipe); ZS: kīwəš (pot); M: ke'-was (kettle
or vessel for cooking)
kiwǝš-t-ay (obj.). H: tǎvihwat kīwəʃtəj (pot-rest stone)

DICTIONARY ABBREVIATIONS AND SYMBOLS

Grammatical and general abbreviations:

(A)	(a-loss stem)	nom.	nominal
abs.	absolutive	obj.	object
accomp.	accompaniment	part.	participle
Adj.	adjective	pass.	passive
Adv.	adverb	p.c.	personal communication
agt.	agentive	perh.	perhaps
aug.	augmentative	pers.	personal
caus.	causative	plcnm.	placename
cf.	refer to; compare	plu.	plural
char.	characterizing	poss.	possessed stem
comp.	complement	Q	question clitic
conj.	conjunction	quan.	quantifier
dec.	deceased	redup.	reduplicated
dir.	directional	sg.	singular
des.	desiderative	s/he	she or he
e.g.	for example	sp.	species (plu. spp.)
fut.	future	V	verb
gen.	generic term	VI	intransitive verb
gen. nom.	general nominal	VT	transitive verb
hort.	hortative	-	morpheme boundary (stem-initial means stem is always prefixed)
imp.	imperative	*	nonexisting form
incorp.	incorporated form	<	derived from (precedes historical source)
inf.	infinitive	1p, etc.	plural personal prefixes
inst.	instrumental	1s, etc.	singular personal prefixes
IO	indirect object	1-2s, etc.	subject-object clitics
loc.	locative		
mng.	meaning		
N	noun		
NB	note; important		
neg.	negative		

Language names:

Eng.	English	Ser.	Serrano
Fer.	Fernandeño	Span.	Spanish
Gab.	Gabrielino	Tüb.	Tübatulabal
Kaw.	Kawaiisu	Yok.	Yokuts
Kit.	Kitanemuk	VCh	Ventureño Chumash

Abbreviations and conventions appearing in Harrington's notes

ca.	approximate transcription
d.q.	information sought via direct question
inf.	informant (language consultant)
Jam.	Jaminate (Kitanemuk)
ms	man speaking (for kin terms)
nesc.	nescit (does not know)
rec.	reciprocal (of kin terms)
Serr.	"Serrano" (that is, Kawaiisu)
Tat.	Tataviam
V.	Ventureño
ws	woman speaking (for kin terms)
underlining	prefix

Underlining, unless otherwise noted, indicates guesses at sequences that were illegible in the original.

Source codes:

H	J. P. Harrington notes, 1916-17, formerly stored at Berkeley
R	J. P. Harrington partially revised notes from the Smithsonian ¹
ZS	M. L. Zigmund slips, 1937
ZN	M. L. Zigmund notebook, 1937
K	A. L. Kroeber, forms from 1925 Handbook and Kroeber (1907)
M	C. H. Merriam notes, 1903, 1905
JW	John W. Hudson notes, ca. 1899-1902
CK	C.E. Kelsey notes, 1906
VF	Richard van Valkenburgh and Malcolm Farmer notes, 1934

Alphabetical order used:

a,b,c,č,d,e,h,i,ġ,k,kw,l,m,n,ŋ,o,p,r,s,š,t,u,v,w,y. ? is discounted.

¹Both sets of the Harrington notes are now available in Kraus's microfilm publication, Mills and Brickfield (1986).

KITANEMUK-ENGLISH

- a -

ʔaʔaʔ — crow, N. H: aʔaʔ^a; ZS: ʔaʔaʔ; ZN: ʔaʔaʔ; K: a'a

ʔaʔaʔ-yam (plu.). H: ʔaʔaʔjam

ʔaʔaʔ-t-ay (obj.). H: ʔaʔaʔtaj

ʔaʔaʔ-pea (loc.: Joaquin Flat). H: ʔaʔaʔpea, ʔaʔāpe,
aʔawpe; R: ʔaʔaʔpea

[cf. ʔačəwat 'raven']

[Harrington seems to claim 'crow' shows a phonemic length contrast with 'horn': aʔaʔ^a 'its horn' vs. aʔāʔ^a 'crow'; ZS: ʔaʔaʔ vs. ʔaʔa 'its horn'; ZN: ʔaʔa vs. ʔaʔa 'its horn']

ʔaʔatuk-pea — plcnm. at El Oso. H: ʔaʔatukpe^a; R: ʔaʔatukpea (El Oso or someplace near there)

ʔaʔaywea — plcnm.: a mountain ridge. H,R: ʔaʔajwea

[cf. ʔayc; = ʔa-ʔay-vea 'gathering mountain?']

ʔa-c — horn, N. H: ʔāt s

ʔa-m (plu.). H: ʔām

-ʔa-c-ay (obj.). H: -ʔāt sa j

-ʔaʔ (poss.). H: -ʔaʔ, ʔaʔ^a; ZS: ʔaʔa 'horn'; ZN: ʔaʔa (its horn)

[cf. ʔaʔaʔ 'crow'; NB: "#aʔaʔ^a 'horn'; #aʔāʔ^a 'crow';

Harrington: "am not quite sure of the dif." ZS: ʔaʔa 'horn' vs. ʔaʔa 'small crow'; ZN: ʔaʔa 'crow' vs. ʔaʔa 'its horn']

ʔacaʔ — axe, N. H: ʔatsaʔ

-ʔacaʔ (poss. obj. [sic—no -y]). R: nitamaʔn niʔatsaʔ (I sharpened my axe)

[< Span. "hacha"].

ʔacantcit ʔa-ho-vea ʔ — plcnm.; app. means 'X's hole'. VF: ah-cant-sita-hovie (Montes ranch in Tejón)

ʔacaʔtuʔ — prick, VT, get a splinter, VI. H,R: ʔatsaʔtuʔ
[perh. < ʔac 'horn'; perh. influenced by Span. "hacha"]

ʔacaw kika(-)y+k — west, dir. ZS,ZN: ʔatsáwkikajuk

-ʔaci-t — pet, domesticated animal, N(A). H: -ʔatsit, -ʔātsit (pet);
ni-ʔacit-mat (it will be my animal); ni-ʔacit-uvuʔ (it was my
animal); R: -ʔātsit; M: ah-ah`-tse-tom'-mas ko-tse (his dog); ne-
ah'-tsit ko-tse (my dog); moo-ah'-tsit ko-tse (your (singular)
dog); poo'-ah'-tsi tom-mas (their (plural) dog) [the tom-mas part
of these expressions is puzzling]

-ʔacita-m, (plu.). H: -ʔatsitam, -ʔatsitam; R: aʔātsitamə
(his swine)

-ʔacita-y, (obj.). H: -ʔatsitaj, -ʔatsitaj, ʔātsitaj; R:
-ʔātsitaj (horse or dog, obj., poss.); R: -ʔātsitaj (my dog
or horse, obj.)

-ʔacita-m-ʔ (pets, obj.). H: -ʔatsitamə

ʔacita-iv-č (dec.). H: ʔātsitajvətʃr (dead dog)

-ʔacitaʔ-iv-ʔ (dec., poss.). H: -ʔātsitaʔjvə (dead dog, poss.)

-ʔacitaʔ-iv-m (dec., poss.). H: -ʔātsitaʔjvəm (dead dogs,
poss.)

-ʔacita-vaʔ (by horse). H: nimi niʔātsitavaʔ (I'm going to go
by [my] horse); R: -ʔatsitavaʔ, -ʔātsitavaʔ (on horseback)
[NB: no stem-final a before clitics]

-ʔaci-ivanaʔ — deer headdress (poss. of an inst. nominal). H:
ʔáʔātsəjvanaʔ^a

ʔacot-k-i-ni-vea-y+k ? — plcnm.: ridge in Tejón creek canyon. VF:
ah-cuh-kin-ne-who-yōōk (ridge at head of Tejón Creek canyon
just southeast of the school)

ʔa(-)cotk-i-pea — plcnm.: San Fernando mission site. H, R:
ʔatsɔ̄kəpea (San Fernando mission site; means "wet" = F.
paʃeʔŋə, paʃeŋ:)
ʔacotk-i-yam (Fernandeños). H, R: ʔatsɔ̄kəjam
[related to cot+k 'sink in sand, of water'?)

ʔačawa-t, ʔačava-t — big crow, raven [app. = irreg. aug. of 'crow'],
N. H: ʔatʃawat, ʔatʃrawat, aʃrawat, aʃrawat, atʃrawat;
ačawat (aug.). ZS: ʔačawat'; ZN: ʔačawat
ʔačava-kay-c (plcnm.: Crow Mountain). H: aʃrawakajts
(Crow Mountain)

ʔačaw — miss (the mark), V (no examples with overt objects). H:
ʔaʃraw; R: aʃraw (miss (one's target in shooting))

ʔačimawát — plant sp.? ZN: ʔačá·mawát (doves eat it)

ʔačim-č ? — head louse, tick, N. H: ʔatʃəmʔtʃr; K: adjumts (louse)
-ʔačim (poss.). H: -ʔatʃəm, -ʔatʃrəm

ʔadovea — adobe. R: ʔadovea (adobe), also aðövea. Said in Spanish,
for adobe.
[relates to -ea vs. -e, described in chapter I, section D, part
15]
[< Span. "adobe"]

ʔah — take a bath, VI. H: ʔār, ʔar; R: ʔar, ʔār
ʔah-ik (inf.) H: ʔahik; R: ʔahik [NB: *ʔahanik?]
ʔah-iv-i (nominalization with dec. suffix). H: əʔāhivə (s/he
bathed; "on tāk^{ut}ʃaʔāhiv^u" [apparently Harrington was
trying to verify the latter form, and in response the

consultant gave a similar form to part of the suggested cue; the deceased suffix, rather than the past clitic, shows this to be a nominalized form of 'bathe')
 ah-ia-č (preferred), aq-iwhəʔ-t (animal's bathing place). H:
 ahiatʃr (preferred), aqiwhəʔt; R: aqiwhəʔt, əqihwəʔt,
 əhiatʃr (bañadero [bathing place of animals])
 ʔa-ʔah-ea-vea (plcnm: Winters Ranch—means 'bear bathed
 there). R: ʔaʔəheavea
 -ʔah-mat (fut.). R: -ʔarmat. [NB: not *ʔahamat or *ʔahmat]
 ʔah-an (VT: bathe someone, wash something, baptize, serve
 as midwife). H: ʔāhan
 mʔ-ah(-)ea-y (your bathing pool, obj.). H: məāheəj

ʔa(-)həykʔpea - last. R: nəʔ nihju əhəjkəpea kʔts (I saw the last
 house); əhəjkəpea əmuk (the last house ['last one over there'])

ʔahir — nephew or niece, N. H: ʔahir (nephew or niece; relation of
 Magdalena to Eugenia [Magdalena's father's sister]); ZN: ʔahir
 (nephew)
 ʔahyam (plu.). H: ʔahjam
 ʔahir-c-ay (obj.). H: ʔahirtsəj

ʔahʔŋ-t, əhʔŋh-t — eagle, N. H: ʔahəŋt, əhəŋt, əhəŋht; ZS:
 ʔə'hə'nkt, ʔə'hə'ŋkt; ZN: ʔə'hə'nkt; K: axūnt
 ʔahʔŋəm ʔ (plu.). H: ʔahəŋəm
 ʔahʔŋ-t, ʔahʔŋ-t ʔə-ho (plcnm.); H: ʔahəŋt əho (plcnm.:
 mountain other side of Tehachapi); R: əhəŋt (plcnm.: where
 eagle lives, on nəqkəmeəʔniʔək mountain), ʔahəŋt əhovea
 (the sierra below Tehachapi town; = snake)

ʔa(-)hʔva — fine (of meal). H: ʔahəvə
 [perh. related to hʔpʔč 'cattail flour']

ʔahkana — nephew or niece (through brother?), N; stepchild. H:
 ʔahkəna, ʔəqkana (nephew or niece; stepchild)

ʔahkəŋə-m (plu.). H: ʔəqkəŋəm, ʔəhʔəŋəm
ʔahkəŋə-c-ay (obj.). H: ʔəhkanatsəj

ʔahkwək — here [or near?]. H: kiva ʔəqkwək (come here); R: əhʔək
kiva, ŋəŋək əhkwək (arrimate! [draw near])

ʔə-kəʔpiʔ — the bunch of feathers on top of the plumero [hand-held
ceremonial feather ornament], N. R: ʔəkəʔpiʔ
[cf. kəhpjəkam 'Yokuts from the Tular']

ʔəkə-t — pespibata box, N. H: ākat (pespibata box: a cylinder to
carry it in—1" in diameter)
ʔəkə-m (plu.). H: ʔəkəm
-ʔəkəʔ (poss.). H: -ākaʔ

ʔə(-)kəʔ — fruit (gen.), N. ZN: ʔəká (acorn); ZS: ʔəkáʔ (fruit, gen.,
on the tree)

ʔəkəčəʔəʔ — oak moss or mistletoe, N. H: ʔəkətʃəʔəʔ

ʔəkikitam, ʔəkikitam-yam — Kitanemuk(s), N. H: ʔəkikitam,
əkikitam, əkikitam (Kitanemuk(s)), wər əkikitamjam
(Kitanemuks [only token containing this form—perh. only used as
plu.]; R: ʔəkikitam (Kitanemuk(s)); ZN: ʔəkikitam (Kitanemuks);
ZS: ʔəkikitam (Kitanemuks); VF: aquitaum, əh-huh-keet-um
(name of the [Kit.] tribe)

ʔə(-)kəʔəŋə — mistletoe from sycamore (used for abortion) or
juniper (used for asthma), N. ZN: ʔəkəʔəŋə (mistletoe from
sycamore—Phoradendron longispeum Trel.— or juniper; first
used for abortion, second for asthma)

ʔəkúreʔəŋ — plcnm.: Newhall. H: ʔəkúreʔəŋ; R: ʔəkúreʔəŋ

ʔakutucyam — tribename: Kawaiisu. H: ʔakututsjam, akututsjem
(tribename: Serranos; = V. ʔaləktpələle); R: ʔakututsjam; ZN:
ʔəkútuciyam, ʔəkútucyam (the Kawaiisu, [called] "Serrano",
"Piute"); ZS: ʔakútuč(i)yam (the Kawaiisu; Span. "Serrano"); K:
agutushyam, agudutsyam, akutussyam (name used by the
Kitanemuk and Vanyume Serrano for the Kawaiisu (that is,
Tehachapi or Caliente) Indians)

ʔalfalfaʔ — alfalfa, N. H: ʔalfalfaʔ
[< Span. "alfalfa"].

ʔalmendra — almond, N. H: ʔalmendra [ligature under dr]
[< Span. "almendra"].

ʔalčunukš — app. = Europeans, including Sonoreños [Mexicans from
Sonora] and Americanos. H: ʔəʃtʃunukʃ
[VCh?]

ʔalvertigo — apricot, N. H: ʔalvertigo
[< Span. "alberchigo"].

ʔalwodon — cotton, N. H: ʔalwoðon
[< Span. "algodón"].

ʔam — they, those. [cf. ʔama-c 'that one']

ʔamaʔ, ʔama-c — that (distal), demonstrative pronoun. H:
ʔamaʔ^(ə), ʔamats, ʔaʃac; R: ʔamats, ʔaʃats ([it]), ʔamats əki
(his house); əʃaʔ (he, that one); aʃats; amats pəjək, pəjək
amats (con aquél [with that one]); amatsəvən əmək (that one hit
me); amaʔ təmət (that stone); amaʔ təʃəmət (those stones);
amats əhihjuvən nehe (that man sees me); amaʔ ŋətəʔ (that
cat); amats əki (his house, that one's house); amaʔ əki (that is
a house); ZS: ʔəm(·)əʔ, ʔəm·ac (he, she); M: ah-mah, ah-mah'
(that); ah'-mah' (he (him, she, or her)); K: ama-ts

ʔama-y (obj.). H: ʔamaj; R: ʔamaj; amaj, amaj; amajət [with question clitic]; nəʔ nihjuh amaj ɲatəʔtaj (I looked at that cat)

ʔamaʔ+ (That's it). H: ʔamaʔə

ʔam (plu.). H: ʔam (they); R: am; aməʔ pəhijuvən nehe

(those see me); am papātʃrukam (those men); am

ɲatəʔjam (those cats); am nikiki, am nikiki (those houses of mine [literally, 'those my houses']); aməvən pəmək

(those hit me); pəki am = am pəki (house of those); M: ah-

mŭ-mah'p (the same [those same?])

ʔam+ʔ (plu. obj.). H: ʔameaʔ; R: ʔamə; nihijuvə amə (I saw them); ahjŭwə amə (he saw them); nəʔ nihju amaj

ɲatəʔjamə (I looked at those cats)

ʔamahavaʔ — Mojave, N. H,R: ʔamaqavaʔ

ʔamahavaʔ-yam (plu.). H,R: ʔamaqavaʔjam; ZN: ʔamaxəva

(Colo. R. Indians, maybe Mojaves); K: amahaba — tribename:

the Mojave of the Colorado River, welcome guests among

the Kitanemuk, and frequent trading partners

[< Mojave hamakhaav(a) (P. Munro, p.c.)]

ʔamaʔ(-)pea — same? H: ʔamāʔpea (el mismo hombre [the same man]); R: amāpea (el mismo (hombre) [the same (man)])

ʔamariyoʔ — yellow, Adj. H: ʔamarijoʔ, ʔamarijoʔ; R: amarijoʔ,

amarijoʔ, ámarijoʔ, ámarijoʔ

[< Span. "amarillo"].

ʔamatan — therefore, Conj.. H: ʔamatan; R: amatan

ʔamawiš — plant sp.: Berula erecta (Huds.). ZN: ʔamáwiš [= mawiš?]

ʔamaʔy — now, Adv. H: ʔamaʔj, ní-muḱutkəməʔjtəkəj ("said when no sabes si vas a sanar o morir..." [said when you don't know

whether you'll get well or die; perh. = 'Am I going to die now?']);

R: ?ama?j, ama?j

?ama?y-ik (just recently). R: amaj?ik nikim (ahora no mas vini [I just came])

?ama?y waca (today). H: ?ama?j watsa

[related to ma?y 'finish?']

?amay(-)t — new. H: ?amajt; R: amajt; M: ah-mīt, ah-mī't

?amcita — nephew, niece, N(A).

?amcit — nephew, niece (of man or woman)(poss.). H:

-amtsit; ZN: -?amcit (niece) [through sister?]

-?amcita-m (plu.). H: -amtsiŋam

-?amcita-y (obj.). H: -amtsiŋaj

?amih+k — forget, VT. H: ?amihək; R: ?ami?hək

?amipikita(-)ve — plcnm.: Tejon Creek (means it goes widening and narrowing). H: ?amipikiŋave; R: ?amipiki?tavea (all the arroyo below El Monte)

?amihkini(-)y+k — plcnm.: mountain in Tehachapi region. H:

?amaqkinijək

[perh. < m+k 'kill']

?amu-c — rib, N. H: ?amuts

?amu-m (plu.). H: ?amum

-?amu?a? (poss. [irreg.]). H: -?amu?a?

-?amu?a? (poss.obj. [irreg.]). H: -?amu?a?

?amu-c-ay (obj.). H: -?amu?a?, ?amutsaj

?amuci — coarse (of meal). H: ?amutsi

?amuk — over there, Adv. H: ?amuk, ?amuḳ, ?amu; R: ámuḳ; amuk
nikatʃr (I live there); amuk akatʃr (there s/he is; "cannot say

- ap here, for it means something like 'here'); ZS: ?a·muk (over there); M: ah'-mook, ah-mōk; me-ah-ah'-muk (go away); K: amuk
- ?amunakiniv̄ — plcnm.: sierra where the bird lived that boiled people. H: ?amunakinivə, ?amunaqkinipə. R: amunaqkinijək (sierra due east of p̄ät̄r awvapea [Castaic Lake])
- ?amuvayu? — to or on the other side. H: ?amuvaju?o, ?amuvaju?ipey amuvayu?-nu? (from this side). H: ipej amuvaju?nu?
- ?ana — brother-in-law, poss. H: -?aṅa; ZN: -?a·na
-?ana-m (poss. plu.). H: ?aṅam
-?ana-c-ay (poss. obj.). H: -?aṅatsaj
- ?ana?k — open, Adj. H, R: ?ana?k; M: ah'-nok, ah'-nuk (open)
?a?nk (VT). H, R: ?a?nk (open, VT)
?a?nki (imp.). H, R: ?a?nki
[cf. ca?n̄k 'open eyes']
- ?an̄h-t — ant sp.: big, red, applied to body for pain, N. H: ?an̄ht', ?an̄əqt, ?aṅht. ZN: ?a·nat' (big red ant—eat for pain)
?an̄h-m (plu.). H: ?aṅm
- ?antap — ritual leader in a ceremony, N. H: ?antap
[< Chumash ?antap 'initiated members of a ritual cult which served the šiliȳk [council of ritual officials]' (Hudson et al 1977: 110)].
- ?antipsneke?y — [mng. not clear] H: ?antipsneke?j (cachora [= Span. cachorra 'cub?']; "nesc. V. ?orihokok")
[< Chumash?]
- ?anuci? — baby, small, little finger, N. H: ?an̄tsi?, ?aṅuṅsi (baby); ?ano?si [Harrington comment: "have difficulty telling whether it is u or o; but it is o"], nə ?ano?si? (I am small); R:

ʔanoʔsiʔ (small), niʔanuʔsi (my little finger), anʔsiʔ (baby)
 [All three of these forms were provided by Eug., which suggests
 ɕ ~ ʔs and ʉ ~ ɔ alternations are not dialectal]; ZS: ʔanuʔsi
 (small); ZN: ʔanuʔsi (small); M: ah-no-se-keets (sweat house
 [app., little house]), an-noʔ-se hoʔ-ko-pe-tat (small mush or soup
 bowl (coiled)), an-noʔ-tse (baby), an-noʔ-se, ah-nooʔ-se (small);
 too-mut anʔ-nooʔ-wus-se, ah-nooʔ-se-tū-mut (small rock
 (stone)); K: anʔsi (small)

ʔanuciʔ-yam (plu.). H: ʔanufsiʔjam (babies); R: ʔanohnoʔsi
 (they're small)

ʔa-nosi-c (little finger). H: ʔanosits

-ʔanuʔsiʔ (poss.). H: niʔanuʔsiʔ (my finger)

-ʔanosiʔ (poss. obj. [irreg.]). H: məʔanosiʔ (your finger, obj.)

ʔanoci-t-ay (obj.). H: ʔanʔtsitaj (little boy, obj.)

ʔa-noh-noʔsi (small, they're small). H: anunusi takatam
 (dwarves of myth); ʔanohnoʔsi; R: ʔanohnoʔsi (small,
 small ones)

ʔa-noh-noʔsi-t-ay (obj., plu.). H: ʔanohnoʔsitaj

ʔaŋaya — all right, o.k. (agreement token). H: ʔaŋəja (all right,
 o.k. [agreement token; note: Harrington heads slip "ŋəjə"])

ʔaŋk — meet someone or something, V. H, R: ʔaʔŋk, ʔaŋk

ʔa(-)ŋorkʔ — tumpline, N. H: ʔaŋorkəʔ (forehead strap [app. =
 tumpline])
 [cf. -ŋoŋo 'neck']

ʔaʔopaweʔ — [mng. unclear] H: ʔaʔopaweʔ^e (mng. unclear—has to
 do with pitch), a(-)opaweʔ^e (its [deer's] marrow? [mixed with
 piñon pitch to make ink])

ʔap — and, same?, but; possibly a relative clause marker. H: ʔap; R:
 mohmohoʔk ap əki[m] (He comes to intrude on us); nitʔn nehe
 warəʔ ap ətsurupək (I chased him out, but he came in again);

nəʔ nihju ŋatəʔtəj əp nəwvən əhju (I saw the cat but it did not see me); əməʔ əp nəʔ (you and I); M: ah-mŭ-mah'p (the same)

ʔəp — there, Adv. H: ʔəp; R: ʔəp; nuk nikətʃr əp (I was left [there] alone)

əpan (right there). H,R: əpan

əpeay (from there). H: əpeaj

ʔəpəcicij — plcnm.: boggy aguaje at or on same arroyo as tikəcij.

H: ʔəpəʃsifsij; R: ʔəpətsitsij (aguaje near əʃəkəkək, La Paleta.)

ʔəpəŋəjuʔnɨ — day after tomorrow. R: əpəŋəjuʔnə

ʔəpəʃəʔ — dewy. H: ʔəpəʃraʔ

ʔəpɨhi — string of beads wrapped around head to hold hair. H: ʔəpəhi

ʔəpəp, ʔəpəpiʔ — soon, Adv. R: əpəpiʔ (ahorita [right now; very soon]); əpəp nimi (ahorita voy ir [I'm going soon])

ʔəpəyoʔ — celery, N. H: ʔəpjoʔ
[< Span. "apio"].

ʔəp [cf. ʔəh 'bathe']

ʔəpərə — name applied to Kawaiisu, N. R: ʔəpərə (name applied to Serranos [Kawaiisu])

ʔəpərəʔ — plow, N. H: ʔəpərəʔ (plow; = jɔrinihwaʔt)
[< Span. "arado"].

ʔəpəwku-č — crane, N. H: ʔəpəwkuʃɟ
ʔəpəwku-m (plu.). H: ʔəpəwku-m

ʔaroʔm+k — flame up, VI. H: ʔaroʔmæk, ʔarðʔmæk; R: ʔaroʔmæk,
ʔaroʔmuk; M: ah-ar'-ro-muk, ah'-ro-ah-ro'-e, ah-ah-rum-ko
(flame or blaze)

ʔaros-t-ay — rice, N, obj.. H: ʔarðstaj
[< Span. "arroz"].

ʔaruʔk — upstream, Adv. H: ʔaruʔk; R: aruʔk; M: ar-rõ'k'

ʔašaykuya — nit, nits, N. H: ʔaʃrajkuja, ʔaʃrajkuja

ʔašar+n-n+ — hoe, inst. H: ʔaʃrarənnə
[< Span. "azadón"].

ʔa(-)š+kwiri — fledgeling, N. H: ʔaʃrəkʷiri
ʔaš+kwiri-m (plu.). H: ʔaʃəkʷirim

ʔaš+ninaʔ — rainbow, N. H: ʔaʃəninaʔ

ʔašova — be rotten, V. H: ʔaʃrɔva, ʔāʃrova; R: āʃriva (be rotten,
of wood [= head of page with a ʔāʃrova, the log is rotten; the
heading is handwritten; perh. second vowel is an error?])

ʔatakuciva — whirlwind, N. H: ʔátáʔkutsiva

ʔatavatava — butterfly, moth, N. H: ʔátavatava, ʔāʃavatava
(butterfly), ʔatəvətəvə (moth)

ʔatavatavaʔ-yam (plu.). H: ʔāʃəvətəvəʔjəm

ʔatavatavaʔ-t-ay (obj.). H: ʔátavatavaʔtaj

ʔatavatava-k+m-an-i-c (butterfly figure). H:

átavatavəkəmanits

ʔat+ʔ(-)a — big. H: ʔatəʔa, ʔatəʔ; R: ʔatəʔa (big, be big), ʔatəʔa
təmət (big stone, obj. [sic]), atəʔa kits (a big house); ZS, ZN:

ʔatəʔə (big); M: at-too'-ah, ah-tŭ'-ah (large); at-too'-ah (thick [by measure]); too'-mut at'-too-mah, tŭ'-mut-ah-tŭ'-ah (big rock); K: atŭ a (large)

ʔatih-tiʔə (plu.). R: atəhtəʔə təʔəmət (plu. obj.)

ʔatipə-vea (loc.). H: ʔatəʔəvea

ʔatipə-c (thumb). H: ʔatəʔats

-ʔatipə (thumb, poss.). H: -ʔatəʔə

-ʔatipə-y (thumb, obj.). H: -ʔatəʔəj

ʔatʔišwiniš — man with three or four guardian spirits (attained through fast), N. H: ʔatʔəʃwənəʃ.

ʔatwane — one "real" [one measuring around hand of bead money].

H: ʔatəwane

ʔatoliʔ — mush, N. H: ʔatoliʔi

[< Span. "atole"].

ʔa(-)tuʔciʔ — purgative. H: ʔatuʔtsiʔ (una purga [purgative])

ʔatuʔci-m (plu.). H: atuʔtsim

ʔatucit — flea, N(A). H: ʔatŭʔsit; R: atŭʔsit (pulgás [fleas]); K: adutsit

ʔatucit-am (plu.). H: atŭʔsiʔam

ʔaʔuy kisa(-)y+k — south. ZS,ZN: ʔaʔúy-kisayuk

ʔavana(-)č — reed sp.: Rumex crispus L.; edible seeds. H:

ʔavanatʃr (reed sp.; made raw bread from seeds); ZN: ʔavá'nac (Rumex crispus L. ... seeds eaten).

ʔavehaʔ-yam — bees, N. H: ʔaveqaʔjam

[< Span. "abeja"].

ʔaʔviki — here comes (presentational word). H: ʔaʔviki

- ʔaʔvimɨyki (plu.: here come ...). H: ʔaʔvɨmɨjki
- ʔavuha — needle, N. H: ʔávúqa
[< Span. "aguja"]
- ʔawčivɨna(-)č — plant sp.: Mirabilis froevellii (Behr) Greene;
ground root used for swellings, sores blisters. ZN: ʔàwčivə'náč
- ʔawkɨk — be covered (with a blanket), V. H: ʔāwkək
-ʔawkɨk-mat (fut.). H: ʔāwkəkmat
- ʔawohworaʔ-pea — plcnm.: a cove between two points. H:
ʔawohworaʔpe
[perh. < woh 'two']
- ʔay — interjection. H: ʔaj, ʔāj (interjection: vaya, oh woe)
[< Span. "ay"].
- ʔay — harvest, gather, V. H: ʔaj (harvest islay); R: ʔaj (gather chia
seeds)
ʔay-ik (inf.). R: ajik. (inf.: to seed-gather; optional obj. = e.g.
chia)
- ʔayaɨn — pray. (that prayed to is in obj. case.). H: ʔajaən, ʔajān
- ʔa(-)yak — white. H: ʔājaʔk; R: ʔājaʔk, ája k (it is white),
ājaʔkəwat (será blanco ['it's probably white', or 'it will be
white']); jaʔkət (is it white?); ZN,ZS: ʔa·yak; M: i-yah-kik, i'-
yok, i-yah-kik (white); ah'-yah-kik, toh'-weets (white paint); K:
āya-k; aiaikik-am (white man)
- ʔayakha ʔ [mng. unclear]. H: ʔajak'a (ubari prieto [dark] or any
kind)
- ʔayaŋik — enramada. H: ʔajaŋik'

- ʔayap — soil sp.: fine, black and white, N. H: ʔajəp'
 [< Chumash ʔayip, perh. meaning 'alum' (suggested by J. Johnson, p.c.)]
- ʔayawɨtuʔ(iʔ) — accustomed (?). H: ʔajawətuʔ(iʔ) (impuesto)
 [idiom < yaw 'grasp'?
- ʔayawc+k ? — wet. M: i-yaw'-suk
- ʔayayakahe(-)ve — plcnm.: a hill by El Comanche. H: ʔajəjakaheve
 [perh. = 'spotted with white'? cf. ʔajak 'white']
- ʔaʔy-c ? — a type of soft, white rock, N. R: ʔajtʂ
 ʔaʔy-veə (loc.: sierra east of Tejon ranchería). R: ʔaʔjveə
- ʔa(-)yɨwhə(-)t — a type of basket (?), carrying net (?). H:
 ʔajəwhət
 [inst. nom. < yaw 'carry'?
- ʔayk — lap or lick, V. H: ʔajk, ʔājik [versus ʔay-ik 'harvest, inf.']
 ʔayk (imp.). H: ʔajk
 ʔayk-mat (fut.). H: ʔajkmat
- ʔaykikah(-)yɨk — plcnm: sierra in front of Eugenia's house. R:
 ʔajkikahjək
 [< ʔajak 'white'; = 'white mountain'?
- ʔayn — show someone something, VT. H: ʔajn
 ʔayn(-)aciʔ (imp.: show me). H: ʔajnatsiʔ
 [cf. tɨʔayn 'give an omen'].

- c -

ca ... ɨč — hortatory verb affix combination: 'let's ____'. H: tsa ...
 tʃr [many examples throughout; but one is odd in that it contains

future: tsamimatutʃr]; R: -ca (hortatory), cə- (indicative) ("2 entirely different prefixes; this has never been clearer to me than from words which Magd. [Magdalena Olivas] said today"); R: hitajt amaʃ tsakwaʔ (qué vamos a comer [NB: tsə, not tsə], aninhiw tsakwaʔ (vamos á comer), tsəkwaʔmat (vamos á comer); M: san-neu poo-yu, tsoo'-neu (ours (plural)), tsah'-ah-tsit ko-tse, tsoo-neŭ ko-che (our (dual) dog)

caʔ — tea, N. H: tsəʔ

[< Span.? ultimately from Chinese, perh. via Spanish of the Philippines (suggestion of W. Bright, p.c.)]

caʔa-č — a type of basket: small openwork basket for collecting acorns, N. H: tsəʔatr, tʃəʔatr (small openwork basket for collecting acorns (= V. tsəʃə)); ZS: cáʔa-č (basket permitting water to pass through); ZN: cáʔa-č (basket allowing water to pass through), caʔač (not a winnower; to bring water in, if lined with mud as in story)

cacakin-ihwəʔ-t — winnower. ZN: cácakiniwət
[cf. cacakin 'winnow']

cacakin ? caʔçakin ? — winnow in a certain way: sifting through winnowing basket, V. H: tsatsakin, tsəʔtsakin, tsatsakin

ca(?)cakin-ihwəʔ-t (inst.: winnowing basket for this purpose; also = something put over baby lying in cradle-basket, to shade it [this suggests a gloss of "filter/filter winnow" might be appropriate]). H: tsatsakinihwət [1st a stressed or not & followed by glottal or not, second t and n long or not, glottal before t or not—check combo's], tsatsakiniwhat; ZS: cáç·akinih^wət (winnower [NB stress])

ca(?)cakin-i-c (part.: winnowed). H: ʔuvea tsəʔtsakiniʃ
(it's [winnowing's] finished now)
[perh. related to cəkəh+k 'shift to one side']

cacaw(-)piʔ — kill from afar, V. (answer to how they say a medicine man becomes invisible). H: tsatsawapiʔ
[perh. < redup. form of cəč + piʔ 'throw, hit']

ca-č — shaman, N. H: tsatɣ, tʃratʃr, tʃrätʃr, tsəhtʃ, tsätʃr

tʃrätʃr (witch-doctor, brujo [witch]); ZS: ca·č, cɣ·č (doctor); ZN: ca·č, cá·č (shaman—good or bad; doctor); JW: tsatc (charman or medicine man)

ca-m, cah-ca-m (plu.). H: tsáhtsam; ZN: ca·m

ca-č-ay (obj.). H: tsätʃraj

ca-ču (VI: sing). H: tʃatʃruʔ, tsätʃruʔ (sing, said of person or chicharra [cicada]); R: tsatʃruʔ (sing); ; ZS: ca·čuʔ (sing); ZN: ca·čuʔ (sing)

cačuʔ-mat (fut.). R: -tsatʃruʔmat

cačuʔ-vuʔ (past). R: -tsatʃruʔvuʔ

caču-hyɨ-t (shaman's assistant singer). R: tsatʃruʔhjət (singer); ZS: cá·čuy-hut; ZN: sá·čuyhyut (the singing assistant [to shaman]); M: tsah'-cho-hut (a singer)

cačuʔ-hyɨ-m (plu.). R: tsatʃruʔhjəm

[note hy in sg. and plu. inst.; perh. devoicing due to preceding ɣ?]

caču-i-č (pass. nom.: song). M: tsah'-choo-itch (a song); K: tsad-uits (sing [sic; app. 'song'])

caču-hea-i-t)(nom.?: singer or song). M: saw'-tro-hea'-it (a singer); saw'-tro-hea'-it, (a song)

cahakaʔ-pea ni-kamɨkʔ — it seems that I'm drunk. H:

tsahakaʔpea nikaʔmæk, tsahakaptəm (parece [it seems]); M:

tsä'-hok (perhaps)

cahawɨk — be lean, V. H: tʃahawək

cahwk-i-t — lean (of person or cow). H: tsəɣkit

caw-cawk-i-m (plu.). H: tsəɣtsəɣkim

cahivɨ — the effigy or mono burned at the ceremony for the dead. H:

tsáhivə, tsáhivə, tsahivə

cahivə (obj. [irreg. or mistranscribed]). H: tsahivə

cahivə-m (plu.). H: tsahivəm

cahu-c — earring, N. H: tsahuts

cahu-m (plu.). H: tsahum pəkīh (earring's house [! mng.?)

**-cahu (poss.). H: -tsahu, -tsahu, -tsahu (haretə [sic] ...
earring)**

-cah-cahu (poss. plu.). H: tsahtsahu

**cakə-c — foot, leg, N. H: tsāk āts; M: ne-sah'-kah, ah-tsah'-kah
(foot), ne-tsah'-kah (thigh); K: a-tsaka ([his/her] leg, foot)**

cakə-m (plu.). H: "plu. -m"

**-cakə (poss.). H: tsakə, tsākə; R: aḡətfrki? atsakə (his leg
is cut off)**

**-cah-cakə (plu. poss.). H: ?atahtsaḡə wər (lots of feet;
centipede—not real name?)**

**-cakə-y (poss. obj.). H: -tsākaj, nitə pa?pi nitsakaj (I cross
my legs), ?aqwanqwanək hawkup atsakaj (he hops on
one leg); R: ?aḡonikək atsāqaj, ?aḡonikək atsaqaj (he
kicks up dust with toes as he runs [I don't understand app.
obj. case here]); nitə pa?pi nitsakaj (I cross my legs)**

**-cah-cakə-y (plu. poss. obj.). H: -tsahtsakaj; R: nikwa?jk
nitsahtsakaj (I spread my legs apart)**

cakə-c (obj.). H: tsākatsaj

**-cakə-n+ (poss. inst.). H: nimimat nitsakənə (I'm going on
foot—not on horseback or in buggy); R: tsakənə (on foot)**

**cakacakat — crow sp. (the kind that says ḡqqqq κqqqq). H:
tsakatsakat**

cakacakə-č — yellow bird ("canario" [canary]). H: tsākətsəḡətfr

cakah+k — shift to one side, VI. H: tsākāhək (ladearse)

cakəʔk — shifted to one side (Adj.). H: ʔauvaʔ tsakəʔk (his eye is ladeado [shifted to one side]); R: tsakəʔk (estar ladeado [be shifted to one side])
cakəʔkikəh-y+k (plcnm.: a spring; means ladeado [shifted to one side]). R: tsakəʔkikəh-jək
[perh. related to cəʔcəkɪn 'winnow']

cakəhkik — small red beads sold by Americans. H: tsákaqkik, tsáʔkaqkiks [sic] (a single red bead or pomegranate kernel) [sounds like a likely candidate for borrowing; small red beads with white inside were sold by Tejon soldiers to Indians (J. Johnson, p. c.)]

cakanəhist — a game. H: tsakəhənɪʂt [this may be the walnut dice game; form from Angela Lozada] [Kit. or Yok. word?]

cakeʔe — plant sp., N. H: tsáʔkeʔe tsákéʔè ("3 syllables—last e is not e"; romerillo [Artemisia californica, an aromatic shrub (Librado 1977: 118); [tie flowers to head for a headache; also, smoke of this and wikwat together is a cure for dreaming of dead people]; green romero, or romerillo) cah-**cakeʔe** (plu.). H: tsəhtsaʔeʔe

caktəcin-ihwaʔ-tʔ — [mng. unclear]. H: tsəʔtətsiniwəhət ("= V. tsəjə") [something to do with cəcəkinihwət 'winnowing basket'?]

cəkwinə-č, cəkwinə-t — bird sp.: madrugador [early riser] or correcuervo ([kingbird?] "inf. has seen them chase a hawk away"). H: tsəʔkwɪnətʃr, tsáʔkwɪnətʃr, tsəkwinət
cəkwinə-m (plu.). H: tsəʔkwɪnə'm, tsəʔkwɪnəm, tsəʔkwɪnəm

canaʔnk, canahaʔn+k, caʔn+k ? — open one's eyes, V. H: ʔsənənk, ʔsanahaʔnək, ʔsəʔnək; R: nitsanahaʔnək = niʔsəʔnək = niaʔnk (I open my eyes), nəʔ nehe niʔsənənk (I opened my eyes)

caŋaʔnk (imp.?). H: tsanaʔnk (imp.—?— = ʔaʔnkil), R:
tsanaʔnk ([unglossed; app. open, of eyes])

caniman — Chinese person, N. H: tsāniman (Chino); R: tsāniman
(Chinaman)
[< Eng. "Chinaman", perh. adapted to caʔ 'tea']

caŋa-č — iguana, N. H: tsǎŋətʃr (cachora with blue belly and black
back)
caŋa-m (plu.). H: tsǎŋa-m

cawəyuj — plcnm.: San Francisquito? a cowboy or hunting camp at
a spring below Newhall? H: tsawəjuŋ ((no breaking [Harrington
reference to glottal stop]) a vaquero camp), tsáwəjuʔuj,
tsáwəjuʔuj (a spring below Newhall—used to be hunters there;
San Francisquito); R: tsawəjʉ (San Francisquito; another time
Eug. said it is a spring below Newhall (toward Ventura from N.)

caʔyk — select or choose something; pick out, V. H: tsəʔjk

caycaʔy — bird sp.: bluish, no crest, harsh scream, seen in oak
trees. H: tsajtsəʔj
caycaʔy-am (plu.). H: tsajtsəʔjam
ʔə-caycaʔ(-)k(-)ivʔ — plcnm.: where the [bird sp.] sang. H:
ʔatsajtsajkiʋə, ono [ʔ] tʃəjtʃajkiʋu [with hook under j]

ceakʔk — look back over one's shoulder, VI. H,R: tseəkək
ceah-ceakʔk (stem redup.). H,R: tseəhtseəkək
[perh. contains the stem of (reduplicated) ciciakin 'tell a
myth']

ciʔ — pick up something, V. H,R: tsiʔ, ʔsiʔ [R also defines as
"juntar" [collect, harvest]]
ciʔ (imp.). H,R: tsiʔ
ciʔ-č (imp. plu.). H,R: tsiʔtʃr
ca-ciʔ-ʔč (hort.: let's pick it up). H,R: tsətsiʔtʃr

cici?akin — tell a myth or story, V. R: tsitsi?ākin (tell a story)
 cici?akin (imp.). R: tsitsi?ākin
 cici?akin-mat (fut.). H: tsitsi?ākinmat
 cici?akin-i-c (pass. nom.: a story or myth). H: tsitsi?ākiNtš
 (a story); R: tsitsi?ākiNts, tsitsi?ākinits (a story), naw
 ni?ən tsitsi?ākiNts (yo no se cuento)
 cici?akin-i-c-ay uviha-tay (obj.). H: tsitsi?ākiNtsaj
 uvihaŕaj (an old story, obj.)
 ciciakin-i-m (plu.). H: tsifsiakinim (stories of first people
 before flood)
 [perh. a reduplicated form based on the same stem as ceakik
 'look back over one's shoulder']

cicikwin — copy, mimic, VT. H: tsitsikwin; R: tsitsikwin, tsitsikwin
 (immitate)

cicinavrĭ — tribename: Californios; "gente de razón". H: tsifsinavrə
 (Californios "del pais"; excludes Americans); R: tsifsinavrə?,
 tsifsinavrə?jam (persona del pais, California)

cicinavrə?-yam (plu.). H: tsifsinavrəjam, tsifsinavrə?jam
 (plu.: gente de razon; = V. ?a+tʃunʌʃ, = S. ?əʒəqəm (wear
 hats)); R: tsifsinavrə?, tsifsinavrə?jam (person del pais,
 California)

[< Gab. čičiinavro?, čiinavro? 'white man', 'Spaniard', 'persona
 de razón' (forms provided by P. Munro (p.c.)); cf. činamrĭ?
 'Mexican'?]

-cicka, -čička — featherskirt, feather apron, poss. H: -tsitska,
 -tsitska, -tʃitʃka

cikara-t — shell sp.; the beads made from them [Harrington gives a
 drawing—long and conical]. H: tsikarat, tsikarat, tsikarat,

tsikarāt, tsifkerat, tʃikarat (abalone, conch [can these be the same?]) (big red ones or small blue ones, this also names the beads made from it); ZS: ci·karat', čičarat' (shell; MR gives with c, IG gives with č); ZN: čí(?)karat' (shell; when lime not available, used shell; mixed with tobacco cake; shaman would have some kind of shell in his mouth before sucking); JW: tsikarat (abalone gorget)

cikara-m (plu.). H: tsifkeram
[probably 'abalone' (Tom Blackburn, p. c.)]

cika(-)t — mussel, shellfish, clam (almeja). H: tsikāt, tsikat
cika(-)t-ay (obj.). H: tsikaʔaj

ciʔkič — pure (Adj.). H: tsipkitʃ əwip (pure butter), tsipkiʃ
nikwəʔ (I ate it pure—straight); R: tsipkitʃr pākwinít (it is
muddy [poss. calque on Span. "puro lodo"])
[app. variation due to an optional rule of word-final C
simplification]

cikuru — tickle, VT.
cikuruʔ-mat-um (tickle you, fut.)
[< Eng.? suggests Eng. ʔ heard as č/č]

cim — hatch out (of chicks), or branch out, V. H: tsim (hatch out)
cima (nom.: a branch or bough). H: -ʔsiʔna (branch or bough of
a tree)
-cih-cima, cima-m (plu. nom.). H: ʔsihʔsima, ʔsiʔmām

cinak+k — stand on one's head, VI. H,R: ʔsinakək
cinak+k-mat (fut.). H,R: ʔsinakəkmat
ca-cinakək-ič (hort.). H: tsəʔsinakəkətʃr (they are standing
on their heads); R: tsəʔsinakəkətʃr (Harrington gives "they
are __", but then "mistake for let us __?")

cinonokt — plant sp.: "petota" [mng.?]; grows under trees in the shade; seed small and black, used for peppery atole; greens used also; flower white. H: tsifonokt, tsifonokt
cinonokt (plu.). H: "plu. same"

cigea? — pound meat, V. H: tsigea?
-cigea?(-)n(-)a? (nom.: comb of a rooster). H: -tsigea?na?

ciŋk — kick, VI?. H: tsiŋk; R: tsiŋk
ciŋim (VT: kick someone). H: ʔsiŋim
ciŋim (imp.). H: tsiŋim
ciŋim-ɨč (imp. plu.). H: tsiŋimətʃr

cipk — a little, Adv. H,R: tsipk (a little), tsipk amarījo? (it is yellowish), tsipk aʔ-ʃivək (poco hace viento [there's a little breeze], = a breeze [meaning of the small raised I not known]), tsipk a həʃi akwahi (the soup is nearly done—falta poco [almost]), tsipk puʔu? (a little hard); M: tseep'k, che''pk (few, or not much), che'-ipk (not enough)

ciram, cilam-pea — plcnm.: a spring of, or ridge above, Brite's Valley. H: tʃirəm, tsilampe [this one transl. as the ridge]; R: tsilampea (a ridge that runs between where the 2 Brites live, below tʔwipea)
[ɹ ~ ɿ makes this look borrowed]

cirea — chile, N. H: nitsiraʔmuk (made it hot [apparently really = 'I got sick from the chile?']); tsirea
[< Span. "chile"; NB Span e# --> Kit. ea#]

ciripɨk — have something in eye, V. H: ʔsirəpək
[< Span. "chiribita" 'mote in eye'; this may be related to ciripin 'buck']

ciripu — ant lion, N. H: tsɾipu, ʔsɾipu (ant lion—an insect whose bite causes itching; the cure is to put on your sister's dress and walk around the house 3 times; this shames him)

ciripu-m (plu.). H: tsɾɪpu'm [± aspiration mark, and ± length mark; Harrington does not specify combinations]

cir+pin — buck, V., of a horse. H: tsɾɪpin

[cf. ciripɪk 'have something in eye'; < Span. "chiribita" 'furious', or 'mote in eye'? < Eng. "jalopy"? [which is perh. < Span. "chulapear"] < Span. "chulapear" [verb < "chulo" 'daring, fine'?]

cirk — trap in a fall-trap, N. H: -ʔsɾɪhk (fall-trap (a stone that falls on rat, etc.))

ciruku? — lizard; cachora (iguana), N. H: tsɾuku?, ʔsɾuku
ciruku?-m (plu.). H: tsɾuku?m

ciscik — like something, VT. R: tsɾɪsɪsɪk

ciscik-ʔt (quest.). R: mɔtsɾɪsɪsɪkɔt (do you like it?)

ciscik-mat (fut.). R: tsɾɪsɪsɪkmat

ciscik-uvu? (past). R: tsɾɪsɪsɪkuvu?

[cf. ciscikwin 'imitate'?]

ciu?- be ashamed, V; be ashamed of, VT. H: tsɾiu?, ʔsɾiu?

ciu?-n-i?ɔ-č (agt.: ashamed or bashful). H: tsɾiu?ni?ɔtʃɾ
[interesting that usually "agentive" nominalizing derivation applies to this semantically experiential verb—perh. related to the fact that it can take obj.?)

civato? — goat (male or female), N. H: tsɾivɔtɔ?
[< Span. "chivato"]

civu? — bitter, N; wild tobacco, N. H: tsɾivu?, ʔsɾivu? (pɛspibata [wild tobacco]); R: tsɾivu? (it's bitter)
civu?-civu? (redup.). H: tsɾivu?tsɾivu?

- civu-pə-č (plcnm.: at a fork in a river; bitter water there useful as a medicinal purge). H: tsivu?pātfr; R: tsivu?pātfr (the bitter-water place beyond Tacuya; drank the water as a purgative)
- civu-t (wild tobacco). H: tsivut, tsivut; ZS: cívut' (tobacco); ZN: cívut (Nicotiana Bigelosii Wats. [preparation and many uses described; the plant was cultivated]), čívut' (tobacco sp.; made into cakes with pine nuts); M: tse'-woot, che-woot (tobacco), tse'-woot, che-woot (Indian tobacco (Nicotiana attenuata and other species)); K: tsiwut (tobacco); JW: tsiut (lime for snuff mixing and medication); tsiwut (snuff); atciwu (seed food, abundant and popular, 2 1/2' tall, has a small yellowish flower, grows on sandy plains, gathered in fall when fully ripe, ground up with stone pestle, slightly cooked in a pot, eaten as a thin mush)
- civu-t-ay (obj.). H: tsivutaj
- civu-t pə-veə (plcnm.: spring at El Comanche). H: tsivutpave, tsivutpáve, tsivutpāveə, tšivutpāveə (plcnm.: a spring; means bitter water; = Comanche Spring or El Comanche); R: tsivut pāveə (El Comanche); ZS: cív-u-pə-ve (Comanche point, a spring; where the "Comanches" lived; = bitter water); ZN: čívutpá-ve (Comanche Point; where the "Comanches" lived); K: chivutpa-ve (placename: on Comanche Creek, called by the Yokuts "Sanchiu"); chivutpave (Comanche Creek)
- civu-y+k (plcnm.: pespibata). H: tsivujək; R: tsivujək (place above where J. J. Fustero lives)
- civu-mu-ihwə-t (small pespibata mortar, a type of təkwiŋ). H: tsivumūjhwat
- civu-t ?ə-šahi, ?ə-šahi civu-t (wild tobacco soup). H: tsivut əfrāhi, ?əfrāhi tsivut (caldo de pespibata)
- [NB: Adj. forms have ʔ; N forms -t and no ʔ]

civuŋ — plcnm. H: tsivuŋ (spring site where the now extinct people spoke Kitanemuk, at or near Willow Springs)
[same root as civuʔ 'bitter?']

ci?w, či?w — lime used in preparing pespibata (fossil shell, clam shell, etc.), N. H: tsɪ?w, tʃɪw?

ci?w-t-ay (obj.). H: tsɪ?wtəj

ciway — hanging? R: tsiwəj

[Kit. loan form of VCh tsiwəja; cf. tukuvič 'sea otter']

ciwiciwi-č — rattle made from deer hooves, N. H: tsiwitsiwitʃr

ciwiciwi-m (plu.). H: "plu -m"

-ciwiciwi (poss.). H: atsiwitsiwi, átsiwitsiwi

cɨ — we, our (personal prefix). M: tsi-yuk, tsoo-yu (our (dual) mother)

cɨa-c — elbow, corner, N. H: tsəats

cɨa-m (plu.). H: tsəam

-cɨa (poss.). H: -ɨsəa (poss.: elbow), ʔáɨsə, ʔatsəvea (corner, of room, etc.)

-cɨa-y (poss. obj.). H: -ɨsəaj

-cɨa-vea (poss. loc.). M: at-soo'-av-ve (end)

-cɨh-cɨa (poss. plu.). H: -tsətsəa

-cɨh-cɨa-y (poss. plu. obj.). H: -ɨsəhtsəaj

ʔa-cɨa-vea (loc. poss.: (in) the corner). H: ʔáɨsə, ʔatsəvea (corner, of room, etc.), ʔatəvea [sic] (loc. poss.)

[cf. cɨhcɨk 'spur a horse?']

cɨcəmur — plant sp.: "alfilarillo (not food—only horse feed)". H:

tsətsəmur, tsəɨsəmur

("no plu.")

cɨhɨrɨk — choke or sneeze, VI. H,R: tsəhəɨk (choke, get food or drink stuck in throat); ZS,ZN: cəhəɨk (sneeze)

- c+k** — stick or stab, VT. R: tsək (stick someone with scissors),
tsək (stab with knife)
 c+h-c+k (spur a horse). H: tsəhtsək; R: uvea nitsəqtsək (ya lo
 puñaleé ['I already stabbed him'; is reduplication here to
 indicate multiple stabs? NB: reduplication co-occurs with
 past adverb])
 c+k-mat (fut.). H: nitsətməkuj (I am going to prick, pierce,
 or stab you [app. = ni-c+k-mat-+m; typo or speech error?]);
 R: -tsəkmat
 c+k+n, c+-c+k+n (imp. ± redup.). R: tsəkən, tsəqtsəkən (imp.
 [no meaning difference indicated])
 c+-c+k+n-+č (plu. imp.). R: tsətsəkənətʃr
 c+k+n-ik (inf.). R: tsəkənik
 c+k-uvu? (past). R: -tsəkuvu?
 c+k+n-ihwə?-t (inst.: spur). H: tsəkənihwə?t
- c+n+n** — bird sp.: dark, sings little. H: tsənən (bird sp.: dark, sings
 little; like the tukuəhpəč.
 t+n+n-m (plu.). H: tənəm [sic]
- c+p+?k+?** — beaver, N. H: tsəpə?kə [no ʔ on abs. sg.; Harrington:
 "could hear no breaking"]
 c+p+k+?-yam (plu.). H: tsəpəkə?jam
- c+r+?** — shell kernels on a metate, V. H: tsərə? (shell islay kernels
 on a metate)
 c+r+? (imp.). H: tsərə?
 c+r+?-ihwə?-t (inst.: metate). H: tsərə?jhwət
- c+va?, -c+va** — with (accomp.) [apparently = the verb 'to
 accompany'; note third person personal prefix of the verb
 subject type are used, unlike special prefix to which
 postpositions like -y+k attach; note also obj. case in 'Isabel'
 sentence below.]. H: mətsəvə? (with you), nitəvə (with me [sic
 here, but in R, Harrington says "mistake for nitsəvə?"]);
 apparently it is], ?atsəvə (with him), ?əmi ?ətsəvə? mənweltəj
 (Isabel went away with Manuel; R: tsəvə? (go along with),

nimimat mətsəvə? (I'm gonna go with you), nikim pətsəvə? imə?
= imə? pətsəvə? nikim (I came with these people), ətsəvə?
ne nikim = ətsəvə? nikim (me vini con aquel [I came with that
guy]), nimimat ətsəvə? əməts (voy ir con aquel), nimimat
pətsəvə? əm (___ con aquellos [with those guys]), ənimat
nitsəvə? (he's going to go with me)

cɨwɨhu? — plant sp.: a hardwood chamiso. R: tsəwəhu?

co? — scratch or pinch, V. H: tso? (scratch, done by human or cat);
R: ətso?vən (it scratched me)
co?-mat-um (fut., with 2nd obj.). R: tso?matum (pinch you,
fut.)

coh — fish sp.: salt or fresh water. H: tsoh, tso' (fish sp.; "lives in
rivers and sea; per. = salmon")
coh-yəm (plu.). H: tsohjam
[likely to be a borrowing (cf. Chapter I, Section D, 5:
"Rhotacization")]

cohk — choke, VT. H: tsoqk (choke someone by grabbing at throat)
coh-mat-um (choke you, fut.). H: tsoqmatum
[cf. cokihwə?t 'anvil?']

cohvɨk? — melt, VI. H: tsəqvək, tsəq^ovək, tsəq^ovək

cok-ihwə?-t — anvil board or anvil stone, N. H: tsókihwət

cok-t — bird sp.: "vijita"; dark colored. H: tsókt (= Span. vijita;
pardito color); ZS: cəkt (bird, like robin but smaller)
coko-m? (plu.). H: tsokt̚

colo?-t — pers. name: Cholo. H: tsolo?t
[< Span. "Cholo"]

- comač — yucca, sp.? ; root used to dye baskets red. H: tsómatʃr
 [ligature under tʃr], tsómatʃr (the big palm of Antelope Valley;
 fruit app. not eaten; palmilla [small palm]); ZS: cɔːmač, cɔːmač
 ("Joshua tree"; app. cactus in desert, called "cholla" in Spanish);
 JW: tsomat (yucca, a red root used for basket patterns)
- coʔn-ɨk — stop, be standing up, VI. H: tsoʔnək; R: tsoʔnək (stand
 up, be erect)
 coʔn-k (erect, VT). R: tsoʔnk
 coʔn-mat (erect, fut.). R: tsoʔnmat
 coʔn-ki (imp.). H: tsoʔnki (imp.: "stop it!"); R: tsoʔnki (VT
 imp.)
 coʔn-ki-č (VT imp. plu.). R: tsoʔnkitʃr
 cohonoʔk (stopped, standing up, Adj.). H: tsohonoʔk ... -katʃr
 (be stopped, have stopped), niwən tsonoʔk (yo estoy parado
 [I am stopped]), tsonoʔk əwən woŋat (the cloud está
 parado), tsonoʔk niʃni (I ride in train or wagon standing up
 as I ride); R: akatʃr tsonuʔk (está parado [it's/he's
 stopped])
- coʔniham — plcnm.? "the large rocky hill Caliente-ward from
 manijək ..." [looks plu.]. H: tsóʔniqam (the little hills just SW of
 where we live at the ra. [Tejón Canyon ranchería] here); R:
 tsoʔniqam
- coŋk — wash clothes, V (no examples with overt obj.). H: ʃsoŋk; R:
 tsoŋk (wash); tsuŋk
 coŋk-mat, con-mat (fut.)? H: ʃsoŋhkmət; R: tsoŋmat [Angela
 Montes; "Eug.: niʃsoŋmat, voy a lavar [I'm going to
 wash]"—did Harrington revise form in R?]
 coŋk-in-ik (inf.). R: tsoŋkinik
- copotat, cupotat — narrow-mouthed storage basket or container, N.
 H: tsópotat (= V. qʔiʔm ... stored chia, etc., in them; made some a
 foot or so high, some 5 ft. high; also called baskets tsópotat),

tsóptat (small-mouthed cora; = V. qʔiʔm, qʔomho; used as work baskets, etc.), tsopotat (big storage basket of junco [rush], for storing kakəət and anything; has a lid like a basket tray), tsóptat (coiled basketry basket 4 ft. high; = qʔiʔm), tsupotat (narrow-mouthed baskets); M: tso'-po-taht (subglobular choke-mouth bowl); JW: tsopotat (granery [sic] or meal jar)

corcor — cricket, N. H: tsórtsor
corcor-yam (plu.). H: tsórtsorjam

cot+k — sink, VI. R: tsotək (sink in sand—of water)
ʔa-cotk+pea (plcnm.: San Fernando). H: ətsotkəpeə (San Fernando; = F. pájəkŋə; < aʔsoʔək, "the water sinks thus")

covəŋ — plant sp.: yerba mansa. H: tsóvəŋ (yerba del manso [Santamaría (1974: 1233) identifies both "yerba mansa" and "yerba del manso" as Anemopsis californica, a native plant of Baja California, which grows in moist places and has medicinal properties]; medicinal tea; makes you feel like vomiting) ZN: cówəŋ (yerba mansa; Anemopsis californica Hook.; medicine for cold, whooping cough)

cuic-pea — plcnm.: at López's house. H: tsúitspe(ə) (hʔəjmətʃr) (= V. ts(')ujts; casa de López; means middle of the mountain [second word]); R: tsujtspeə (the mountain between the vaquero [cowboy] camp and Tejón Viejo); ZS,ZN: tsúitʃpe (village, known to kapiʃakam [Yokuts] as tinliu)
[NB no gliding of stressed ʊ]

cukit — pers. name of a mythical character: legendary mother of the races, sister of hukaht, one of the legendary seven giants, sayo—opponent—of the sun in peón game. H: tsúʔit, tsukit, tsukit

ʔəməʔ tsukit nəwhinipəmumuk, mat nəwhinip — muk tsukit, amatan nitahan pujuk məhatʃram əwəhwətʃram ("call them thus when don't want to call their names ... 'yo nunca oía decir que aquí estás enfermo, aquí estás tirado tsuKit.

Vds. son cinco viejos [tribal seers]" [app. this is how to address elders who are somehow representative of the myth figure: 'I never heard that you were sick here; here you are ... You are five old men.'])

cukui? — plant sp.: 'alfilarillo' [mng.?), 2' high; only good as food for animals. H: tsúku.i?i
[NB: failure of u to glide to w unexplained]

cukulate? — chocolate. H: tsukulate?
[< Span. "chocolate"]

cukwa? — bitter, sour, salty, Adj. H: tsukwa?, tsuḱwa?, tsuḱwa?ª, tsukwa?; R: tsuḱwa? ([much] too salty); M: soo-kwah, tsoo-kwah' (sour)

cukwa? pa-č (plcnm.: salty water). H: tsukwa? pātfr; R: tsukwa? pātfr = tsukwat apāḍvea (name of the next canyon beyond Tacuya; from tsukwatfr, a medium sized hawk with a blackish tail; Manuela and others of Las Tunas went over there to drink the bitter water as a purgative, so tsukwa?pātfr, 'salty water', might also be applied)
cukwa-t ?a -pao-vea (spring of a kind of gavilan blanco ['white sparrow-hawk'; is this same word as cukwa? 'bitter?']). H: tsukwat apāḍvea

cukw+k ? (V: salt). R: nitsuk(u)wu?k mat hjavine (I'm going to salt it)

cukwa-t - hawk, sp. R: tsukwatfr (a medium sized hawk with a blackish tail)
[cf. cukwa? 'bitter, sour, salty']

cukwav+c — dirt, grime, N. H: tsukwavətš (mugre [dirt, grime])
-cukwav+ (poss.). H: -ṭsukwav+, -ṭsukwav+, wər
niṭsukwava (I am dirty)

cumanat — arrow straightener stone, N. JW: cumanat (arrow straightener stone, in another dialect here)
[< Gab.?)

cuʔm-ək — close one's eyes, VI. H,R: tsuʔmək

cuʔm-k (VT: to close another person's eyes). H,R: tsuʔmk
cuʔm-ki (imp. of VI). H,R: tsuʔmki (shut your eyes!)
[-t̚k/-k distinction neutralized in imperative forms?]

cuŋ — suck, V. H: tʂuŋ(suck, as hummingbird does a flower),

nitsuʔŋk (I suck lemonade through a straw [unclear if k form is VT, ŋ form VI])

cuʔŋki (imp.). H: tsuʔŋki

ʔa-cuŋ-uvuʔ (past). H: ʔatsʊvuʔ (he sucked it—lo chupaba antes [he sucked it before])

ʔa-cuŋ-i-vʔ (part. + dec.). H: ʔatsʊivə [a reference to hummingbird sucking flowers; said when the flower is already dry]

cuŋ — itch, VI (also used transitively or impersonally with experiencer as object). H: ʔatsʊ (tiene comezón [he itches]; = joqk), ʔatsʊkwan (le da comezón a él ['it makes him itch'; NB odd suffix]), ʔatsʊvə (les da comezón a ellos [it makes them itch]), ʔatsʊutam (te da comezón [apparently a question: 'does it make you itch?']), ʔatsʊəvən (= joqkəvən; me da comezón [it makes me itch]), warəʔvkəvən atsuŋ (me dió comezón mucho [it made me itch a lot]), ʃəmatsiʔ nitsʊ (scratch my back).
[cf. cuŋ 'suck'?)

cupotat [cf. copotat 'basket or container']

-curiʔ — grand-relative, poss. H: -tsuʔriʔ, -tʂriʔ (grandmother, granddaughter, mother's mother, daughter's son or daughter, w.s.--rec. same); ZN: cu'ri (grandmother); M: nit-soo'-de, tsoo-re~~s~~ (grandmother)

-cuʔriʔ-ivʔ (poss. + dec.). H: -tsuʔriʔivə
 -curiʔ-t-əy (poss. obj.). H: -tsʊriʔtəj
 -curiʔ-yəm (plu.). H: -tsʊriʔjəm, -tsʊriʔjəm [sic]; ZN: -
 cú·riʔyəm (grandchildren)

cuʔr-ʔk — get stuck or bogged down, VI. R: tsuʔrək (atascarse [get stuck])

cuh-cuʔr-k-əə-veə (loc.). R: tsuhtsʊrkeəveə (bog—e.g. where we got the watercress)

cur-cur-k (Adj.: boggy). H: tsurtsurk (atascoso [boggy])

curup-ʔk — enter, go or come in, VI. H: tʃrurupək, tsurupək; R:

tsurupək, ʔsurupək (enter), trurupək (enter [but Harrington heading on slip says "tsurupək"—app. an alternation between c and č]); tsutsupək [error?]

curup-ək-mət (fut.). H: tsurupəkmat R: turupəkmat

curup-ʔk-uvuʔ (past). R: turupəkuvuʔ [check sp.]

curup-k (VT: to put in). H,R: tsurupk

curup-k (imp., VI [-ʔk/-k neutralization in imp.?). H: trurupk (come in!)

curup-k-i-m (part., VI). H: tsúrukiñim jəvarpe, tsúrupkim jəvarpe (= V. ʔantəp; means those who enter the enclosure called jəvər; candidate had to pay money or basket or fast 5 yrs. to be admitted)

curup-k-in-i-m (part. of VT). H: tsúrukiñim jəvarpe, tsúrupkim jəvarpe [cf. the preceding line]

cutatəʔi — peppery, strong (but not as much as mɨcəniʔ). H: tsutataʔj

čalaməš-peə — plcnm.: willow grove above Brite's Valley; means estafiate sp. H: tʃalaməʃpe; R: tʃalaməʃpeə (the willow grove below Brite's Valley; means estafiate sp. [mng.?.])
[cf. ciram 'placename?']

čičaroʔ — peas, N. H: tʃitʃaroʔ
[< Span. "chicharo"]

-čička — ceremonial eagle feather skirt, N. ZS,ZN: -čička
(ceremonial eagle feather skirt; Steward plate 7d)

činamrəʔ — Mexican person, N. H: tʃinamrəʔ
[cf. cicinavrɨʔ 'Californios, gente de razón']

čiyə — lime, N. ZS,ZN: čiyə (lime; travertine [crystalline calcium carbonate]?)
[cf. ciʔw 'lime']

čɨ, čɨ — go away, go away! (said by ʔantap in the yɨvar to someone who doesn't belong there). H: tʃə, tʃə

čučuʔ — plcnm.: Las Tunas. H: trútruw
[< Yokuts (J. Johnson, p.c.)]

čuməʔ — tribename: Chumash. H: tʃúməʔ (one Chumash); R: tʃuməʔ
(northern island Indian)
čuməʔ-yam (plu.). H: tʃuməʔjam, tʃúməʔjam (the Kit. called all the people of the islands thus)
[< Chumash cuməš, ɨʔuməš 'Santa Cruz Island' (Blackburn 1975: 341)]

- d -

dulse — sweet. H: ḏulseʔ (dulce)
[< Span. "dulce"; cf. maḏulseʔ 'strawberry'].

dyos — God. H: djos
[< Span. "dios"].

- e -

ʔeanaʔk — bent, Adj. H: ʔeanaʔk; "not yanaʔk"
ʔeaʔnk (VT: bend something). H: ʔeanaʔk (bent), ʔeaʔnk
(bend something).

ʔeleyewu — dancer at paying ceremony, N. H: ʔelejewu
[< Chumash ʔeleyeʔwun 'swordfish; undersea supernatural
beings' (Blackburn 1975: 345)]

ʔerekinaʔ — [mng. unclear: an arrangement of the hair?]. H:
niʔerekinaʔa (mi tupe [mng. unclear; could be tupé 'forelock or
toupée'])

ʔesetunaʔ — olive(s), N. H: ʔesetunaʔ
[< Span. "aceituna"].

- f -

fayroʔ — Fido [dog's name?]. H: fajroʔ
[< Eng. "Fido"]

haʔciʔh+k — sneeze, VI. R: haʔtsiʔhək
haʔciʔk-ihun (des.). R: haʔtsiʔkihun
[NB morphophonemics: ʔhk --> ʔk]

hačə-č — saliva, N. H: hatʃratʃr (baba [saliva])
-hačə (poss.). H: -hatʃra
hačə-m (plu.). H: hatʃram
hačəʔ-wi-t (person who slobbers a lot). H: hatʃraʔawət
hačəʔa-wi-m (plu.). H: hátʃraʔawəm

hahək — scold, VT. H, R: hahək (scold), hahəkəvən (scold me)
[cf. ha(h)k 'annoy']

hahəv+k — fail, VI? H, R: nihəʔvək nijaj, nihəhəvək nijaj (no
alcancé á agarrarlo [Eng. mng. given next:], I could not reach it to
grasp it)
[cf. həvkic 'widow']

hahk — annoy, V. H: hāq k
hahkik (pest). H: hāκ'kik
hahkik-am (plu.). H: hāκ'kikam (note: "or the κ is possibly
q")
[cf. hahək 'scold']

hahukup — one by one, Adv. H: hahukup
[cf. həwkup 'one']

hahv+k — widow, VT. H: ahəyəkəvən (she made me a widower, by
dying)
hahv-k-eəʔ (pass.: be widowed). H: ahəykeə (he's already
widowed)
hahvk-i-c (widow, widower). H: həykitʃ, həykitʃ
hahvk-i-m (plu.). H: həvkim
[cf. həvɪt 'blanket?']

həʔ — yes; perhaps also emphatic marker. H: həə, həə (yes), həə nifirin məjkw (yes, I can); R: həə, həə (yes), həə nipametu? (sí tengo [sed][yes, I am thirsty]), həə, nifirin məjkw (yes, I can (Eug.))[note comma here not in H entry]; ZS: haw (yes); M: how'ö, hah"-o (yes); K: hāu (yes)

hək — say, tell, VT. H: hək, hək (say); nihək nə məŋk' (I'm telling the truth); R: hək (tell), nihəkmatum (I'm going to tell you), nə ne nihək nəhwit pātʃr (I told him there was no water), haminat məhək (what do you want? [actually 'what did you say?']), əməʔtsi məhək (you told me)

haka-t — willow, N. H: həkət (sauz); ZS: həkət' (willow sp.); ZN: həkət, həkət' (willow, used in coiled basketry), həkət

hə-həkə-t (plu.). H: həhəkət

həkə-y+k (loc.). H: həkəkək, həkəkək

həkə-peə (plcnm.: Cummings Valley), hə-həkə-peə (plcnm.).

H: həkəpeə, həkəpe; R: həkəpeə

hə-həkə-pe (plcnm.). H: həhəkəpe (plcnm.; = V.

sisawqəʔw—en los saucos [sic—in the elders; app. Kit. mentions sauces 'willows'], an aguage [spring] this way from Mojave town).

həkə(-)kəŋəč — tree sp. (apparently willow sp.). H:

həkəkəkəkətʃr (tree sp.: sauz chino [small willow])

həkə(-)kəŋə-m (plu.). H: həkəkəkəkəm

hakú hilpoʔw — greeting. H: hakú hilpoʔw (cómo estás hermano [how are you brother])
[may not be Kit.]

həkəkəkəʔy — yawn, V. H,R: həkəkəkəʔj

hakwaču? — be hungry, V. H,R: hakwatfru?, hākwatfru?,
hakwatfru?; ZS,ZN: hak^waču; M: ne-hah' kwah'-tsoo, ne-hah'-
kah-soo (I am hungry), hah-kwahts (hungry)
hakwaču'-i?a-č (hungry person). H,R: hākwatfru?i?atfr
hakwaču?-i?a-m (hungry person, plu.). H,R: hākwatfru?i?am

hakwaw — stir, whip, V. H: hakwaw (batir [stir, beat] with spoon
in water).

hakwaw (imp.). H: hakwawə

hakwa-č (imp. plu.). H: hakwaətfr

hakwa-i-cəy (chia batida [a drink from chia seeds mixed
with water], obj.). H: hakwəjtsəj

hakwivah-čk — get hurt, VI (the part hurt is in obj. case). H:

hakwivahək, haḵwivahək; R: hakwəva?hək, hakwivahək,

haḵwivahək (meet with an accident, desgraciarse), əmə?

məkəməfa?, ahakwivahək (he got hurt and it's your fault)

hakwivah-k (VT: hurt). H: hakwivək; R: hakwivək (hurt
someone)

halpanə — pers. name: Indian name of Bill Skinner; means 'skinny'.

H: qalpanə?

[apparently a kind of calque or joke on English name]

ham — still, Adv. H: hām, qam; R: qam; ham əkatfr (todavía hay

[there's still some]); pātfruit, qam əqəpək (the handkerchief is
wet, still dripping)

naw-ham (not yet?). H: nāwhām (still); R: nāwhām ətutfr

(s/he is still growing ['s/he's not yet grown?]); nəqwam

əkwaətfrək (s/he still didn't stand up); nahwam hit (there

still isn't any); nahwan hit nihiw (todavía no miro nada [I

still don't see anything] [spelling errors for naw-ham, ni-
hyu?])

hamək? — again, more, back, and, Adv. H: hamək, hāmək, hāmək, amāna(-)hamək (it rolls); R: əmə? hamək nə? (you and I); ŋatə? hamək kutsi? (the cat and the dog); əhihjuvən, nə? hāmək nihiju (he is looking at nd I am looking at him too); ZN: wé? mahač hámak háwkup (eleven [“2 5 and 1]); M: hah'-mŭk, hah'-muk (more), hah'-mĕk-maht (next time); CK: wĕ' mā hāch' hā' mŭk hau' kŭp (eleven); we' mā hāch' hā' mŭk wā(q)' (twelve); we' mā hāch' hā' mŭk pā hē' ā (thirteen); we' mā hāch' hā' mŭk wāt' sā (fourteen); we' mā hāch' hā' mŭk mā hāch' (fifteen); we' mā hāch' hā' mŭk pā' vā hŭ (sixteen); we' mā hāch' hā' mŭk kwāt' kā vī' kō (seventeen); we' mā hāch' hā' mŭk wā' wāt' sā (eighteen); we' mā hāch' hā' mŭk mā' kā vī' kō (nineteen)

hamə-t — grass, etc., N. H: hāmət (this refers to green grass, zacate [hay], dry grass, hay, alfalfa, barley, any rama [shoot, sprig, branch]); ZN: hāmət (plant, spp. [describes tea for eyes from one sp., tea for laxative from another²]); M: kee-sah'-maht (brush wikiup ['house' + 'grass']); K: hamat (grass)

hamə-m (plu.). H: hāməm

hamə-t-ay (obj.). H: hamatəj, hāmətəj

haməʔn (thatch, VT). H: haməʔn, hāmən

haməʔn-ic (pass. nom.: thatched). H: hāməʔnits (thatched), əqu? əʔarəʔmək əhĕmahe (the roof is burning)

hami(?) — sometime? still?, Adv. H: hami?, hami (unclear, apparently Adv. for 'sometime'), hāmī? (later), hāmi (still); R: hāmi? nimuk (I'm still sick); M: now-hah'-me, nah-mi'k (soon)
 naw hami(?) — no longer? never? H: naqwami? (she isn't here), naw hami takat, wahi? pata? ("no es gente, es coyote" [he isn't people, he's coyote])

² Maurice Zigmond (p.c.): "probably the general name for 'wild plant'—cf. Kawaiisu. mahavĕ."

[cf. ham 'still']

hami(c) — who?; who/_ poss.-N. H: hamits, hámits, hámits, hami?
(who is it?); R: hami? (who? who is it?); hamits (who?); hamit,
hami?t (who is it?); hamitsək aki (whose house is it?); hami?t
ivi? (who is this man?); naw ni?ən hami?t (I don't now who);
naw hamitsan atuqtutu? (I am playing alone, without playmate
[Harrington's underlining]); M: ham'-me tŭ-mŭ' (Who are you? [M.
mis-segments: hamit ?im?]); ham'-mē-să-tan'-yu, hah-məts,
hahm-ěts (whose? [last form is 'who']), ham-mē't, hah-me
(who?); o-we-hah'-me sah'-kim (somebody is coming); K: hamits
hamič-+t (who?, incl. Q). H: hamitʃət; R: hamitʃət
həym-+t (plu.). H: hájmət
naw hamic (no one). H: naw hamitsam atuqtutu? (I am
playing alone [with mea 'accomp.'? or actually -+n '3-1s
obj.'?]); R: naw ... hamits (nobody)
tum-hami? (anyone). H: tumhami?
tum-hami-y (anyone, obj.). H: tumhamij
naw hami? (no one). R: nawmat hamits a?ən (no one will
know); naw ne hami? kīve a (there was no one in the
house)

həminət — what, why, how, how are you. Also used as a nickname
for the Kitanemuks. H: haminat, hamināt (how (in Q and IQ),
what, why, how are you?; onde quiere esa palabra haminat [that
word [is used] everywhere], that is why they call us thus), also
haminatə [for presence of final vowel, cf. patə??]; R: haminət
(why, how—e.g. haminat amə?j niniw (what am I going to do
now?), haminat (nickname for Jaminates), haminatətsi?
məhihiritun (why are you hurrying me?), haminat ənətʃr əhihju
(why are you looking at me?); haminat (what; what is it?);
haminat, haminat (why, why?); haminat məkətʃr (how are
you?); ZS: háminət (what, what is it, how, nickname for
Kitanemuks); ZN: haminat, háminat (what, how); M: hah'-mē-
naht, hah-mē-naht' (how, what is it), ham'-mē-nat (why, what is

it), ham'-mē-nat muk'-katch, yah''ham'-mē-nat muk-katch
(greeting [how are you]); K: hāmināt (what is it? what do you
wish?); VF: hame-ə-not (name of the [Kitanemuk] tribe)

haminā-wīt ? (aug.?). H: haminawat, hamināwat (que es,
pues? how not? why not? [may include naw (neg.) and -īt
(Q), but if so, order is odd, with clitic on second word;
perh. better conceived as the simple noun stem haminə-
plus aug. suffix wīt, plus abs.; this suggests that plain
haminat is just a stem + abs., not hamin- + Q]); R:

haminawat, hamiñawat (why not; how not?); M: hah-me-
naht'-now (why not)

haminat-kay (what, with -kay clitic). H: haminātkaɟ (what
can be the matter?)

haminikit — how? H: haminikit (cf. tumhaminikit); R: haminiki?ɬ

kwəʃrəpkət, jovoʔkət, ājəʔkət (como es [how is it], red? black?
white?); M: hah-mə-ne-kit (which),

-hamu — sibling (brother, sister, older or younger than self), poss.

H: -hañu

-hamu-m (plu.). H: -hamum

-hamu-y (obj.). H: -hamuj

hamuk-īt — (to) where?; includes question clitic. H: hamukaɬ

hamut-ik — climb down, VI. H: qamutək; R: qamutək (dismount,
descend)

hamut-k (VT: take down). H: qamutk, hamutk (take down); R:
qamutk, hamutk (lower something)

hanə(-)t — ant sp.: small and black; comes into house. H: hānat

hanə-t — tar, N. H: hanat, hānat; ZN: há'nat (tar used on arrows)

hanə-yam (tarry). H: hānəjam

hanə-nit (inst.). H,R: hānənə

huʔ-həna-t (the notch of an arrow ['arrow' + 'tar']). H: hʉʔhanət

hanin — winnow in a certain way (pouring, air method), V. H: hānin
hanin (imp.). H: hānin
hanin-č (imp.plu.). H: hāninətʃr
hanin-ic (winnowed). H: hāniNitʃ
hɪne aʔ (thresh wheat—morphology unclear). H: həne aʔ

haŋa-č — bee sp.: yellow jacket. H: haŋatʃr
haŋa-m (plu.). H: hāŋ a m
pa-haŋaʔač (bee sp., larger; = 'water-bee?'). H: pāhaŋaʔatʃr
pa-haŋaʔa-m (plu.). H: pāhaŋaʔa m

haŋa, haŋan — poor, Adj.? H: haŋa, haŋanitsatʃr [poor us?]; R:
haŋan kutsiʔ (poor dog!), haŋan tākatam (poor people!),
hawŋanamə tākatam (poor people!) [note number agreement
optional]; M: how'ng-ahn (poor)
hawŋanamɪ (Adj. plu.), haŋanica-m (n. plu.). H: hawŋanamə,
haŋanitsam

haruhrɪk — come down, VI [note: distinct from hamutɪk 'climb
down']. H: qāruhrək; R: hərəhərək (descend a hill on foot or on
horseback).
haruʔ-haruʔy (Adj.: falling down (of pants)). H: hərəʔhərəʔj

havi-yɪkʔ — plcnm. VF: ha-ve-youk (placename at Temescal ranch)

havɪn — soap, N. H,R: havən
havɪn-tun (soap clothes, V). H,R: qavəntun
[< Span. "jabón"]

havɪ-t — skin, blanket, clothes, N. H: havət; M: no'-mah-wah-sah-
hak'-vah (clothed [perh. = numuač ahəhavɪʔ])

havə-m, ha-havɪ-t (plu.). H: havəm, qəqavət
 -havɪ? (poss.). H: -havə?, -havə?ə
 -ha-havɪ? (plu. poss.). H: -hahavə?, -qəqavə?ə-hahavə?ə
 -havɪ-č-ay (poss.obj.). H: -havətʃraj
 -ha-havɪ?-č-ay (plu. poss. obj.). H: -hahavə?tʃraj,
 -hahavə?tʃraj
 havɪ-kəʔy (char.: a baptized person). H: havəkəʔj; R:
 havutkaj (Christian, "ca.")
 havɪ-kəm (plu.). H: havəkəm
 havɪ?-to? — (get dressed, V.). H: havə?to? [ʔ unexplained]

ha-havokah-pea — plcnm.: El Aliso.
 [cf. havoč 'alder']

havo-č — sycamore tree, N. H: havotʃr, havotʃ; ZS: havoč; ZN: havoč
 [notes inner bark used for tea and shallow wood seed storage
 trays; sp. = Platanus racemosa Nutt.]
 havo-m (plu.). H: havom
 ha-havo(-)kah-pea (plcnm: Aliso Canyon). H: hahavoʃahpeə

havrɪk — be low tide, VI. H: qavrək

hawəʔy, hawəʔe? — whisper, VI. H: hawəʔj, qawəʔeʔ, hawəʔe;
 hawəʔj, qawəʔe (whisper or talk low); R: hawəʔj (whisper or
 talk low)
 ca-hawəʔe? (hortative). R: tsaqawəʔe?

hawawəʔi, hawanaʔi — light, swift, Adj. H: hawawəʔj, hawanaʔj;
 M: how-wi't, how'-wah'-wā (light)

hawawə-č — mosquito, gnat, N. H: hawawatʃr
 hawawə-m (plu.). H: hawawəm; ZN: hawwawəm
 (mosquito(es))

haw kup — one (same form used as obj.). H: haw kup; R: haw kup;
haw kup nikam (I made one); "no ordinals—i.e. can only say 'a
stone' haw kup tamat; cannot say 'the first, second, ...'"; ZS:
haw kup (one), haw kup təʔuhic (100—'counts one'); ZN: haw kup
(one), wéʔ mahač hámak haw kup (eleven ["two five and one"]);
M: how-kōp, how'-oo'-kōp (one), how'-ko pat'-so-ki (one man),
how'-ko-koo-tse (one dog) how'-koo kwe'-how-ki (one woman),
how-kōb-tū-vas, howk-tā-vatch (a year), how-ko-mwats (a
month or moon); K: haukup; CK: hau'kūp (one); wě' mā hāch' hā'
mūk hau' kūp (eleven)
haw kupi (once). H,R: haw kupi; M: ho'-oo-koo-pe (sometimes
[sic; =once])
haw kupivəʔ (together [is this loc. veaʔ]). H: haw kupivəʔ
həhukup (one by one). H: həhukup
haw kupivə-n (put one). H,R: haw kupivan (put one [thing in the
work I was doing])
haw kupi-čuʔ (assemble, V.). H: haw kupitʃruʔ
haw kupi-čuʔ-i-veə (in the junta). H: haw kupitʃruʔjveə

haw mimítʔ — plcnm. VF: hou-mi-mot, hōō-may-mot (rancheria
northeast of Tejón ranch) [ʔ over t's]
[may not be Kit.]

haw pəʔ — slowly, little by little, Adv. H: haw pəʔ; R: haw pəʔ
(slowly)

hayəyk — [mng. unclear]
H: pəjan akatʃr ovaʔhəjəjk (he wears his pants very high)
[= "it's forced far up"? cf. həʔyɨk 'get hot?'].

hayhəʔy — bird sp.: bluish, similar to cəycəʔy, but with crest. H:
qəjqəʔj (bird sp., bluish, similar to tsəjtsəʔj, but with crest)

hayi-cʔ — reed sp., used for mats and thatching; sleeping mat;
tinder. H: həjts, həʔjts, hə, itʃ, hāits, həjits (tule sp. used for

making mats, thatching houses; or "twigs, pieces of bark, etc. such as you find under trees ... to atizar [start fire]"

hayi-vea? (loc.). H,R: həjʔivea (loc.: "in a petate")

hayin — rest, V.

hayin (imp.). H: həjin

hayin-ič (imp. plu.). H: həjinətʃr

hayinea-vea (no gloss: apparently = loc.: a resting place. H: həjineavea

həjʔyk — get warm, VI. H: nihəʔjək, niʃikwəʔ (I'm going to warm myself at the fire, I'm cold)

hayk-ik (inf.). H: niʃi həjik (I am going to get warm (in sweathouse))

hayk+pea [cf. ʔəhəyk+pea]

haykuʔ — Mexican, N. H: qəjkuʔ; R: həjkuʔ [NB Harrington revision of spelling]

haykuʔ-yam (plu.). H: qəjkuʔjam

[< Mojave hayko or hayiko (forms from P. Munro, p.c.)? occurs in several Takic and Yuman lgs.]

haym [cf. həmiʔ]

haypayeʔ — possibly. H: həpəjeʔ

[but cf. hayp(ea) 'where', which was on same page]

hayp(ea) — where?; H: həʔp ("j is quite long, & is voiced"), həpəʔj

haypea-t (with Q clitic). H: həjpeat, həpəjt, həpəjət; R:

həpəjt məkatʃr (where do you live?), həjpet (where),

həjpeat ne əkatʃr (where was it?); həpəjeʔtam

mətsaneʔ (where does it hurt you?); həjpeʔ, həpəʔj

(where?); həjpet əʃpək (where did s/he die?); naw niʔən

həjpeʔ (I don't know where); həjpejət məkim (where do you come from?)

haypea-t-am (with Q clitic and obj. clitic). H: həjpaʔtam
[cf. hip, hipi]

-he a - passive suffix (described in chapter II, section B).

hekwək — stand on tiptoe, draw belly in, V. H: həkwək, həkwək
mi-hekwək (walk on tiptoe). H: nimihekwək (I walk on
tiptoe).

helípa — pers. name: Felipa. H: qelípa
[< Span. "Felipa"]

heʔrk — point at something, V. H: heʔrk
heʔrki (imp.). H: heʔrki
herk-in-i-c (pass. nom.: finger). H: hərkiniʔs
-herk-in-č-ay (obj.). H: -hərkiniʔsraʔ
-herk-in-ivanaʔ (inst.: finger, poss.). H: -hərkiniʔvanaʔ
[NB -c in pass. nom., but -č in obj. form]

heroʔpitəkʔ — be dark, VI? M: her-ro'-pēt'k (darkness)

hiahk — lose, VT. H: heəhk, hjək'k
hiahkək (VI: get lost). M: ah-he'-ah-kuk, ah-he'-ah-kök (lost)

hihinituʔ — hurry? worry?, VI. H,R: hihinituʔ (apurar, estar apurado
[to hurry, be hurried?])
hihinitu-n (VT: annoy [hurry?] someone). H,R: nəʔ ne
nihihinitun (yo lo apuré [I hurried? annoyed? him],
haminatətsiʔ məhihinitun (porqué me apuras? [why are you
hurrying? (annoying?) me]; "Carefully heard")

hikacum — pers. name. ZN: híkacum (pers. name: daughter of IG
[Isabella González])

hikaɪ-t — flying squirrel, N. H: híkəɪt, híkə́t

hikaɨ-m (plu.). H: hɨkəəm

hikaɨ-peə (plcnm.: Flying Squirrel Aguage). H: hɨkəwpe; R:
hɨkəwpeə (an aguage [spring] above La Pastoria) [NB: ɨ-->
w/V _ p (labial assimilation)]

hikaɨ-t ʔa-pəo-veə (plcnm.). R: hɨkəət əpəəveə
[a -wɨt nominal from 'breathe' meaning something like
'puffer'?]

hika(-)w — breath, breathe, N and V. H: hɨkaw, hɨkaw

-hika-y (poss. obj.). H: nihɨkəj niɨitk niɨritɨrəveə (I puffed
up my cheeks with wind)

-hikay-nɨ (inst.). H: ʔ-hɨkəjnə

hikaw-muk (pant, VI). H: nihɨkawmuk (I am panting)

hikiha-č — nettle (ortega [sic; std. Span. = "ortiga"]). H: hɨkihətɨr;
ZS: hɨkiháč (nettles); ZN: hɨki'háč (nettles; medicine for backache
or any pain; someone strikes you with it on affected part)

hikiha-yɨk (plcnm.). R: hɨkihəjək (ortiga place)

hikiha-veə-tam (tribename). R: hɨkihəviətəm = hɨkihəjem
(the people; "on hɨkihəjət")

hiloɨk — be in agony, be going to die, V. H: -hɨlɨk; R: uveə
ahiloɨk (se está acabando [he 's finishing—fading away])

hilos — gizzard, N. H: hilos

hilo-m (plu.). H: hilom

[cf. hiloɨk 'be in agony?']

himukʔ — where? M: hi-mo-kaht mum'-mə, hi'-mo-kaht mum'-mə
(Where are you going?)

himuk-t — saltpeter, alkali, N. H: himuɨt; ZN: himukt (salt grass,
medicine); JW: hinukt (salt grass, used as tea and as medicine
for fevers and stomach troubles)

himuk-y+k (plcnm.). H: himukjək; R: himukjək (plcnm. for two places, described—means saltpetre)
wəhi?t ?ə-himuk-y+k (plcnm.: means coyote's saltpetre). H: wəhi?t əhimu?jək; R: əhimujək

hi?n+k — float, VI. H: hi?nək, hi?nək (float), əqi?nək (the [creek] water is high); R: ivi? kutfrāt əhi?nək (the pole washed away and was tirado [thrown] by the arroyo way downstream), hi?nək, hi?nək (float), hinək (get drowned [apparently a metaphor])
hi?nk (push along floating on air or water, VT). H: hi?nk; R: hi?nk (blow (of wind) or push along on water); nihi?nk (I throw a thing in the arroyo and it carried it away downstream).
?ə-hink-i? (part.: driftwood). H: əqinki? [NB 2 disappears in this cluster]
?ə-hi?nk-eə-veə, hi?-hi?nk-eə-veə (plcnm.: 'where the flood passed': Caliente or Agua Caliente). H: əhi?nkeaveə = hi?nhi?nkeaveə (where the flood passed), hinhinkjave, hinhinkeave (Caliente), hinhinkeave (Agua Caliente—"the name means viene una creciente y nos lleva todos [a flood-tide comes and carries us all away]"); R: əhi?nkeaveə, hi?nhi?nkeaveə ("describes a place, not real plcnm.");
"where I live, where the flood from pivunatsapeə passed"); hi?nhi?nkeaveə (placename); ZS,ZN: hinhinkyə've (Caliente Creek, 'place where there are floods'); K: hinhinkiava — placename: a hot springs or Agua Caliente in the vicinity of Tehachapi Pass, in Kawaiisu territory; called "tumoyo" or "shatnau ilak" by the Yokuts.

hiniki? — how many? H: hi?niki? (how many?); R: hi?n'iki? (how many?); hinikit huŋuts mə?ən (how many languages do you know?); hinikit məhju (ŋate?jam) (how many (cats) did you see?)

hinipaʔ — when? H: hiŋiɔaʔ; R: hinipaʔ, hiŋiɔaʔ (when?); hinipət
aməkim (when is s/he going to come? [< hinipət aməʔj əkim]);
M: hin'-ne-pah, he'-ne-pah (when)
hinipaʔ-t (when?; includes Q). H: hinipaʔt

-hintuʔ — relative, poss. N(A). H: -hintuʔ [note re poss.: "not
*nihintuəʔ, but evidently from such a form"]
-hintuəč (poss., constituency abs.). H: anaʔoʔ pəjək
ahintoatʃr (s/he married a relative)
-hintuəʔ-m (plu.). H: -hintuəʔm -hintuəʔ-ivɪ (dec.). H: -
hintuʔjvə
-hintuəʔ-ivɪ-m (plu.). H: -hintuʔjvəm
-hintuəʔ-č-ay (obj.). H: -hintuəʔtʃrəj

hinu-hinuʔ-i — fluttering. H: hinuhinuʔj (fluttering [of sheet],
floating on wind [of flag]).
[cf. hiʔnɪk 'float']

hip, hipi — where? M: hī'p, hi-mōk (where); hi'-pi-tah'-katch
(Where is he?)
[cf. ʔipi 'here', and həyp(eə) 'where']

hiʔrikin — snuff something up nose, V. H: hīrikin; R: hiʔrikin

hit — what, what kind, some? H: hīt (what); R: hīt (what?);
nahwəm hit (there is no more [nəw + həm]), nahwəm hit nihiw
(toadavía no miro nada [I still don't see anything]); M: he''t
(which), now-he'-hee't (none); now'-hit wūr' (not enough [sic;
'there isn't much'])
hitə-t (what is it? [with Q]). H: hitət, hītət (what is [it]?); R:
hītət mətəqwaʔ (what news do you bring?); hītət pətəʔ
(what is it?); M: hā'-taht, he-taht (what)
hinim, hinim-ɪt (what are they—plu. ± Q). H: hinim, hinimət
hitay, hitay-t (obj., ± Q). H: hītəjt, hītəj məhju təjtəj (what
kind of ghost did you see?); R: hitəjt aməʔj tsəkwaʔ

(what are we gonna eat?); R: hitəjt əkwə? (what is the child eating?); hitəjt məkwə?jhʉn (what do you want to eat?); hitəjtəm əmək (what did s/he give you?); ZS,ZN: hitəyt, hitəyt (what?—obj., with Q)
 nəw-hit (nothing, there is no). H: nəwhit, nə?whit; R: uvea nahwit wakatʃr (the fiesta is already over)
 nəw-hit-əy (nothing, obj.). H: nəw hitəj, nə?whitəj, nəw əjətʃrk nəwhit aʔama (the knife is dull [Neg it-cuts nothing its-tooth][double negative is all right])
 tumhit (anything). H: tumhit
 tum-hit ə-y (anything, obj.). H: tsəməvi tumhitəj ("vamos a trabajar" = Monday)
 [this may be considered a N(A); it is irregular in any case]

hiu — look at, see, VT. H: hju, hju; R: hju (see), hju, hju; nəhwəm hit nihiw (todavía no miro nada [I still don't see anything][transcription error for nihju?]); K: ni-hu ([I] see)
 hi-hiu (redup.). H: hihju R: hihju (look at)
 t+(-)hiu, hju, hjuh (imp.). H: təhju, tə?hju, təhjuw, hju', hjuh, hju, hju'; R: hju, hju', tə?hju (imp.); həhju ivi? təmət (look at that stone! [error for təhju?]); M: hew'-pah'-tah (Look at that!)
 t+(-)hič, hič (imp. plu.). H: tə?hjetʃr, hjetʃr, "but no such word as *nitə?hjumət"; R: hjetʃr, tə?hjetʃr (imp. plu.)
 hju-vu? (past). H: hjuvu?
 hik, hikəy (comp.: to see). H: hik, hikə?j; R: hik (inf.)
 hi-hi-?ə-č (agt. nom.: onlooker). H: hihit? ətʃr (un mirón, an onlooker)
 hi-hi-?ə-m (agt. plu.). H: hit?hit?əm

hi-č — plant sp.: vine, with red berries, used for baskets. H: hətʃr; hətʃr (splint already split for basket making)
 hi-m (plu.). H: həm
 [cf. hi?iy 'split']

h+či — remain, VI. H: hǎʃi, hǎʃri; R: hawkup ahətʃri (one remained), ahǎʃri woh (two remained [note: no number agreement]), tsipk ahǎʃi akwahi (the soup is almost done (falta poco [just a little more to go]))

h+hciə-č, h+hciə-t — shark, N. H: hətsiʔatʃr, hətsiʔat
h+hciə-m (plu.). H: hətsiʔam

h+ik ʔiʔmanis — rabbit dance. H: həik əmənɪs, həikʔ əmənɪs
[cf. h+yk 'swing'? but may be VCh, which might explain non-gliding of i.]

h+ʔiv — split, V. H: həʔiv, həʔəiv' (scrape strip of reed for making basket); R: həʔiy (split reed)

h+ʔiv-i-c (reed splint). H: həʔivits; R: həʔiy, hətʃr (split reed)

h+ʔiv-i-m (splint, plu.). H: həʔivim

h+ʔlik+ — sit down! H: hələkə
[may not be Kitanemuk; labelled Tataviam in one citation]

h+neaʔ — step on, VT. H: həneaʔ

h+ŋ-t — snake, N. H: həŋt, həŋht; R: hənt (rattlesnake); ZS: həŋkt (rattlesnake); ZN: həŋkt (rattler); K: hū n̄t (rattlesnake)

h+ŋ-am (plu.). H: həŋ ə m

h+ŋ-t ʔə-ho-veə, ʔə-h+ŋt ʔə-ho (plcnm. [2nd form may belong under ʔəh+ŋt 'eagle']). H: əhəŋt əho (plcnm.: sierra); R: həkt əhəveə (plcnm.)

h+ŋ-k+m-an-i-c (rattlesnake figure [on baskets, etc.]). H: həŋkəmanits

h+ŋk — fall on top of or squash, VT. H: qənk (squash someone); R: həʔnk (fall on top of), qənk (crush someone), əhəʔnkəvən (it fell)

on top of me), aqəʔnmətum hunuk (it is going to fall on top of you, get out of the way)

hʔn-mət (fut.). H: qəʔnmət

[cf. hineəʔ 'thresh wheat' (under hanin 'winnow in a certain way'?)]

hʔpʔ-č — yellow flour gotten from cattail, for making bread, N. H: həpətʃr, həpətɣ

[cf. ʔahiva 'fine']

hʔpʔpk — rub buckskin between hands to soften it, V. R: qəpəpk (rub gamuza between hands to soften it)

hʔpʔʔyt — a certain type of very small and valuable beads. H: həpəʔjt

hʔtk — together in a row, in single file, abreast. H: hətk (together in row), hətk pəmi (they are marching in single file; R: hətk pəmi (they are marching in single file, abreast [sic])
kučə-t hʔtk (fence). H: kutʃrat hətk

-hʔvʔ — edge, rim, shore, poss. H: -həvə, -həvə, həvə

-hʔvʔ-y (poss. obj.). R: niʔəm ahəvəy (I go along the shore or edge of lake)

-hʔvʔ-veə (loc.). H: -həvəveə, -həvəve, -həvəveə; əhəvəve məmət (on the ocean shore)

-ʔə-hʔvʔ-veə mʔmʔ-t kikeʔ (tribename: Costeño). R: əhəvəveə məmət kikeʔ (Costeño [i.e.??])

-hʔvʔ-yʔk (loc.)

hʔwa-č — other, separate, N. H: həwəʃr, həwatʃr, həwatʃɣ [first may be pre-consonantal variant?], həwəvəʔ məʔəkəə əp nəʔ həwəvəʔ niʔəkəə (I have my room apart and you have your room apart); R: həwəʃr təvatʃr (next year), həwəʃr pətʃruk (the other man), [but] həwatʃr kaləsəʔ (another buggy); məwʔ həwəʃr məətʃr (hace mucho la otra luna [long ago the other

moon] = the month past); M: howi-ye, hŭ-wi'-e (different), hoo-wah't'r, (other), how-was-tŭ-was, hŭ-was-tŭ-was (last year), ahn'-nah hoo'-as (his father); ǎ-moo-kŭ'-wats, (he killed a bear [actually, 'another one killed him'])

hŭwəč tŭvəč (next year—idiom). R: həwəʃr təvatʃr

hŭwəč-ay (obj.). H: həwatʃrəj, R: həwatʃrəj

hŭ-hŭwəč (plu. [from each other]). R: həqəwatʃr ("means one talks Am., Spanish, Chinese")

hŭy-ŭk — swing, VI. H: həʔjək [ŭ absent from all other forms—error?]

hŭy-ŭk-mət (fut.). H: həjək mət

hŭy-k (VT: swing, carry swinging). H: hək; nimimət hək pətrə (I'm gonna bring water)

hŭy-ki (imp.). H: hək i

hŭy-kič (imp. plu.). H: hək itʃr

hŭy-k-ihwəʔ-t (inst.: swing). H: hək ihwət

hŭyn — hunt, go hunting for, V. H: hən

hŭyn-ik (comp.). H: hən ik

-ho — hole, cave of animal, poss. H: -ho, -hŭ -qo; "no abs. form"; R:

-ho, -hŭ (burrow (cueva)); nŭho (mi cueva), in əqo, əqoqo "[q] is not an [h] but sometimes hear it as an [h]" [slip suggests h -> q / a _ o]; ZS: -ho (cave), also -ho; ZN: -hó, 'ho (cave); M: ah'-ho, hor'-o'p'k (cave)

-ho-ho (plu.). H: -ho-ho, -qo-qo; R: in əqo, əqoqo "[q] is not an [h] but sometimes hear it as an [h]"

-ho-y, (obj.). H: -hŭj, -ho j

-ho-ho-y (plu. obj.). H: -hohoj

-ho-veə (loc.). H: -hŭveə, -qŭveə, -hove, -hŭve ; R: -hoveə, -

hŭveə (loc., in plcnms.); ZS: -hó've; ZN: -ho've, -hó'vi, -ho've

-ho-ho-veə (plu. loc.). ZN: -hohó've (caves [app. loc.])

-ho-noʔ (dir: from). H: -qonoʔ

-ho-k+m (incorp.: to make a hole). H: -hōkəm, hōkəm (hole-make); əhōkəm = əkəm əhōj "imp't: true incorporation"; R: hōkəm (dig a den [said of mole])
 -ho-ho-k+m (incorp.: make holes, V). H: məhohokəmət (estás haciendo cuevas?)
 [cf. hoč 'dig a hole', horopk, horohk 'bore a hole']

ho? — string beads, VI. H: qō R: ho? (sew)
 ho? (imp.). R: ho?, qo?
 ho?-č (imp. plu.). R: ho?tʃr (sew them [sic])
 ho-heə (pass.: be sewn). R: əqoheə, əqōheə, əpōheə (it is sewed)
 [minimal pair: əqo 'its den', əqo? 's/he sews']

hoc+k — stand up, VI. H: qōfsək

hoč — dig, VT. H: hotʃr; R: hotʃr (dig a hole)
 hoč-i-c (part.: lo que esta escarbando [or rather "lo que está escarbado" 'what's dug out?'])
 hoč-i-y+k (plcnm.: a spring). H: hotʃrijək (plcnm.: means an agujero ay onde escarbaron [a hole there where they dug/scraped]); R: hotʃrijək (plcnm.: a spring; means onde esta escarbado el agua [where the water's dug/scraped out])
 [cf. ho 'hole, cave']

ho-k+m - make a hole [incorp. form of 'hole' with 'make'; cf. ho 'hole' and k+m 'make']

hona-t — sleeping mat, N. H,R: honat, hōnat (sleeping mat, tendido)
 -hona? (poss.). H: -hona?, -hōna?, -qona?, -qōna?, -hóna?
 hona-peə (loc.). H,R: hōnapeə
 -hona-peə (loc., poss.). R: wər atūsit nihōnapeə (there are a lot of fleas in my cot)

honestimac ? — plcnm. K: honestimats (plcnm. 1 mile downstream from Tejon ranch house)

hop-ik — leak, drip, VI. H: qəpək; R: qəpək, qəpək
hop-k (VT: make a ditch run). H,R: qəpək (make the [irrigation] ditch run)

hopoʔno — pers. name. H: qəpəʔno³

horok-ik — be pierced, VI. H: qəroəkək; R: horəkəkʔ, horəpək, qəroəkək (be pierced)

horoh-k — pierce, bore hole in, VT. H: horəhk, qəroək, niqəroək [last form once only]; R: horəhk, qəroək (pierce)
horoh-mət (fut.). H: horəhmət; R: nihorəhmət məkəvəj (I'm going to pierce your ears)

horo-horoh-k (stem redup.: bore holes). H: qəroqəroək
horəhk-in-ihwəʔ-t (inst.: drill).

horəpək, horəhk ? (Adj.: pierced, hollow). H: horəkəkʔ, horəpək, horəqək; H,R: wəh əhorəkək (there are two nailholes in board here)

horəp-horəpək (stem redup. Adj.: pierced, plu.). H,R: horəpəpək

ʔə-horək-ipeə (poss. loc.: smokehole). H: əhorəkəkpeə
[cf. hoʔ 'sew'?]

horək — make a fiesta enramada [ramada] or house, V. H: qəroək

horək-in-ə-t (nom.: fiesta enramada). H: qəroəkina t

³Fragments of the hopoʔno story are recorded in H in a session with Eugenia: hopoʔno was a Kitanemuk of the big hinhinkeavea rancharía. əpəkəč apparently killed him. Eugenia's father and his uncle came as told. qəpəʔno had Tul. [a Tulareño] wife and 2 girls. The brother-in-law of qəpəʔno who was sick, and the abuela (his mother) and the other girl fled down Los Alamos Canyon to escape. Eugenia's father was glad the Tulareño became extinct; it was a punishment of God. ... Another primo of qəpəʔno killed the wife—lest she go and marry a Tulareño. Eugenia's father said let her go, but he cut her below ribs. All people fled to Tehachapi. "Aquellos matadores no vinieron, se fueron [those murderers never came back; they went away]."

horork-in-i-cay (obj.). H: hororkiñitsəj

hu? — burn, VT. H: qu?, hu [one token], nihhu?mat, niqqu?mat (fut.);

R: hhu?, qqu?, qu? (take sun, burn)

?a-hu?-vu? (past). H: əqu?vu? (se quemó antes [it burned before])

?a-hu?-i (part.: burned). H: əqu?i (what was burned; burned);
M: ah-ho'-ye (cremation)

?a-hu?-i?-m (part., plu.). H: əqu?i?m (burned, plu. [second 2 unexplained])

a-hu-i-vi? (part.: burned). H: əqwivə? (estaba quemando poco antes ['it was burning just recently', with dec.]); R: əqwivə (burned [in plcnm. of same place])

?a-hu-i-vi t+ivə-č (plcnm.: a white mountain, so called because it burned before). H: əqwi?və təvatʃr
[cf. məhwəč 'burn up']

hu? — fart, V. H: hū

hu-hu? (redup.). H: huhu?, huhū?

hu? (imp.). H: hū?

hu-hu?-i?ə-č (redup. agt.: person who breaks wind all the time). H: huhū?ətʃr (farter, person who breaks wind all the time)

[cf. hu?hu?əč 'stinkbug']

hu?atəjat — acorn granary, N. H: hū?ətəjat

[cf. təjatət 'sack']

huc-ik — fall, be born, VI. H: qutsək, quṣək; R: qutsək (fall),

hṭsək (be born), nihṭsək māveə (I was born at El Monte),

əqutsək pətʃr = pətʃr əqutskəpeə (plcnm.: Kern River; "the water falls") [Geri Anderson note: cf. kuhəjək, kojək "to

fall/knock over"]

huc-k (VT: drop or let fall). H: niqutsk (I dropped it (let go and let it fall)); R: qutsk (let fall)

huc-k-ɬn-eəʔ (caus.). H: əqutskəʔeəʔvən (he knocked me over); qutskəʔeəʔ (make fall)
[NB for morphology of number and causativity and transitivity]

huʔ-č — star, landsnail, N. H: hʉʔr, hʉʔʔr, hʉʔr, hʉʔʔr (star, landsnail), jəhəhʉʔr, jəhəhʉʔʔr (evening star); R: hʉʔʔr (star, landsnail); ZS,ZN: huʔʔr (star); M: hootʔr, hooʔʔs (star); K: hʉʔʔ (star)

hu-m, hu-huʔ-m (plu.). H: huhhuʔʔm, huhʉʔr, huhuʔʔr; ZS,ZN: huʔm

huʔ-č-əy (obj.). H,R: hʉʔʔrəj

hu-č ʔə-kut (shooting star). M: ah-hoots-ǎ-koot, ah-wan-nahk'-hoots'

[snail' translation may be a loan translation; Harrington speaker (Eugenia?) was reminded of his name for landsnail by VCh word, ʔəkɪwə 'star'; she said snail can also be called əkətʔr əki kuʔətʔr 'little animal that has a house'; perh. the relative clause construction is the generic, and the 'star' metaphor is a more specific name]

hu-č — short, flint-tipped war arrow, N. H: hʉʔr (vs. hʉʔʔr 'star, landsnail' [apparent minimal pair with huʔč 'star' for ± ʔ])

hu-č-əy (obj.). H: hʉʔrəj, anənətrun hʉʔsəj (said of ~ design on basket hat)

hu-hənə-t — notch of arrow? or arrow pitch?. H: hʉʔhənət (the notch [of arrow—sic with glottal stop]); M: ne soo'-man'-nah (arrow)

huč-i-c — willow sp. (saucito chino [Chinese willow]: ash-colored, used for white part of baskets). H: hʉʔiʔs, hʉʔʔiʔs; R: hʉʔiʔ (saucito chino); ZS,ZN: hučic (willow sp., not found here now: 6-7 ft; used for arrows)

huči-y+k (plcnm.: a spring). H: hutʃrijək; R: hʉʃrijək (plcnm. of a spring where they used to shear)

huʔeaha — work, V. H,R: huʔeaha; K: axue (work [related?])

huʔeaha-vuʔ (past). H,R: huʔeahavuʔ, huʔeaqavuʔ

hueaha-mat (fut.). R: nə nita pātʃrukatəj ahueahamat = nə nita huʔeahək (I put this man to work)

huʔeahaw (imp.). H,R: huʔeahaw

huʔeaha-ič (imp. plu.). H: huʔeahaətʃr [NB: w apparently dropped before vowel loss in clitic, thus not hueʔahač or hueʔahawč]

huʔeaha-k (comp.). H: huʔeahək; R: nə nita pātʃrukatəj ahueahamat = nə nita huʔeahək (I put this man to work)

huʔeaha(-)hyi-t (aug.: industrious). ZS,ZN: huʔeəjhjut

huʔhuʔa-č — stinkbug, N. H: huhuʔātʃr (pinacate [stinkbug])

huhuʔa-m (plu.). H: huhuʔam

[= huhuʔiač, egt. nom. of huʔ 'fart?']

-hukaʔ — corn cob, corn stalk, N. H,R: -hukaʔ, -hukaʔ

hukaht — pers. name: legendary father of the races, brother of cukit; also a nickname for a man who sleeps with his sister. H: hukaht

hukah-t — water spider, N. H: hukaht (water spider; word means "deer")

huka-m (plu.). H: hukam

[same as above and below items?]

[h -> ø / _ m#?]

hukah-t — deer, N. H: huḱaht, huḱaht (deer; second h is "not at all g-like, but most distinct"); ZS: hukaht'; ʔukaht'; K: hugaxt

huka-m (plu.). H: huḱam

hukah-t-ay (obj.). H: hukəhtaj, húkəhtaj; R: niŋu hukəhtaj (I shot a deer)

hukah-t ?ə-kwə-kwə (plant sp.: lit. 'deer-wheat' in Span.; yields tea as blood medicine). ZN: hukəht ?əkʷəkʷə

pə-hukah-t (elk ['water deer']). ZN: pà·hukəht

hukum — smell something, V. H: hukum

hu-hukum (redup.). H: huhukum

hukupi?tə-t — chicken hawk, N; a certain type of basket? H;

hukurumat (hawk sp.: gabilan pollero [chicken hawk?]); ZS,ZN:

hu?kurumat' (chicken hawk); M: an-no'-se ho'-ko-pe-tat, ho-ko'-pe-tat (small coiled mush or soup bowl [a bird shaped bowl?]);

JW: hokopita (plaque)

hukuruma (plu.). H: hukuruməm

[there may be two different words involved here]

hukwat — tree sp.: elderberry. H: hukwat (sauco [elderberry tree];

uses = fruit, wood for flutes, flowers for tea for catarro

[catarrh; a cold]); ZS,ZN: hukʷat (elderberry; spec. #22-23, of no use)

[This is tree's name; the fruit is called kuhuč.]

hu?las — plcnm., a little above wo?ki?t. H: hú?las [about 3 miles

from Maricopa, near Buena Vista lake]

[Yokuts?]

huna? — hug someone, VT. H: huna?; R: nihtna?, ... əqtnə? (embrace, hold in arms)

[cf. hunaɬt 'bear'?]

hu?nə? — sling, N. M: ne hoo'-nah

huna-c — heart, spirit, middle, N(A). H: hŋnats, húnats; ZS: hu'nac

(hearts [sic])

huna-m (plu.). H: "plural -m"

- hun (poss.). H: -hun, hʉn; M: nē-hōn, ah-hōn; R: -hun (heart; in plcnm., dog name); hʉn (heart, abs. [sic]), -hʉn; M: ah-hoon-ahp-poop'-ah-kuk (spirit or soul after leaving body), ah-poo'-vhak kuk'-kennyē-hon' (spirit or soul after leaving body); K: a-xùn ([his/her] heart)
- huna-c-ay (obj.). H: hʉnatsaj
- huna-y (poss. obj.). H: -hunaj; R: amʉea aʉnəj (he shot him in the heart)
- huna-vea (loc.: 'in the middle'). H: hʉnavea, hunave, hunave patraj təvatr (island ['in the middle of the water land'—NB construction with obj., no poss.], hʉnavea tukaj, hʉnavea aʉʔkaj (midnight); R: hʉnavea aʉkaj (midnight); nəʔ nihju hʉnavea kʉts (I saw the middle house); hʉnavea nijaw (I grabbed it in the middle); ZS: hʉnavea (loc.); ZN: hu'navē māč (plcnm.: "in middle of vegetation"?); M: ho'-nav'-ve-oh, ah-^{əh}kwah pē-tsah (half [in length]); M: ho'-nav'-ve-ah-to'-kah hoo'-nav-ve-ah-too'-ki (midnight), hoo'-nav-ve-ah, ho'-nav-ve-ah (middle)
- ʔa-huna-vea (poss. loc.: inside). H: ahunave, aʉnavea; R: aʉnavea kʉʔ (in the house); nihʉnavea nəʔ (inside me); aʉnavea təmət (inside the stone); M: ah-hoo'-nav'-ve-ah, ah-ho'-nav-ve-ah
- huna-vea (poss. loc.)
- huna-nʔ (poss. inst.). H: niʔujhun nihʉnə (I love him with all my heart); R: nihʉnə ninomkiʉhun (mi corazón lo quiero comprar ['I want to buy it with all my heart?'])
- huna-nuʔ (dir., 'from' form). H: -qʉnəʔ, -hʉnəʔ
- numua-č -hun (idiom: be happy, or happy with someone ['one's heart is good']). H: aʉn numuatʃr (he is happy), numuavan məhʉn (don't be sad); R: aʉn numuatʃr (he is happy)
- numua-huna-k (good-natured). H: numahʉnək (a good-natured man)

numuə-hunə-k-əm (plu.). H: numuəhʔnəkəm
 -hun ʔə-kʔhəkʔk (idiom: be sad [one's heart is spoiled?]. H:
 nihun əkəhək (I'm sad)
 kʔšəʔ _-hun (idiom: be hard-hearted). H: kəʔrəʔ əhʔn (he
 has a bad heart, never pities anyone)
 ʔuveə ʔəmi ni-hun (my heart is going [unclear if this is a
 fixed formula of some kind or just an ordinary sentence]).
 H: úveámi nihun ('my heart is going', said by dying person
 when spirit leaves)
 -hun ʔəkʔwətʔk (remember?). H: nihun əkwətək (I repeated
 the word), nihʔn əkwətək (I remembered)
 pʔčʔhunəʔ [mng. unclear]. H: nipətʔrəhʔnəʔ əməj (estoy
 atento a Vd. [I am ___ to you]; said when one is muy
 atrasado en alguna cosa [very behind in something])

hunəʔ-t, hunə-t — bear; also, a tag game (see below), N. H: hunəət,
 hunət [the latter only once]; ZS,ZN: hunəwʔt [check: was the
 wedge written alpha?] (grizzly bear); ZN: hu'nəw(r)t (bear;
 "Ventura C[oun]ty Indians had power of transforming into
 bear—when dancing—not here"); M: ă moo-ho-noi-tă-ma, hoo'-
 naht ah-muk (a bear killed him); K: hunət (bear)
 hu-hun-ʔ-m (plu.). H: hununəm

hunə-t-əy (obj.). M: ah-műk hoo'-nah-tah (he killed a bear)
 hunə(ʔ)-yʔk (plcnm.: Los Osos). H: hunəjək, hunəəjək; R:
 hunəəjək (plcnm. of 3 places, but Eug. [Eugenia] says only
 real one (i.e. not a translation from Span.) is near El
 Comanche); nimi hunəəjək (I go to hunəyʔk); hunəwnuʔ
 (from hunəyʔk; "w < ə"); ZS,ZN: ho'nəyək (Bear Mountain)
 hunəʔtu (play tag). H: tsəw hunəətuʔ, tsətuhtutuʔ hunəət
 (let's play bear (tag) [NB: no obj. on 'bear' in hortative;
 also, w in first form may indicate that h is rounded before
u]), hunəətuʔ (play tag)
 hu-hunətuʔ-i-c (the game of tag). H: huhunətuʔjts (name of
 the game [NB glide following ?]; *hunəətuʔnits not
 approved as game name)

hunakáč — California buckwheat. H: hŋəkətʃr (bush sp.: chamiso);
ZS: hunakáč (brush sp.; twig to pierce ears, flower and root for
medicine; Erigonum fasciculatum, var. polifolium: California
buckwheat); ZN: hunakáč (plant sp.; same uses as above)

hunaniš-pea — plcnm.: a spring called Aguage del Indio. H,R:
hunaniʃrpea (plcnm.: spring near here where auto parties picnic,
called Aguage del Indio in Span.)

huna(-)vi-t — badger, N. H: hŋəvit (Tejoneños [= Tulareños] used to
eat this and dog)

huna(-)vi-m (plu.). H: hŋəvim

hunaymač — plcnm.: Medio Monte, a cowboy camp. H: hunəjmatʃr
("This is the correct form, and hunəvemətʃr is a kind of pidgin
Jam., I understand"); K: honewimats (plcnm.: below the ranch
house on Paso Creek; called by the Yokuts "tsuitsau")
[any relation to huna 'heart'?)

huʔnɪk — move, V. H: qūʔnək (move [dwelling]); R: hunək (get out of
the way!)

-huŋ, -hunkɪʔ — descendant, poss. H: -hunkəʔə, -həŋ
hunkɪ-m (plu.). H: -hunkəm, -həŋkəm
hunk (VT: resemble a relative by descent). R: quŋk
[vowel may be ɪ—cf. hɪŋk 'fall']

hunuk-yɪk, hunuk-pea — plcnm.: a spring or mountain. H: hŋukjək
(plcnm.: big range n[orth] or e[ast] of Tehachapi); R: hunukpea
(spring or mountain name)
[cf. huʔnɪk 'move'?)

huŋuʔ — talk, V (interlocutor is in directional case). H: huŋuʔ,
hūjuʔ, (pəhuŋuʔ) pəkɪtənəmuʔ (they are speaking Kitanemuk); R:
huŋuʔ (speak), nəʔ nihūŋuʔ məŋk (yo hablo la verdad [I'm

telling the truth]); K: ni-hùñu ([I] speak)
 hu-huḡu? (redup.). R: nihuhuḡu? əməjək (I talk with you; I'm
 talking with you)
 huḡu? (imp.). H,R: huḡu?
 huḡu?-č (imp. plu.). R: huḡu?tʃr
 huḡu?-mət (fut.). R: nuḡu?mət
 -huḡu-i (comp.). H: -huḡwi,-hḡu?j,ḡ anəhuḡwi? werəvk
 (ca.) (mute, can't talk)
 huḡu-c (language, word). H: kəʃrə? huḡuts (ugly language); R:
 həkup huḡuts (one word), wəh niʔən huḡuc (I know two
 languages [NB no obj. marker with 'two'])
 huḡu-m (plu.). R: huḡum (words; languages)
 -huḡu?ə? (poss.). H: -huḡu?u?, -huḡu?ə? R: -huḡu?ə?
 (language, word)
 kišəni-huḡu-k-əm (Ventureño(s)). H: kəʃənihuḡukəm,
 kəʃəniʔhuḡukəm, kəʃrəniʔhuḡukəm, kəʃənihuḡukəm
 (Ventureño tribe; lived at Castec; means the people that
 speak the ugly language), həkup kəʃə? nihuḡukəm ([one]
 Ventureño), kəʃəniḡukəm (the ones that danced the oso
 [bear dance])

hupic-peə — plcnm.: north of Tejón ranchería. H: hupitspe (plcnm.:
 n. of rchía. [north of ranchería]); R: hupitspeə (plcnm., described)

huʔrist — animal sp., perh. weasel. H: huʔrist (otter, in El Monte
 plcnm.); ZS: huʔrist (animal sp.: kastor [sic—misspelled "castor"
 ('beaver')]—little animal—something like squirrel [beaver and
 otter ranges do not extend this far south, and they are far too
 large (Whitaker 1980) to be compared to even the large Tejón
 "groundsquirrels"; more likely a long-tailed weasel])

huʔrist ʔə-ho (plcnm.: 'otter's hole'). ZN: huʔrist ʔəho (the
 spring [of evil omen babies]), hūrist ʔəho (another spring
 near the schoolhouse—dog comes out as above [this seems
 to be a reference to an earlier entry for this plcnm., but it
 isn't in the corpus])

hurɨk ʔ- look forth or peep out, V. H,R: hūr k (go over to look forth or peep), qurək, hūrək (rise [of sun]); M: ah'-hūr-rahčh tam'-me-at, ah'-hor-ruk tam'-me-at (sunrise)

hurki (imp.). H,R: hūr ki (imp.: go out and look)

hurk-in-ik (inf.). H,R: hūr kinik, hūr kiñi k

hururavaʔ-yɨk — plcnm.: a chain of hills extending toward El Monte. H,R: hururavaʔjək, hururavɛʔjək (plcnm.; means that they go in single file one behind the other as they run down to Monte (m áve) [= a chain of hills])

hutac — willow sp. JW: hutac (basket willow, both warp and woof)

huʔtaya-kə — chaparral gooseberry, Ribes quercetorum. ZS,ZN:

húʔtajaká, húʔtajaxá

[perh. two words—ʔ a-k ə = 'its fruit']

huʔusinak — ant sp.: little, red. H: huʔusinak

huʔusinak-yam (plu.). H: huʔusinakjam

huvavaʔynikʔ havavaʔynikʔ — flavor. H: haminā ahavavaʔjnik (what does it taste like?); R: huvavaʔj (flavorful), huvavaʔj iviʔ karniʔ (this meat is tasty)

huvə(-)wəvi-t — blind; also the name of the walking stick insect, N.

H,R: huvawavit (blind; walking stick—which is an old man)

huvawəvi-m (plu.). H,R: huvawəvim

[cf. ʔuva 'eye'; also cf. kavəwəvit 'deaf']

huyacəwʔ — sweat house, N. H: hujatsəw, hujatsu; ZN: hu'yá'caw

(descr.: big enough for 10-12)

huyacəw-yɨk (plcnm.). H: hujatsuhjək (dir.); R: hujatsəwhjək (plcnm. for two places).

hujəwh-yɨk — plcnm.: a spring. H: hujəwhjək; R: hujəwɣjək (plcnm. of a spring, from hujəw 'iris' [mng.ʔ])

huyuyhk — conceited. H: hujujk, hujjkh

huyhuʔy(y) — bird sp.: dark, chicken-size, flies low but not far, no crest. H: hujhuʔj, hujhuʔju (final vowel distinctly heard; "not a regular sound of the language")
huyhuʔy(-)am (plu.). H: hujhuʔjam

hwan — pers. name: Juan. R: qwan (in the sentence 'my name is ___')
[< Span. "Juan"]

hwahn-ɨk — jump, VI. H: qwahnək, hwəh'ɨnək; R: qwahnək
hwan-hwahn-ɨk (stem redup.). H: aqwanqwanahnək hawkup
atsakaj (he hops on one leg); R: aqwanhwahnək (it was
jumping [note q vs. h])
hwahn-ɨk-mat (fut.). R: -qwahnɨkmat

hwa-č — reed sp.: like tule, 5 ft. high, used for baskets. H: hwatʃr,
hwatʃɣ

hwa-m (plu.). H: hwam

ma-hwa-č (another sp. of reed, skinnier). H: məhwatʃɣ

hwikʔ — leave excess, V? R: aqwikiʔ (las sobras [leftover food]),
niwirəpk nəʔ aqwikiʔtsaj (yo dejé sobras [I left leftovers])

hwiski-t-ay — whiskey, obj. H: hwiskitəj; R: hwiskiʔtəj
[< Eng. "whiskey"]

hwiʔ-t — hare, N. H: hwiʔt, hwit, hwɨt (liebre [hare]), əhəvəʔ
hwiʔt, əhəvət hwiʔt (rabbitskin blanket [± constituency
absolutive]; one entry says su fresada conejo [sic: cottontail's
blanket]), huit əqo (rabbit hole; "not glottalized ɿ even when said
fast"); R: hwiʔt əqo (rabbit hole—of hare); K: huit (jackrabbit)
hwiʔ-m (plu.). H: hwiʔm
hwiʔ-t-ay (obj.). H: hwiʔtəj

hwiʔ-t ʔa-ho-vea (plcnm.: La Liebre). H: hwitəhōve; R: hwiʔt əhovea; K: huitahove (Rancho de la Liebre)

ʔa-kava hwiʔ-t (plant sp.: 'hare's ear'). H: áʔkava hwiʔt

hya-č — ant sp.: big, black, lives in trees. H: hjátʃr
hya-m (plu.). H: hjəm

hyavi-t ʔ — salt, N. H: hjāvit; R: hjəvit, hjāvit; ZS: hyəvit; ZN:
hjəvit, hijəvit, hjəvit, (salt; got from Monolith Lake or Salinas
Valley); M: hā-ah'-vit, hə-ah-vit' (salt); K: hiav it
hiyavi-meʔ (accomp.). H: hjəvimeʔ

hiyavi-y+k (loc.: a lake). H: hʔavijək; R: hjəvijək, hjāvijək
(plcnm.: la salina [salt pit], a salty place); VF: ha-ya-ui-
tək (Salt Lake, 4 or 5 mi. away on the other side of the
mountains where they used to get salt)

hiyavi-n+ (inst.). R: hjəviŋə, hjəviŋə

[note inconsistency in application of gliding and stress rules]

hy+k-ik — get lost, VI. H: hjəkək (get lost); R: əhjəkək (he—man or
dog—got lost)

hy+k-k (VT: lose something). H: hjək'k (lose something); R:
hjək'k (lose)

[NB: double-articulated word-final stops]

hyočk — carry something, V (of wind). H: hjotʃrk

hyočk+kam (feather banners). H: hjótʃkəkəm (red feather
banderas at fiesta)

ʔic — ladle, V (no examples with overt objects). H: ʔitsʰ, ʔiʃʰ (ladle out water); R: ʔiʃʰ (ladle)
ʔic (imp.). H: ʔits

ʔicam, ʔicač — we. H: ʔitsam, ʔiʃatʃʰ, itsatrukruptākātām
(nosotros estamos solos, no hay mas gente ["we are alone, there are no other people"; what older brother in myth said in days before there were people]; R: iʃatʃʰ; itsam itsamuk (we ourselves); ZS: ʔicam, cam:i [not glossed], -əvə (us, obj.); M: it'sam-mū, tsam-neu (ours (dual)); e'-tsam (we (plural)); e'-tsot'r, e'-tsom-mūh (we (dual)); K: itsam
ʔicamuk (only us). H,R: ʔitsamuk
ʔicam+nuʔ (from us). H: ʔitsamənuʔ
ʔicam+?meə (accomp.). H: ʔitsaməmeə; R: itsamə?meə
ʔicam+ik (emphasized pronoun? [translated as accomp.]). H:
ʔitsamək (with [sic] us); R: itsamək əkim (he is coming with you [sic])
ʔicam+y+k (dir.). R: ətuhtutuʔjhʉn itsaməjək (she wants to play with us)

ʔick — lose (in a game), V. H: ʔitsk

ʔicuʔk — put something together, fix up something that is broken, V. H: ʔitsuʔk (fix up something broken)
ʔicuʔki (imp.). H: ʔitsuʔki, ʔitsuʔki məhʉn (cheer up! [fix up your heart])

ʔihəy-č — plant sp: "chilecote"; for food, tattoos, medicine [apparently the common household remedy for sores of Kit. households). H: ʔihəjts, ʔihəjtsʰ, ʔihəjtʰ, ʔihəjtsʰ (chilecote (plant sp. [identified by Hudson and Timbrook (1980: 6) as wild cucumber], ground to eat, tattoo, rub body; pieces in the game of marbles), mətoqjisin ihəjts (you play the chilecote game [NB no

obj. marking]), tsapunitaʔtʃ ʔhajtʃaj (let's play [chilecote game])

ʔihay-m (plu.). H: ʔihajm

ʔihamaʔ — tease, joke, VI; josh someone, VT.

ʔi-ʔihama (redup.). H,R: ʔiʔihamaʔ

na-ʔihama-t (n.: dañisto [brat], child that doesn't understand). H: nāʔihamat

nah-na-ʔihama-m (plu.). H: nahnāʔihamam

ʔihan — hook something down, V (no examples with overt objects).

H: ʔihan

ʔihan-ihwaʔ-t (inst.: hook). H: ʔihānihwaʔt, ʔihaniwhat

-ihun — desiderative verbal suffix, meaning 'want to'. H: -ihun, -ihtn, -jhun, -jhtn (many examples); R: -ihun (on 'stand up'), -iñihun (on 'sweep'), -anihun (on 'sleep'); ZS: -jhu'n (on 'eat'); ZN: -jhun, -jhu'n (on 'eat')

ʔiʔimuk — all around, in every direction, Adv. H: iʔimuk ahihju (he is looking all around... as a man would when sheriffs were trying to catch him)

ʔim, ʔimʔ — these (demonstrative pronoun; plu. of ʔivi-c). H:

ʔimʔ (it's these), *ʔimʔʔʔ, im kuciʔjam (these dogs), ʔim pʔmʔk (with these); R: im; iməm [with 3-2s clitic]

ʔimʔ (obj.). H: ʔimʔ

ʔimʔ-meəʔ (accomp.). H: ʔimʔmeəʔ

ʔinok-t — bird sp., "huitacoche" [mng.?]: dark, sings pretty. H:

ʔinoʔt

ʔinok-m (plu.). H: ʔinoʔm

ʔino-č — scorpion, centipede, N. H: ʔinotʃr, ʔiñotʃr

ʔip, ʔipi — here, Adv. H: ʔip, ʔip, ʔipj; R: ip, ipj; M: ēp, e-pahn'; K: ip

ʔip-an (right here). H: ʔipan [cf. ʔamat-an ?]; M: e-pahn'
(here)

ʔipeay (from here). H: tsapurəqək ʔipeaj (let's get out of
here), ʔapurəqək ipəaj (he left here), ʔipej aṁuvajuʔnuʔ
(from this side)

ʔipko-č — plant sp.: mulefat (wood stalk used for fire drill, leaves
as medicine for headache, fever, nosebleed) [oak sp.?]. H,R:
ʔipkotʃr (guatamote [identified by Harrington as mulefat, in
Hanna 1933]; type of wood used for male part of firesticks); ZS:
ʔipkoč (plant sp.: Baccharis glutinosa, winterfat; stem used as
drill in fire-making and leaves used as medicine); ZN: ʔip-koč,
ʔip(-)xoč (plant sp.; stalk used as drill in fire-making; medicine
for headache, fever, nosebleed; grows in water [?]; = type of
yezka [yesca 'punk']; corewood of oak-tree for strike-a-light)
ʔipko-y+k (plcnm.: El Pleito). H: ipkojək

ʔisavel — pers. name. H: naqwamiʔ isavel (Isabel isn't there)
[< Span. "Isabel"]

-ʔivaʔ — if (follows dependent clause in "Fut-if Pres" construc-
tion); also instrumental? while, when. R: avihingək niraʔwkivaʔ
(the box broke when I sat down on it), nikumanivaʔ niṅərəhərək
(I slipped down when I was asleep ["bajé durmido" [I descended
asleep], re sliding down in bed]); apitsivaʔ ninaʔn, nitəho, apits
ip pātʃrukat aʔəjuvən nipālaʔtsaj (when my father arrived, I
told him, a man came and stole my shovel)

-ivək — verbalizing suffix. H: wovək (twice), -p əhivək (make
three), -ʔəʃrivək (get hot)

-ivan — verbalizer on nouns and numerals; means 'put'. H:
mahatʃrivan (put five [things in work being done]), numuavan

məhɫn (don't be sad [put your heart good]), ʔəʃrivan (heat something over)

ʔiviʔ — this, demonstrative pronoun. H: ʔiviʔ [alone, or preceding or following a noun], ʔiviʔ təmət (this rock), ʔiviʔ tətəmət (these rocks), ʔiviʔ (this is it), puju (ivi) təvətʃraj (todo el mundo, obj.); R: iviʔ; ivits; iviʔt əmək (he hit this one [sic; 'this one hit him?']); ʔiviʔ (this one, obj.); hamiʔt iviʔ (who is that man?); iviʔ kɪts (this house); ivits əki (this one's house); iviʔ əki (this is his his/her house); iviʔ ɣətəʔ (this cat); iviʔ təmət (this rock); təmət iviʔ (it's a stone); iviʔ tətəmət (these rocks); ʔiviʔ təmətəj (this stone, obj.); əhjuvən nehe ivitʃ (this one saw me); puhtseəʔtʃr iviʔ (take care of this one!); M: e'-we, e'-ve

ʔivi-c, ʔivi-č (abs. [this form can also modify]). H: ʔivitʃ, ʔivɪtʃ, əpəmuk ʔivits təvəhts uveə (there was a flood antes), ʔivitʃ pəjək (with [sic] this one); R: ivitsəvən (with 3-1s clitic); ivitʃ əkiveə kwihəkət (in this woman's house); ivitʃr əhijuvən nehe (this man sees me); ivitʃ pəjək (with this one); K: iv i-ts (this)

ʔivi-y (obj.). H: ʔivij; ivij təmətəj (this rock, obj.); R: ivij;

nitəməwmat iviʔ (I'm going to wake this one up), nimi təmənik iviʔ (I'm going to go to wake him up), iviʔ təmətəj (this stone, obj.); nihijju ivih (I see this); nəʔ nihju ivij ɣətəʔtəj (I looked at this cat); uveə nimək iviʔ (I gave it to this one); uveə nimək iviʔ təmətəj iviʔ pātʃrukətəj (I already gave this rock to this man); əhju nehe ivij (he saw that one [sic; 'this one'])

ʔi-m (plu.). H: ʔim (these, subj.), ʔim kutsiʔjam (these dogs), ʔim pəmək (with [sic] these); R: im; im pəmək (with these); pətsəvəʔ iməʔ, iməʔ pətsəʔvəʔ (with these); iməʔ pəhijuvən nehe (these see me); im pəpātʃrukəm (these men); im ɣətəʔjam (these cats); puhtseəʔtʃr iməʔ ([you pl.] take care of these!); M: um' (you (plural)); ow'-hung-oo

[your language?], um' (you (dual [sic: Kit. does not have this category separate from plu.]))
 ?im+y (plu. obj.). R: ?iməj tətəmət (these stones, obj.); iməj tətəmət (these stones, obj.) [NB: obj. suffix goes on demonstrative but not noun]; nə? nihju iməj ɲatəʔtəj, nə? nihju iməj ɲatəʔjamə (I looked at these cats); uvea nimək iməj tətəmətəj iməj pəpatʃrukjaməj (I gave these stones to these men); nihihjuvə imə (I see these); əhjuvə imə (*iməj) (he saw these [obj. marking only when attributive])
 ?ivi-y+k (dir.). H: ?ivijək (with [sic: verb is 'play' which takes complement in dir. case] this one); R: ivijək, ivits pəjək (with this one)
 ?im+ʔ-meəʔ (with these). H: ?iməmeəʔ; R: iməʔmeə
 ?ivi-nuʔ (dir.). R: kutsitəhəvə ivinuʔ (this side of the church [toward kucit ʔəhoveə from here])

?iviv-iʔ — thin, Adj.? H: iviviʔ; M: e-ve'-ve, e-ve-ve (thin [by measure])

?iviv-k (VT: make thin). H: -?iviyk

-iv+ — "deceased" suffix, meaning dead, former, or no longer in the possessive relationship specified. H: -ivə, -jvə; R: uvea kəʃraʔ, ɲatəʔivə (ya no sirve; es viejo el gato [it's no good any more; the cat is old'; this is presumably a metaphorical use, as in Eng. "he's finished"])

-iv+ay (obj.). H: -ivəaj

?iw+h+nmu(?) — plcnm.: Mt. Pinos. H: ?iwəhənmu(?) (= V.

?iwəhənmoʔ^o; R: ?iwəhənmoʔ (= V. ?iwəhənmu); VF: ə-wh-ho-mo-mon (Frazier Mt.)

[< VCh ?iw+h+nmuʔ (Applegate 1974: 198)]

?iwos — figs, N. H: ?iwos (figs; "cannot be sure, but seems o, not open u").

[< Span. "higos"]

ʔɨ — your, personal prefix; described in chapter II, section A, number 1.

ʔɨa-c — jaw, N. H: ʔəats
-ʔɨaʔ (poss.). H: -ʔəaʔ
ʔɨ-ʔɨa-c (plu.). H: ʔəʔəats

ʔɨcakaʔy — owe money, VT. H: ʔətsakaʔj (owe money [no overt object in this token]), tsoʔoʔt aʔətsakaʔj weh mahəʃr pesoʔ tjendapea (Cholo owes \$10 at the store)

-ɨč - plural imperative and hortative clitic, described in chapter II, section D. There is one token of this (or a homophonous) clitic being used in the indicative: R: haminat ənətʃr əhihju (why are you looking at me?)

ʔɨč — [mng. unclear]
H: ʔətʃr (yo estaco un cuerno [mng. unclear; if "cuerno" is actually "cuero", could mean 'stake out a hide'; on the other hand, it looks just like 'blood']).

-ʔɨč — blood, poss. H: ʔətʃ, ʔətʃr; ZS,ZN: -ʔəč; M: ne'-eets, ah-ŭt s (blood); K: a-ō dj ([his/her] blood)
ʔɨč-c (abs.). H: ʔərʃts ([sic] abs.); ZS,ZN: ʔəčc (abs.), wər ʔəčc (bloods)
ʔɨč-m (plu.). H: ʔətʃrɨ
ʔɨč-wɨ-t (adj./n.: bloody). H: ʔətʃrwət
ʔɨč-cuʔ (v: be covered with blood). H: ʔəʔərʃrtsuʔ (It's covered with blood)

ʔɨhikaw — ask for, V. H,R: ʔəhikaw

ʔɨk — lie, VI (postural). H: ʔək (lie: ___ rʔpk (lie straight), ___ ʔənəʔk (lie face up), ___ kumuʔk (lie face down)); R: ʔək

ʔ+k+ne aʔ (set something (somewhere)). H: niəkəne aʔ (I set the hen (on the eggs))

ʔ+kahi-c — pus, N. H: ʔəkahits

-kahi (poss.). H: əəkahi

-kaya (have boil [= ʔ+kah-yaʔ]). H: nikaja (I have boil)

[cf. ʔč 'blood'ʔ]

[NB unexplained absence of glottal stop in possessed form]

ʔ+ke a — [mng. unclear—form of 'lie'ʔ] H: həwəvaʔ məʔəke a ap nəʔ həwəvaʔ niʔəke a (yo tengo mi cuarto aparte y tú tienes tu cuarto aparte [I have my room apart and you have your room apart])

ʔ+kihu-c — breastbone, N. H: ʔəkihuts

-ʔ+kihuʔ (poss.). H: -ʔəkihuʔ

-ʔ+kihuʔ-m (plu.). H: "plu. -m"

-ʔ+kihuʔ-c-ay (poss. obj.). H: -ʔəkihuʔtsəj

ʔ+m - you (pl), pronoun. R: əm [cf. also ʔ+m+ʔ]

ʔ+mənis — [mng. unclear]. H: həik ʔəmənis, həik əmənis (rabbit dance)

[V.Ch.ʔ]

ʔ+m+ʔ — you, pronoun. H: ʔəməʔ; R: ʔəməʔ, əməʔ, əməʔ; M: ham'-me tŭ-mŭ' (Who are you? [M. mis-segments: hamit ʔ+m+ʔ]), ŭ-mŭh (ö-mŭ); oo-mŭ'-ŭ (we (dual)); M: oo-mu' (present or absent same); K: ū mŭ (ye); ū mŭ, imua (thou)

ʔ+m+ʔ+ʔ (plu.). H: ʔəməʔə, ʔəməʔəʔ; R: ʔəməʔəʔ; əməʔə, əməʔəvuʔvə (with 2-3p clitic)

ʔ+m+ʔ-y (obj., plu.). R: əməməj, ʔəməməj

ʔ+m+ʔ (imp. subj. sg.). H: ʔəməʔ

ʔ+m (imp. subj. plu.). H: ʔəm

ʔ+m+ʔ-t-ne ... (were you ...?). H: ʔəməʔt ne ...

ʔ+m+ʔ-y+k (dir., sg.). H: ʔəməjək (to you, sg.); R: əməjək, əməjək

?ɨm(-)ɨk (dir., plu.). H: ?əmək (with you, plu.); R: əm (with you, plu.)
 ?ɨmeə? (accomp., sg.). H: ?əmeə? (with you, sg.); R: əmeə?
 ?ɨmɨ-meə? (accomp., plu.). H: ?əməmeə? (with you, plu.); R: əməmeə?
 ?ɨmɨ-nu? (from you, sg. or plu.). H: ?əmənu? (from you/ye)
 ?ɨmɨ-y (obj.). H: nɨpətʃrəhtnə? ?əməj (estoy atento a Vd.—said when one is muy atrazado en alguna cosa); R: əməj

?ɨmɨhə — mute. H: ?əməhə (mute, does not talk)

?ɨ?mk woh — "2 up" (in game)
 woh əp ?ɨnk, woh ?ɨnk (throw two face up). H: woh ?ənk, woh əp ?ənk
 [cf. ?ɨnɨ?k 'face up']

?ɨn — know, know how to, understand (words), V. H: ?ən; ?ɨn (know, know how to, understand (words)); R: ?ən (know); M: now-ne-ūn (I don't know)
 ?ɨn-an (inform [and]). H: ?ɨnan (hacer saber [inform])—indirect object is person
 -?ɨn-an-ivana? (inst. nom.). H: -?ənanivana?, ə?ənanivana? (signal)
 -?ɨn-an-ihun (des.). H: nɨnanihun (des.: I want to learn)
 ?ɨn-an-a-t (gen. nom.: wise, wise person, omniscient, fortuneteller). H: ?ənanat, ?ənanat, ?ənanat

?ɨnɨ?k — be face up, VI. H: woh ?əənək (two are boca arriba [face up])
 ?ɨnɨ?k (Adj./Adv.: face up, with 'put', 'be'). H: ?əənək (face up with 'put', "be"); R: əənək nɨtə nehe (I put it face up), əənək nɨ?ək (I'm lying face up)
 [< ɨn 'know'? (and perh. kumɨk'face down' is < kum 'sleep')]

ʔɸniʔnyu cɸpuk cǎ-hǎ-havut — unanalyzed formula used at end-of mourning ceremonial washing, one year after someone's death (seems to mention clothes).

ZN: ʔǎniʔnyu cǎpuk cǎhǎhavut (unanalyzed, except cǎhǎhavut, "our clothes"; gloss given: "I've taken everything away. I'm washing my family's face. I am now free of mourning." [said at end-of-mourning ceremonial washing, one year after death of spouse]).

-ɸt — interrogative clitic. Vowel drops after nɸʔ. Also used for negative hortative: H,R: [cf. chapter II, section D, for examples]; also, nǎw-t mɸ-cuʔrɸk (que no te atasques [Hope you don't get stuck])

ʔɸtǎhɸk — climb, go up, VT (but usually no overt complement). H:

ʔǎtǎhǎk; R: ʔǎtǎhǎk (climb up on)

ʔɸtǎhɸk-mat (fut.). H: ǎtǎʔhkmǎt (climb, go up, with obj.)

ɸtǎʔk-ihwǎʔ-t (inst.: stairs). H: ʔǎtǎʔkihwǎt (stairs)

-ɸvɸn — object clitic expressing third person subject and first person object. H,R: [cf. chapter II, section C for examples]

ʔɸʔvk — raise something up out of reach, V. R: ʔǎʔvk (alzar, put up out of reach)

ʔɸʔvki (imp.). R: ʔǎʔvki

ʔɸʔvki-č (imp. plu.). R: ʔǎʔvkitɸr

-ʔɸʔvk-mat (fut. [note 4-C cluster]). R: niʔǎʔvkmǎt

-ʔɸʔvk-uvuʔ (past). R: -ʔǎʔvkuvuʔ (I already raised it, ya hace mucho)

[cf. hǎhǎvɸk 'not quite']

ʔɸwhǎnmuʔ — plcnm.: (in?) mountains at San Emigdio [apparently an enclosure was built there for ceremonies]. H: ʔǎwhǎnmu (plcnm.: the cordon grande of the Sierra de San Emigdio) [= iwǎhǎnmu, Chumash plcnm. on Mt. Pinos].

ʔɸwi — sunflower sp., 4" diameter. H: ʔǎwi

ʔɪwi(-)hikaw — beg, V. H: ʔəwihikaw

ʔɪwi(-)hikaʔ(-)a-č (beggar). H: ʔəwihikaʔətʃr

ʔɪwi(-)hikaʔ(-)a-m (plu.). H: ʔəwihikaʔətʃr (beggar; plu. -m)

ʔɪyci-č — poison oak, N. H: ʔəjtʃitʃ, ʔəjʃitʃ (hiedra); R: əjtʃitʃ
(hiedra)

ʔɪyci-m (plu.). H: ʔəjʃim

ʔɪyci-vea (loc.: Chanaco Canyon or a local hill). H: ʔəjtʃivea
(Chanaco Canyon), ʔəjtʃive (loc., a hill name); R: ʔəjtʃivea
(big pedregal in Chanaco Canyon, described); ZS: ʔəjycive
(Chanac Canyon [sic]); ZN: ʔúwičive, ʔu:ičive, ʔəʔičive
(Chanac Canyon)

-ʔɪyci-muk (be poisoned with [poison] ivy). H: niʔəjʃimuk (I
am poisoned with hiedra [ivy])

ʔɪyɪw — rob someone or steal something, VT (both kinds of objects
are in obj. case). H: ʔəjəw (steal); R: ʔəjəw (rob, steal [both
kinds of objects are in obj. case]); aʔəjuvən .. (he stole from me
...)

-ʔɪyɪw, N (metaphor for illicit sex?). H: niəjəw [the lack of ʔ
unexplained] (concubine; prostitute; paramour; a reciprocal
term, said of man or woman)

-ʔɪyɪaʔ (plu.? [this is how I entered it, but suggestive of
verbal nature]. H: -ʔəjəaʔ^a, ʔəjəaʔ

ʔɪyɪ-t (N: thief). R: əjət
[w --> ø?]

ʔɪyʔk — lean something somewhere, V (place is in obj. case). H:
ʔəjʔk

ʔɪyɪʔk (be leaning, Adj.--followed by conjugated form of
"be"). H: ʔəjəʔk ____kətʃr (be leaning, VI; also eʔəʔk [e
here an error?]).

-kaʔ — cone of pine or piñon, N. H: -ʔaʔ^a, -kaʔ^a (cone of pine or piñon; means bola [ball])

kaciʔ — chew, V. H: kãtsiʔ

kaci-c (pass. nom.: milkweed plant). H: kãtʃitʃ, ʔãʃitʃ
(milkweed plant—green, 2' tall sp.; Kit. chewed bitter
cooked juice, used fibers for string) ZS,ZN: kacic
(milkweed—Asclepias erosa (chewing gum from the milk;
also medicine for spider bites))

kaci-m (plu.). H: kãʃsim

kaci-c-i-mon-ihwaʔ-tʔ (a chew of milkweed flower and gum
mixed together?). ZN: kã'cicɛmɔnihwat (flower chewed
together with gum) [may contain stem of mon-ɨk 'mix']

kač — be, live, face, VI (also used in sentences with "have" in
English—cf. chapter IV, section A). H: katʃr, ʔatʃr, katʃr,
ʔatʃr; katʃr, ɪatʃr, kaʃr, uvea ne nikatʃr niʔuqtsiva (I was
ready); R: katʃr (be, live), ip akatʃruvuʔ (it was here), akatʃr
ne(he) ip (it was here), pəjan nikatʃr (I live far off), akaʃr
nitəqwaʔ (yo traigo noticias [I bring news]), ʃrwink akatʃr hæŋt
(the rattlesnake is coiled), akatʃr raʔwk (está sentado [she is
seated]), akatʃr tsonuʔk (está parado [it is stopped]); nuk
nikatʃr ap (I was left [there] alone); məkatʃrət (are you
there?); ZN: nikač nə nik^wəhk^wa (I am eaten [doubtful gloss]);
ZS,ZN: kač (be); M: ham'-me-nat muk'-katch, yah''ham'-me-nat
muk-katch (greeting)

ʔa-kač-ivɨ (sack, afterbirth). H: akatʃiva, akatʃiva,
akʔatʃiva

ʔa-kač-ivɨ-y (sack, obj.). H: "obj -j"

ʔa-kač ʔa-niw ku-t (firefly [it-is its-possession fire]). H:
akʔatʃrahiw ʔut (firefly (it has fire))

kač-i(-)huna-k winika+k (he is a smarty [huna- 'heart', or
-ihun 'want']). H: katʃihʔnakwinikaək

kač-i(-)huna-k huyuyhk (a conceited person). H: katʃihʔnak
hujujhk (a conceited person—thinks ninguno com yo [no one
like—i.e. as good as—me])

ka-č — rat, N. H: ʔatʃr; ZS,ZN: kač (rat; wood rat)

ka-m (plu.). H: ʔam

ka-č-ay (obj.). H: kātʃraj

-kačʔ — luck, poss. H: kəʃraʔ warayk nikatʃəʔ (tengo muy mala
suerte [I have very bad luck])

kačoakah-y+k — plcnm. of a place with wild grapes. R:

kātʃroakahjək

[< kačuāč 'heel'ʔ]

kačokt — plant sp.: Isomeris arborea Nutt. ZN: káčokt

kačuā-č — heel, N. H: kātʃruatʃr

kačuā-m (plu.). H: "plu. -m"

-kačuāʔ (poss.). H: kātʃruaʔ (glossed as poss. obj., but no
-y); -kātʃruāʔ

kafəʔ — coffee, N. H: kafəʔ

[< Span. "café"; cf. kapeʔ, the more assimilated version]

kahaʔ-c — front-flap or apron; front of buckskin dress, N. H:

kahaʔts

-kahaʔ (poss.). H: -kaha, -kaha, -kaqaʔ, -kaqaʔ; ZS,ZN:
ʔa:kaha

kaheaʔn (imp.). H: kaheaʔn (pin your coat together)

-kaheaʔn-ivanaʔ (inst.: pin). H: -kacheʔnivana

kahə-kəm (tribename: Monos?). H: kahə꜑əm (Mono Lake people); R: kahākəm (Monachi); ZN: kahə·kəm (Indians at Independence, the Kaw. call pa꜑əzəz a [cf. Zigmund et al. (1988: 212) pa꜑əzəzəzi 'Indians said to live around Lone Pine and Bishop, called Shoshones'])
[length of final a suggests -kəm may really be -ɨk + a + m]

kahon — box, N. H,R: kaqon
kaqon-t-əy (obj.). H,R: kaqontaj, kaqəntaj
[< Span. "cajón"]

kaḥpišəkəm — tribename: Yokuts from Tular, Tejón. H:
ká꜑pišəkəm, ká꜑pišrəkəm, ká꜑pišəkəm, ká'píšjəkəm
(Tulareños (language that says puʔus); Tejoneños; qosoʔmo; all the Indians that lived up northeast of here); R: ka꜑pišjəkəm
(Yokhots, Tulareño tribe); ZS: ka·pišəkám (Yokuts); ZN:
ka·pišəkám, ka·pišəkəm (Yokuts), kápišəkəm (Yokuts language),
kàʔpišəkəm tákət (the Yokuts territory [sic; apparently =
Yokuts Indian])
kaḥpišəkəhə-nuʔ ʔəšivɨk (northerly [Tulareño] wind). H:
ká꜑pišəkəhənuʔ əšivək
[< ʔəkəʔpiʔ 'the bunch of feathers on top of the feather
ornament'?)]

kaḥwəŋə — plcnm.: Cahuenga. M: kah-wen'-gah (placename in Tongva territory: Cahuenga)
[< Gab.ʔ; cf. kaḥwəŋ 'Cahuenga']

kaɨʔ — fast (i.e., abstain from salt and meat), V. H: kaəʔ, kəəʔ

kakə-č — quail, N. H: kakətʃr, kaḫətʃr, ɤaḫətɤ; ZN: kak·ə-č

kakə-m (plu.). H: kaḫəm; ZN: kak·əm

kakə-ɨ-t — bird sp.: bigger than quail. H: káḫəʔt, káḫəʔt
(partridge (like quail but bigger); kakəʔt (ceremonial

stick with eagle [sic] quills; partridge); ZN: kəkawt
(mountain quail)

kəkə-ɨ-m (plu.). H: ꜥəꜥəəm, ꜥəꜥəəm; ZN: kəkawm
[this item and kəkəč 'plant sp.' apparently homophonous]

kəkə-č — plant sp.: an ash-colored shrub 3' tall, used medicinally.
H: kəkətʃr

kəkə-veə (loc.). R: kākaveə
[this item and kəkəč 'quail' are apparently homophonous]

kəkəčiyəč — circular brush enclosure where baskets were made, N.
ZS,ZN: kəkətʃjətʃ, kəkətʃijətʃ, kəkətʃijətʃ (circular brush
enclosure; means "just to stay in to make something"; made
baskets there)
[agt. nom. of kəč 'be'? if so, exceptional since non-human]

kəkawəɨ-t — chicken, N. H: kəkawəət, ꜥəꜥəwəət (hen); R:
kəkawəət (rooster)

kəkawəɨ-m (plu.). H: ꜥəꜥəwəəm

kəkawəɨ-t ?ə-ki (chicken house). H: kəkawəət əki

kəkawat — peanut, N. H: kəkawat
[< Span. "cacahuate"]

kəkəyhu? — lizard sp., called in Span. "guico del llano"; a foot and a
half long, gray with white belly and yellowish markings; raises
itself high on legs when running; will chase people and bite. H:
kəkəjhu, ꜥəꜥəjhu?

kəkəyhu?-m (plu.). H: ꜥəꜥəjhu?m

kəlaku-peə — plcnm.: a mountain peak. H: kəlākupeə, kəlāꜥkupeə
(great mountain peak with lake at base and source of Colorado,
Rio Bravo, Estanislao)

kəlavo? — nail, N. H: kəlavo?
kəlavo?-yam (plu.). H: kəlavo?jam

[< Span. "clavo"; cf. kavoč 'knife, iron, tool?']

kalesa? — buggy, N. H: kalɛsa?

kalesa?-t-ay (obj.). H,R: kalɛsa?taj

kalesa?-pea (loc.). H,R: kalɛsa?pea

[< Span. "calesa"]

kalo ? — knife, N. M: ne kah'-lo (knife (of stone))

kam — interjection (said once or more); also the sound of whales fighting. H: kam

kamea? — bury; roast in buried coals, V. H: kamea?, kamea?,

kamea? (bury; also used for showering people with chia at fiesta); R: kamea? (roast buried meat)

kamea?-n (imp.). R: kamea?n

kamea?-n-ič (imp. plu.). R: kamea?nətʃr

kamea-mat (fut.). R: kameamat [NB: no ɔ preceding mat]

kamea?-n-ea (pass.). H: uvea kamea?nea (it's already buried); R: kamea?nea

nah-kamea?-n-i-c (cemetery). H: nahkame?nits,

nahkamea?nits; R: naqkamea?nitʃ (cemetery in El Monte)

nah-kamea?-n-i-vea (loc.). H: naqkame?nive; M: nah'kah-me-ah nā'-ve-ah (cremation)

nah-kamea?-n-i-yik (plcnm.: mountain at Cañada de los

Muertos). H: na'kame?nijək (plcnm.); R: naqkamea?nijək

ka?m-i-k — be crazy, dizzy, drunk, VI. H: ka?mək, ka?mək; R:

ka?mək (be loco [crazy] or drunk; get drunk)

ka?m-k (VT: make someone drunk). H: patsəvən əka?mk (he

gave me toloache), nə? ne nika?mk (I got him drunk); R:

ka?mk (make drunk)

?a-ka?m-k-i? (part.: crazy, stupid, drunk). H: akəmki?,

əqəmki? əka?mki? (crazy, stupid, drunk, bold (of a

woman)); R: aka?mki? = aka?mæk (he's loco, drunk),
aḵamḵi (el es loco [he's crazy], crazy person)
ʔa-kah-kə?m-k-i-m (crazy, plu.). H: akahkamkim,
éḵéqḵamḵim; R: aḵaqkamḵim (they're crazy)
kamk-i-c-ay tuhtu-i-c (last dance of the mourning fiesta).
H: ḵamḵitsəj tuqtuits (last dance at wakatḡ Sunday night)
[obj. case unexplained]

kamote? — sweet potato, N. H: kamote?, kamote?
[< Span. "camote"]

kanəypucic — baby squirrel, N. H: ḵánəjputsitḡ
kanəypucic-yam (plu.). H: ḵanəjputsitsjam

kanimic — gall, N. H: kanəməts
-kanim (poss.). H: -kanəm, -īkanəm
[a-loss stem with a -> i? or idiosyncratic ±-loss]

kanya? — cane, N. H: kanja?
[< Span. "caña"]

kaḡa-c — beard, N. H: kaḡats
kaḡa-m (plu.). H: kaḡam
-kaḡa (poss.). H: -kaḡa; K: aqaña ([his] beard)
-kaḡa-y (poss. obj.). H: -kaḡaj
kaḡa-win (incorp.: pull out beard hairs). H: ḵaḡawin
kaḡa-win-ihwə?-t (incorp., inst.: clam [used as tweezers]).
H: ḵaḡawinihwət
kaḡa-win-ihwə?-m (incorp., inst., plu.). H: "plu -m."
ni-kaḡa w+r (be full-bearded). H,R: niḵaḡa wər ("soy muy
barbón [I am full-bearded]" [Kit.: 'my beard a lot'])
kaḡa-wi-t (aug.: full-bearded). H: kaḡawət, kaḡāwət
(barbón); R: kaḡāwət(barbón)

kapanə-c — sore, N. H: kapanət s

- kapaŋa? (poss.). H: -ḵapaŋa, -kapaŋa?
- kape?, kafe? — coffee, N. H: kape?, kafe?; R: kafe?
 kafe?-t-ay (obj.). H: kafe?taj, kafe?taj
 [< Span. "café"]
- kara? — shell corn, V. H: kara?
- karara?y — fall, V.? H: akarara?j ([the down] is falling from tsuq)
- kareta — cart, N. H: ámætʃrk káreṭa (ox [it pulls cart])
 [< Span. "carreta"]
- karnea — meat, N. H: kærnea; R: kærni?, kawnea; M: kar-ne (meat);
 ah-wah'-ke kar-ne (dried meat)
 kærni?-t-ay (obj.). H: kærni?taj
 [< Span. "carne"; NB Span. e --> ea ~ i?]
- karvaša? — squash, N. H: karvaʃa?
 [< Span. "calabaza"]
- kasa — house, N. M: kah-sah we'-haht (ceremonial house)
 [< Span. "casa"]
- kasʔap kaʔayaha? [mng. unclear]. H: kasʔap kaʔaja'a (cobweb)
 [Ventureño?]
- kaštik — plcnm.: the bog at the Laguna,⁴ where people say jaṭ
 "come here". H: kaʃtək
 [< VCh kaštik]

⁴Note that the site referred to here is near the old Chumash village of Kashtik, at modern day Castac Lake in Kern County near modern-day Tejón Pass, not the town of Castaic or Castaic Creek in the upper Santa Clara River valley in Los Angeles County (Johnson 1978). The similarity in names has caused some confusion in the past. See Johnson (1978) for further discussion.

kašup(-)ŋa -plcnm.: Montalvo, called in Kit. munkikahj+k? H:
kašupŋa (Montalvo; = Jam. plcnm. munki kahjək)
[may not be Kit.; perh. Fernandefio]

kava-c — ear, leaf, N. H: kavats (ear); ZS: kavac

-kava (poss.). H: -kava, -kava, -kava (leaf); ZS: -kava,
-kava, -kava?; ZN: -kava, -kava? (leaf); M: ne-kah-vah,
ah-kah'-vah (ear); K: akava (ear)

-kava-y (obj.). H: -kavaj, -kavaj

-kava-m (plu. poss.). R: kavam

-kah-kava (redup. poss. plu.). H: -kahkava

-kava-vea (poss. loc.). H: -kavavea, akavave, akavave^a

(plcnm.); R: akavavea (plcnm.: La Oreja = V. kaftu);

mavavea (into your ear)

?a-kava-y+k (plcnm.: Piru). ZN: ?akavajuk

kava-tutu-č ([ear]wax). H: kavatututʃr

-kava-tutu (wax, poss.). H: -kavatutu

kah-kava-wi-t (redup., aug.: 'big-eared person'). H:

kahkavawət, kavavawət (big-eared); R: kavavawət

kah-kava-wi-m (plu.). H: "plu. -m"

kava-wavi-t (deaf [shares second morpheme with huvawavit

'blind']). H,R: kavavavit, kavavavit

kah-kava-wavi-m (deaf, plu.). H: kavavavim

ta(-)kava-vea? (plcnm.). VF: ta-cakvavie (plcnm. at

Temescal ranch; ear)

[cf. kav+k 'listen']

kava-tutu-č — earwax, N.

[cf. kava-c 'ear']

kava-wavi-t — deaf, N.

[cf. kava-c 'ear']

kavayo? — horse, N. H: awawk kavajo?t, kavaju? ako?, = kavaju?
akwa? (the horse is eating it)
kavayo?-t-ay (obj.). H: kavajo?taj
[< Span. "caballo"]

kavickik — having something on one side (as M's [Magdalena's?] dog,
with one black eye), Adj. H: kavitskik

ka?vik — listen, V. H: ka?vək
ka?vk (imp.). H: ka?vk
[cf. kavac 'ear']

kavk — together, Adv. H: kāy k pəmi (the birds go in a flock)

kavo-č — knife, N, or any iron or tools. H: kavotʃr, kavotʃ; M: kah-
vots (knife (of stone)); K: gabotc (knife)
kavo(-)č-ay (obj.). H: kavotʃraj
kavo-s-pakač (reed knife [etymology suggests knife concept
Span., not Kit.]). H: kávospákatʃ [NB: č --> s]
kavo(-)č-ay k+m-an-ik (smith [iron-making]). H: kavotʃraj
kəmanək; R: kəmanəhk kavotʃraj (he's making fierros
[horseshoes] (= blacksmith))

kavweŋə ? — plcnm.: Cahuenga. H: kavweŋ (plcnm.: on road near
Los Angeles); R: kavweŋə (Cahuenga)
kavweŋajam (tribename: Cahuengueño). H,R: kavweŋajam
[cf. kahwenga 'Cahuenga']

kawakawa-č — a type of cocoon, or rattle made from two or three
of them, N. H: ɣawakawatʃr
-kawakawa (poss.). H: -ɣawakawa (poss = V. tsiaris)
[stem reduplication, as in bird names, suggesting a sound]

kawana — pers. name: Vicente Montes [son of Angela Montes]. H:
kawānə

kawč̣a-č̣ — fox, N (used for quiver). H: kawtʃatʃ, ɣawtʃratʃr;

ZS,ZN: kawč̣ač̣

kawč̣a-m (plu.). H: ɣawtʃram

kawč̣a-č̣-ay (obj.). R: kawtʃratʃraj

kaweṣ̌aʔ — tribename for Kawaiisu. H: káwéʃraʔ (Serranos (like Lozada))

[anomalous stress pattern suggests a borrowing]

kawicat, kawicat-pea — plcnm.: Frasier Mountain. H: káwitsāt (= Tej. tošlolo, a mtn. [Frasier Mtn., according to J. Johnson (p.c.)]);
R: kawitsatpea (= V. taʃololo, a mtn.)

kawiyaʔ — tribename: Cahuilla. R: kawijaʔ

kawiya-yamʔ (plu.). R: "plu. -jam"

kawkaw — bear costume, N, or bear sp. H: ɣáwɣaw, ɣáwɣaw

[note stem reduplication, often used in bird names, to suggest a sound]

[< VCh?]

kawnea — meat, N.

[< Span. "carne"; cf. karnea 'meat']

kawri-yɨk — plcnm.: mountain; mentioning 'penis'. R: kawrijək ("ca.")

kawtk — break, cut (of string), V. H: kawtk

kawt-mət (fut.). H: kawtmat

kawtki (imp.). H: kawtki

kawtki-č̣ (imp. plu.). R: kawtkitʃr

[k-loss may be from cluster constraint, or morphological class]

kawvɨk — pink-to-lavender color, Adj. H: kawvək (medio colorado [half red]); R: kawvək (reddish); ZS,ZN: kawvək (lilac or lilac-orchid color)

kay — perhaps, possible (clitic). H: -qaj, -kaj, -qaj, -kaj, ni-mukutkamaʔjtqaj ("said when no sabes si vas a sanar o morir..." [said when you don't know if you're going to get well or die; apparently 'Am I going to die now?']); R: nimukmat kaj (maybe I'm going to die now)

kay — neg. used in imp., with VI. H: kaj
kay-m (neg. used in imp, with VI). H: kajm, kajhʔm, kajm, kajm; R: kajhʔm, kajm (imp. neg. in 'don't you lie to me!')
kay-m-ɨč (imp. plu. neg.). R: kajmatʃr
[NB: vowel-initial clitics lose their initial vowel following kay]

-kaʔy — "characterizing" derivational suffix, added to nouns (cf. chapter III, section A, 1)). H: -kaʔj, -qaj
-kam [irreg. plu.—cf. e.g. 'Chumash': kɨʃani-huɣu-kam]

kaya — have a boil, V. H: kaja
[= kahi-yaʔ]
ʔə-kahi-c (compound w/ 'blood': pus). H: ʔəkahits
-ɨ-kahi (poss.). H: -əkahi

kayək — plant sp.: angelica. H: kajək (chuchupate [Lomatium californicum (Hudson et al. 1977: 116)]); JW: kaiyak (angelica root, chuchupati)

kayək-yɨk (plcnm.: hill or mountain area). H: kəjəkjək (plcnm.: a mountain range); R: kajəkjək (a hill plcnm., < kajək 'chuchupate')

kayək-peə (a [hypothetical?] name consultant does not know). R: kajəkpe (would mean 'at the chuchupate'; nesc. as placename)

kay am — tribename: people at yu akaʔy mountain, Antelope Valley.
H: kajam (tribe inhabiting ju akaʔj mountain, Antelope Valley;
not ju akaʔam, but kajam; plural same)

kay-c — mountain, N. H: kajts, ʔajʔts, kajts, kajtʃ; R: kajtʃr, kajts;

ZN: ʔayc; M: ki'-əts (mountain)

kay-m (plu.). H: ʔajʔm, kajm; R: kajm

ka-kay-c (redup.). ZN: ʔáʔayc

kay-yam (tribename? 'people who lived at yu akaʔy'). H:

kajam (jó aʔaʔj is a mountain that has snow on it all the
time)

kay-vea (loc.). H: kajvea, kajvea

kay-vea kika-m (tribename: "Serranos"). H: ʔajve kíkam =

kaʔajvjaʔam ("Serrano"); R: kajvea kikeʔ = kajvjaʔam
(mountain Indian)

ka-kay-vea-tam (Serrano, plu.). R: kaʔajvjaʔam [perh. a
forced answer?]

kay-cama-č — molar, N. H: kajtʃamā-č ("muela" [< 'moun-
tain' + *'tooth'? (cf. Kit. tamac 'tooth'; poss. evidence of
old palatalization rule)]

kah-kay-cama-c (molar, plu.). H: kahkajtʃ amats

-kay-cama (molar, poss.). H: -kajtʃaʔa, -kajtʃaʔa

kayʔʔ — winnow in a certain way: toss-winnow in tray to separate
coarse meal from fine. H: kajəʔ (toss-winnow to separate
coarse meal from fine), kajəʔk (toss-winnow in a certain way, in
tray)

kaykuk-pea — plcnm.: big mountain three or four days from
tahičpe. H: kájkukpe (big mountain 3 or 4 days from táhitʃpe;
means some blue stones, some blue-black; R: kajkukpea (mtn.
far east of Tehachapi in Serr. country; means bluish or blackish
stones)

kayšu-c — opponent in a game ("sayo"), or personal enemy, N. H: kajfrūt s

kayšu-m (plu.). H: kajfrūm

-kayšu (poss.). H: -kajfru, -kajfgu, kajfgu

-kayšu-m (plu. poss.). H: -kajfrūm

kiʔat — plant sp., used for house roofing. ZS,ZN: kiʔat
[cf. kič 'house?']

ki-c — house, N. H: kits, kītš, kits, kīts [most tokens have the dot];

R: ʔkits, kits, kīts, kītš; ZS: ki˙c; ZN: ki˙č; M: keéts, ke-keets
(village of town); M: kee-sah'-maht (brush wikiup ['house' +
'grass']); K: giits, ni-gi (house)

ki-m (plu.). ZS: ki˙m ("2 houses")

ki-ki-m (redup., plu.). ZS: ki˙k˙i˙m (houses, plu.)

ki-ki-c (redup.: plu.). H: kíkītš; R: ʔíʔitš (ranchería [lit.,
houses])

ki-c-ay (obj.). H: kītsaj, kītsaj kəmaŋiʔātʃr (carpenter
[house-maker])

-ki (poss.). H: -ki', -kī', -kih, -kiʔ [one token only], -kī; R:

-kī, -ki; amats aki (his house); R: patʃrukat akin = aki
patʃrukat (the man's house); paʔatʃrukam pəki (the men's
houses); ZS: -kī; K: giits, ni-gi (house) [h, aspiration, and n
unexplained]

-ki (poss. obj.). H: -ki'

-ki-m (plu. poss.). ZS: -k˙i˙m ("poss. plu.? or 2?")

-ki-ki (plu. poss.). R: -kīkī; am níkīkī (aquellas mis casas
[those houses of miŋ]); ZS: -kī˙kim

ki-nuʔ (dir.: from the house). R: kinuʔ

-ki-nuʔ (dir., poss.). R: níkīnuʔ (from my house); níʔək
akīnuʔ (from my mother's house)

ki-vea (loc.). H: kīvea; R: kīvea, kivea

-ki-vea (loc., poss.). H: kimatʃr ʔakīve (plcnm.: flicker's house); R: uvea nikatʃr nikīvea (I'm already in my house)
 -ki-ki-vea (loc., poss., redup.). R: -kikivea
 -ki-y+k (poss. dir.). R: nikījək (to my house); M: nim'-min-ne-ke'-yuk (I am going home); nă-ke'-yuk (Go home [error for m+k-i-y+k 'to your home?'])
 ʔa-ki-kim tameat [mng. unclear: ring around the sun?]. H: ʔákiqəm tameat ("hace casa el sol" [the sun makes house?])
 ʔa-kač ʔa-ki kuʔač (snail [it has a house]). H: ʔákatʃr ʔaki kuʔatʃr
 ki(-)+k? (householder [q.v.]). H: kīk
 ki(-)+k-am (householder, plu.). H: kīk am
 t+m(-)ki-c (cave). H: tāmkitʃ
 t+h-t+m(-)ki-c (caves, plu.). H: tóhtāmkitʃ
 t+m(-)ki-y+k (plcnm.: re cave). H: tāmkijak
 waʔtam(-)kic, waʔtam(-)ki-vea (plcnm.: Camulos ['juniper house']). H: waʔtamkitʃ, waʔtamkitʃ, waʔtamkivea (Camulo)

kihe — nut (gen. or walnut), N. H: kihe (nut, walnut); ZN: ki'he (walnut tree).

kihu-č — fish (gen.), N. H: kihutʃ, kihutʃr, kihūtʃr; kihutʃr aḷəʔ ʔápiʃraʔ (pescado cabezón [big-headed fish?])—introduced by Americans into Tejon Creek, but died); ákwəʔ kihutʃʒ (kingfisher [apparently "its-food [is] fish"]); ZN: kihu-č; M: ke-hoots, ke-hoot'r (a fish); ke-hoot, ke-hoots (fish); ah-wah'-ke ko-hoot, ke-hoots-ah-wah-ke (dried fish); K: gihut
 kihu-m (plu.). H: kihum, kihūmkihu-čay (obj.). H: kihūtʃr əj; ʔaḷujvaḷəʔ kihūtʃrəj (salmon spear); M: wur-ke-hoom', ke-hoom (many fishes)

kihū-ŋ (plcnm.: a spring: "El Pescado"). H: kihūŋ (a spring called "El Pescado" in Span., katʃatʃonəʔəʃ in V.); R: kihū ŋ (plcnm.: El Pescado)

kika-t — house vertical [i.e., post?], N. H: kīkat
kika-m (plu.). H: kikam
[cf. kic 'house']

kikeʔ — householder, inhabitant, N. H: kīk; ʔahəvəve məmət kīkeʔ
(coast person); R: əhəvəvə məmət kikeʔ (coast person)

kika(-)m (plu.). H: kīkam; ʔahəvəve məmət kīkam, ʔahəvəve
məmət kiʔkam (coast people)

kika-t-ay (obj.). H: kīkahtaj
[cf. kic 'house'; = /ki-kəʔy/?]

kiʔkəʔy — "capitán" [chief], N. H: kiʔkəʔj, kīkəʔj, kəʔkəʔj, kikaʔj;
R: kikaʔj; ZN: kīkəy, kīkə; M: kā'-ki, ké-ki' (chief)

kika-t (constituency abs.?). H: ʔaŋuj kīkat (things
belonging to the chief, obj.)

kiʔkə-m (plu.). H,R: kikam

kiʔkə-t-ay (obj.). H: kikahtaj, kīkahtaj; R: kikahtaj

ki-kiʔkə-m-ay (plu. obj.). H: kīkikaməj

-kikahpa (poss.). H: -kīkəpə; R: -kikəpə (capitán, obj.)

-kikəpə-m (poss. plu.). R: pəkikəpəəm (their capitán)

[cf. kic 'house']

kim — come, VI. H: kim, ʔim; ʔakiməvən hīkəʔj (he came to see
me); məʔakim həwatʃ ʔəvatʃr (next year [fut. it-comes other
year; but why clitic first?]); R: kim; M: o-wah'-kim i'-ah-kik (a
white man is coming.); o-wah'-kim tah-kaht (an Indian is
coming); o-we-hah'-mə sah'-kim (somebody is coming.)

kim-mat (fut.). R: kimat

kim-uvuʔ (past). R: nikimuvuʔ (vini [= "vine (yo)" 'I came'])

kiva (imp.). H: kiva, kiva'; R: kiva, kiva'; kivaʔsaʔwaʔtʃ
(come and eat [come! let's eat]); M: ke'-vah-kwuhk (come
here.)

kiva-č (imp. plu.). H,R: kivatʃ

ca-kim-mat-č (hort.? [apparently contains fut. clitic]: let's
come). R: tsáʔim aʔutʃ (vamos á venir [let's come])
ʔa-kim-ivanaʔ tamea-t (the east [inst.: its-coming-instr.
sun])

kima-č — flicker, N. H: kimatʃr, kīmatʃr' M: ke-maht's (zigzag [is
this same word? perh. referring to a design shape?])

kimiš — plant sp.: a shrub 3' high, with red flowers and black, oily,
edible seeds. R: kimiʃ

kimiš(-)pea — plcnm.: a hill. H: kīmiʃpe (plcnm.: hill; means a
grass sp.); R: kimiʃpea (plcnm., from kimiʃ, a 3' high rama
with red flower and black, oily, edible seed)

kitam(-)ik — (toward) the east. H: kītamik

[cf. ʔa-ki-kitam 'easterners' [i.e., Kitanemuks].]

kitanamuʔ — speak the Kitanemuk language, V. H: ˘kītanamuʔ,
˘kītanamuʔ, -kītanamuʔ^u [odd that all these verb forms have
stressed prefix and first syllable of stem, as well]; kītanamuʔ
("2nd a perfectly heard; name Kit. have for own language and
people"); R: kitanamuʔ (talk Kitanemuk); VF: kitanemuk, key-
tan-eh-muk, quitanamocc (name of the [Kit.] tribe)

kitanamuʔ-ka-yʔ (Adj.? a Kitanemuk). H: kītanamuk anaʔ (I
am a Kitanemuk); ZN: kītanamuk, ʔakikītam ("this
language, app. the territorial name")

kitanamuʔ-ka-m (Kitanemuks, plu.). H: kītanamukam,
kītanamūkam (the Kit. tribe); R: kītanamuʔkam (Kit.
speakers)

kitanamuʔ (imp.). H: kītanamuʔ

kitanamu?-i-c (pass. nom.: Kitanemuk language). H:
kitanamu?its, kftanamu?its, kīt anamu?its

kivə — come, imp.
[cf. kim 'come']

kivaw — ask for, VT (person asked and thing asked for are both
obj.). H,R: kīvaw
kivaw-vu? (past). R: nikīvaw (lo pidí antes [I asked for it
before])

kiwǎš — pot, gen., N. H: kīwəʃ (olla [pot]); kīwəʃ (clay or stone
olla, soapstone olla, stone olla); ʔkīwəʃ (any olla); kīwəʃ
kəmanits (ball of mashed islay kernels [pot-made]); kīwəʃ
kəmanim (plu.: balls of mashed islay kernels); kīwəʃ təmət,
wīkihwat təmət (clay pipe); ZS: kīwəš (pot); M: ke'-was (kettle
or vessel for cooking)
kiwǎš-t-ay (obj.). H: tāvihwat kīwəʃtəj (pot-rest stone)

kiyaw — whale, N. H: kīəw, kijəw, kīəhəw, kijəhəw; R: kijəw
kijəhəw-yam (plu.). H: kījəhəwjam
[app. at least etymologically related to kihuč 'fish', but not
the usual Kit. augmentative morphology; perh. < Gab. kyot
'whale' (aug. of kyuur 'fish') (Munro 1988: 24)]

kǐ? — bite, V. H: kəʔ, kǎʔ; ákəwən, əkəʔwən (he bit me); R: kəʔ
(bite), əkəʔvən (he bit me)
kǐ-kǐ? (redup.: nibble, gnaw). H: kəkəʔ (nibble), ʔəkəkəʔivə
(the stick is rat-gnawed)
kǐ? (imp.). H: kəʔ
nəh-kǐ?-hyǐ-t (aug.). H: nəhkəʔhǐt ([habitual] biter (of dog);
R: iviʔ kutsiʔ nəhkəʔhǐt (this dog bites)
nəh-kǐ?-hyǐ-m (aug. plu.). H: nəhkəhǐm

kǐcəʔ — wash, VT. H: kətsəʔ

k+ča-č — manzanita, N. H: kətʃratʃr

[poss. a nom. from kica 'wash'? Balls (1970: 39) cites medicinal use of a wash made from manzanita leaves.]

k+ča-vihač (manzanita sp.: good eaten raw). H:

kətʃravihatʃr [compound from wihač 'thorn, cholla?']

k+č+k? — stand up, VI. H: kətʃrk-; M: koo-ut'sk (get up!); kwut'sk (awake [standing up])

k+čk-ihun (des.). R: akətʃrkihun warə? (the sick man wants to get up out of bed but can't)

[cf. kw+č+k 'stand up']

k+ha? — spoil, hinder, VT. H: kəha?

k+h-k+ha? (redup.). R: warəgk wəkətsi məkəhkəha? (me

estás estorbando [you are hindering, obstructing, impeding, or hampering me; or you are in my way])

?ə-pə-k+ha (incorp., nom.?: tapeworm). H: ?əpəkəha

?ə-pə-k+ha-m (tapeworm, plu.). H: "plu.-m"

k+həh+k (be spoiled?, VI). H: ?əhtn ?əkəhəhək (his heart is sad); R: nihun əkəhəhək ([I'm sad])

[cf. k+šə 'no good'? perh. a doublet]

k+k+? — fit, be big enough, be complete (of baby with no parts missing) (Adj.?: note the party for whom something is big enough is in obj. case). H: kəkə?; R: kəkə?; nəw kəkə? (no cabe [it doesn't fit]—the buggy will not hold 5 or 6 men); nəwvən kəkə? (I don't fit); kəkə?vən (I do fit)

k+m -make, VT; make something some way (with Adj.?). H,R: kəm,

qəm, kəm, kəm, mətsani? nīkəm (I made it hot), həhukup nə nīkəm (lo echo solteado [I sort it out?])

k+m-mat (fut.). H: kəmat, kəmmat

k+m-an (imp.). H: kəman, kəman; R: kəman mots (do it again!)

k+m-an-+č (imp. plu.). H: kəmanatʃr

- k+m-an-i-c** (pass. nom.). H: **kəmanits** (comp.), **kəmanits** (made), **kīwəʃ kəmanits** (ball of mashed islay kernels [pot-made]), **pəhatəkəmanits**, **pəhatəkəmanits** (piñon basket), **təjəkəmanits** (Tul. wardance: "estan bailando los diablos [the devils (or spirits) are dancing]" [Kit.: 'devil-made']), **?əkəmanivə tsəəŋqə təvatɔ** (God made the world [his-being made-past our-lord earth]), **təkəkəmanits** (figures [of people] on baskets), **həŋkəmanits** (rattlesnake figure), **ətavatavakəmanits** (butterfly figure), **təhukəmanits** (snake figure)
- k+m-an-i-m** (pass. nom. plu.). H: **kīwəʃ kəmanim** (ball of mashed islay kernels [pot-made] plu.), **təkəkəmanim** (figures [of people] on baskets, plu.)
- k+m-an-i-cəy** (pass. nom. obj.). H: **kəməŋitsəj**
- k+m-an-ik** (Adj.). H: **kəvətʃrəj kəmanək** (smith); H,R: **kəmanəqk kəvətʃrəj** (he's making horseshoes ("fierros"); blacksmith)
- k+m-an-i?ə-č** (agt.). H: **kītsəj kəmani?ətʃr** (carpenter [house-maker])
- k+m-an-i** (obj. comp.). H: **pəujhun nikəmanitənaw**
nikəmanihʉn (they made me make it, [apparently **tə** = conj. 'although'] I didn't want to), **kəməŋi təv ahtɔəj** (he made the earth and the sky too [sic]); H,R: **nə? nihnihjət nikəmani pəntəj** (I'm good at making bread); R: **nikəm kwə?jkətəj** (I'm making food), **nimimət kəmanik kwə?jkətəj** (I'm going to go make food) [unclear whether the **k** is part of comp. suffix, in which case this belongs in an infinitive subentry, or just lengthening of the following initial **k**]; **nə? nihnihjət nikəmani pəntəj** (I'm good at making bread)
- k+m-an-a?** (gen. nom.: your doing). H,R: **?əmə? məkəməŋə ? əhəkwiwəhək** (he hurt himself, and it's your fault [you your-making he-got hurt])

ho-kim (incorp.: make a hole). H: hokəm, həkəm, h^ohokəm
 (make holes [note scope of redup. within incorporated
 noun]); R: ahəkəm = əkəm əhðj (it's making a hole [of
 mole])
 ki-kim (incorp.: make a house). H: kɨkəm (make a house [said
 of the sun—meaning unclear])

kim — spill, empty, VI. H,R: kəm, kəm; M: ah-kŭm (empty)
 kəm-eəʔ (VT: pour, empty. H,R: kəmeəʔ, kəmeəʔ^a (throw
 water outdoors)
 kim-eəʔn (imp.). H,R: kəmeəʔn
 [R notes re present form: "sounds like 'he makes', but a
 separate verb"; note that imperative forms are different,
 however]

kɨpɨnəʔ — pillow (looks like a gen. nom.). H: ʔ-kəpəhəʔ, -kəpəhəʔ,
 nikəpəhəʔ kutʃrətəj (I lie on my back and have my head against
 the wall so it holds my head up [note obj. ending on 'stick';
 apparently = 'I am leaning on the post']?)

kɨrɨʔ — toast, VT. H: kərəʔ
 kɨrɨʔ-i-c (part.). H: kərəʔjt[sʔ] (toasted)

kɨʃəʔ — no good, bad, Adj. H: kəʃrəʔ (the name kəʃrəʔ was applied
 to Ventureños, Barbareños, Ineseños, etc.), kəʃrəʔ
 nikwəkwətʃramuk (I had a nightmare), kəʃrəʔ warəyk
 nikətʃəʔ (I have very bad "suerte" [luck]); R: kəʃrəʔ; uveə
 kəʃrəʔ, ɲətəʔivə (he's no good any more; the cat is old); ZS,ZN:
 kəsəʔ (bad); M: koo-sah', koo-sahk (bad); koo-sah-hah'-vo (dirty
 [spoiled clothes]); K: gō ca (bad)
 kɨh-kɨʃəʔ (redup.: plu.). H: kəhkəʃrəʔ
 kɨʃəʔ-n-i-c (part.). H: kəʃrəʔnits = kəʃəʔ (ugly)
 kɨh-kɨʃəʔ-n-i-m (part. plu.). H: kəhkəʃrəʔnim
 kɨʃəʔ huŋu-c (ugly language, applied to Ventureño). H:
 kəʃrəʔ huŋuts

kʰšəʔ-n-i-huŋuʔ (speak Ventureño). H: ʔəʃʒəʔnihuŋuʔ
 kʰšəʔ-n-i-huŋu-kəm (tribe nickname: ugly talkers, applied
 to Ventureños). H: kəʃənihuŋuʔkəm, kəʃraniʔhuŋukəm,
 kəʃaniʔhuŋukəm, kəʃənihunkəm, kəʃənihuŋkəm
 (Ventureño(s), kəʃtək people, the ones that dance the oso
 [bear dance]); R: kəʃranihuŋukəm (Chumash Indian)
 kʰšəʔ winikəʔ(-)k (ingrate [no good heart]). H: kəʃəʔ
 winikəʔk
 kʰšəʔ winikəʔ(-)k-əm (ingrate, plu.). H: "plu. -am"
 kʰšəʔtahič (Tehachapi [perh. a joke on Tehachapi name, of the
 "Lost Wages" for Las Vegas, type; literally 'bad rest'].
 ZS,ZN: kəsəʔtahič [cf. tahičpeə 'Tehachapi', literally 'place
 to rest']

kʰtkiʔ kʰtʰkʰ? — get wet, VI?
 ʔə-kʰtkin-ivʰ-yʰk (plcnm.: means where the ground got wet).
 H: əkətkinivəʔjək, ʔətəkkinivəʔjək, əkəkivəʔjək; R:
 ʔəkəkkinivəʔjək

kʰvuč — plant sp.: quelite [edible greens] with yellow flower. H:
 kəʋutʃr

kʰya-cʰ? — oak sp. M: koo'-yahts, (Robles' Q lobata); koo'-yahts
 (acorn mush)
 [cf. kʰyač 'acorn sp.']

kʰyʰkʰyʰ-č — hawk sp.: small, red[-tailed]. H: ʔəʒəkəʒətʃ,
 kəʒəkəʒətʃ
 kʰyʰkʰyʰ-m (plu.). H: ʔəʒəkəʒəm, kəʒəkəʒəm

koʔ — eat?, munch?, V. H: koʔ (eat); R: koʔ (munch grass)
 koʔ-mat (fut.). R: nikoʔmat (I am going to eat tuche [mng.ʔ]
 raw [evid. means to munch grass; speaker is Eug.])

koh-koʔ-i-m (dead person; no sg. form). H: kohkoʔjm,
kohkoʔjmə (dead person; = mūkit, mūkim); R: kohkoʔjm
(dead people; no sg.)
[perh. related to kwaʔ 'eat' as doublet]

-kocaʔ — nest (of rat or bees), poss. H: -ʔoʔsa, -#ʔotsaʔa (nest of
rat, comb of bees [mng. of # unknown])

koco — shell (of turtle), peel, skin, N. H: -ʔotso, -koʔso, -ʔotso,
-kotsoʔ, -ʔoʔso; ʔakotso nipiʔratʔr (the skin of my head =
scalp); also, under kopoc, Harrington says "also -ʔoʔso (pellejo
[skin or hide])"

-koco-m (plu.). H: -ʔotsəm

-kočʔaʔ — hill or slope, N. H: ʔakotʔraʔək, ʔakotʔraʔ (the hillside
across arroyo from informant's [consultant's] house)

-kočʔa-pea (plcnm.). H: -kotʔrapea (a place on the hill or
slope)

ʔa-kočʔa-yʔk (loc.). H: ʔakotʔraʔək, ʔakotʔraʔ (ladera; the
hillside across arroyo from informant's [consultant's]
house)

[unclear whether this is the word for 'hillside', or a
placename]

koha-č — older daughter (with -mayer), older sister (when directly
possessed), N(A). H: ʔohatʔr, kəhətʔr; M: nik-kor (older), ah-kor
(sister)

-kor (poss.). H: -ʔəʔr, -ʔor, -kəʔr; ZN: -kəʔr (sister)

-koha-m (plu. poss.). H: -kəhəm; ZN: -kəhəm

-koha-y (poss. obj.). H: -kəhəj

kohrʔk — cough, VI. H: kohəʔək; R: kohəʔək [note: Harrington slip is
headed: "korkək"]; ZS,ZN: kəhəʔək

kohrkʔkʔ (Adj.?). H: koʔkək

[related to kŭr 'groan', or -kŭroma 'phlegm'?)

kokəi-t — soaproot, N. H,R: **kōkaət** (raíz de lavar [soaproot]; root like amole that they washed with)

kokəi-peə (plcnm.: San Emigdio; V. təʃlipun). H,R: **kōkowpeə**,
ʔokawpéə

kokoʔ — coconut, N. H: **kokoʔ** (coco [coconut])

[< Span. "coco"]

kokok — [mng. unclear]. H: **kokok** (= Tul. huhunətʃr; the dancer has shell eyes, feather dress. He imitates an animal—he's an animal and a person too, who goes all around the edge of the world when it's dawning, they say, wearing feathery dress, carrying 2 red ["colorados"] sticks, one in each hand, and whistling wh, wh; wh wh, with every now and then a longer whhhhh. He brings a lot of wind when he goes thus. The dance was never danced by the Jam.; it is Tul. [Tulareño] custom.)

kokt — plant sp.: lamb's quarters. ZS: **kɔ̄kt** (plant sp.; "as a guess: Chenopodium, Kawaiisu kooʋi"); ZN: **kɔ̄qt** (plant sp.; leaves boiled and eaten; Chenopodium album, lamb's quarters; white pigweed)

koməle — frying pan, N. H: **kóməle** [note both Kit. and borrowed Span. stress]

[< Span. "comales"]

kon — kill many or all of something, VT (mɪk is usually used when obj. is sg., and kən when obj. is plu.). H: **áʔónəvəʔ múnʊmə** (he killed tecolotes [great horned owls]), **əʔtəvə áʔatsitamə peəroʔ^{ot}** (Pedro killed his swine—used when you kill all your animals); R: **kon**; **ʔəkónəvə** (he hit us [sic; apparently 'he hit them']); **əməʔəmatuvə əkon = əkonmatuvə** (you pl. will kill them)

- konakə-t** — necklace, belt, N. H: kənəkət (soguilla [belt?])
 -konakə? (poss.). H: nɪkónakəʔ, -konakə?, -kənakə?,
 -konakəʔ; M: ah-ko'-nah-kah (necklace of shells)
- konakwəʔ** — be or get full, VI (of moon, or of person after eating).
 H: konakwəʔ, ʔwónakwəʔ; konakwəʔ-t, kʷónakwəʔ-t (with Q
 clitic) (be full)
- koŋi-t** — squirrel sp.: probably Nelson's Antelope Squirrel [based on
 my personal observation and consultation of Whitaker 1980]. H:
 koŋit (squirrel [Kitanemuks used to eat them])
 koŋi-m (plu.). H: ʔóŋim
 koŋi-t-əy (obj.). H,R: kŋitəj
 koŋi-t ʔə-ho-veə (plcnm.: squirrel hole). H: koŋit ʔəhŋveə
- kopipk** — multi-colored, Adj. H: kopipk (multi-colored, of corn
 (pinto)); R: ("(es) pinto [it is multicolored'? 'it is a pinto'?] ...
 said of a pinto [horse?]")
- kop-ɨk** — break, VI. H: kopɨk
 kop-k (break, VT). R: kopk
 ʔə-kop-k-iʔ (pass. nom.: broken). H: ʔákopkiʔ, ʔəkopkiʔ
- kopo-c** — hair, N. H: kopots; ZS: kɔpɔc
 kopo-m (plu.). H: kopom [unclear what plu. actually means]
 -kopo (poss.). H: -kopo, -kopo, -kopo; ZS: ʔákɔpɔ (his hair),
 muxɔpɔ, muʔɔpɔ (your sg. hair); M: ne-ko'-po, ah-ko-po
 (hair); K: agopo ([his/her] hair)
 -kopo-y (poss. obj.). H: -kopoj, -kopoj; R: əjəwvən nikopoj
 (s/he grabbed me by the hair)
 ʔə-kopo-yɨk (plcnm.: a mountain). H: ʔəkopɔjək
- kopotə-t** — turtle, N. H: ʔópotət, kopotət
 kopotə-m (plu.). H: ʔopɔtəŋ

kori-ve — plcnm.: a mountain. ZS,ZN: kərí·ve [anomalous accent]

-kohromə ? — phlegm, poss. H: -k̄romə
-koromə-y (poss. obj.). H: -k̄roməj
[cf. koh̄ir̄ik 'cough']

koši? — stir up (a bathing pool), V. H: kofí?
koši?-koši? (Adj.: stirred up). H: kofí?kofí?

kovakaytat — poisonous insect sp.—tick? H: kóvakaj̄tat (= Span. pajarhuél; name means "wrinkled"; ca. 1/2" long, earth-colored, has legs, bites bad so it swells and can kill you)
kovakaytat ?ə-n̄lino (plant sp.: spurge). ZS: kóvakay(i)t̄at
?anəlino (plant sp.: lit., pahawelo-its medicine [Zigmond p.c.: kóvakaytat ?anilino = "parajoello medicine"; Euphorbia ocellata; spurge]; ZN: kóvakaytat ?anəlino ([ground-]plant sp.; lit., "parahuelo medicine"; good for this bite—like woodtick—and also good for cuts), k̄vakaytat ?anəlino (Euphorbia polycarpa Benth.)
[exact mng. of "pajarhuél", etc., unknown]

koymi? — referee (sometimes called "boss") in peón game ("coime"⁵), N. H: kojmi?
koymi?-yam (plu.).

kuə — call someone, VT. H,R: uveə nikue (I already called him)
kuə-an (imp.). H: kuan (imp.); R: meah kuan (go out and call him!)
[min. pr. with kwa? 'eat' ?]

ku?ə-č — worm, bug (gen.). H: ku?at̄sr, ku?at̄sr, kú?at̄sr (worm, little legged water animal, or small nameless bug; includes glow worm, angleworm, leech, maggots, yellow-jacket larvae)

⁵Harrington's translation translated by Pamela Munro (p.c.). This word, of uncertain origin, is found all over Southern California (William Bright, p.c.).

ʔa-kač ʔa-ki kuʔa-č (snail [it-has its-house kuʔač]). H:
 ʔákʌtʃr ʔaki kuʔatʃr (little animal that has a house
 [snail])
 ku-kuʔa-m pʰi-kiʔ (plu.). H: kukuʔam pakiʔ (wash mud off
 and burn; < creek [snails?])

kuciʔ — dog, N. H: kʌtsiʔ, kuʌtsiʔ, kutsiʔ, kʌtsiʔ, kutsit
 [constituency abs.], kutsiʔi, kʌtsiʔi; wahiʔtaj ʔawohək kutsiʔt
 (the dog is barking at the coyote [constituency abs., perh. related
 to word-order?]); R: kutsiʔ; kutsiʔt aki = aki kutsiʔ (the dog's
 house); ZN: kúci; ʔákʷamat kúcit (the dog eats [constituency
 abs., perh. related to word order?]); M: ah-ah`-tse-tom'-mas ko-
 tse (his dog); moo-ah'-tsit ko-tse, mo-neŭ koo-che (your
 (singular) dog); po'-e-neŭ ko-che (their (plural) dog); K: gutsi; M:
 ah-neŭ ko-che (his dog); ne-ah'-tsit ko-tse, ne-neŭ koo-che (my
 dog); tsah'-ah'-tsit ko-tse, tsoo-neŭ ko-che (our (dual) dog)
 kuciʔ-yam (plu.). H: kʌtsiʔjam, kutsiʔjam; R: kutsiʔjam; M:
 wǒh' ko-tse-um (two dogs); wǔr ko-tse-um, koo-che-yan,
 koo-tse-yan (many dogs)
 [does not permit direct possession; instead use -ʔacit 'pet',
 q.v.; but CHM also records use of [normally inanimate] -niw
 'possession'].
 kuciʔ-t-ay (obj.). H: kutsiʔtaj; nimuraq nehe kutsiʔtaj (I
 untied the dog; notice muraq --> muraq [demonstrates
 that k-loss environment is more general than future clitic]
 kuci-t ʔa-ho-vea (plcnm. in Tejon Canyon ["dog's hole"]). H:
 kʌtsitahve, kutsit ʔahvea; R: kutsit ʔahvea (Dog
 Rock—plcnm.); ZS: kùčit-ʔahóve, kučit-ʔahóve (plcnm.:
 above the Ranch House; where "dogs" are seen); ZN: kučit
 ʔáhóvi, kùci-t-ʔahóve (the reservation from the ranch
 house up; the rock [of the evil omen dog]); VF: cǒ-čita-
 hovie (Tejon creek canyon at lower end); coh-čita-hovit
 (at the valley [at Tejón Canyon])
 kuci-t ʔa-ho-noʔ (dir.). H: kutsit ʔaqonoʔ (from Tejón)

kucin — car, N. H: kútsin
kucin-yam (plu.). H: kútsinjam
[< Span. "coche"]

kuč — edible seed sp., N. H: kutʃr
[cf. puhcukuč 'plant sp.']

kučara? — spoon, N.
kučara?-nʔ (inst.). H: kutʃara?nə
[< Span. "cuchara"]

kuča-t — stick, pole, firewood, N. H: kutʃat, kutʃrat, kúʃrat,
kutʃrāt (stick; pole; firewood; (tree); counting stick; splinter
[i.e., app. any long wood thing]; R: kutʃrāt (stick; splinter); ZS:
kuča:t, kuča:t (tree; "two different informants pronounce
differently, as shown"); ZN: kutʃat (making fire by drill [sic]); M:
ko-tsaht (a tree); koo-saht'ā-no'se, koo-chaht' (a stick); koo-
saht', koo-chaht (firewood); met-tow'-o-koo-saht (pole); wur
ko-tsaht (many trees); K: gudjat (wood)
-kuča? (poss.). H: -kutra?, -kutʃra?
kuča-y+k (plcnm. in the mountains; = Gorman['s Station]; = La
Viuda). H: kutʃajək, kúʃrajək, kutʃrājək; R: kutʃra?jək
(plcnm.; = La Viuda = Gorman's Station = V. təpəʔn; means
leña [firewood]); K: guchayik (plcnm. on the road from Ft.
Tejon to Los Angeles at Gorman's; said to mean 'in the
timber')
kuča-vəkac (wooden cup). H: kúʃravəkətʃ (wooden cup; = V.

q(o)

kuča-t-ay (obj.). H: kutʃrātəj; nikəpəʔə? kutʃrātəj (I lie on
my back and have my head against the wall so it holds my
head up; literally, I have a palo [stick—or here, post or
plank?] for a pillow [NB case]); R: kutʃrātəj [cf. yuəšk]

kuča-nʔ (stick, inst.). H, R: kutʃrānə
kuča-t hʔtk (fence). H: kutʃrat hətʃ

?a-kwə? kučə-təy (larva sp., found in rotten logs [it eats wood]). H: ?ákwə? kútʃraʃə j
 punitə?-ihwə?-t kučə-t (the stick counter in gambling game). H: punitə?jhwət kutʃrat (the stick used in the game)
 kučə-vəč (wooden tray). H: kutravətʃr
 kučə-u (VI [?]: cut wood). H: kutʃraw (cut wood; = leňar)
 kučə-ihwə?-t (inst.: wood-gathering band [NB: no -u])
 kučə-ik (cut wood, inf.). H: kutʃrajk; ni-mi-mət kučə-y+k
 (I'm going to get wood [a mistake? or perh. just means "I'm going to the wood"]
 ni-hiu ?a-waki? kučə-t (I saw a dry stick [NB: perh. a headless relative; no obj. marking! cf. also next subentry]).
 H,R: nihju ?a-waki? kutʃrat
 ni-hiu p+-waki? kučə-m (I saw dry sticks [relative clause structure? cf. also preceding subentry]). H: nihju pəwaki?
 kutʃraŋ; R: nihju(*və) pəwaki? kutʃraŋ [* perh. due to
 confusing dec. and past clitic]; cf. also wər nihju kutʃrāt
 (I saw lots of wood; [also no obj. marking])

-kuhə-nə — sister-in-law (m's wife's sis, here), poss. H: kuhəna,
 ʔuhəna

-kuhəna-m (plu.). H: -kuhəna m

-kuhəna?nə-y (obj. [irreg., in same way as "father"]). H:

-kuhəna?nə j

[this looks like a compound of koħəč 'sister' + -nə? 'father']

kuhəni-m — guests invited to wəkač, N (plu.). H: kúhəni m
 [cf. kur 'groan']

-kuhm ? — uncle (variously translated as uncle, paternal uncle, and
 m[an]'s paternal uncle older than father). H: -kum, -kum,
 -kurməhə? [first form is recorded in one place, denied in
 another).

-kuhmə-m (plu.). H: -kūhmam
-kuhmə-y (obj.). H: kūhmaj
-kuhməʔ-iv̄t̄ (dec.). H: -kuhməʔivə

kuhuč — fruit of elder tree, N (eaten boiled). H: kūhutʃr

kuhy-+k — fall over flat, of a tall thing, VI. H: kuhjək, kuhəjək (fall over flat, as tree blown over, or barley); R: kuhjək (lie over flat), kuhəjək (fall over, root and all [of tree])

kuhy-k (VT: knock over, fell, of something tall). H: kujk

(knock over, fell, e.g. a tree); R: kujk (knock down (a big tree)) [note: slip says: "cf. qutsək — to fall of man or stick"]

kukač — spider, gen., N. H: kuḡatʃr (trap-door spider, or any house-spider)

kukač ʔa-ki (cobweb [spider its-house]). H: kūkatʃr ʔaki(x)
[unclear what the x means]

-kukita — grand-relative, poss. [apparently covers grandmother, grandfather, grandson, granddaughter], poss. N(A). H: -kukit, -kūkit, -kuḡit, -kuḡit (examples given are "m[an]'s son's son, m[an]'s son's dtr. [daughter]", "father or mother of my father"; also, Eug[enia] and A[ngela] Montes call each other this [both are women]); ZN: -kū'kit' (grandfather)

-kukita-y (poss., obj.). R: -kukitaj

-kukitaʔ-iv̄t̄ (dec.). H: -kukitaʔ-ivə

kukukʔaw — plcnm.: Comanche. H: kūkūkʔaw (Comanche proper; big spring there)
[may not be Kit.]

kukuk(-)ȳt̄ ʔa-nəkəʔ — [mng. unclear; perh. 'hit together' + habitual action suffix]. H: kukukjət ʔaḡəkəʔ ("The huhunatʃr

carries two bastones [sticks]. He hits them together repeatedly.")

kukuku-č — owl sp., now extinct. H: kúkukutʃr, ɣúɣukutʃr

kukuku-m (plu.). H: kúɣukum

kukuku-č ʔaho(plcnm.: Agua Zarca). H: kúkukutʃr ʔaho
(plcnm.; = V. kasʔəpkəkʔokok; = Agua Zarca); R: kukukutʃr
ʔaho (plcnm.; owl sp.'s cave)

kukumaškea-vea — plcnm., near La Chiminea [cf. kumaš+k]

kuʔkunič ʔa-weʔrk-in-ya-vea — plcnm.: a deep lake where
kuʔkunič—a myth. figure who killed people—was pushed in
[kuʔkunič his-throw-pass.-loc.]
[cf. weʔr+k 'to set' of sun?]

kukukunitɨ — mussel sp., and name for beads made from it. H:

kúkukunitə, kukukunitə (small beads, white or black, reportedly
made by Chumash; mussel is blackish on outside, shiny inside
like abalone, bivalve, flesh reddish white when cooked; not the
limpet)

kukukunitɨʔ-yam (plu.)/ H: kúkukunutəʔjam (= V. tʔo ?)

kukut — ash, N. H: kúkut; M: koo-hoot', ko-kút (ashes); M: ah-ho, kó-
koot (the ashes and burnt bones of the dead); K: gugut
[cf. kut 'fire']

kum — sleep, VI. H,R: kum; M: ah-koom, koo-mahn-neets (asleep); K:
ni-kum ([I] sleep)

kum-mat (fut.). R: kuʔmat

kum-uvuʔ (past). R: nikumuvuʔ (estaba yo dormido)

kum-an-ik (inf.). H: kŭmanik'; R: kŭmanik, kuʔmanik

kum-an-i-c (pass. nom.: asleep). M: ah-koom, koo-mahn-
neets (asleep)

kum-an-ihun (des.: be sleepy). H: kumanihun, kumanihun,
 ktmanihtn [also translated once as "mi sueño [my sleep]"];
 R: kumanihun; M: nik-koo'-man-ne-hoon (a dream)
 ni-kum-an-iva? (in my sleep [while asleep]). H: nikumaniva?;
 R: nikumaniva?; nikumaniva? niḡarəhərək (bajé dormido [I
 slid down asleep])
 kum-an-eə? (VT: put to sleep). R: kumane? (make sleep, of a
 baby)
 [cf. ku?mɨk 'be face down?']

kuma-t — (basket?) hat. ZN: ku'mət (woman's basket hat); M: ah-
 kŭm (empty [sic—perh. an elicitational misunderstanding])
 -kuma? (poss.). H: -kuḡa?, kuḡa?ə; ZS,ZN: -kuma? (hat)
 tɨy-t ?ə-kuma? (toadstool; lit., devil's hat). H: təjt
 ?akuma?ə

kumaš+k — play walnut dice (called by Harrington pa), a women's
 game which involves throwing inlaid walnut shells and
 predicting how they will land. H: kumaʃək, kuḡaʃək, kumāʃək,
 kumāʃrək; tsakumaʃrək (let's play dice [but apparently not
 hort.: no plu. clitic]); ZN: ?akumá·šik (walnut shell game; played
 on basket-tray; one handled the tray, but many could play; used 7
 shells filled with pitch with beads on top)
 kumašk-i-c (pass. nom.: the walnut dice game). H:
 kumāʃkits; JW: kumaskitz (pea and shell game)
 kumašk-ihwə?-t (inst.: walnut dice). H: kuməʃkihwət,
 ktmāʃkihwəʔt, kumāʃrkihwət, kuməʃrkiwhət; JW:
 kumaskkihuat (gambling basket)
 kuh-kumašk-eə-veə (plcnm.: "where they played walnut
 dice"; = La Chiminea). H: kukumaʃkeave (plcnm.; =
 kaʔəʔwoʔoxloʔop, near La Chiminea), kukumaʃrkeaveə
 [unidentified; app. plcnm.]; R: kuhkumāʃrkeaveə

kumat — [mng. unclear; 'hat?']. H: kumʔat ("full of cuentitas" [little beads]); M: nik koo'-mah (subglobular choke-mouth bowl); JW: kumat (basket cap)

kumiyintu? — call on guardian spirit, V, as only a man with a certain kind of supernatural power can do. H: kumijintu?

kum-ik? — be face down, VI (of people or dice). H: kumək, kuʔmək, kuʔmək

kum-k (VT: throw face down).

kum-k (throw face down, imp.). H: kumk (throw two face down, imp.).

kumuʔk (Adj.: face down). H,R: kumuʔk (used with 'put', 'be', 'lie')

[NB: sg. prefix used when subject is 'two' (number "loose" here as well as in NP)]

kumuʔya? — five cents. H: kúmúʔja? (5 cents; same word as V.) [
VCh.?

kuʔmuš — sealion, N. H: kúʔmuʃ, kúmuʃr, kúmuʃɣ (sealion, tonina [lacking fingers or toes]
kuʔmuš-yam (plu.). H: kuʔmuʃrjam

kupe a-c — top of head; summit of a mountain; top end, N. H:

kupeats (vertex, remolino; also refers to end of bow)

-kupe a (poss.). H: kúpe a, -kúpe a; M: ah-ko-pe-ah (end); M: tah'-me-at ah-koo'-pah (sunshine [may be related: 'sun's summit'])

kuh-kupe a (plu. poss.). H: -kuhkupe a

ʔa-kupe a-vea kayc (summit of a mountain [its-head mountain]). H: ʔákupeavea kajtɕ

-kupe an-ivana? (inst.: carrying ring [implies a verb, perhaps

kupe a 'carry on top'? 'be carried on top?']). H:

-kúpe anivana?

kupiah-t — islay (Prunus ilicifolia (Balls 1970)), N (name of both prepared kernels and the bush itself; includes varieties which are white, black, purple, etc., when ripe; eaten). H: kúpiaht, kúpiaht, kúpiaht ("[i is] not e"), kúpiaht, kúpiaht
 kupiah-yam [unclear if this is a real word; it may be that Harrington tried it for plural, but it came out sounding like a -yam tribename, whereas the regular plural would be kupiah-m?]. H: kupiahjam (islayeños [islay people])
 kupiah-t-ay (obj.). H: kupiahtaj
 [*kupiapeə rejected—no such form in Jam., according to Harrington]
 [the ripened fruit is tokit, q.v.]

kupkɨ-t — cradle hood, N. H: kupkət
 kupkɨ-m (plu.). H: kupkəm
 -kupkɨ? (poss.: baby's or cradle's hood). H: -kupkə?
 [cf. kupeəc 'head?']

kur — push,? groan? strain?, V H: kɨr, kur (pujar [push, pout?]); R: kɨr, kɨr (groan [said of someone very sick])
 kuh-yɨ-t (aug.: "pujador" [pusher'; a tribename? (Harrington uses this word elsewhere for the Tataviam)]. H: kɨhjət
 kuh-yɨ-m (plu.). H: "plu.-m"
 tɨy-kur [spirit straining? said of the ring around the sun or moon]. H: tɨjɨkur (the ring around sun or moon—the real old word)

kuru? — stab at, VT. H: kuru? (poke in stick; ram out pith); R: kuru?
 (poke stick into nest of [object = rat])
 kuh-kuru? (redup.). H,R: kuhkuru?

kuruku?it at — basket of a certain kind (for gathering prickly pears). H: kuruku?jt at
 [perh. related to kuru? 'poke'?]

ʔa-kuruŋ — hat, N; also acorn cup. H: ʔaḱuruŋ

kuruʔrɨk — boom, VI. H: kuruʔrək (boom, of cannon, rifle)

ʔa-kururuʔ-y (thundering, rumbling, roaring, crashing). H:

ʔakururuʔj, ʔaḱururuʔj, ʔaḱururuʔj (thunder; a car rumbles; the wind roars; waves crash; earth quakes); M: ah-koo'-roo-roo-e

-kuh-kururu (thunder). H: -kuhkururu

kuruvəntuʔ — take an emetic ("gomitigo" [mng.??]), V. H: kuruvəntuʔ

kuruvəntuʔ-ihwaʔ-t (inst.: an emetic). H: kuruvəntuʔjhwaʔt

[< kuru 'stab out' + Span. "vientre"—'stomach-poker'??]

ku-t — fire, N. H: ḱut, kut; R: kut; ZS: kuṯ'; ZN: kúṯ; M: koot', küt; M:

nik-ko'-mah-hah, koóm mwaht' (of wood of e'p-kotsh) (firedrill);

M: ah-hoots-ǎ-koot (shooting star [anomalous poss. form looks like abs.]); K: gut

kuh-ku-t (redup. plu.). H: kúhkuṯ; R: kuhkuṯ; ZS,ZN: kúkuṯ

(ashes)

-kuʔ (poss.). R: -kuʔ; nikuʔ (mi lumbre)

ku-t-ay (obj.). H: kutaj, kuṯaj; R: kuṯaj

ku-pea (loc.). H: kuṯe a

ʔa-šiʔ ku-t-ay = ʔa-šiʔ ku-pea (he pissed in the fire). H:

ʔaʃiʔ kutaj = ʔaʃiʔ kuṯe a

ku-t ʔa-šɨri = wahit ʔa-šɨri (plant sp.: Indian paintbrush

[fire's tail or coyote's tail]). H: kut ʔaʃɨri = wahit ʔaʃɨri;

kút ašuri (Indian paintbrush [identified by J. Johnson as actually 'owl's clover', a related sp.]

ku-t-ay ʔa-ya-nɨm (caterpillar sp.: bites hard; black; hairy

[it walks carrying fire]). H: kútaj ʔaʃənəm (burning

caterpillar, black and hairy; bites hard)

ʔa-kač ʔa-niw ku-t (firefly ['it has fire']). H:

ʔaḱatʃrəmiwkut

ku-mu-ihwa-t (fire-starting sticks ['fire-thrower']). H:

kúmuḱhwat

- kutum†-c** — gravepole, N; also flagpole. H: *ḵutúməts*, *kútuməts* (tall flagpole or gravepole [note stress pattern varies]); R: *kuṭoməts* (gravepole); M: ko-too'-mut (kotumut pole)
- kutum†-y†k** (plcnm.: a gap). H: *kuṭu məjək* (plcnm.: a gap; means gravepole place; [gravepole] = tall pine with coras [baskets] on it); R: *kuṭməjək* (plcnm.; a gap)
- kutw aya1** — plant sp.: like cilantro, with tiny flower; tuber crushed and eaten. H: *kútw aja1*
- kuv a(-)navuč** — plant sp., with white flowers; grows at dog rock; soaked root used for emetic tea. H: *kuv aňāvutʃr*
- kuv ač** -plant sp.: similar to *kuvanavuč*, but with blue or purple flowers; medicinal; grows a foot high; has small leaves; good source of quelite [edible greens]. H: *kúvatʃr*, *kʷatʃr*
- kuweye** — pers. name (Pedro's last name). H: *kúweje* (Pedro __; "the old Mexican calls him Pedro Cahuéy")
- kuyam** — plcnm.: where old Godoy lived. H: *kújam* [may not be Kit.; a variant of the next entry?]
- kuʔyaŋ** — plcnm.: Tacuya. H: *kuʔjaŋ*, *kuʔja ŋ* (plcnm.: Tacuya = Cast. *takuʔj*); R: *kuʔjaŋ* (plcnm.: Tacuya, V. *takuʔj*); ZS: *kú·yaŋ* (Tecuyah Canyon, other side of Bakersfield highway; < large bird with long beak and long legs); ZN: *kú·yan* (Indians other side of Bakersf[ie]ld highway; cf. Tecuya river and mountain); VF: *couyan* (placename over by Grapevine) [*< Chumash?*]
- kuykuʔy** — bird sp. ("zarrapicos" [sarapico/zarapico = curlew, large brownish bird]). H: *ḵújḵuʔj*
kuykuʔyam (plu.). H: *kujkuʔjam*

- kwa?** — eat, VT. H: kwa?, k̄wa?ª, k̄wa?; kavaju? ?ako? = kavaju?
?akwa? (the horse is eating it); R: kwa?, k̄wa?; aninhiw
tsakwa (vamos á comer [NB impersonal use of proximate fut.
auxiliary verb]); ZS: k̄wa?, k̄wa, k̄wa; ZN: k̄wa?, k̄wa?, k̄wa; M:
num'-oo-was ah'-kwah (good to eat); K: ni'-kwa ([I] eat)
kwah-kwa? (redup.). ZS: k̄wahk̄wa, k̄wahk̄wa, k̄wahk̄wa?
-k̄wahk̄wa (food; eating); ZN: níkwahk̄wa néhe (I've been
eaten [sic]); níkačnənik̄wahk̄wa (I am eaten [sic])
?a-kwa?-i (obj. comp.). H: ?akwa?j; ZS,ZN: k̄wa j
kwa? (imp.). H: kwa?, kwa?; ZS: k̄wa?; ZN: k̄wa, k̄wa?
kwa?-č (imp. plu.). ZN: kwač [unclear: perh. a little "x" above
word, between a and č]
ca-kwa?-č (hort.). H: tsak̄wa?ªtʃ, tsak̄wa?ªtʃ (let's eat);
kivačsak̄wa?ªtʃ (come eat!), tsak̄wa?ªtʃr mujtsaj (vamos
comer pinole [let's eat pinole]); R: kivačsak̄wa?ªtʃ ([you all]
come eat!)
kwa?-ihwa?-t (inst.: dining table or eating place). H:
kwa?jhwat
kwa?-ik (inf.). H: kwa?jk; R: kwa?jk; ZS, ZN: k̄wayk
kwa?-ika-t nom.: food). R: kwa?jkat; na?whit kwa?jkat
(there's no food)
kwa?-ika-t-ay (food, obj.). R: kwa?jkataj; nija?mat
kwa?jkačaj (I'm going to carry food)
kwa?-wɨ-t (comelón [glutton; big eater]). H,R: kwa?wat
kwa?-wɨ-m (plu.). H,R: "plu. -m"; R: kwa?wəm
-kwa?-ika-čay (food, poss. obj.). H: pəkwa?jkatʃraj (their
food, obj.)
kwa?-ihun (des.: to have an appetite). H: -kwa?jhun; R:
kwa?jhun, kwa?hjt̄n; ZS: k̄wayhu'n; ZN: k̄wayhun, k̄wayhu'n
kwa?-n-in (VT: to feed something, e.g. dog). R: kwa?nin

ʔa-kwaʔ kihuč (kingfisher ['it eats fish']). H: ʔákw aʔ
kíhutʃg

hukah-t ʔa-kwa-kwa (plant sp. ['deer's food']). ZN: húkaht
ʔakʷakʷa

note also: ZN: ʔúvehpe mat-nimi mat-nikʷa púme (tomorrow
if I go I shall be eaten by him)

kwa-hea — be (well-)cooked [pass.?]. R: uvea ákw a (it is
done (well cooked)[note unexplained dropping of -ea]);
tsíp k ahətʃi akwahi ("falta poco [it's almost the case
that] that the soup is gar [German: 'sufficiently cooked'] or
well-cooked")

kwacaʔ — squeeze, V. H: kwatsaʔ (squeeze in hand [said of
squeezing berries to prepare for consumption])

kwacita-c — tail, N(A). H: kwatsitats; ZS,ZN: kʷačit (tail)
kwacita-m (plu.). H: "plu. -m"

-kwacit, -kwaciʔ (poss. [NB: 2nd may be a back-formation
from misanalysis of obj. form; abs. would be rare]). H:
-kwatsit, -kwatsit, -kwačsiʔ (poss.: tail, seat of pants,
small-of-back region, tail feather); ZS,ZN: -kʷačit

-kwacita-y (poss. obj.). H: -kwatsitaj, -kwatsitaj

kwacita-c-ay (abs. obj.). H: kwatsitatsaj

kawčač ʔa-kwacit (plant sp.: fox-tail ['fox's tail']). ZS,ZN:
kawčač ʔakʷačit

kwackaveykı ? — seven. H: kwatskavejka; R: kwtkavejka; ZS,ZN:
kʷac-kavika

kwačkaveaʔkíhea (seven times). H,R: kwatʃrkaveaʔkahea;

K: gwatskawik; CK: kwāt' kā vī' kō (seven); wə' mā hāch'

hā' mŭk kwāt' kā vī' kō (seventeen); kwāt' kāvī' kō hī' ā

wě' mā hāch' (seventy)

[cf. makaveykı 'nine']

kwāčea? — start or stoke fire, V. R: kwatjea?, kwatjrea?,
 kwatjea? (light fire (atizar)); M: kwah't-re-ah (make a fire)
 kwačea?-mat (fut.). R: kwačea?mat
 kwačea?-vu? (past). R: kwačea?vu?
 kwačea?n (imp.). H: kwatje?n (atizar [stoke fire], imp.); R:
 kwačea?n
 kwačea?n-č (imp. plu.). R: kwačea?natjr
 kwačea?-n-ihwa-t (inst.: firepoker? fireplace?). H:
 kwátjenihwat (atizadero [firepoker; furnace door])
 -kwačea?nea, kwačea?nea-vea (fireplace). H:
 nikwatjea?nea, nikwatjea?neavea, nikwatjea?neāvea
 (my atizadero where I always make a fire)

kwāč(-)kwāč+k — have blisters or be red all over, VI. H,R:
 kwatjrkwātjrək (have syphilis—"when one's face is all
 ampollido [blistered]")
 [stem redup. with distributive meaning; perh. < kwāš+k
 'red']]

-kwāč+muk — guardian spirit, poss.; also to dream of, VT [or
 perhaps unitary meaning is 'spirits that come to one—N.?' (this
 doesn't account for obj. case)]. H: -kwatjrāmuk, -kwātjrāmuk,
 -kwatjrāmuk, -kwātjrāmuk ([same form given as abs. once]
 guardian spirit; = V. ?otəfwəkwa
 etc.; also translated "virtud"—what boys get after puberty
 ceremony [manhood], and as "suerte" [luck]]; nikwahkwatjrāmuk
 təjtəj, nikwahkwatjrāmok tətəjmə (I dream of dead people)
 kwāč+muk-+k (a person who has a guardian spirit). H:
 kwātjrāmukuk (a man who has a certain kind of
 supernatural power, described by akujumijintu?)
 kwāč+muk-+k-am (plu.). H: kwātjrāmukəkəm (plu.; i.e., one
 who has a guardian spirit)

kwāčukpi-c — armpit, N. H: kwātjrūq pits
 kwāčukpi-m (plu.). H: "plu. -m"

-kwačukpi? (poss.). H: -kwātfrukpi?
-kwačukpi-pea (poss. loc.). H: -kwātfrukpipea

kwah, or kwaha? — be cooked, VI. H: uveákwār, uvea ákwār (it's already cooked; = V. ne?iʃipʃət) [NB ɹ irrelevant to vowel elision]; R: kwār (be well cooked)

kwah-an (VT: cook). H: kwahan; R: kwahan (bake in oven)

kwah-an (imp.). H,R: kwahan

kwah-an-ič (imp. plu.). R: kwahanətʃr

ca-kwah-an-ič (hort.). R: tsakwahanətʃr (let's bake in oven)

cipk ?a-h+či ?a-kwa-hi (ready to eat? ['little remains it's cooked?']). H: tsipk ahətʃi akwahi ("falta poco [it's nearly the case] that the soup is gar [German: 'sufficiently cooked'] or well-cooked"); M: ah'-kwah'-he (cooked); ah'-kwah'-he [?], ah'-kwah'-he' (ripe); ah'-kwah'-he [?] (unripe) [cf. kwəʔ 'eat']

kwahkwačamuk — dream, VI; dream of, VT. H: kwahkwatʃramuk, kwahkwatʃramok (dream); R: kwahkwatʃramuk; M: ah'-kwah'-kwah'-tso-mok (a dream)

-kwahkwačamuk-iva? (in one's dream). H,R:

nikwahkwatʃramukiva? (in my dream [the context is where I saw him])

[cf. kwəčimuk 'guardian spirit']

kwaka-č — soldier, N. H: kwákatʃr; R: kwakatʃr

kwaka-m (plu.). H: kwákam, kwákam; R: kwakam

[cf. kwakaʔwat 'captive', -kwakahuŋa 'enemy'; perh. this and next three entries share a root kwəʔka]

-kwakahuŋa — enemy, N(A). H: -kwákahuŋ, kwəʔkahuŋ

-kwakahuŋa-m (plu. poss.). H: -kwákahuŋam,

-kwəʔkahuŋam

[min. pair with -kwəkwəhuŋa 'quiver?']

-kwaka-ʔuʔ-aʔ — scalp of enemy (already cut off), poss. H:
-kwakaʔuʔaʔ

kwakaʔwat — captive, N. H: kwakaʔwat ("un cautivo [a captive];
slave woman" [discussion suggests that Mojave, Yumans
[Yumas?], and Tulareños took slaves, but not the Ventureño or
Kitanemuk])

kwaki-t — baby, N. H: kwak̄it, kwak̄it, kwák̄it (recently born
baby); ZN: kwák̄it (small baby); M: kwahkeet; K: gwagit
kwaki-m (plu.). H: kwak̄im, kwák̄im

-kwakwahuŋaʔ — quiver, V. H: -kwakwahuŋaʔ (it is a (heat)
mirage); -kwakwahuŋaʔ (the heat waves are quivering)
[minimal pair with -kwakahuŋa 'enemy'?]

kwam — beat or stir up, V (of pespibata in water [no overt
objects]). H: kwam, kwam̄ (beat or stir up pespibata [wild
tobacco] with water)
kwam-i-c (pass. nom.: pespibata drink). H: kwamits,
kwañits (pespibata drink—after pounding and mixing with
water; = V. ʔakʔutapəʃ)

kwanaʔi — shiny, Adj. H,R: kwanaʔj

kwəʔ-n-in — feed [cf. kwəʔ 'eat']

kwəʔəʔ [cf. kwər̄k 'melt']

-kwariʔ — grandrelative, poss. H: -kwariʔ, -kwāriʔ, -kwəriʔ,
-kwaʔriʔ [examples given include grandfather, grandson,
mother's father, daughter's son or daughter (ms)]

-kwariʔ-yam (plu.). H: -kwāriʔjam

-kwariʔ-t-ay (obj.). H: -kwāriʔtaj

-kwariʔ-iv̄ (dec.). H: -kwariʔiva

kwarɨk — melt, shine (of sun), VI. H: kwāʔrək, kwārək; R:
 ekwārək (the rain is going to clear away)
 kwaraʔ (VT: to smear (with mud, tar, etc.; the stuff smeared
 is in either obj. or inst. case). H,R: kwaraʔ
 kwara-mat (fut. [loss of ʔ analogous to k-dropping verbs?]).
 H: kwaramat
 kwaraʔ-ihwaʔ-t (inst.: ointment; also, plant sp. used to tan
 leather). H: kwaraʔjhwat (plant sp., used to tan leather);
 R: kwaraʔjhwat (ointment)
 -kwa-kwari (mucus from eyes). H: -kwakwari (lagaña
 [lagaña 'mucus from eyes'])
 -kwa-kwari-m (plu.). H: "plu. -m"

kwaru(-)ŋ — plcnm.: Chico López Lake, near Elizabeth Lake. H:
 kwaruŋ (Chico Lopez Lake, a little this way from Elizabeth Lake;
 also = the name of Agustin's dog)

-kwašɨ — parent-in-law, poss. H: -kwāʃrə, -kwaʃrə, -kwaʃrə
 (suegro o suegra [mother- or father-in-law]; papá de mi
 marido/a [father of my husband or wife])
 -kwašɨ-m (plu.). H: -kwāʃrəm
 -kwašɨ-i (obj.). H: -kwāʃrəjɨ

kwašɨpk — red, Adj. H: kwāʃəpk, kwāʃrəpk, kwāʃrəpk; kwāʃəpk
 pətɕ, kwāʃəpk pətʃr (Colorado River); R: kwāʃəpk, kwāʃəpk;
 haminikiʔt kwaʃrəpkət, jovoʔkət, ājaʔkət ("como es [what's it
 like?], red? black? white?"); kwaʃrəpk pətʃr (Colorado River
 ['red water']); ZS,ZN: k^wāšubPk [ɸ and ɸ actually overlap slightly,
 suggesting Zigmund heard the sound as between the two]; M:
 kwas-sup'-kik, kwah'-sup'k kik; K: gwacō p-k
 kwašɨpk ʔa-pišəʔ (bird sp.: small with red head). H:
 kwāʃəpk əpiʃə

kw aš +p-kw aš +pk (plu. Adj.). R: ŋatə?jam kw aʃrəpkw aʃrəpk
(the cats are red; "pəkw aʃrəpk")
kw ačkw aš +pk (VI: be red). R: kw atʃrkw aʃəpk
kw aš +mk (VT: make red). R: kw aʃəmk
[cf. kw ačəa? 'stoke fire'? kw ačkw ač +k 'have blisters'?]

kw at +k — repeat, V?

ni-hun ?ə-kw at +k (idiom: remember [my heart repeats]). H:

kw aʃək, kw aʃək, kw aʃək, kw atək [in "nihun ?əkw atək"];

R: nihun əkw atək (I repeated the word)

kw av +?y — bawl out suddenly in anger, V (of baby). H: əkw avə?j
(the baby bawls out suddenly con coraje ['with passion or anger';
underlining Harrington's])

kw awnuk — [mng. unclear], Adj. H: kw awnuk ("está almorado
[mng.?]; said of a person when is almorado [mng.?]"); R:
kw awnuk, kw awnu?k (morado colored [purple])

kw a?y +k — have legs spread apart, VI. R: kw a?yək
kw a?y-k (VT: spread apart?). H,R: kw a?jk
kw a?ki (imp. [NB: y --> ø]). H,R: kw a?ki
kw a?y-mat (fut.). H,R: kw a?jmat

kw ea? — lasso, VT. H,R: kw ea, kw ea
kw ea-mat (fut. [? --> ø]). R: kw eamat
kw ea-vu? (past). R: kw eavu?

kw ea-he ə-n-i? (estar lazado [be lassoed]). H,R: uve ə
?əkw ihani?; H: nihnihjət ?əkw ihəni (he is good at
lassooing); R: nihnihjət əkw ihəni (he is good at lassooing
[obj. comp.]); uve ə əkw ihani? (it's already lassoed)

kw ea-he ə-n-i-m (plu.). H: "plu. ?ə ___ -m"; R: uve ə
?əkw ihanim

-kw ihən-iv ənə? (inst.: lasso). H: -kw ihəniv ənə

[root meaning may be 'tie' (cf. kwihat 'net'), or 'lay down' (cf. kwəaʔk 'lie down'); also, unusual -ʔ vs. -m sg./plu. pattern]

kwəaʔk - lie down, be laid down (acostado), VI. H,R: kwəaʔk; M: me'ah kwe-ahk' (go to bed!)
kwəaʔki (imp.). H,R: kwəaʔki
[cf. kwəaʔ]

kwiakt — boat, N (gen.). H: kwiaʔt, kwiaʔt [sic]; kwekt (boat, including tomoʔ, big ship, canoe, steamship); ZN: kʷiyáxt (boat; tunamijam made them of tule at Buena Vista Lake)
kwek-tu — row a boat.
kwektu-ihwəʔ-t (inst.: oar). H: kweʔtəjhwat
[stress pattern and geography suggest a borrowing]

kwiatin — plow, V. H: kwiaʔin (plow: break clods by dragging branches over them)

kwicaʔ — flexible, Adj. H: kwitsaʔ, ʔwiʔsaʔ (flexible; said of guata [juniper] used for bows, and of reed that has been dyed in mud)

kwickʔ — wring (clothes), milk (cow), VT. H: kwitsk, kwitʃk
[Harrington labels the item with the first form, although he cites the second form in the same entry; in Geri Anderson notes, labeled Eug[enia] [tʃ] vs. A[ngela] M[ontes] [ts]]
kwic-mat (fut.). H: kwitsmat
kwick-in-ik (inf.). R: kwitskinik
[cf. kwioçk 'bend']

kwicaʔoŋ — plcnm.: La Liebre mountain. H: kwitsaʔoŋ ('inf's [consultant's] uncle's husband [sic; husband's uncle?] used this term; that's how inf. knows it); R: kwitsaʔoŋ (plcnm.: la sierra de La Liebre, between La Liebre ranch and Ventura)
[may not be Kit.]

kwihaka, kwihakaʔy — woman, N. H: kwihak, kwihakaʔj, kwihakeʔj, kwihakeʔe; nəʔ kwihakeʔe aʔiʔitam (I'm a Kitanemuk woman); R: numuʔr kwihak (pretty woman); kwihakat (constituency absolute); ivitʂ akivea kwihakat (in this woman's house); ZN: kʷi'hak; M: kwe'-ah-ki, kwe'hah-ki; K: gwikah-ai
 -mayha kwihak (daughter [one's-child woman]. H: "with -majr, = daughter"
 kwi-kwihaka-m (plu.). H: kwikwihakam; M: wur-koo-kwe-how-kum, kwe-kwe'-hok-kum (many women [the first redup. form suggests /ku/, where Harrington form suggests /kw/])
 kwihaka(-)t-ay (obj.). H,R: kwihakahtaj, kwihakataj

kwihat — net, N; also the plant from which it is made. H: kwihat, kwihat (net for carrying deer meat or catching fish); ZN: kʷi'hat (carrying net, made of cordage plant; also name of the plant: Clematis ligusticifolia (rope from this plant also used to catch bears with; dry stalk smoked for headache)
 [cf. kweaʔ ~ kwihə 'tie, lasso?']

kwimika — north. ZS: kʷimika; ZN: kʷimika

-kwinupkʔ — loincloth, poss. H: -kwinupkəʔ ("g-string"; inf. [consultant] thiriks applies to men's and women's")

kwiock — bend, VT. H: kwiock (bend); ʔakwiock ʔaʔitʃraʔj (he protrudes his lips to one side as he cries); R: kwiock (make crooked)

kwiock (Adj.: bent, crooked). H: kwiock (bent, chueco [crooked]); R: kwiock (it's crooked [Adj. = VT stem]); M: kwe-os'-kik (zigzag)

kwiock ʔa-uvaʔ (she is cross-eyed). H: kwiock ʔauvaʔ [cf. kwick 'wring?']

kwirav — braid, VT (grammatical obj. is either braid or person).

H,R: kwirav (braid [can be done to a braid or a person])

kwirav (imp.). H,R: kwiravətsi? (braid my hair!)

kwirav-i-c (part.: braided). H,R: kwirāvits

[cf. kwea 'lasso', and kwihat 'net']

kwirimáč — horsefly, N. H: kwiriməʃr, kwiriməʃ (matavenado
[horsefly (Bright, p.c.)])

kwirimáč-yam (plu.). H: kwiriməʃjam

kwišuka?k — wind hair in a molote (hair arrangement made on top
of front of head), V. H: kwifuka?k

kwišuka?k-i (no context—may be Adj. 'wound'). H:

kwifuka?ki (molote)

-kwišukak-in-a? (poss. nom.). H: -kwifukakihə? (molote),

˘kwifukakihə?a (his molote—the pug some men wore)

kwišušu?i? — swirl in whirlpool fashion, VI. H: ?əkwiʃruʃruʃi?i?
("whirlpool, or rather the water whirlpools")

[probably etymologically related to kwišuka?k 'wind hair in
molote']

kwitək — plant sp.: Cucurbita palmata (Wats.). ZN: kwitək (plant
sp.: Cucurbita palmata Wats.; leaf smoked, and blown into ear
through phragmites (cane) to relieve earache)

kwitea? — bewitch, kill by witchcraft, VT. H: kwitea?

kwitkwitk — multi-colored, Adj. H,R: kwitkwitk [apparently
'multi-colored']

kwitu?m+k — turn, V. H,R: uvea nikwitu?mk (I turned out for him),
ni?əŋk nehe kaləsa?taʃ, nikwitu?mək (I met a buggy and turned
out [perh. one is VT, one VI; context inadequate to tell])
kwitu?mki (imp.). H,R: kwitu?mki

kwiwitu? — grind acorns, V. H: kwiwitu?

kw+č+k — stand up, VI. H: kwətfrək, kwʌfrək, kwʌfrək (stand up, get up); R: nɪkwʌfrək tʌkə (I got up in the night); nɪkwʌfrək tʌkavəpea (I got up in the morning)

ʔa-kw+č+k ʔa-ʔova mɪmɪ-t (wave; "literally, 'su fuerza de la mar' [the sea's force] " [it-stands-up its-force the-ocean'])

[cf. k+č+k 'stand up']

kw+ŋə-č ? — gap or pass in mountains, N. H: kwəŋatʃ, kwəŋatʃr -kw+ŋəʔ (poss.). H: ʔəkʷəŋ ə ʔ [another way to say 'gap'] kw+ŋə-veə (plcnm. near Colorado River). H: kwəŋave, kwəŋaveə; R: kwəŋaveə; M: kwung'-av-ve-ah (valley)

kw+ŋəč — obsidian, N, or other glass. H: kwəŋatʃr, kwəŋatʃr. (a certain kind of crystal: you can see blue and red in it; glass-like; thunder hurls it and if it hits you it will kill you; plenty on white mountain beyond Bakersfield, way over by Long [Lone?] Pine; people who have it for suerte ['luck'; but this context suggests "suerte" means 'guardian spirit' as well] wore it as pendant from neck; = V. qələʔw—ca.; also used for any glass); JW: kwungatc (doctor's charmstone, the mysterious thing [unclear if this is an etymology or a description]) [this may be minimal pair with kw+ŋəč 'gap' in that -č here is in stem, while in 'gap' it is abs. suffix]

kw+rək — singe? trim?, V. H: kwərk (trim feathering with coal)

kw+yəč — acorn sp.: medium-sized, from mountains; whitish? or red?; edible; also the tree. H: kwəjətʃr, kwəjətʃr (acorn sp.: medium-sized, from mountains; whitish; edible; also the tree); R: kwəjətʃr (red acorns); ZS: kʷəyəc (acorn (on tree)); ZN: kwəyəc (acorn sp.; bigger on tree than wɪc; pounded, leached, then boiled into a mush); kʷəyəč (plant sp.)

kw+yəčəy (obj.). H: kwəjətʃrəj; R: kwəjətʃrəj (acorn, obj. ["bellota colorada [colored or red acorn]"])

[cf. kɪyɑc 'oak sp.']

kwɪvɪŋ — plcnm. near Tapo or Camulos. H: kwɛvəŋ; R: kwəvəŋ
(plcnm.: an exact equivalent for təʔəpupeə; near talapupeə
(Tapo) [or at Camulo?])

kwohəʔ — foam, VI. H,R: kwohəʔ

kwohəʔ-n-i-m (pass. nom., plu.: foamy things?). H,R:

kwohəʔnim (make something foam)

kwohəʔ (nom.: foam). H,R: ʔáʔohəʔ (espuma [foam])

- I -

lamesəʔ — table, N.

lamesəʔ-t-ay (obj.). H: lamesəʔtaj, laməsətaj
[< Span. "la mesa"]

lamumukʔ — first. M: lǎ-moo'-muk, nah'-mó-mök (first)

[Initial] in the first form and discrepancy between the initial
consonants of the two forms suggest this is not a Kit.
word; cf. namumuk]

lamisyon — mission, N.

lamisyon-yɨk (dir.). H: lamisjɨnjək
[< Span. "la misión"]

lapis — pencil, N. H: lāpis; niwivayk niñiw lāpis (I sharpen my
pencil) [NB no obj. marking]
[< Span. "lápiz"]

ler(-)in — read, V. H: uveə nił̥in nəʔ (I read it [past])

ł̥in-mat (fut.). R: al̥inmativij (she will read it)

[< Span. "leer"]

leči? — milk, N. H: letʃi?, leʃi?i (milk (of a cow))
[< Span. "leche"]

lečuga? — lettuce, N. H: letʃuga?
[< Span. "lechuga"]

limon — lemon, N. H: limon
[< Span. "limón"]

lola? — pers. name: Lola.
lola?-t-ay (obj.). H: lolatʃaj
[< Span. (or Eng.) "Lola"]

- m -

ma?aya?i? — easy, Adj. H: ma?aja?i? (it is very easy)

ma-c — arm, hand, N. H: mātʃ; ZS,ZN: maˈc
ma-m (plu.). H: mām; ZS,ZN: maˈm
ma-c-ay (obj.). H: matsaj, mātʃaj; R: nihju ivi? matsaj (I
looked at this hand [NB no obj. marker on 'this'])
-ma (poss.). H,R: -mā; ZS,ZN: -mā [macron m?]; M: nim'-mah,
ah'-mah' (arm); K: mū ma ([your] arm, hand)
-ma-y (poss. obj.). H: -maj, -māj
-mah-ma-y (poss. plu. obj.). H: -mahmaj
ni-numua-ŋa ni-ma (my right arm). H: nínumuŋa niŋa
ni-?oci?-ŋa (ni-ma) (my left hand or arm). H: niotsi?ŋa
(niŋa), niōtsi?ŋa niŋa

ma-č — grove or forest? mountain?, N. H: matʃr (forest, group of
trees); mātʃr, matʃ (monte [mountain]); R: matʃr (grove, forest)
mah-ma-č (plu.). H: máhmatʃr (plu. [of 'grove']); R: mahmatʃr
(plu. [of 'grove'])

- ma-m (plu.). H: mām (plu. [of 'monte'])
- mac-y+k (plcnm. of a spring). R: māt sjək (plcnm.: a spring nearby)
- ma-vea (plcnm.: El Monte [this may be where the 'mountain' glosses come from—from translation of Spanish name]). H: māve(a), mǎve(a); ZN: mǎve (plcnm.: a big ranchería at an oak grove near Tejon); K: mavin (plcnm.: Tehachapi Peak or a mountain near by, perhaps called by the Yokuts "chapanau"); VF: mau-ui (ranchería in the oak trees (monte)); mah-havie (rancheria north of Tejon Ranch by oak grove); K: mavin (plcnm. in the mountains—perhaps Tehachapi peak)
- huna-vea ma-č (plcnm.: 'grove, or mountain, in the middle').
H: húnave matg, hunave(a) mat(f)r, húnavea māt fr
(plcnm.: cowboy camp one mile below the store; Span. name = Monte de en Medio; also spoken of as casa de Lopez, for J.J. Lopez [head foreman] sleeps there); ZN: húnave mač (plcnm.: village site 1 1/2 mi. below ranch; app. "vegetation")
- mač — hear, V. [also know?]. R: māt fr (hear); niṁāt fr (lo oyí [I heard it]); niṁafr nehe (I heard; "add nehe when you are avisando á alguno [informing another person]")
maš-nehe [pre-consonantal form; analogous to k-loss?]. R: niṁafr nehe ("not tfr certain!" [another C loss before nehe clitic]; 'I heard'—"add nehe when you are avisando á otro"); [vs.] mǎmāt frat nehe (did you hear? [contradicts preceding interpretation of nehe])
- mač-ivana? (inst.? "now you're free"). H: mǎmāt fivaṅa ("now you're free; lit., you're going to hear of them"), pǎmāt fivaṅa? ("now they'll know; they're free now")
- mač+kay? (wise). H: mǎt fəʒe? (omniscient; synonymous with ?áḥaṅat)
- mač+kam (plu.). H: mǎt frəʒəm, mat fəkam (plu.: wise men)

mačea — be heard [known?]. H: **matjea** (is heard)
[apparently this word means 'know' or 'hear'; the 'freedom'
glosses are unexplained—idiom?]

mađuŝe? — strawberry, N. H: **mađuŝe?**
[NB: adapts to đuŝe? 'sweet' (< Span. "dulce")]

-mahə? — basket part of basket mortar, poss. H: **-mahə?**; ZN:
?ámahət (hopper for portable mortars only); M: **ah'-mah** (hand
stone for rubbing); JW: **ummah** (mortar basket or hopper)
[= mahač 'wing'?]

maha-c — wing, N. H,R: **mahāt s**

-mahə? (poss.: wing, wingfeathers). H,R: **-mahə?**, **-maha?**
(wing; wingfeathers, incl. feathers detached from bird;
feathered end of arrow; fish fin); **?úveə ?áḱatʃr**
?ámahə?ə (it already has wings [said of ant]); M: **am-**
mah'-hah (headdress of feathers)

mahə?n (V: fletch). H,R: **mahə?n**, **maha?n** (put feathers on
something—arrow, pot, etc.)

mahə?n (imp.). H,R: **mahə?n**

mahə?n-ič (imp. plu.). R: **mahə?nətʃr**

maha-n-i-c (part.: feathered). H,R: **mahanits**; R: **mahə?nits**

mahač — five. H: **mahatʃr**, **máhatʃr**, **mahatɣ**, **máhatɣ**, **mahaʃr**; R:

máhatr; **mahatʃr momkiŋtʃr** (five mounds [of shrine]); ZS,ZN:
máhač; M: **mah'-hah'tr**, **mah-hahts** (mah-hahtch); K: **mahatc**

(five); CK: **māhāch'**; **wə' mā hāch' hā' mŭk mā hāch'** (fifteen)

mahačaheə (five times). H,R: **mahatʃraheə**; CK: **māhāch' 1'**

ā wə' mā hāch' (fifty)

mahač-ivan (put five). H,R: **mahatʃrivan** (put 5—things in the
work one is doing)

mahač-ivan-mat (put five, fut.). R: **mahatʃrivanmat**

?ə-mahač (Friday). H: **?ámahatʃr**, **?ámahatʃr**

weh-mahač (ten ['twice-five']). ZS,ZN: wé?maháč; CK: wě'
mā hāch
weh-mahač ham+k hawkup (eleven ['twice five again one']).
ZS,ZN: wé?maháč hámak háwkup
[for higher numerals, cf. wehmahač 'ten']

mahahal-pea — plcnm.: San Cayetano. R: maqalpea

mahat — bird, N. M: mah-haht (a bird)
ma-mahat (redup.). M: mah-mah-haht (many birds)
[perh. an error for mahač 'wing']

-mahcit — nephew of a certain type, poss. (through sister?). H:
-m̄ ahtsit (nephew through my sister (rec. of nijar, Pedro to
Eug.))
-mahcita-m (plu.). H: -m̄ ahtsiṭam
-mahcita-i (poss. obj.). H: -m̄ ahtsitaj

ma?hit, ma?hir — oak sp.: Douglas. H: ma?hit (oak sp.); ZS: m̄ hir
(oak sp.); ZN: m̄ ?hir (oak sp.: Quercus douglasii Hook & Am.;
edible acorn)

mahivat — hairpin, N. H: mahivat

mahmat (and perhaps also mat) — when (conj.). H: maqmat, mat
(perh. w/future reference); maqmat (when (fut.)); R: mahmat
("if" conditional, with future reference)
[cf. mat 'future clitic']

mahwa? — burn something up, VT. H: mahwa?, mahwa?, maqwa?,
maqwa?
mahwa?-mat (fut.). H: maqwamat, maqwa?mat
[cf. hu? 'burn']

mahwač — reed sp.: one to two feet high; grows in bogs. H:
mahwatʃr [1st a may be accented, r may be devoiced], mǎqwatɣ
[cf. hwač 'reed sp.']

mak — give, VT. H: mak, mək, mak; R: uvea nimak, nən nimak (I
gave it to you [sic]); ? amakavən (he gave me); K: amak (give
[he/she gives])
mah-mak (redup.). H: mah-mak-ava (is giving to them [or
imp.? if so, this is the first imp. with redup.])
mak (imp.). H: mak; mak (give me!; give him!); makava (give
them!); makanač (y'all give me!)
mak-an (imp. caus.?). H: makan (pass me the sugar); R:
makan pata? tʰivətʃr (give me what's ground)
mak-i-c (pass.nom.: present). H: makits (present)
mak-i-m (plu.). H: makim (presents)
mak-ik (inf.). H: makik
na-mak-a-t (na- gen. nom.: generous person). H: nāmakat
na-mak-a-m (plu.). H: nāmakam

makač — plant sp.: medicinal for bruises; also for dying baskets
black. H: makatʃr, mǎkatʃɣ [ligature under tʃɣ] (plant sp.;
resembles malva; = "yerba del golpe", medicine for bruises; also
for dying baskets black); ZN: ma·k̄ač ("black paint obtained from
this plant")

makaho-t — dove, N. H: mǎk̄ahot (dove: paloma del campo); ZN:
mǎkehət (dove)
makaho-m (plu.). H: mǎk̄ahom
makaho(-)a†-t (dove sp.: bigger). H: mǎk̄ahoəət (dove of a
bigger kind)
makaho(-)a†-m (plu.). H: mǎk̄ahoəəm

makaront — macaroon, N. H: apījan makaront (the macaroon
crumbled [perh. a constituency abs.]

[< Span. "macarón"]

makaveykʔ — nine. H,R: mákavejkə; ZS: má·kaví·kə; ZN:
mə·kavi·kə; K: makawik; CK: mā' kā vī' kō; we' mā hāch' hā mŭk
mā' kā vī' kō (nineteen)
makaveaʔkʔheə (nine times). H,R: mā·kaveaʔkəheə; CK: mā'
kā vī' kō hī' ā wě' mā hāch' (ninety)
[cf. kwackaveykʔ 'seven']

makaw — laugh, VI. ZS,ZN: m·aʔə

mamukiyáč — plant, sp: Cirsium occidentale (Nutt.) Jepson; tender
green stalks edible. ZN: m̄·mu·kiyáč

-ma(-)munaʔ — bracelet, N. H: əm əmənə, əm əmunəʔ

man — toast, V. H: m̄n (toast, e.g., piñones); əmən (tray with tar
on it for toasting seeds [literally 's/he toasts it?'])
mən-i-c (part.: toasted [minimal pair with manič 'Jimson
weed'? (no evidence in notes that Jimson weed was
toasted)]). H: m̄nits

mana-č — plant sp.: a small prickly pear with inedible fruit. H:
m̄nətʃr
mana-m (plu.). H: m̄nəm

manaʔy — roll over, VI. H,R: manaʔj (roll, e.g., of horse)
mana-mana'y (stem redup.). H,R: m̄nəmanaʔj (roll over and
over)
manəm (roll, VT). H,R: manəm
mana [stem?]. H,R: ʔəmanəhəmək ("va rodeando, it
rolls—said of stone, wheel, drunken man")
[cf. manuʔm 'turn'?; cf. nananaʔy 'smooth, flat?']

mani-c — Jimson weed, N, or toloache (halucinogenic drink made from its root). H: mánitʃr, mānitʃr (toloache; juice made from roots makes you drunk like a dead man all day); R: mānič (toloache); ZS: mānič (Jimsonweed); ZN: mānič, mānič (Jimsonweed; root peeled, mashed, soaked in cold water; drunk in the morning, 3 times, 3 days apart, to procure visions, cure illness, ease pain)
 [obj. app. same—H]
 māni-m (plu.). H: mānim
 māni-muk (be drunk with toloache, VI). H,R: mānimuk
 māni-y+k (plcnm.). H: mānijək; VF: man-nee-yuk (hill to the right of R. Gomez's ... 1/2 mi. northwest)
 [cf. pə-manit 'Jimson weed or its drinking', under pəč 'water']

məʔnək — return, go back, VI. H: məʔnək, mānək, māʔnək;
 ʔaməʔnək tāme at (New Year; means sun starts back again; said also at San Juan day, ca. [summer solstice], means it's going to start getting cold or hot again, because sun has turned back); R: uvea ámaʔək molest á? (ya volvió Modesta [sic on name; anomalous stress is perh. question intonation; < Eugenia]
 mānk-in-eə (pass.: be returned?). H: mānkineə (apparently = 'it has been returned'; reference to heart being put back in place by shaman)

mansanaʔ — apple, N. H: mansanaʔ
 mansanaʔ-tay (obj.). R: mansanaʔtaj
 [< Span. "manzana"]

manuʔmk — turn, VT. H: manuʔmk (turn something wrongside out)
 manuʔm+k (turn, VI?). H: māʔumuʔk (turned)
 manuʔm-manuʔmk (redup., VT). H: mānuʔmmanuʔmk (roll, VT); R: ʔamanuʔmmanuʔmk ʔauvatʃraj (he is rolling his eyes from side to side)
 manuʔmk-in-i-c (pass. nom.: turned). H: mānuʔmkiŋts (turned)
 [cf. məʔnək 'return']

mānwel-t-ay — Manuel, personal name [obj., apparently; with
ʔaʔsəvəʔ 'with']. H: mānweltəj
[< Span. "Manuel"]

māo-č — plant sp.: similar to hwatʃr but bigger—6-7'; used for
baskets and water jugs tarred on inside; brought from coast or
Saticoy). H: māotʃr

māo-m (plu.). H: māom

māo-m+a-čʔ — month name [app. named after this plant]. H:
mawʔ məvəʔ məatʃr [=ʔ] həwatʃr məwʔməatʃr
(another month)

māriŋəʔ — tribename: person from māriŋəpəə, near San
Bernardino [apparently Serrano speakers]. H: māriŋəʔ⁶ (San
Bernardino Indian; talked a language part Kitanemuk and part
different; inf. [consultant] didn't understand it) [the "plural" can
app. also be used as sg.]

māriŋəʔ-yam (plu.). H: māriŋəʔjam, māriŋəʔjam,

māriŋəjam, māriŋəjam; R: māriŋəʔjam (person of the
tribe near San Bernardino⁶)

māriŋəpəə — plcnm., by San Bernardino). H: māriŋəpəə
māriŋəpəʔR: māriŋəʔpəə

mārvəš — mallow, N (grew on coast). H: mārvəʃr
[< Span. "malvas"]

māsaulat — pers. name. ZN: māsaulat (personal name of [sabela]
G[onzales])

māšərin — [mng. unclear]. H: māʃərin ("estoy ...")

⁶Presumably the plcnm. here refers to what is now called "Morongo Valley" near San Bernardino, and is not related to Morongo Indian Reservation at Banning, California, which gets its name from a family name (cf. Johnston 1965: 4).

-m at — future clitic; some, but not all, verbs lose final k/ _ mat; one or two examples have mat in odd position; these may be instance of mat "when". H: [for numerous examples, cf. Chapter II, section D; odd example: maʔakim hawatʃr tawatʃr (next year)]; ZN: m at (future clitic [translated 'going to'; cf. e.g. kw a ʔ 'eat'])

matʔaphoʔw — plcnm.. H: matʔapqoʔw (plcnm., far away towards Piro)
[< Chumash: 'place of the fox' (J. Johnson, p.c.)]

matʔaphwelehweɪ — plcnm., at mouth of Cañada or Cajon de las Uvas [Grapevine Canyon], below the Fort. H: matʔapqweleqweɪ, matʔapqweleqweɪ
[< Chumash]

matavɨŋ — plcnm. at Monolith. ZS,ZN: mat a ʔvəŋ (plcnm.: the Monolith (Kawaiisu) Indian settlement)
[may not be Kit.]

maviʔ — do, V. H: maviʔ, maviʔ; tsamavi tumhit a j (let's work [let's do something]; = Monday); R: hit a jt məmaviʔ (what are you doing?); ZS: mavi

maviʔ (imp.). H: maviʔ; mavitsiʔ (heal me!)

hamiʔ-mat ca-huŋuʔ(-)paɪ vakaʔ-tay, wɨr ni-maviʔk naw məyk hami ni-huŋuʔ (let's talk about the cow some other time, I have a lot to do now, I cannot talk now). [from H source]

[Smithsonian slip from Geri Anderson lists this as minimal pair for vowel length with mave 'grove'; doubtful due to ʔ]

maw ʔ — [mng. unclear]. R: mawʔ haw a ʃr məat ʃr ("hace mucho la otra luna [long ago the other moon] = the month past")
[cf. m a ʔ 'moon']

mawiš — feather hand ornament of dancer, N; feather headdress. H
-mawɨʃ, -m a wɨʃr (plumero held in hand of dancer); ZS: -m a ʔwɨʃ

(ceremonial feather headdress); ZN: -m á·wif ([apparently something with feathers]; Zigmond refers to "Steward, Plate 7c")

máwi-yǝ(-)t — bird sp. [big feather?]. H: máwijət' (bird sp.; resembles swallow; descr.)

máʔy — finish, VT (takes obj. comp. verb, or full clause precedes).

H: máʔj, máʔj; R: uvea nimaʔj nitəʔuhi (I finished counting);

uvea amaʔjki aʔəʔthea, uvea amaʔj aʔəʔthi (ya acabó de contar [she already finished counting]); uvea nimaʔj (I already finished); ZN: ʔəve nim·ay nik^way (I've finished eating)

máʔykiʔ (be finished). H: máʔjkiʔ; R: aʔəʔtheavəj uvea amaʔjkiʔ (that count is already finished)

[cf. Gab. may 'do']

mayəʔ — ask, VT. H: májəʔ

mayahintrəʔələpʔ — tribename: Kitanemuk. H: májáhintrəʔələp

[< Yok.? Kroeber (1907: 131) gives mayəintələp as Yok. name for Kitanemuks, meaning 'large bows']

má(-)yaw — receive a guest, V. H: májəw
[= 'hand-grasp'?]

maycan — pers. name of a boy. ZN: májt-san

mayhəʔ — give birth, V. H: májhəʔ

mayhak (having given birth?). H: uvea májhək (the woman has already given birth)

má-mayhaka(-)m (plu.). H: uvea mámajhəkəm

mayhə(-)kə-y (obj.). H: májhəkəj (la mujer parida [the woman lately delivered of a child], obj.)

mayhə-n-iʔə-č (agt. of caus.: midwife). H: májhəniʔətʃr

-mayhə-yǝʔ (mother of one's children). H: nimaʔjəʔəʔ (my wife by whom I have had children, mi padrida)

mayha-c (nom., N(A): child [the kin term]). H: majhāts (son or daughter); majhat (colt or calf)[variation in abs. may be due to the forced nature of using an absolutive at all]
 ma-mayha-m (plu.: children). H: māmajham, māmajham
 -mayha (poss.). H: -majr, -mājr, -mājr (son or daughter);
 pārūpīt nimajr (my first[born] child); nimajr kohatjr,
 nimajr kñātjr (my oldest daughter); nimājr kwīhak (my daughter); nimajr pātjr (my son); nimajr pahatjr,
 nimajr pāhātjr (my oldest son); nimajr pītātjr, nimajr
 pītātjr (my youngest son or daughter); ZN: -mayr, -māyr
 (son/daughter), -māyr

-ma-mayha-m (plu.). H: -māmajham; ZN: -māmájham

-mayha-i (poss. obj.). H: -majhaj, -māhaj

-ma-mayha-m+y (poss. plu. obj.). H: -māmajhaməj

-mayha-?ivə (dec.). H: -mājha?ivə

-mayha-?iv+ay (poss. dec. obj.). H: -majhaj?ivəəj

mayha-veə (plcnm.). H: májhave, majhave, majhaveə (plcnm.:
 Campo del Soldado; = Tej. opnow, ópoy, Cast.

tu'upan—means cuando tiene uno muchachito [when you have a little boy]; R: majhaveə (plcnm.: "spring where Cuddys live; = Tej. ?op'noy = V. tu?upan (ca.)")

pata? ?a-peə ni-mayha ? (my only child [that one finished my child]). H: patə? a?əə nimajr (my only son)

[NB: N(A), but V form does not lose a; this confirms environment of rule described in chapter I, section D, 4]

mayk — [mng. unclear]. H: hāmi?mat tsahūju?pəj vāka?ta?j, wə
 niñavi?k nəw majk hami nihūju? (let's talk about the cow some other time, tengo mucho que hacer ahora [I have a lot to do now, I cannot talk ahora]; H,R: həə niñirín majkw (yes, I can [unclear if this is same word])

[perh. related to ma?y 'do']

maykʰ ? — come out? R: pātʃr ʔamə'jkəpeə (= Rio Bravo; means onde sale el agua [where the water comes out] ... entered Kern Lake)

[possibly a metaphor based on may(h)k 'look forth or peep']

mayk, mayhk ? — look forth or peep, V. H: məjht [sic?], məjk; R: məjk, məjk, məjhk (look forth or peep, as through crack)

mayh-mayhk (redup.). H,R: məjməjhk [NB for redup. rule]

mayhki (imp.). H: məjhki

mayki — here he comes [this and related presentational words appear to be highly irregular frozen forms with traces of obsolete personal pronoun or demonstrative morphemes]. H: məjki (allá viene [there he comes])

mə(-)mʰyki (plu.: here they come). H: məməjki

ʔəʔməyki (there he comes way in the distance). H: ʔəʔməjki (allá viene muy lejos)

ʔəʔmə(-)mʰyki (there they come way in the distance). H: ʔəʔməməjki (allá vienen poco lejos; *ʔəʔpəjki)

[cf. yiki 'here comes']

mayš-t — corn, N. H: məjʃt

mayš-t-ay (obj.). H: məjʃtəj

[< Span. "maiz"; NB re clusters]

me [clitic? mng. unclear]. H: jəʃr me məʔujk (where is you girlfriend?); jəʃr me əujk (where is his girlfriend?)

[cf. nehe; or perh. this is a variant of mek]

-meəʔ — with (accomp.); suffixed to nouns, pronominal forms [irregular—glottal stop drops out of some]. H: -meəʔ

nʰ-meəʔ (with me). H: nəmeəʔ; rawʔk ip nəmeəʔ (sit down [here] beside me); R: nəmeəʔ

ʔʰ-meəʔ (with you (sg.)). H: ʔəmeəʔ; R: əmeəʔ

ʔicamʰʔ-meəʔ (with us). H: ʔitsaməʔmeəʔ; R: itsaməʔmeəʔ

ʔ+mʔ-meəʔ (with you (plu.)). H: ʔəməmeəʔ (with y'all)
 ʔimʔʔ-meəʔ (with these). H: ʔiməʔmeəʔ; R: əməmeəʔ
 ʔam-meəʔ (with those). H: aməəʔ
 hiyavi-meʔ (with salt). H: hijəvimeʔ
 ʔa-šivki-meəʔ (with wind). H: ʔáwəŋ áʃivkimeʔəʔ (it is
 raining with wind blowing—a storm)

meə — go! (imp. of mi 'go'). H: meə (imp. of 'go'; also meəh when
 followed by another imp., either a repeat of meə, or an imp. of
 another verb); R: meəh kuan (go out and call him)

meəkor — but? H: nikəmat meəkor nəw niʔən meəkor-mat nikəm
 (yo lo voy a hacer, pero no sé mas que no sé pero voy a hacer; I
 am going to make it though I do not know how [Harrington's
 Eng.]); meəkor təjt əpits (pero es diablo que llegó ['but it's too
 bad he came'? 'but it's a devil that came'?])

mek — contrary-to-fact marker, clitic. H: təmek nehe nəw
 ʔáŋpək, ʔəkətʃr mek nehe kiveə (if the man hadn't died, he
 would still be living in the house [Harrington calls this
 "optative" construction]); R: nikətʃr mek əp (would that I were
 there)

mek(-)wəčuʔ — contrary-to-fact conditional marker, clitic. R:
 təmekwətruʔ əp nikətʃr, nəw mekwətruʔ ʔəmək əməj
 kwihəkətəj (if I had been there he wouldn't have killed the
 woman); təmekwətʃruʔ nitsək, ʔəjuʔ me kwətʃruʔ (if I had
 stuck him with the scissors, he would have cried)
 [NB: tʔ/nəw opposition, reminiscent of indefinites
 (apparently tʔ here is the conj. 'if'; and mek is a clitic)]

memriyəʔ — quince, N. H: memrijaʔ
 [< Span. "membrillo"; note change in final vowel in
 borrowing—prob. a confusion about the gender in Spanish
 (not uncommon in American Indian borrowings from
 Spanish (W. Bright, p.c.)), rather than a phonological
 adaptation]

merikano? — American, N. H: mérikano?; R: merikano?
merikano?-yam (plu.). H: mérikano?jam (American; "this inf.
[consultant] says K[it.] never used múka?jam")
[< Span. "americano"]

merɨn — melon, N. H: merən
[< Span. "melón"]

metaʔɨʔ — tall; long [predicate]. H: metaʔəʔ (long (of a road)); R:
metaʔəʔ (high (of mountain); long (of house); putsuk metaʔəʔ
pokt (the road is long); metaʔəʔ ([the mountain] is high);
metaʔəʔ kɨts (a long house); metət kɨts (tall house); used
alone or with N [but always = predicate?]; M: met-tah-oo, met'-
taht (long); met-tah-oo, met'-taht (tall); met-tow'-o-koo-saht
(pole)

me-metaʔɨʔ (redup.). H: memetaʔəʔ [= memetəm]; R: kaym
memetaʔəʔ (tall mountains)

me-metəm (redup. plu.). H: memetəm [= memetaʔəʔ]; R:
memetəm kajm (tall mountains)

meta-t (tall; high). H: metət; R: kajts meɨt (a very high
mountain); metət (tall mountain); M: met-tah-oo, met'-
taht (long); met-tah-oo, met'-taht (tall)

meta-yɨk (dir.). H: metəjək; R: nimimat metəjək (voy para la
sierra muy alta [I'm going to go into the high sierra]; "inf.
[consultant] observes 2 forms are 'poco diferente' [a little
different]")

[both occur with nouns, but when -ɨʔ form stands alone, it is
translated as a sentence; when -ɨ form stands alone it is
translated as, e.g., 'tall mountain'; -ɨʔ form is reminiscent
of demonstratives; cf. chapter IV, section N, "Predicator"]

mi — go, be going to, V. H: mi, mi; hət k pəmi (they are marching
single file, going abreast); k əy k pəmi ([the birds] go in a flock);
R: mi, mi (go, be going to); tuk ne niɨmi (yesterday I went);
məmimat (you're going soon; good-bye); ZS,ZN: mi (be going to);

M: nim'-min-ne-ke'-yuk (I am going home); M: hi-mo-kaht mum'-me, hi'-mo-kaht mum'-me (Where are you going?)

mea, meah (imp.). H: meə (go!); meah meə (go, go!); meah

kuan (go out and call him!); meə u? pātʃr əmuk (go over there and bring me some water! [go take water over there]); pəp meə (come near!); R: meah kuan (go out and call him!); meah, meah (go, then [answer to məmiət

'good-bye']); meah meah jəvan (vete afuera [go outside])[said to a dog]; = V. tʃə tʃə milək); M: me'ah kwe-ahk' (go to bed!); me-ah-ah'-muk (go away); m'yow o-paht'r

(go get water)

meə-č (imp. plu.). ZN: mečk^wa?umok ("you—pl.—eat" [mi-č k^wa?-?amuk, "go eat over there"])

mi-hun (des.). H,R: naw uveə nimihun (I changed my mind [no longer I-want-to-go])

?uveə ?ə-mi ni-hun (my heart is leaving now; said by dying person when his spirit leaves). H: ?úve ámi nihun

?uveə ni-mi (I'm already going; = goodbye). M: wahn-nim'-me, o-ve-ah-ne' me (farewell (I'm going))

mí-mi-mət (now you're going; = goodbye). R: məmimat (ya se va Vd. [now you're leaving]—this is the way to say good-

bye)

?ə-mi-ə tameə-t? (today). M: ah-mi tah'-me-at, ah-mi-e (today)

?ə-mi tuka (tonight). M: ah-mi to-kah, to"-kah (tonight)

?ə-mi tɪvə-č (this year). M: am-mi-tŭ-bas, am-mi-e-ve tŭ-vatch (this year)

[last three subentries show that 'going' is idiom for 'next' in Kit.]

mick — side by side together (Adv. with 'be' or 'go'). H,R: mitsk, mitʃk

mihigan — recently, just now, Adv. H: mihigan nikəm (I made it or did it just now); R: mihigan (luego [later, then])

miʔn-pea — plcnm. in Chanaco Canyon. R: miʔnpea (plcnm. in Chanaco Canyon; includes the spring called in Span. El Campo de Gregorio)

miʔn-pea-nuʔ (dir.: from miʔnpea). R: miʔnpeanuʔ [this shows that -pea is derivative ('plcnm.'), not just a case suffix ('loc.')]]

miŋah-t — mammal sp. H: miŋəht (mole; Harrington note re raised h: "not strong but distinct; Probably better omit writing"); ZS: miŋ(g)at(') (gopher); ZN: miŋgat' (gopher; mo-in-law of lion in story)

miŋə-m (plu.). H: miŋəm; "this was eaten"

mirək+k [mng. unclear]. H: məmirəkək ("no es bueno" ['It's not good', said by mayor, referring to a pregnant woman's state])
[could this be < Span. "mirar", meaning something like 'you're showing'? or perh. related to VCh milak (cf. mi 'go'), meaning 'you're sticking out'?]

mirin — be able (takes obj. compl. form of verb, or no complement).

H: mirin, řirin, řiřin; R: -mirin, -řirin; H,R: hæniřirin məjkw (yes I can [yes I can do it])

miruhr-k — twist, wrap up, VT. H,R: mirurk, miruřk; (uvea)

pəmirurk mřkitəj hřnapea/həjʔivea (they wrapped the corpse in a petate)

miruhr-+k (VI: tangle or kink). H: miruhərək

miruhr-ki (imp., VT or VI?). H: miruřki (imp. VT); R: miruřki

(imp. VI)

miruhr-mət (fut., VT). H,R: mirurmat

miruhr-k-in-i-c (pass. nom.: twisted). H,R: miruřkiřits

wivətřr (the pita is twisted)

miřaʔ — [church] mass, N.

miřaʔ-y+k (dir.). H: mřfaʔjk

[< Span. "misa"]

- miš ana — son-in-law, poss. H: -mifaŋa, -mijraŋa
 -miš ana-m (plu.). H: -mifraŋam
 -miš ana-y (obj.). H: -mumifaŋaj [high central V rounding
 between labials? or perh. a transcription error?]
- miyak ? — daughter-in-law, poss. H: -mijak; -meak̄ (daughter-in-
 law, ms,ws)
 -miyak-yam (poss. plu.). H: -mijakjam_x
 -miyak-a-y (poss. obj.). H: -miakaj
- mi(-)yaŋk — soar, VI. H: amijaŋhk (he soars like buzzard or buitre
 [vulture] or other birds)
 [= mi 'go' + yank 'quiet'? or 'go' + ya 'fly'?]
- mɨ- — you, your (sg.); prefix. ZN: mə?
- mɨa(-)č — moon; month, N. H: məātr, məatɕ, məátɕ, məatɕr,
 məatɕɕ; ʔámuk; ʔámuk məatɕɕ (the moon is eclipsed [sick]); R:
 məatɕr (moon) [≠ mwat (smoke)]; R: mawʔ həwəɕr məatɕr
 ("hace mucho la otra luna [long ago the other moon] = the month
 past"); iviʔ məátɕr (this month [NB noon-initial stress]); ZS:
 məáč; M: mo-aht'rá, mwatsh (moon); mo-aht'r (mwaht'r), how-
 ko-mwats (a month or moon); K: māat, mū at (moon); mɔatc (lake
 [sic])
 mɨa-vaʔ (full moon? clear?). H: məávaʔ^a (full moon? [NB
 non-initial stress]); R: məavaʔ (it's a beautiful moon;
 clear, pretty moonshine); məavaʔ məáč (the moon is
 clear) [the -va is unidentified]
- maw-mɨa-č ? — month name [app. named after mawč plant]. H:
 mawʔ məávaʔ məatɕr [=ʔ] həwatɕr mawʔməatɕr
 (another month)
- šikwa-mɨa-č ([approximately] December ['ice month']). H:
 šikwaməatɕr

š+ma-č — ([approximately] March [flower month]). H:
fəməatʃr
ya-m+a-č ([approximately] March [sic] [rue month?]). H:
jáməatʃr

m+canə? — hot, strong, painful, Adj.? [occurs with obj. clitic but
takes no subject prefix]. H: mətsanə?vən (it hurts me);
mətsanə?kwən (it hurts him); həypəye?tam mətsanə? (where
does it hurt you?); mətsani? (strong; peppery; hot); R: mətsani?
(strong, said of chile, etc.); mətsanə?vən nituʔu? (my chest
hurts); mətsanə?kwən əʔuʔu? (his chest hurts); mətsanə?və
pəʔuʔu? = pəpənə?j pəʔuʔu? (their chests hurt them);
mətsanə?və (their chests hurt them); pəʔuʔu?; həjpəye?tam
mətsanə? (where do you hurt?)

m+can(-)i-c-ay (obj.). H: mətsanītsaj kafə?taj (strong
coffee, obj.)

m+čk — pull something taut, V. H: mətʃk, mətʃrk, mətʃrk, mətʃrk
(pull something like a string; to lead a horse by a rope; estirar
el cuero [to stretch a hide]); R: ni-mətʃrk (I pulled it--string)
m+č+čk (pull hard, VT). H,R: mətʃrətʃrk (pull it hard)
m+čki (imp.). H,R: mətʃrki (pull!)
m+čki-č (imp. plu.). R: mətʃrki-tʃr (pull, imp. plu.)
m+č-m+čki (imp. with redup. stem). H: mətʃrmətʃrki (pull,
pull! speaking of stretching buckskin)
m+č+k (pity, have pity on, VT). H,R: mətʃrək (pity someone)
[e.g. R: nimətʃrəkəm (I pity you), nimətʃrəkənəmə (I pity
you; n must be m), nimətʃrəkəvə (I pity them)]
m+č+ki-ci? (imp.: have pity on me!). H: mətʃrəkitsi? (have
pity on me!); R: mətʃrəkitsi? (pity me!)
[NB: -k vs. -čk here is not VI versus VT]

m+hi-c — neck, N. ZS: məhic; M: nim-moo'-he, ah-mũh'-he (back of
neck)
-m+hi (poss.). ZS: -məhi; K: a-muhi ([his/her] neck)

m+hi-w+-t (aug.: long-necked bird: heron? pelican? egret?).

H: mǎhiwət, mǎhīwət (heron, a bird with a long neck;
pelican)

m+hi-w+-m (plu.). H: mǎhiwəm, mǎhīwəm

m+k — kill, hit, V. H: mək, mək (kill); tǎmeat ʔəfək ("the sun kills
it ... said of the sunset colors"); R: mək (kill); mək, mək (kill,
hit); ʔəmək ʔatak (he killed himself); niməkəm (I'm going to hit
you [sic]); məməkətsiʔ (you hit me); məməkəvə (you killed them
[NB: not kon; so m+k and kon do not correlate exactly with sg.
and plu. objects, respectively]); ZS: mək (hit); M: nŭ-nə-mŭk' (I
struck him); nŭ-wə-ah am-mŭk (he struck me); ǎ moo-ho-noi-
tǎ-ma [app. ʔə-m+k hunə-+-t ʔaməʔ 'that bear killed him'],
hoo'-naht ah-muk (A bear killed him); ǎ-moo-kŭ'-wats [app. ʔə-
m+k h+wa-č 'he killed another one], ah-mŭk hoo'-nah-tah (he
killed a bear); K: amuik-anŭ (kill)

m+k-mət (fut.). R: niməkmatum (I'm going to hit you (Span.

"pegar")); niməkmat ŋtəʔtəj (I kill one cat [to show
contrast with kon 'kill many'])

m+k-an-iʔə-č (agt.: killer). H: məkaneatr taʔaʔama; R:
məkaneatʃr (murderer)

m+k-an-iʔə-m (plu.). H: məkaneə-m (killers [of single
people])

m+k-an-eə-y (obj. compl.?). H: ʔəməkaneəj ("cuando lo
quiere pegar [when you want to hit him]; no such word as
*ʔəmukeəj")

m+m+-t — lake, sea, N. H: məmət, mǎmət; wər məmət (many lakes);

R: ʔəpahiʔ məmət (Tulare--3rd?--Lake); məmət (lake [Eug.];

"plu. is the same"); ZN: mǎmət (lake, gen.); M: mŭ-mut (ocean)

m+h-m+m+-t (plu.). H: mǎhməmət

-m+m+ʔ (poss.: its pooling?). H: ʔəməməʔ (deep place in
creek or pond)

-m+h-m+m+ʔ (redup. poss.). H: ʔəmǎhməməʔ (plu. [deep
places])

m+m+-yam (tribename: people that lived at lake of Chico López; sg. is same). H: máməjam
m+m+-pea (loc.). H: máməpe a
m+m+-y+k (plcnm.: perh. Elizabeth Lake; in Cummings Valley). H: məməjək, məməjək (Laguna de Chico López; formerly in Cummings Valley); R: məməjək (plcnm. for 2 places; one is Laguna de Chico López, Elizabeth Lake, other no longer exists); ZN: máməjək, máməjək (for the Buena Vista Lake); VF: moo-moy-yōk (Cummings Valley)
m+m+-yam (tribename: person from Elizabeth Lake). R: məməjam (person from L[aguna] de C[hico] L[ópez])
m+m+-t-ay (obj.). H: nipāmat məmətəj, nipāʔmat məmətəj (I'm going to drink seawater--a remedy)
m+m+-tu? (V: pool or make puddles). R: aməmətu? (se encharcó el agua [the water made a pool])
m+h-m+m+-tu? (redup.). H: məhməmətu? (make puddles)
ʔa-kw+č+k ʔa-ʔova m+m+-t (wave). H: ʔakwətʃrək ʔaʔova məmət (wave; lit., sea's force [stands up])
ʔa-put+k m+m+-t (it is high tide). H: ʔapuʔək məmət (it is high tide; lit., it [the ocean] filled up)
ʔa-h+v+-vea m+m+-t (coast).
ʔa-h+v+-vea m+m+-t kike? (coast Indian). H: ʔahəvəve məmət kikeʔ; R: ʔahəvəvea məmət kike?
ʔa-h+v+-vea m+m+-t kikam (plu.). H: ʔáhəvəve məmət ki(?)kām, ʔáhəvəve patʃg ki(?)kām (plu. [NB stress in first version])

m+m+k — true, Adj. and Adv.? H,R: məmək, məmək; nihək nəʔ məmək (I'm telling the truth); məmək (it's true); nəw (paʔaʔ) məmək (it's not true)

m+nk — swallow, V. H: mənək
m+nki (imp.). H: mənki
m+n-mət (fut.). H: mənmat

-m+nk-in-ivana? (inst., poss.: esophagus). H: -mankinivana?

m+it ? [mng. unclear]. H: mət no məhu məfitfəj ("por qué no quema tu boca?" [why doesn't your mouth burn?; may = (hə)m+it nəw m+hu m+šiča-y])

m+yv+? — menstruate, VI. H: məjvə?, məjvə?

[perh. dec. of a pass. nom. from a root meaning 'flow' or 'pool', thus related to m+m+t 'lake'; or perh. related to m+ač 'moon']

m+yš?+k — miss, VT. H: məjfrək (miss someone; = ra?n); R: jawvəkmatum nīməjfrək (I'm going to miss you; "cf. ra?n")

m+yvan — bet, V. H: məjvan (bet [no overt objects])

m+yvan (imp.). H: məjvan

m+yvan-i-c (pass. nom.). H: məjvanits (the money bet)

moc — again, Adv. H: mōts; R: mots, mōts; M: mōts, maw"ts; mōt s (next time)

?a-man+k ((waha) moc) tame a-t — New Year. H: ?ama?nək ((waha) mōts) t āme at (New Year; means it starts back again)

mohač — doll, N. H: mōhats, mōhətr (doll (used skull of any small animal on end of a stick))

-moha (poss.). R: nīmoha (this is my doll)

moha-y (obj., poss.). R: nituhutu?nin nīmohəj (I dance my doll)

moha-m (plu.). R: mohəm

moha-m-+ (plu. obj.). R: nituhtu?ninəvə nīmohəmə (I'm going to dance my dolls)

mohavidz — tribename: Mojave. H: mohavidz (Mojave; "talk nearly the same as the haminat";⁷ also say ?áméqəvə [q.v.])
[< Eng. "Mojave"?]

mohcač? mo?cač — oak sp. ZN: mójhcač, mój?cač ("Quercus; sup. same as Kaw. mucitəbə")

mohk — smoky (said of blue eyes, gray tabby cat). H: moqk (blue [of eyes]; barcino [gray with black stripes] [of cat--tabby]; "the word moqk really is derived from or means something like 'smoky'"); R: moqk (barcino, gray, like tiger-striped cat here); mok'k (morado [purple])

mohmoho?k — only, just? rude? butting in?, Adj.? H: mohmoho?k əp ?əkim tsurupkik (he came and butted in --se entremetió); mohmoho?k əp ?ə?u?u? (he doesn't ask, he just takes--of impolite man); tamwə?natəj tsipk [or tsīpk] mohmoho?k (I managed to see shacks a little, only a few); R: mohmoho?k əpəkin (he comes to intrude on us [əpəkin could be error for ?əp ?əkim])

mo?loy' — bear sp., small with white throat. H: móloj, mo?loj
[may not be Kit.]

momk — pile up, VT. H: momk
momk (Adj.: piled up). H: moṃk
mohm+k (VI: pile up). H: ?əmohmək jərumatfr (dune)

monə? [cf. munə? 'cheat']

monik+k — blow around, VI. H,R: monikək (blow around, of dust); R: ?əmonikək ?ətsəqəj (he kicks up dust with [his] toes as he runs); M: ah-mo'-ne-kok, ah'-mo-ne-kuk (dust)

⁷Kroeber (1925: 612) mentions rumors of "Kwiahta Hamakhava" (Mojave for 'like Mojaves') in the area, perhaps referring to the Kitanemuk or Tataviam.

mon-ɨk — be mixed up, VI. H: monuk ("parasitic very short u; alternate beads on necklace by color when stringing"); monoʔk, mɔnoʔk (it is, or they are, mixed up)
 monoʔk (Adj.: mixed up). R: monoʔk (está revuelto [it's mixed up])
 moʔn-k (VT: mix up different kinds of things). H: moʔnk (mix up--corn and beans, or anything); R: uvea niʔnoʔnk (I mixed them)
 ʔa-monkiʔ (pass.). H: ʔamonkiʔ (mixed up)
 mon-k-in-i-c (pass. nom.). H: monkiɨts (a mixed up mess)
 moʔn-ki (imp., VT). H: moʔnki; R... moʔnki (revuelvelo! [mix it up])
 mon-monkik (redup. pass. adj.). H: mogmonkik, mogmogkik (hillocks, hills of any size); M: moon--mon-kik (hill)

monušmuʔ — [mng. unclear]. H: monuʃmuʔ [said of single black line painted on dancer's face, below eyes (session with Eug[enia], with [A.?] Lozada interpreting)]
 [may not be Kit.]

morahk — untie, VT. H: moraɣk
 [cf. murahk 'be loose, untied']

mori-c — snot, N. H: moriɨs
 mori-m (plu.). H: "plu. -m"
 -mori (poss.). H,R: -mori
 -mori-y (poss. obj.). H: -mori
 mori-wɨ-t (aug.: snotty person). R: moriwət (es mocososo [it's/s/he's snotty])
 moh-mori-wɨ-m (aug. plu.). R: mohmoriwəm

moʔrɨk — overeat, stuff oneself, VI. H: mɔʔrək (empacharse [stuff oneself, overeat, get indigestion])
 moʔrɨk-mət (fut.). H: [fut. retains k]

mortasa? — mustard, N. H: moṛtasa?, mórtasa?ª

[< Span. "mostaza"; this entry suggests Harrington didn't always record [r]-devoicing before voiceless consonants]

mu — shoot, throw, grind, V. H: mu, ṁu; R: mu (shoot, grind); nimu (I hit the mark); mu, ṁu (shoot, with arrow or rifle, pound in mortar); uvea nimu (ya lo tiré [I already threw it?])

mu-vu? (past). R: nimuvu? (lo tiré [I threw it? I shot at it?])

mu-hea (passive: be ground or shot). H: muhea; R: amthea

ahṁəj (he shot him in the heart)

muh (imp.). H: muh, mu, mu'

mu-ihwə-t (inst.: mortar, spear). H: tsívu mújhwat (small pespibata mortar)

-mu-ivana? (poss. inst.). H: ?amujvaṁa? kihūtʃrəj (salmon spear); ?amujvaṁa?ª (spear)

ku-mu-ihwə-t (firesticks [fire thrower]). H: kúmuḡhwat

-mu-vʔ (nom.: shot(s)). R: niṁtwə (the shots)

mu-i-c (pass. nom.: pinole, ground). H: muits

mu-i-c-əy (pinole, obj.). H: mujtsəj

mu-ik (inf.). R: niṁi .muik (I'm going to go machucar [grind])

?a-mu-y (compl.). R: ahju nehe amuj (lo miró cuando lo tiró [he looked at him when he threw it'; but in these notes hyu 'see' is often translated using Span. "mirar", which in standard Span. means 'look at'; thus this sentence could be 'he saw him throw it'])

mu-mu-ivʔ-č (plcnm.: means where they shot the pine tree, on old trail to Santa Barbara through San Emigdio Canyon).

R: mumujvətʃr təkoht

?a-mu-c-i (part.? [c unexplained]). R: āmutsi (el salvado [the saved part', when winnowing])

mua? — smell, VI. H: mua?, ṁua?

[note: used alone, translated as 'stinks'; but with 'good' translated as 'smell good' (as in Eng.)]

[cf. mwəʔt 'smoke', mohk 'smoky', muhkʔk 'take steam']

muahk-ik — take steam(bath?), be smoky, VI. H: muəkək; muəkək
 (be smoky); R: muəkək (be smoky); ah-mwah'-kuk (smoke); K:
 amwak (smoke)
 muahk-k (VT: smoke). R: muahk (smoke—e.g. bacon)
 muah-mat (fut., VT). H: muəqmat (give someone steam, fut.);
 R: nimuəhmat (I'm going to smoke bacon)
 mua-t (nom.: smoke). H: mwəʔt; múát (haze); R: muat, mwat
 (smoke; "but məatʃr 'moon'"); M: mo-waht (m'waht)
 (smoke)
 mua-kəy (char.: plant sp.: turpentine weed). ZS: m^wə·kəy
 (plant sp.; medicinal tea, said to be called 'bad woman' in
 Span.); ZN: m^wə·xəy (plant sp.: Trichostema lanceolatum,
 turpentine weed; vinegar weed; Span. 'bad woman';
 medicinal, laxative tea) [must have some association with
 steam or smoke]
 [cf. mwəʔt 'smoke', mohk 'smoky']

muəʔtə-t — hill, N. H: muəʔtat (small hill); ZN: m^wəʔ(ə)tət; M:
 mwah'-taht (hill); K: moatat (mountain)
 muəʔtə-m (plu.). H: "plu. -m"
 mwə-mwəʔtat (redup.). ZN: m^wəm(v)wəʔ(ə)tət (plu.)

mucik — be tight for (person who it's tight for is in obj. case), VT;
 be crowded, not fit, VI. H: mutsək [m,u,t,may be long] (be tight
 [of pants; who they're tight on is obj.]; be crowded); R: mutsək
 (not fit); tsamutsəkmatutʃr (no vamos a caber [we are not going
 to fit]; "means same without -utʃr" [-ič otherwise only used in
 hortatives]); amutsəkmat (no va caber [s/he or it is not going to
 fit])

mucik-mat (fut.). R: tsamutsəkmat, tsamutsəkmatutʃr (we
 aren't going to fit [-ič unexplained])

ʔə-mucki-peə, ʔə-mucki-peə-veə, ʔə-mucki (plcnm.: a
 place where land is so close to creek you can barely pass).

H: ʔámũfskəpja, ʔámũfskəpə, ʔámũfskəʔə,
 ʔamutskupiat, ʔamutskupiavit

ʔa-muck+-yam (tribename: the inhabitants of the crowded place). H: ʔámutskəjam (natives of that place); also sg. and plu. ámúʃskəpiáɬəm [it is odd that there are two placename forms and two tribename forms also; perh. two separate locations are involved]
[cf. míçavorakəm under nacavorakəm 'twins']

mucuk(-)in-ihwəʔ-t — acorn granary, N. ZN: mucú'kinih^wəʔt (acorn granary, standing 6' off ground or in tree)
[perh. inst. < mucik 'be tight', since used to crowd lots of acorns together?]

muhəč — doll, N. H: muhatʃr
[cf. mohac 'doll']

muh+r+k? — offer something and then snatch it back, VI. H: muhərak (offer to give something and then change mind); R: muhərak (hold out or give and then snatch away)

muhiwe — pers. name of a man. ZN: múhiwe

muhu?ŋə — plcnm., east of Tujung. H: múhu?ŋə
[note: Harrington note says < K. muh 'shoot it!'; [possibly related to VCh muhu 'owl'? (but -ŋə is locative suffix characteristic of Gab. or Kit.)]

muk — be sick, die, VI; wane (of moon). H: muk, muk (sick); níʃmúkutkaməʔjtəkəj ("said when [you don't know if you'll get well or die]--means I'm going to die; the əj diphthong sounds like ə often" [perh. 'Am I going to die now?', with k transcribed for initial ʔ of ʔaməʔy 'now']); ʔuveə ʔámúk = ʔuveə ʔáŋpək, = "he's already dead", but níʃmúk merely means I'm sick, not dead; məmukut (are you sick?); ʔanihniw ʔamuk (the moon is waning— "ya se acabó" [it already finished]); ʔámuk (məatʃɾ) (the moon is eclipsed); R: muk, múk, múk (be sick); muk (be sick); hāmiʔ: níʃmúk (I'm still sick); níʃmúkutək əməʔj (I think

I'm going to die [matching underlining is Harrington's]); M: nim-
 mǎk-nǔ' (I'm sick); nim-mǎk, mo-kǎk (sick)
 muk-uvu? (past). H: nǐmǔk uvu? (I was sick)
 muk-mat-kay (fut., with perhaps). H,R: mukmat kaj
 muk-i-t (pass. nom.: dead person, corpse). H: mǔkit; R: mǔkit
 (dead person)
 muki-c (pass. nom.?: disease). H: mǔkits (disease)
 muk-i-m (dead person, plu.). H: mǔkim (dead person, plu.);
 mǔkim (disease, plu.); R: mǔkim (dead person, plu.)
 muk-i-t-ay (dead person, obj.). H,R: mǔkitaj; H: kikahtaj
 mǔkitaj (dead chief, obj.)
 muk-ik (Adj.: sick, sick person). H: mukuk, mǔkuk; R: mukuk;
 kwea?ki ivi? (mǔku) (lay down this (sick) person!)
 mukukam (Adj., plu.). H: mukukam
 mukukea (pass.?). R: mǎmukukea ama?j (I think you're going
 to die [now])
 mǎni-muk (incorp.: be drunk with toloache). H,R: mǎnimǔk
 pǎ-muk (incorp.: drown or be flooded [water-die]). H:
 ?apǎmǔk ?ivits tǎvahts ?uvea (there was a flood be-
 fore—at time of Noah); pǎmǔk, pǎmuk (drown, VI); R:
 pǎmuk, pǎmǔk, pǎmǔk (drown, VI)
 pǎ-muk(-)unea? (incorp. VT: drown). H: pǎmukune?a,
 pǎmǔkunea?; R: pǎmǔkune?, pǎmǔkunea?, pǎmukune?a
 ?ǎyci-muk (incorp.: sick from poison oak). H: ?ǎjtsimuk (be
 sick from poison of ivy)
 hika(-)w-muk (compound or incorp. VI). H: nihikawmuk (I am
 panting [breath-sick])
 ŋah-ŋayka-muk (have potros [hernia/tumors?]). H,R:
 ŋahŋajkamǔk [< ŋaŋayka- 'thighs']

muka? — whites, Mexicans or Americans, N. H: muka, muka?a,
 muka? (refers to whites, Mexicans or Americans; said not to cry)

at funerals; this is word of wise man who prophesied coming of Americans); R: mukəʔ (whiteman)

mukəʔ-yam (plu.). H: mŭka(?)jam, mŭka(?)jam, mukəʔjam;
mŭkajam kʷáʔam (American soldiers)
[perh. a nom. < 'sick', meaning 'sickly', 'pale', or 'dying'; or possibly < mohk 'gray'?⁸]

mukpi-c, mupi-č — nose (also duck's bill, or point of a hill), N. H:
mupitʃr (nose); ZS: muk-pic [abs., perh. forced?]

mupi-m (plu.). H: mupim

-mukpiʔ (poss.). H: -mukpiʔ, -muʔpiʔ, -mŭʔpiʔ; patsəhk
ʔamukpiʔ (his nose is aplastado [flattened], chata [flat-
nosed]); -mupiʔ; ZS: -mukpi; M: nim-mok-pe, ah-mŏk'-pe
(nose); K: amukpi

-muh-mupiʔ (plu. poss.). H: -muhmupiʔ

mupi-wɨ-t (aug.: big-nosed person). H: mupiwət (narizón
[person with a big nose?])

mupi-wɨ-m (aug. plu.). H: mupiwəm

mulaʔ(-)t — mule. H: mulaʔt [even with abs. -t, glottal added as in
many V-final borrowed stems]; R: əwəwk mulaʔt, əqənk (a mule
threw him and crushed him)
[< Span. "mula"]

mumac — reddish tick, N. H: mŭn atʃ

mumac-yam (plu.). H: mŭn atʃjam

munaʔ — cheat, VT. R: monəʔ

muh-munaʔ (redup.). H: muhmunaʔ, mohmonəʔ (cheat
someone); R: muhmunaʔ (cheat); əmohmonəʔvən (s/he
cheated me); nəw əmonəʔvək [unclear; v unidentified] (no

⁸ Cf. Cahuilla Mukata, a creation god now considered an evil spirit, as reported by Lovell and cited in Heizer (1974: 18), and in K. Sauvel's story on tape (Frost 1986).

se engaño [s/he wasn't cheated or fooled]); muhmuna? (s/he's cheating); amuhmuna?vət səm (he is cheating us) mona?vək (be cheated?). R: nəw amona?vək (no se engaño [s/he wasn't cheated or fooled]) nah-mona?-hyt-t (nah aug.: a cheater). H,R: nə'mona?hjət nah-mona?-hyt-m (cheater, plu.). H,R: nə'mona?hjəm

mu-mu-i-vi-č tikoht — plcnm. in San Emigdio Canyon; cf. mu 'shoot'.

mumum-pea — plcnm.: a bog. R: mumumpea

munk, munkik — peak, hill, N. H: mún(ʉ)k, múŋkik

mun-munkik (Adj.: redup. plu.). H: múnmunkik

monkinič? [pass. nom.?]. R: məhatʃr momkiŋitʃr (5 mounds (of shrine) [sic m])

munəhk (VT: pile up). R: munəqk (pile up fine earth, [said] of gopher)

munkikəh-yək (plcnm. [same root?]). R: munkikəhjək (plcnm.; = kəʃupŋə, Montalvo)

[cf. monikik 'blow around', monik 'mixed up?']

muŋ-t? — owl, great horned, N. H: muŋht, muŋ(ʹ) (great horned owl; = V. muhu = tecolote); ZS,ZN: munkt (owl; = an omen)

muŋum (plu.). H: múŋum

muŋ-t-əy (obj.). H: muŋhtəj

muŋumt (plu. obj.). H: múŋumə

muŋ-t ?ə-ho? (plcnm., near La Chiminea). R: muŋt ?əho

mupi-č [cf. mukpi-c 'nose']

mupu?-pea — plcnm.: Santa Paula.

[< Chumash; Blackburn (1975) translates mup as 'cave']

murəh-ik — be loose, untied, VI. H: murəqək; R: murəqək (be untied)

murah-k (VT: loosen, let loose). H: murahk, murahk (loosen, untie, unstring (of bow)); R: muraqk (untie)
murah-nehe (with nehe). H: nimuraq nehe (I loosened it); R: nimuraq nehe kutsiʔtaj) (I let it (the dog) loose)
murah-mat (fut.). H,R: nimuraqmat
murah-k (Adj.: loose, untied). H: muraqk; R: muraqk (está suelto [it is loose])
[cf. morahk 'untie']

mušamušaʔy — untidy, cluttered, Adj. H: muʃramuʃraʔj

mutuʔ — always, still, Adv. H: mutuʔ, muʔuʔ, muʔuʔ; ʔawʔujhun nifi, mutuʔmat nifi (he doesn't want me to go, but I'm still going to go); R: mutuʔ nimirin (siempre puedo [I still?/always? can]); mutuʔ anəm (he is always walking around the country); mutu (siempre [still/always])

mwat - smoke; haze. [cf. muahk]

mwɨršk — sad, Adj. H: mwərʃk; R: mwərʃk nohtat (the old lady is very sad); M: mŭ-isk (sorry)

-naʔ — father, poss. (no absolutive). H: -ñaʔ, -ñaʔə; pənəʔ (their fathers); ninəʔn (my father); M: ahn'-nah (father); nin'-nah (father, my (spoken of [i.e. non-vocative?])); ahn'-nah hoo'-as, ah'-nah (father, his)
-nə-m (poss. plu.). H: -nəm; pənəm (their fathers)
-naʔnay (poss. obj.—irreg.). H: -naʔnaj
-naʔ-ivə (poss. dec.). H: -ñaʔivə

naʔək — separate, divide, VI (subject can be either sg. or plu.). H:
nəʔək
naʔk-an (VT: separate). H: nəʔkən
naʔk-an (imp.). H: nəʔkən

nacə-t — little girl, N. H: nətsət, nətsət (girl, like 4-year old); ZS:
nə'cat (little girl); ZN: nə'cat (girl); M: nah'-tsat, nah'-tsaht
(little girl (4 to 12 yrs.)); K: nətsət (girl)
nə-nacə-m (plu.). H: nəñətsəm; M: nah-nah'-tsum (children (4
to 12 yrs.))
nacə-t-ay (obj.). H: nətsətəj
nacə-kwinit (compd.? [mng. unclear]). H: nətrəkwinīt ("una
cimar[r]ona" [= wild, unruly, runaway, slave; perh. a mare])
[cf. nəcət 'older girl']

nacə-kwina-cʔ — plant sp.: desert grape. ZS: nə'čək^winač (plant
sp.: Vitis girdiana, desert grape); ZN: nə'čək^winač (wild grapes;
eaten as raisins, boiled or plain, or in pudding)
[cf. nəcət 'little girl?']

nacəvora-kəm — twin(s), N. H: nətsəvora-kəm, nətsəvora-kəm;
həwʔup nətsəvora-kəm (one twin); niniw nətsəvora-kəm (my
twins [NB: an unusual case of -niw 'possession' used with
humans; cf. chapter IV, section A]); mətsəvora-kəm/
nətsəvora-kəm [Harrington typed notes asks, "1st letter m or

n?," and entry includes the qualification "(ca.)"; ZN:
n`acuvur á kam (twins)

nacavorakam-ay (obj.). H: natsavorakamaj, nátsavorakama
[any relation to nacat 'little girl'? is this girl twins? or perh.
related to nacea? 'splice' and woh 'two'?]

nacea? — splice rope together, V. H: nátsesa? (splice rope together;
= napawitsu?)

nah- — prefix: habitual? [cf. e.g. mona? 'cheat', and kɨ? 'bite']

naha-č — older (apparently teenage) girl, N. H: n`ahatʃr, nahatʃr,
n`ahatʃr, nahatʃr; R: n`ahatʃr (girl)

nə-naha-m (plu.). H: n`aham, nahāham

naha-č-ay (obj.). H: n`ahatʃraj
[cf. nacat 'little girl']

nah-kamea?-n-i-c — cemetery, N. H: naqkamea?nits,

n`aqkame?nits, n`ahkaʃme?nits;

nah-kamea?-n-i-m (plu.). H: "plu -m"

nah-kamea?-yɨk (loc.). M: nah-kah'-me-ah'-yuk (burial place)

nah-kamea?-n-i-vea (plcnm.). H: n`aqkaʃme?nive; M: nach'-
kah-me-ah-ne-ve-ah (burial place)

[cf. kamea? 'bury', of which this is nah- pass. nom.]

nahmavihawit? — shaman, N. M: nah-mah'-we-haw'-it nah'-mah-
ve-hūt (doctor or shaman)

nahnipk — win, beat someone, V. H: nahnipk, nahnipk; pənənipk
(goal; = "where they are going to win/lose" [sic; but seems to
mean 'they're winning', or perh. 'they're making a goal']

nahnipki (imp.). H: nahnipki

nahnipki-č (imp. plu.). H: nahnipkiʃr

nahnipk-in-ihw aʔ-t (inst.: goal, ganadero in shinny game). H:
nahnipkiñihw aʔt

nahock — give bridal presents, V. H: anahōtsk (he gives bridal presents)

[min. pair with nahuck 'give birth to'? perh. Harrington confused bridal presents with birth presents; cf. naʔuʔ, naʔoʔ 'marry'?]

nahponom — sell something, V. H: nahpōnom; R: naqponom
nahponum-uvuʔ (past). H: nahponumuvuʔ (sell something); R:
ninahponumuvuʔ (I sold it)

nahponom-a-i (nom.: store). H: nahpōnomat; R: naqpōnomat;
wəvəpeə naqpōnomat (La Tienda del Llano, Rose Station
[the plain store, as distinct from Rosemeyer's at the
mouth of Tejón Canyon])

nahponom-a-m (plu.). H: nahpōnomam

nahponom-a-y+k (dir.). H: nahpōnomajəkmat (dir. + fut.)

naht+ht+ŋ — be in charge or be chief, V. H: nahtəhtəŋ

nahuck — give birth (to), V (no overt objects in examples). H:

naqutsk, haqutsk; ʔənahutsk (she's giving birth); ninaqutsk (I'm giving birth); hitatam ʔahuckit (What was born to you—boy or girl? [apparently 'what did she give birth to for you', asked of man])

[cf. nahock 'give bridal presents']

nahwin — deposit at shrine, V. H: nahwin; ZS: nah^wi'n (scattering of seed, etc., ceremonially); ZN: nahw i'n (the scattering of the (seed) offering (to appease dog or babies or tree of evil omens)

nahwin-ik (inf.). H: nahwinik

nahwin-i-c (pass. nom.: shrine on hill or mountain top). H:
nəhwinit

ʔim+ʔ cukit naw-hinipam ʔim+k, mat naw-hinip—muk
cukit, ʔamatan ni-tahan pi-y+k mahač-am ʔa-w+h-

wičaha-m? H: ?əmə? tsukit nawhinipam umuk, mat
nawhinip—muk tsukit, amatan nitahan pujuk mahatfram
?awəhwətfram ("call them thus when don't want to say
their names; I never heard that you are sick here, here you
are tirado tsukit; You are five old men—tribal seers" [sic])

nahwit [cf. naw 'negative']

nah(-)yu? — deerhoof-sing, V (done in a special non-Kitanemuk
language of the dance). H: nahjū
nah-yu-i-c (pass. nom.: the name of the deerhoof singing). H:
nəhjuits
[cf. yu? 'sing']

naka-č — cliff, gully, ravine, paderon, reliz, N. H: nəkatʃr,
nəkətʃr; R: nəkatʃr (paderon [mng.?]); nəkatʃr, nəkatʃr (reliz
[landslide?])
naka-y+k (loc.). H: nəkajək (en el barranco [in the cliff,
gully, ravine])
naka-yam (tribename?). H: nəkayam (people that live in one)
naka-vea (loc.). R: pəkətʃr nəkavea (they are in the paderon
[mng.?])

nakaču — plant sp.: yerba del oso [literally, 'bear herb']; useless,
with poison berries; grows in mountains. H: nəkatʃru

nakarakara — chameleon, N. H: nəkarəkara
nakarakara?-yam (plu.). H: nəkaðəkəðə?jam
nakarakara ?a-waka-vea, ?a-waka-vea nakarakara-t
(plcnm.; means chameleon fiesta). H: nəkarəkara
awəkəve = ?awəkəve nəkarəkərat (chameleon fiesta [an
apparent constituency abs.]); R: nəkarəkərat ?awəkəvea
(plcnm.: means chameleon fiesta; "Only Fustero has known
this plcnm.")

- naka-t** — stick, N. H: **naḵat, naḵat** (digging stick, or any stick)
 -naka? (poss.). H: 'nakaʔ^a, 'nákaʔ^a, -naḵa?
 ʔa-naka? taoč (lightning [thunder's stick]). H: ʔanaḵaʔ
 táotʃɣ
- nakic ?** — [mng.?] H: **wámahaḵits** (alamillo [diminutive of "alamo"
 which means 'poplar'; this is perh. a subspecies])
- nakwah** — play a certain men's game, V. H: **naḵw ar**
 nakwah-ik (inf.). H: **naḵwahik, nahḵwahik**
 nakwahik-am (Adj., plu.?). H: **tsamītʃ naḵwahik am** (let's
 play [the men's game])
 nakwah-i-č, nakwah-i-c (pass. nom.: name of this game). H:
 nakwahitʃr, naḵwahits
 nakwah-ihwaʔ-t (inst.: the stick used in this game). H:
 naḵwahihwaʔt
- nakwarik** — pass across a stream, land on land from a boat, VI? H:
 naḵwarək; R: **naḵwarək** (land from boat); aḵnaḵwarək (he landed
 on land from a boat); **naḵwarək** (cross arroyo); M: ah'-noh-kwar-
 rok, ah'-nah-kwar-rok (across)
 nakwar-ihwaʔ-t (inst.: bridge). M: nah-kwar'-ke-what,
 nah-kwahr'-ke-what (footbridge)
 nakwarki-vea (plcnm.: Tejon Pass). H: **nákwarkive,**
náḵwarkive, nakwárkive, nakwarpave [this last has odd
 stucture: V 'cross' + N 'water?'] (plcnm.: store site at
 [Tejon] pass; old ritual things are buried there; the
 Serranos always called it this, too); R: **naḵwarkivea** (El
 Paso store site ...); ZS: **n`ak-w ar-kí·ve** (settlement below
 the ranch house [arently 'the pass']); ZN: **n`akwarkí·ve**
 (another reservation below the ranch—"the pass"); K:
nakwalki-ve (placename: the principle [sic] village of the
 Kitanemuk, called by the Yokuts "pusin-tinliu");
nakwalkive (Tejon rancheria site); VF: **na-quar-key-uai**

(ranchería at Tejon ranch; people there spoke Porterville language)

namaʔiʔ — soft, Adj. H: **namaʔiʔ** (very soft); **namaʔiʔ təmət** (shale [a soft stone])

namaʔi-pan (VT: soften). H: **namaʔpan**; M: **nah-mah'-e, nah'-mɨ-e** (soft)

namaʔik (Adv.: quickly). H: **namaʔk**; R: **naʔmaʔik**

na-namaʔi-k (Adv., redup.). H: **naʔmaʔjk, naʔmaʔjk, nanamaʔk**; R: **niʔətəhəkmat laʔmesatəj** (I'm going to subir la mesa [climb onto the table]; nanamaʔk is added meaning "recio" [hard or quickly]); **naʔmaʔjk, naʔmaʔjk, nanamaʔjk** (hurry up!)

na-mak-a-t — generous person, N. H: **nəmakat**

na-mak-a-m (plu.). H: **nəmakam**
[< mak 'give']

namɨmök ? [mng. unclear]. M: **lä-moo'-muk, nah'-mó-mök** (first)
[The inconsistency in the initial consonant, and the initial ɨ in one form, suggest this may not be a Kit. word.]

namu — fight, VI (may take a complement, indicating the person fought with, in dir. case). H: **nəmu, həmu, həmu'**; R: **namu; pənəmu** (they are fighting—said of soldiers)

nah-namu (redup.). H: **nahnamo, nahnamu, həhnamu, həhnaʔnu, nahanaʔmu** [described by Harrington as not nahnamu]; **ninahnamu pəjək** (I'm fighting with him); **niʔəhnamu əməjək** (I'm fighting with you); **ninahnamu əmək** (I'm fighting with you, pl.); R: **ninahnamu əməjək, niʔəhnamu əməjək** (I'm fighting with you); **pəhəhnamo** (they are fighting); **pənəhanaʔmu** (they are fighting; "notice redup—not nahnamu at all"); **ninahnamu** (I am fighting)
namu-ihun (des.). H,R: **namujhun, həmujhun, namujhun**

namu-i-c (pass. nom.: war). H: namuits (a war—far off [perh. a reference to World War I])

namuha-č — chief's wife; female chief (capitana), N. H: nāmuhətʃr, nāmuhətʃr

namuha-m (plu.). H: nāmuhəm
[similarity to muhač 'doll' a coincidence?]

namumuk — first, Adj. R: namumuk kīts (the first house); nəʔ
nihju namumuk kīts (I looked at the first house)

nanačun — imitate, depict, V. H: ʔanənətrun hūtsəj (said of wv
[zigzag] design on basket hat ['it imitates arrows']); R: nanətʃrun
(imitate); ninənətʃrun təvəhtʃrəj (estoy ar[r]jemedando al mundo
['I'm imitating the world' perh. an accurate translation of a
misunderstood cue—"I am imitating the word"—by Harrington]);
ananāčun (he is imitating the word)

nanačun-ihwəʔ-t təmə-t (inst.: measuring stone). H:
nanətrunihwət təmət (measuring stone [location described
in notes]; could tell. if live long or short by whether stood
and head was above (long) or below level of top of stone);
R: nanətʃrunihwəʔt təmət (measuring rock [location
described in detail] ... If I am tall and I am below level, I
will die soon; if I am short and my head is above level, I
will die soon)

nanəkšəʔ — wrestle, V. H: nanəkʃəʔ, nanəkʃəʔ
nanəkšəʔ-ihun (des.). H: nanəkʃəjhun
nanəkʃəʔ-i-c (pass. nom.: wrestling match). H: nanəkʃrəʔjts
nanəkšəʔ-iʔə-č (agt.: professional wrestler).

nanamaʔyk [cf. namaʔi 'soft']

nananaʔiʔ — flat, Adj. H: nanənəj

nanukaw — swap things, V (no overt objects in examples). H:
 nanūkaw; nanūkaw (swap, trade)
 ca-nanukaw-mat (hort. prefix + future clitic). H:
 tsananūkawmat ('let's swap?')
 ni-nanukaw-nehe (I swapped it, nehe). H: nenanūkaw nehe (I
 swapped it (I tell somebody))

naʔoʔ — get married, VI (person married may appear in dir. case).
 H: naʔoʔ, haʔoʔ
 naʔoʔ-mat (fut.). H: nihaomat pəjək nahatʃg (I'm going to
 marry that girl)
 naʔoʔ-ivanaʔ pɪ-yɪk (inst.: fiancée). H: nihaʔɔʔjvahaʔ pəjək
 (my fiancée)
 [cf. naʔuʔ 'marry']

napawicuʔ — splice a rope, V. H: haʔawitsuʔ, napawitsuʔ
 [< napk 'stick together' + wicuʔ 'twist rope'?]

nap-ɪk — be stuck together, VI. H: naʔək (be stuck (together)); R:
 naʔək (be stuck, get stuck)
 nap-k (VT: paste, glue, mend). H: napk, haʔk; R: ɾək, ɾək
 [sic, typographic error] (I pasted)
 nap-k-mat (fut.). H: haʔkmat; R: ninapkmat
 nap-nap-k (stem redup.: mend in several places?). H:
 nihaʔnapk (I mended the tear)
 nap-k-in-eə (pass. V). H: anaʔkifeə (the patch sewed on)
 nap-k-in-i-c (pass. nom.). H: naʔkiɪtʃ (mended)
 nap-k-in-ihwaʔ-t (inst.: glue). ZS: naʔ-kinih^wat (glue made
 from deer horn); ZN: naʔ-kinih^wat (the glue used to sinew-
 back a pine bow)

naʔaʔk — at the foot of the sierra, Adj.? H,R: naʔaʔk [no context]

narəŋhəʔ — orange, N. H: narəŋhəʔ
[< Span. "naranja"]

naʔrək — help, VT. H: nəʔrək, nəʔrək, naʔrək; aŋəʔrəkəvən (s/he
helped me)

narək-mat-um (help you, fut.). H,R: narəkmatum (help you,
fut.); H: naʔrəkmat (fut.)

naʔrk (imp.). H: naʔrk; nárkətsiʔ, naʔrkətsiʔ (help me!); R:
nárkətsiʔ (help me!)

naʔrk-ik (a helper). H: naʔrkək

naʔrk-i-m (plu.). H: naʔrkəm

-nark-iʔ (poss.). H: -narkəʔ, -narkəʔ (my partner in game)

-naʔrk-i-m (poss. plu.). H: -naʔrkəm

naʔ(-)uʔ — marry, VI. H: naʔuʔ (marry [each other or another])

naʔuʔ-ni, naʔuʔ-nin (make someone get married). H:

naʔuʔnivətsəm, naʔuʔninəvən

[cf. naʔoʔ 'get married'; morpheme break is suggested by
kuhəna 'sister-in-law']

navih-t — prickly pear cactus, N. H: nəvuht, nəvəht, nəvəht (prickly
pear; red and white fruits; tuna; "not native here ... brought from
missions")

navih-m (plu.). H: nəvum, nəvəm

navih-yək (plcnm.: Las Tunas, in Tuna (?) Canyon also a ridge
near there). H: nəvuhjək (Las Tunas); nəvəhjək (mtn. this
side of wowopətʃr); R: nəvəhjək (Las Tunas; also name of
ridge back of Las Tunas); ZS: nəvəhjuk (settlement in
Tunis [sic; 'Tuna?'] Canyon); ZN: nəvəhjuk (village site 4
mi. south of ranch; Tunis Canyon)

[minimal pair with nəvuht 'turnip']

navo(-)kahə-c — shoe or sandal, N. H: navokahats, nəvókahats; ZN:

nəvokahəc (shoes [descr. as of one piece, from deer neck])

-navo(-)kahə (poss.). H: -navokahə; R: -navokahə (my shoes)

[= '[prickly pear] cactus' + 'wrap' (kahe?c 'apron')? could refer to a sandal made from cactus fiber]

navo(-)ŋa — behind, Adv. (with 'come', 'be'). H: navoŋa akim (he is coming behind me); navoŋa akatʃr (he's in back)

navuht — turnip, N. H: navuht

[< Span. "nabo"; minimal pair with naviht 'prickly pear']

naw — no; neg. (usually the first word of the sentence). H: naw;

naw ʔəŋətʃrk nawhit ʔaʃama (the knife is dull [neg. it cuts nothing its tooth]); mət no məhu məʃitʃəj (why doesn't it burn your mouth? [must be either an initial mət 'fut. clitic', or truncated ʔəmə-t 'you, Q', at beginning; if the latter, it could be Harrington's putative "neg. hort." (cf. cuʔrɪk); but then we have non-initial naw]; no ənahunwiʔ werəyk (mute—can't talk; ca.

[perh. naw-ʔə-ʔɪn ʔə-hunwiʔ werəyk 's/he really doesn't know

his/her language']); hamiʔmat tsahŋuʔəj vəkəʔəj, wə

nihaviʔk naw məjk hami nihŋuʔ (let's talk about the cow some other time, I have a lot to do now, I cannot talk now); R: naw;

nawt mətsuʔrək (que no.te atasques! [don't get stuck! NB: not kay, but labeled by Harrington "neg. hort."; perh. a question:

'don't you get stuck?']); nawt məpəmetuʔ (aren't you thirsty?);

naw pat ʃruʃrəvətʃr (he's not a liar [vs. pəʔəʔ ʃruʃrəvətʃr 'he is a liar'; perh. relevant to "predicator" described in chapter IV,

section N]); ZS,ZN: naw; M: now-ne-ūn (I don't know); now'-wūr'

(none); now'ö, now'-o (no); now o'-se (not hot); now, now'-vo (not (general negative [the latter with 'past clitic'])); now'-no'-mo-

wats (not good); K: nāu (no)

naw-ɪt (neg. + Q). H: nawut məʃsiuʔ (aren't you ashamed?)

naw-hit (nothing). H: nəʔw ... hit, nəhwit, nawhit [also, started to transcribe as nəɣw, crossed out, commented

"not nəʔw at all!" (nothing; there isn't any); R: nəhwit

(there isn't any); (uveə) nəʔwhit ((ya) no hay [there isn't

any (more)); naʔwhit kwaʔjkat (there's no food); naʔwhit uvea kafeʔ ([there's no more coffee]); naʔwhit pəkwinít ([there's no more mud]); M: now'-hit wūr' (not enough [there isn't much])

naw-hi-hit (app. = nothing, with redup.). M: now-he'-hee't (none)

naw-hit-ay (nothing, obj.). H: naw ʔaŋətʃrk nawhit ʔaʔam a (the knife is dull [neg. it cuts nothing its tooth]); naw(...) hit aʃ [or hīt aʃ]; ZS: ná^kwit ay

naw-ham(iʔ) (no longer?). H: nawhāmiʔ (todavía no); naqwamiʔ isavel (Isabel isn't here); naw hami tākat, wahiʔ pataʔ (he isn't people, he's coyote); nawhamitsam ʔatuqtutuʔ (I am playing alone [naw-hamic a-m 'no one, plu.']); (nawhām) nikon akwaʔ (I am (still) full (after eating)); nawhām niṁūk (ya estoy enfermo [I'm still sick]); R: naqwam akwətʃrək (todavía no se levantó [he hasn't gotten up yet]); no-hah'-me, now-hah'-me (not yet); now-hah'-me, nah-mi'k (soon)

naw-ham hit (nothing more). R: nahwam hit (there is no more); nahwam hit nihiw (todavía no miro nada [I'm still not looking at anything])

naw-tuʔ (VI: disappear). H,R: ʔanawtuʔ (he disappeared—i.e., shaman made self invisible)

naʔwakiʔ — married, Adj.? H: náʔwəʔeʔn (I'm married [perh. a mistranscription for náʔwəʔeʔ nə]); ZN: naʔwak' (marriage; there was no divorce)
[derivation unclear, but evidently related to naʔuʔ 'marry']

-nawʔšʔmʔ — parent of one's child-in-law, poss. H: -hāwəʃən, -nāwəʃrəm

-nawʔšʔm-cay (poss. obj.). H: -hāwəʃrəmtəʃ
[apparently some kind of construction with naʔuʔ 'marry']

-ne, -nehe — [mng. unclear: 'contrary to your belief or notice'? "n'est-ce pas"?]; a clitic (in the last position in the schema). H: comments: "I tell someone", "the nehe is added when I am avisando a alguno [informing somebody]"; like -mat future clitic, conditions final k-loss on some verbs]; R: néhe, nehe; məjəmkətətsin nehe (you reminded me [2s-remind-2-1s-nehe; NB for clitic ordering]); nə ne nihək = nihəkam nehe; nehe, ne (hints that it is perh. related to past tense; "in quick talk nehe is always abbreviated to ne; used when negando alguna cosa [denying something]"); əhju nehe əmuj (lo miró cuando lo tiró [he saw him (or looked at him) when he shot (him?)]); əhīʔnək nehe əmats, pəʔpi ənəm pətʃrəj (it's still afloat isn't it, encima el agua anda [it's going along on top of the water]); akətʃr ne ip, akətʃr nehe ip (it was here); H,R: niŋəŋ nəhə nipələʔtsəj (I looked for my shovel [nəhə is apparently a typographical error for nehe; source was typed, and Harrington typewriter had "ə" on the "4" key]); R: nehe, ne ("always abbreviate thus in quick talk"; "used when denying something"); niməʃr nehe (I heard; "add nehe when you are avisando a otro [informing another person]"); niʃəʔ nehe (I brought it; "the nehe is added when I am avisando a alguno [informing someone]"); ZN: néhe [mng. unclear]

ni- — personal prefix, used for subjects and possessors [cf. chapter II, section A, number 1]

nicuʔ — put something away to keep, V. R: nitsuʔ

nihneə — do something as a custom, V. H: nihneəʔ; nihini (give a small fiesta [probably the same verb, used as a euphemism for sacred, secret, or death-related customs])

nihne-ə-t (nom.: a custom). H: nihneət; ZN: -nihni (fiesta for dead)

nihni-i-c (pass. nom.: a small fiesta—not the one where effigy is burned). H: nihiniʔts (any small fiesta, at which no mono is burnt); nihʔniʔʃr (fiesta for girl at end of 4 mo. diet [puberty or marriage-related?])

nihni-hyɬ-t (aug.: good at doing something (the complement is in obj. compl. form)). H: nihnihjət (good at); nihnihjət akwihəŋi (this man is good at lassoing); R: nihnihjət (good at); nihnihjət akwihəŋi (this man is good at lassoing); nəʔ nihnihjət nikəmani pantəj (I'm good at making bread)

niovaŋiyo ʔ — sorry. M: nə-owah-hə-o (sorry)

nipɬk — die, VI. H: nipək, ɲipək, niɲək, niɲək; R: nipək, ɲipək, niɲək, niɲək, niɲək, niɲək

ʔa-nipk-iʔ (pass. nom.: dead person). H: aɲipkiʔ, aɲipkiʔ, aɲipkiʔ; R: aɲipkʔ [sic]; M: ahn'-nip-ke, ahn'-nip-ke (dead); ah-nip'-ke (corpse)

ʔa-nipk-i-m (plu.). H: ʔaɲipkiŋ, ʔaɲipki(?)m

niririhk(-)in(-)i(-)c — beads of a certain type, used on pəʔukwinat [braid ornamentation], N; a certain type of net, N? H: niririhkiŋits (beads of a certain type, used on pəʔukwinat); niririqkiŋitʃ (net of a certain type, used around head) [looks like pass. nom. of some verb, perh. rihkʔ]

-niw — possession, belongings, poss.; this morpheme is used in the indirect possession construction (with things, usually), and can also be used without another noun. H: -niw, -niw; ʔiviʔ nəʔ niŋiw (this is mine); həkup niniw nita niʃritʃrəveə (a mouthful [one my-possession I-put in-my-mouth]); R: -niŋ, -niw, -niw; niniw nohtat (mi vieja [my old lady; an unusual case of [+ human] possessed in construction with -niw]); niŋiŋ niŋətʃrkinivaŋəʔ (my cutting machine); niniw okatʃr (my sand); niniw pətəʔ ʔʃr (that is my mesquite tree); niŋiw təmeətəj (my watch, obj. [NB: no obj. marking on niw]); M: nin'-ne-u, nə'-neŋ [ne'ne-u] nə-neŋ (my (or mine)); ah-neŋ ko-che (his dog); poo'-yu, poon'-yu, pahm' (they or them (plural) [sic; 'theirs']); poon'-yu-poon'-yu, pahm'

(they or them (dual)[sic; 'all of theirs']; mun'-new (you (singular) [sic; 'yours']); poon-yu-poo-yu, po-e-neŭ (theirs (plural)); oo'-ne-u, mon'-neŭ, mun'-ne-u, mun'-nŭh (your or yours (singular)); tsoo-neŭ ko-che (our (dual) dog); ham'-me-să-tan'-yu (whose?) ne-ah'-tsit ko-tse, ne-neŭ koo-che (my dog); san-neu poo-yu, tsoo'-neu (ours (plural)); oo-neu, ŭ'-neŭ, ŭn'-ne-u, un'-nŭh (your or yours (plural)); poon-yu-poo-yu (theirs (plural)); poo'-yu-poon'-yu (they or them (plural)); po-neu-ahm, poo-e-neŭ (theirs (dual)); po-e-neŭ (theirs (plural)); poon'-yu-poon'-yu (they or them (dual) [sic]); mo-neŭ koo-che (your (singular) dog); mun-nu-mi'k, ah'-neŭ, ah'-ne-u, ah'-nŭh (his (or hers)); po'-e-neŭ ko-che (their (plural) dog)

-niu-y (poss. obj. [but same form of -niw as for subjects is used in indirect possession construction; examples follow]). H: -niuj; niwivayk niñiw ləpis (I sharpen my

pencil); niñuj nipunink (I am going to make a carrying

ring); R: niñiw təmeaʔaj (my watch, obj. [NB: no obj.

marking on niw; are these compounds with niw?])

nih-niu-y (poss. obj., plu.). H: -nihniuj

niw-kaʔy (char.: rich). H: niwkaʔj; M: ne'-o-ki

niw-ka-m (plu.). H: niwkam

ʔa-kač ʔa-niw ku-t (firefly [it is its possession fire]). H:

ʔaʔaʔr aniw ʔut

niw — do, V. H: niw, niw; haminət ʔəniw (what's happening? [what's he doing?]); R: niw; haminət əməʔj niniw (como voy hacer ahora? [what can I do now?]); məniw (you do); aniw (he does)

nih-niw (redup.: be about to do something [this verb and other verb are both conjugated]). H: nihniw, niniw, ninə, niʔniw; R:

ninhiw, nihniw (be going to); aninhiw tsəkwa (vamos á comer [we're going to eat; note 1p prefix is as in hort.]); [there are other examples with sentential subjects]

niw-ihun (des.). ĩ: new'-e-hoon (alike [apparently misunderstood as 'like': this is 'want to do'])

ni(-)y† — exclamation of fright or astonishment ['my mother'; perh. gets its strength from a taboo against mentioning the dead; or may be a Catholic oath]. H,R: nɪjǎ

-n† — with, inst. H: nǎ; R: nɪtǎmǎnǎ (with my teeth); pǎhuʔnǎ (with pestle); pǎtʃrukǎ (with bow)
wǎh-nǎ ([vowel difference unexplained] two together). H:
wǎhǎ, wǎhǎ
pǎhi-n† (three together). H: pǎhiǎ

n†ʔ — weave a basket, V. H: nǎʔ, nǎʔ

n†ʔ — I, independent pronoun. H: nǎʔ; tǎm nǎʔ (he resembles me); R: nǎ, nǎʔ; ZS: nǎ; ZN: nǎ, nǎʔ; M: nǎ, nǎʔ (nǎh) (I (or me)); K: nǎ, nǎ
n†-y (obj.). H: nǎj; R: nǎj; nǎjǎvǎn (with 3-1s subject-obj. clitic)
n†-y†k (dir.: to or at me). H: nǎjǎk; R: nǎʔjǎk; ǎtuhtutuʔjhtǎ
nǎjǎk (s/he wants to play with me)
n†-mǎǎ (accomp.: with me). H: nǎmǎǎ; R: nǎmǎǎʔ
n†ʔ-nuk (I alone, I myself). H: punuk nǎʔ = nǎʔnuk (yo solo [I alone], yo mismo [I myself])
n†ʔ-veǎ (loc.). M: nǎ'-we-ah ǎm-mǎk (he struck me [an unusual form, in that this verb otherwise just takes direct object])

n†cǎvǎrǎk†m [cf. nǎcǎvǎrǎk†m 'twins']

n†h†n†yǎw — separate, VT. H: nǎhǎnǎjǎw, nǎhǎnǎjǎw (separate [two men who are fighting], VT)
n†h†n†yǎw (imp.). H: "imp. same"

-n†hmǎ — aunt of a certain type, poss. N(A). H: -nǎm (aunt of a certain type; [one entry says through my father; one says elder sister of my mother (ms.), rec. same])
-n†hmǎ-y (poss. obj.). H: -nǎhmǎj

-n+hmə-m (poss. plu. obj.). H: -nəhməm
-n+hmə-?iv+ (poss. dec.). H: -nəhma?ivə
[apparently hm --> m / _ #]

-n+hpə, -n+hpəč — chief, N. H: nəqpə, nəqpə, nəqpətʃr; ninəqpə,
tsəhpətʃr puju (God: chief of all of us); nikīkəqpə is exact
equivalent of ninəqpə, my chief
-n+hpə-y (poss. obj.). H: -nəhpəj; R: tsəhpəj (God
[apparently = our chief])

n+k k? — make close together, close, VT. H: nək'k, nək'k; R: ninək'k
(I shut my mouth)
n+k k? (close together, Adj.). H: nək'k
n+k ki? (imp., VT). H: nək'ki; R: nək'ki məʃritʃra (shut your
mouth!)

n+niliw, n+lino? — medicine, N. H: nəniliw; ZS: nəlino, nəlino; ZN:
nəlino, nəlino; JW: nurlinyu (medicine in general)

n+liliw, n+lino (poss.). H: -nəliliw, -nəliliw [Harrington
comment: "notice that l occurs sometimes in Jaminat"];
ZS: -nəlino; ZN: , -nəlino, -nəlino

kəvəkəytət ?ə-n+lino (plant sp.: Euphorbia polycarpa). ZS:
kəvəkəy(i)tət ?ənəlino (plant sp.; literally pahuelo
[unidentified insect] its medicine; probably Euphorbia
polycarpa); ZN: kəvəkəytət ?ənəlino (lit. parahuelo
medicine; for the bite of the pahuelo (like a wood tick));
kəvəkəytət ?ənəlino (Euphorbia polycarpa Benth.)

pəkənə?-i-c ?ə-n+liliw? (plant sp.). H: pəkənə?jts ?ənəliliw
(yerba de [h]inchazon [swelling herb]); pəkənə?jts ənəliliw
(medicina de [h]inchazón [swelling medicine])
[varying forms suggest a borrowing]

n+m — walk, VI, walk on, VT. H,R: nəm, nəm; pə?pi ənəm pətʃrəj
(it's walking on top of the water); niənəm ?əhəwəj (I walk along
shore, cliff edge [I-walk its-edge-obj.]);

n+m-i?a-č (agt. nom.: tramp). H: nəmi?ətʃr (tramp); tʌkə
nəmi?ətʃr; (a girl that walks at night [prostitute?]); R:
nəmi?ətʃ (tramp, one who walks around, one who wanders
about)

n+m-i?a-m (agt., plu.). R: nəmi?ām

ya-n+m (cmpd. V: walk carrying, VT). H: jənəm, jənəm; kuʃa j
ʔəjənəm (guzano quemador [burning caterpillar])

n+m a-c — liver, N. H: nəməts

n+m a-m (plu.). H: "plu. -m"

-n+m a (poss.). H: -nəmə; ZN: -nəmə; K: a-nū ma ([his/her]
liver)

-n+m a-y (poss. obj.). H: -nəməj

-n+mihun — wife, poss. N(A). H: -nəmihoŋ, -nəmihoŋ, -nəmihoŋ;

ninəmihoŋ əməʔj (my present [new] wife); ninəmihoŋ piʃətʃ,

ninəmihoŋ piʃətʃr (my second/last wife [my-wife

youngest/last]); ZN: -nəmihun

-n+mihun a-m (poss. plu.). H: -nəmihoŋ əm

-n+mihun a-ivʔ (poss. dec.). H: -nəmihoŋ aʔjvə, -nəmihoŋ aivə
(dead or divorced wife)

n+ŋi-č — tongue, N. H: nəŋitʃr

n+ŋi-m (plu.). H: "plu. -m"

-n+ŋi (poss.). H: -nəŋi (poss., subj. or obj.); M: nə-nung'-ə, ah-
nūŋ-ə (tongue); K: a-nō ŋi ([his/her] tongue)

n+ŋi-c-əy (poss. obj.). H: -nəŋiʔtsəj

n+ŋi-m-ʔy (poss. plu. obj.). H: -nəŋiʔməj

n+r k — erase, V. H: nəŋk (erase (where it burned, at fiestas))

-n+r k-in-əə (pass.). H: -nəŋkiŋəə (be erased)

nɪviɪ-t — brown clay? (used medicinally for menstrual problems and for hair), N. H: nəviət (earth-powder; medicine for menstrual problems and hair); R: nəviət (chocolate-colored earth)

nɪviɪ-pe a (plcnm.: Jose Juan López's ranch, on coast side of the Laguna de Chico Lopez). H: nəviəpe a, nəviəpe (plcnm.: Jose Juan López's Ranch, coastward from the Laguna de Chico López; means the earth is chocolate color); R: nəviəpe a (plcnm.: beyond Laguna de Chico López, on the same road; means chocolate-colored earth)
[note that i does not glide, for unknown reasons]

nɪviyo? — young bull or ox, N. H: nəvijo?
[< Span. "novillo"]

noči? — Yokuts, N. K: noche — tribename or nickname for Yokuts.

nohta-t — old woman, N. H: no'tat, nəqtat, nóqtat, nohtat; ja ja nohtat, ja nohtat, já já no'tat (como estás, vieja [greeting to old woman]); R: niniw nohtat (mi vieja [my old lady]); ZN: nqtat; M: no'-tat, no''-taht; K: nõxdat
no-nohta-m (plu.). H: noñhtam, nónoqtam, nóno'tam
nohta-t-ay (obj.). H: nəhtataj
nohta-ve a (plcnm.: a spring below Tejón ranchería cemetery).
H: no'tave a, nohtave; R: nohtave a (plcnm.: spring below Tej. rchia. [Tejón ranchería] cemetery; 2 old women there)
tɪ-tɪy-m no-nohta-m (ceremonial undertakers (a hereditary post held only by women)). H: tətəjm nóno'tam (the old burying women—only women handled a corpse—office handed down from mother to daughter)

nokat — [cooked?] greens. H: nokat, nókat (greens, when already made into quelite [edible greens])

no km at — plant sp.: Croton californicus Mull., boiled root for medicine for blood, venereal disease. ZN: nõk-mát (Croton)

californicus Mull., boiled root for medicine for blood, clap
[(writing unclear); if "clap", perh. in sense of 'gonorrhoea']

nom-ɨk — be folded, VI. H,R: nomək
nom-k (VT: fold). H: nomk (fold handkerchief); R: nomk
(double [i.e. fold, of handkerchief])

noʔm-k — buy, VT. H: noʔmk; R: nomk
nomki (imp.). R: nomki
nom-mət (fut.). R: nommat
nom-k-in-ihun (des.). R: nomkiñhun; nomkiñhɨn
[minimal pair—± ʔ—with nomɨk 'be folded']
[cf. nəhponom 'sell?']

nonokic — plant sp.: calabasillo. ZS: nónokits (plant sp.: Cucurbita foetidissima, calabazilla ["calabasillo" is the spelling used in Balls (1970: 73)]); ZN: nónokits (plant sp.: groundvine with melon used for soap)

nonom-t — grass sp.: grows in bunches to 3'. H: nónomt
nonom-yam (plu.). H: nónomjam

nonom — constellation: the Pleiades. H: nónom (the 7 cabrillas [Pleiades constellation]); ZS: nónom (constellation, apparently the Pleiades); ZN: nónom, nǝnǝm (Pleiades; < woman [sic—but not consistent with nohtət entry, above]; "seven sisters" near the dipper)
[cf. nonomt 'grass sp.'?]

noš-ɨk — be bent over, VI. H,R: noʃrək
noš-k (VT: bend over). H,R: noʃrk (bend over, e.g., one's finger)
noš-k (Adj.: bent over). H: noʃk

-nuʔ — from, away from, out of; suffixed to nouns and pronouns. H:
-nuʔ, -noʔ
nənuʔ (from me). H,R: nənuʔ

ʔim+nuʔ (from you). H,R: ʔəmənuʔ
 ʔicəm+nuʔ (from us). H,R: itsəmənuʔ
 ʔim+nuʔ (from you, plu.? [same as sg.!). H,R: ʔəmənuʔ
 ʔivi-nuʔ (from here). R: ivinuʔ ([from] here)

nuk — only (pronoun emphasizer); occurs in irregular combinations with independent pronouns, and as unattached Adv. H,R: nūk niʔən (only I know); punuk nəʔ = nəʔnuk (only I); punuk əməʔ (you only); itsəmuk (only us); H: poo'-nook; po'-nōk (alone); R: pumuk pəʔən (they themselves know); punuk əʔən (he himself knows); əməʔ umuk məʔən (you yourself know); əməʔə umuk əʔən (you yourselves know); itsəm itsəmuk tsəʔən (we ourselves know); nuk nikatʃr əp (I was left alone [there]); nəʔ pumuk nikatʃr kīvea (I was alone in the house)

nukumpiyaš — a certain type of dance, N. H: nukumpijaʃ

numanic — a certain type of bead: long, white, or red with hole in side; used as nose ornament and money, N. H: nuʃanīts, nūmanitʃ, nūmanitʃr

numuač — good, well, pretty, N. H: numuatʃr, numuwatʃr, numuaʃr, numuwaʃr; numu(w)ətʃr numu(w)atʃr (= V. waʃrəʔəʔəʃr); R: numuatʃr; (jā) numuwaʃ tāmēat (good day; how do you do?); jā numuwaʃ jəha (good evening); numatʃr (good, pretty [lack of u an error?]; numuatʃr (it's pretty); numuaʃr kwīhak (pretty woman); numuaʃr nəhatʃr (pretty girl); ZS: numuwač (good); ZN: numuwač (good); M: num'-moo'-as (well); no-moo-watch (good); num'-moo-was, noo-mo-wats (glad); num'-moo-was pah'-so-ki (good man), num'-oo-was ah'-kwah (good to eat); now'-no'-mo-wats (not good); no'-mah-wah-sah-hak'-vah (clothed ["good his clothing"?]); no'-mah-wah-sah-hak'-vah, noo-mah-was sah-hah'-vo (clean [apparently = numuač ahahav+ 'good his/her-clothes']); M: wah-ne'-kas num'-woo-was (I feel better); K: numuat — good

nuh-numua-č (redup; plu.?). H: nuhnumuatfr (= wafwafat
 [VCh?])
 -numua? (poss.: right hand; also VI: 'be right-handed'). H:
 ninumua?, ninumuąa (my right hand); ninumua? (I am
 right-handed); R: numua? (be right-handed); ninumua? (I
 am right-handed; my right hand)
 ni-numua?-ąa (loc.: on my right). H: ninumuąa (on the
 right); ninumuąa nińa (my right arm); R: ninumuąa (my
 right hand); nijaw nińumuąa (I grasped it with my right)
 numua-ik (well, Adv.). H: numua?ik nita (I fixed the house
 tidy); numua?ik tavits (it is tidy); numua?ik, numuaik,
 numua?ejk (well); R: numuaejk (well, Adv.); numaejk (well
 [lack of u an error?])
 numua-huna-k (good-natured ["good-hearted"]). H:
 numuahńak (a good-natured man)
 numua-huna-kam (plu.). H: numuahńakam
 -hun numua-č (idiom: be happy). H: ?ahń numuatfr (he is
 happy); numuavan məhń (don't be sad [be happy for me]);
 R: ahń numuatfr (he is happy)
 -hun numua-č _-y+k (idiom: thank someone). H: nińń
 numuatfr əməjək (I thank you)
 (ya) numua-č tamea-t (how do you do [good day]). H: (jə)
 numuwaf tameat; R: numuəfr tameat (buenos días ['good
 day'; Harrington notes t --> ø / _ C])

nunəš+š — myth character? (refers to a person with some kind of
 supernatural power). H: nunəfəf; nunəfəf lino (Lino was the
 devil of a good fellow; term applies to both animals and spirits)
 [< Chumash nunəš+š 'animal, dangerous animal, malevolent
 supernatural being', cited in Blackburn (1975: 342)]

nuweses — nut(s?), N. H: nu^weses (nueces de Castilla [Castilian
 nuts or walnuts, as opposed to wild nuts]; kihe 'nuts' applies to
 both kinds)
 [< Span. "nueces"]

-ηə — locative suffix used in placenames and 'left' and 'right'
(discussed in chapter III, section A, 1). H: -ηə
[< Gab.?)

-ηakawi — root, poss. H: ηākawi; ZS: -ηákawi; ZN: — ηákawe,
-ηákawe

-ηakawi-m (poss. plu.). H: ηākawim

ηak+k — choke, stop up, VI. H: ηakək

ηahk (VT). H: niηəqk (yo lo atorré [I stopped it up/choked
him])

ηahk-in-eə (pass.: get choked). H: ηəqkiñeə

ηan — look for, miss, VT. H: ηan, ηān ηān, ηəʔn (look for, miss;
synonym of nəjfrək); R: ηan (look for); yawvəkmatum niηəjfrək
(I'm going to miss you [in the morning?])
ηan-ik (inf.). H: ηanik

ηaranyon — stallion, N. H: ηáranjon

ηaranyon-yəm (plu.). H: ηáranjonjəm

[< Span. "garañón"]

ηat+ʔ — cat, N. H: ηatəʔ; uveə əjaw wakasiʔtəj ηatəʔt

[apparently contains constituency abs.]; R: ηatəʔ, ηātəʔ; əki

ηatəʔt = ηatəʔt əki (the cat's house)

ηat+ʔ-yəm (plu.). H: ηatəʔjəm

-ηat+ʔ (poss. [interesting that direct possession is possible,
though animate]). H: -ηātəʔ

ηat+ʔ-t-ay (obj.). H: ηātəʔtəj; R: ηātəʔtəj; niməkmat

ηātəʔtəj (I [will] kill one cat); niḡəmtəkuneəʔ ivij ηātəʔtəj

(I drowned this cat); anihniw nipamūkune? ivi ḡātə?təj
 (I'm going to drown this cat)
 ḡatɨ?-yam-ɨy (plu. obj.). R: ḡātə?jaməj; iməj ḡatə?jamə
 (these cats)
 ḡatɨ?-ivɨ (dec.). R: ḡatə?ivə (cat I sold [NB things suffixed
 with "deceased" are not necessarily dead]); ?uvea kəfra?,
 ḡatə?ivə (it's no good now; it's an old cat)
 ḡatɨ?-meə? (accomp.). H: ḡātəmeə?
 [< Span. "gato"]

ḡayka-c — thigh (knee to hip), N. H: ḡajkats
 ḡayka-m (plu.). H: "plu. -m"
 -ḡayka? (poss.). H: -ḡajka?; ZS: -ḡáj-ka (upper leg); M:
 ah'ng-i-kah (thigh)
 -ḡayka?-č-əy (obj.). H: -ḡajka?tsraj
 ḡəh-ḡayka-muk (incorp. redup. form: tener potros [have
 hernia? apparently = 'thigh sick'; perh. this refers to a
 muscle pull]). H,R: ḡəhḡajkamūk

ḡililk — catch up with someone and overtake them, V. H: ḡililk
 ḡilil-mət (fut.). H: ḡililmət

ḡiyəkɨt — playground or goal for ring and pole game, N., or the
 fences at each (goal) end. H: ḡijəkət

ḡɨčɨk — have hidden illness, V. H,R: aḡətfrək (he is podrido [rotted]
 with hidden illness)

ḡɨčɨm — pay each visiting chief at a fiesta with giving ceremony,
 VT (no examples have overt objects, but there are passive
 forms). H: ḡəčəm

ḡɨčɨm-in-i-c (pass. nom.). H: ḡətrəmiñits, ḡətsəmiñits (the
 money and objects thus given to chiefs)

ḡɨčk — cut, VT. H: ḡətfrk (cut); R: ḡətsk (cut groove in butt-end of
 arrow); ḡətsk, ḡətfrk (cut, chop, bite)

ɲɪč-mat (fut.). H: ɲətʃrmat; R: ɲətʃmat, ɲətʃmat
 ɲɪčk-ɪt (w/ Q?). R: niɲətʃrkət (lo voy a cortar [sic—no "??"])
 ɲɪčk-ɪt-uvu? (with Q, past). R: niɲətʃrkət ("past")
 ?a-ɲɪčk-i? (part.: have arm, leg, etc. cut off). H:
 ?əɲətʃrki?; ?áɲətʃki? (cut log); R: əɲətʃrki? ([it's] cut
 off; mocho [maimed person]); nə? əɲətʃrki? (I'm maimed)
 ?a-ɲɪčk-i-m (plu.). H: ?əɲətʃrkim, ?áɲətʃkim (cut logs); R:
 əɲətʃrkim

ɲɪčk-in-i-c (pass. nom.: cut). R: ɲətʃrkiñits
 ɲɪč-ɲɪčk-in-i-c (redup. pass. nom.: cut in many places). H:
 ɲətʃɲətʃkiɪts (cut [of fringe])
 ɲɪčk-in-yɪ-t (aug.: cutter). R: ɲətʃrkiñjət [no context, so
 unclear if this is a person or a machine]
 -ɲɪčk-in-ivana? (inst.: cutting machine). H,R: niñio
 niɲətʃrkinivañə, niɲətʃrkinivañə (my cutting machine [NB
 anomalous use of -niw construction with a directly
 possessed noun])

ɲɪhw-ɪk — get worn out, VI. H: ɲəqwək, ɲəqwəkx; R: ɲəqwək,
 ɲəqwək; nəqwək (be worn out)
 ɲɪhw-k (VT: wear something out). H,R: ɲəw k
 ɲɪhw-ki (imp.). H,R: ɲəw ki
 -ɲɪhw-k-i? (part.: worn out). H,R: ?əɲəw ki?
 -ɲɪhw-k-i?-m (plu.). H: ?əɲəw ki?m; R: ?əɲəw kim; əɲəw ki?m
 ɲɪhw-ki-yɪ-t (aug.: worn out). R: ɲəw kijət ɲəw kijət (muy
 chiflado [said of a person: 'worn out'])
 [NB devoicing of sonorants, and morphology of participles]

ɲɪrɪhr-ɪk — edge down or over ? [difficult concept to generalize].
 R: ɲərəhərək (work down to the foot of the bed during the night);
 nikumanivə? niɲərəhərək (bajé durmido [I slid down while
 asleep])

ŋ+rɪhr-k (imp.). R: əkwək kɪvə = ŋərərək (arrimate [come close]); ŋərərək pəjək (arrimate payá [go close to there])

ŋyona-c — eyebrow, N. H: ŋjonats
ŋyona-m (plu.). H: ŋjonam
-ŋyona (poss.). H: -ŋjona ("no redup. form")

ŋoho-c — neck, N. H: ŋohots
ŋoho-m (plu.). H: "plu. -m"
-ŋoho? (poss.). H: -ŋoho?; -ŋōho?; M: ning-o'-ho, ah'ng-o-ho (ng-o-ho?) (throat)
ŋoho-c-ay (obj.). H: ŋōhotsaj
-ŋoho-c-ay (poss. obj.; NB abs. "c"). H: -ŋōhotsaj
ŋoho-wɪ-t (aug.: person with a big neck). H: ŋohowət (pescuezón [apparently 'person with a big neck', since pescuezo means 'neck'—analogous to barba 'beard' and barbón 'person with a big beard'])

ŋwa-t, ŋwa(-)pa-c — referee, N. H: ŋwat, ŋwapāts, ŋwāpāts (coime [referee])
ŋwa-m, ŋwapa-m (plu.). H: "plu. -m [both]"
-ŋwapa (poss.). H: -ŋwapa
[cf. koymi? 'coime']

- o -

?o-c — bone, awl, N. H: óts, ʊts (awl); R: [grammar slip explicitly says oc and oč are separate words]; ZS: ?ɔč (awl); ZN: ?ɔč, ?ɔč (awl [made of long thorn]; plant sp.: Prosopis chensis (Molina) Stuntz (ate green bean fresh, pounded dry pod into meal for mush); another entry says: Joshua tree-smaller—cactus? roots used for design on basketry); M: ah'-o' (nose stick [bone]); M: ah-ōk, ah-o' (bone)

-ʔoʔ (poss.). H: -ʔoʔ, -ʔoʔʔ; R: aʔoʔ (bone; alezna ["alesna" 'awl']); aʔ-oʔ; K: a'-ò ([his/her] bone)
 -ʔo-ʔoʔ (poss. plu.). H: -ʔoʔoʔ (bones)
 -ʔo-y (poss. obj.). H: -ʔoj (bone, poss. obj.)
 [note that Harrington claims this and the following entry are a minimal pair, while Zigmond indicates homophony]

-ʔociʔ — left-hand, N. H,R: -ʔotsiʔ (be left-handed)
 ʔociʔ (nickname for a left-handed person). H: ʔotsiʔ; R: otsiʔ
 -ʔociʔ(-ŋa) (ni-ma) ((my) left hand). H: (?otsiʔ (ŋa) (niŋa);
 R: niʔotsiʔŋa (niŋa)
 ni-ʔociʔ-ŋa (on my left). H: niʔtsiʔ ŋa (on the left); R: nijaw
 niʔotsiʔŋa (I grasped it with my left)

ʔocoč — plant sp. H: ótsotʃr (plant sp. used for brooms); ZN: ʔocoč
 (plant sp.: grass foundation in coiled baskets).
 [cf. ʔoc, ʔoč 'mesquite']

ʔo-č — mesquite, N. H: ʔtʃr (mesquite); R: ʔtʃr; niniw ʔataʔ ʔtʃr
 (that is my mesquite tree); ZN: ʔoč, ʔoč (awl [made of long
 thorn]; plant sp.: Prosopis chilensis (Molina) Stuntz (ate green
 bean fresh, pounded dry pod into meal for mush); another entry
 says: Joshua tree-smaller—cactus? roots used for design on
 basketry)
 [note that Harrington claims this and the preceding entry are
 a minimal pair, while Zigmond indicates homophony]

ʔoč-ʔk — go up, climb up, go on horseback, VI. H: niʔtʃræk nehe
 təmamea (I climbed up with a rock); niʔtʃæk ŋətəʔmeaʔ (I
 climbed up with a cat, or with cats); wohaŋa ʔəʔotʃræk (they
 ride on the horse's back one behind the other); R: ʔtʃræk (go on
 horseback [horse is in obj. case])
 ʔoč-mat (fut.). H: niʔʔtʃrækmat niʔatsitaj (voy a subir de
 caballo [I'm going to go on horseback?]; R: niʔʔtʃrækmat
 niʔatsitaj (voy a subir de caballo)

?oč-k (VT: put up on). H: uvea ni?otʃrk (past [I put the boy on horseback or the bottle on the box]); R: ?otʃrk (put up on [this is head of typed slip]); uvea ne ni?otʃrk (past)
 ?oč-mat (fut., VT). H,R: ni?otʃrmat (future [I will put the boy on horseback or the bottle on the box])
 ?oč-ki (imp., VT). H,R: otʃrki (súbelo [put him/her/it up], put the boy on horseback or the bottle on the box [R slip is headed "?otʃrk 'to put up on'"])
 ?oč-k-i (obj. compl.). H: nihnihjət nə? ni?otʃrki (I'm good on horseback); nihnihjət ə?otʃrki (s/he's good on horseback)

-?ohana? — turpentine, piñon gum (formally possessive, with ?a).

H: ?ə?ohana?, ?ə?əhaha?, ?ə?ohana?; R: ə?ohana?
 (terementina, pine, piñon pitch); ZN: ?ə?ohá·na (pitch)

?ohana-k (flower sp.). H: ?ohanaκ, ?əhənaκ (tarweed, or tarweed-like daisy)
 [< ?o? 'bone' + hana-t 'tar?']

?ohat — ochre, N. H: ohat, óqat, əhat (yellowish balls from mountains, ground into red paint); ZN: ?ó·hat (red paint clay); M: ah-o'-hah-nah, (of red earth) o'-haht (red paint)

?ohay — plcnm.: Ojai. R: oqəj
 [< VCh ?awhay (Applegate 1974: 199)]

?oka-č — sand or sandy area, N. H: əkatʃr, ókatʃr, okatʃr (sand or arenal [sandy area or quicksand]), niniw okatʃr (my sand); R: ókatʃr (sand), niniw okatʃr (my sand); M: o'-kas, o-kahtsh (sand)
 ?oka-vea (loc.). H: əkəve; R: okavea; əkavea (Rio Chiquito; means sand); pəkətʃr okavea (they're in the arroyo)
 ?ə-?oka? (poss.? arroyo; canyon). H: ə?oka?(^ə) (arroyo [steam or watercourse]; big canyon; barranco [cliff, gully, ravine]); ə?oka? təŋə? (the canyon is very deep) ; R: ə?oka?, ə?oqə?, ə?oqə? (arroyo; barranco); M: ow'-o-kah, ah'-o-kah (canyon); ah'-o-kah kan'-no-e-sa (river)

ʔa-ʔo-ʔokaʔ (plu.: canyons). H: áʔoʔokaʔ (plu.)
 ʔa-ʔoka-pea, ʔoka-vea (plcnm.: Rio Chiquito). H: aʔʔapea,
 ʔʔave, ʔʔajək; R: ʔkavea (Rio Chiquito; means sand)
 ʔoka-vea-tam (tribename: people who live at Rio Chiquito).
 H: ʔkaviařam (people who live in the sand)
 ʔoka-č takat (tribename: Tubatulabal). R: ʔkatřr tākāt
 (person of Töb. tribe); ZN: ʔðkast ákat (the Tubat.
 territory [sic])
 ʔoka-č takatam (Rio Chiquito people). H: ʔkatřr takatam

ʔokwaʔ — have something caught in throat, V. H: ʔkwaʔ
 ʔokwaʔ-n (VT: make hook catch in fish's throat). R: ʔkwaʔn
 (jerk fishline; fish (means hook catches in fish's mouth))
 ʔokwaʔ-n-ihwaʔ-t (inst.: fishhook). H: ʔkwaʔnihwaʔt,
 ʔókwanihwat
 -ʔokwaʔ-n-ivanaʔ (poss. inst.). H: -ʔʔkwaʔnivahaʔ, -
 ʔðkwařivahaʔ

ʔolivoʔ — olive tree, N. H: olivoʔ
 [< Span. "olivo"; (olives themselves are ʔesetunaʔ, <
 "aceituna")]

ʔopaweʔ — marrow?, poss. H: aʔʔpaweʔe [description of pinyon
 pitch being mixed with "tutano ["tuétano" 'marrow?'] of deer,
 aʔʔpaweʔe when they paint with it"]

ʔop-řk — dive, sink, VI. H,R: opək
 ʔop-k (VT: sink). H,R: opak

ʔopři-č — tear, N. H: opřitřr
 ʔopři-m (plu.). H: opřim
 -ʔopři (poss.). H: -opřri, -ʔopři; R: -opřri (tears [NB: verb is
 sg.]); ZN: -ʔopři (tears)
 -ʔopři (poss. obj.). R?: -opřri

ʔor+kʔ- burn (said of a big fire), VI. H: ʔʔrək, ʔoʔrək (burn, app. only of a big (e.g. plains) fire)

ʔork — attack someone, of a dog, VT; sic a dog on someone [dog is obj.; person not expressed in example]. H,R: ʔʔr k

ʔork-an-eə (passive? mng. unclear: be attacked?). H,R:

ʔʔr kəŋeə (Harrington: "I do not understand meaning well!")

ʔork+k — a certain type of bead: white, from yəhuč shells, used as money; but smaller and less valuable than kukuniti beads, N. H: ʔrkək, ʔrkək

ʔoša-č — bird sp.? H: ʔʔratʃr (candelaria [mng. unclear—standard translation is a plant, or Candlemas]; it sings pretty)

ʔoša-m (plu.). H: ʔʔŋəm

ʔoša-č ʔa-pa-o-veə (plcnm.: candelaria spring). H: ʔʔratʃr

ʔapəʔveə

ʔošan — paint, write, tattoo, V. H: ʔʔŋran, ʔʔŋŋan, ʔʔŋən, nʔʔŋən

["no ɿ before the ʃɿ"; optional ˘at end; optional dot under a (all

combinations colliapsed into one formula by Harrington)]; R:

ʔʔŋran (paint, write); ZS,ZN: ʔʔsən (tattooing [V])

ʔošan-mat (fut.). H: ʔʔŋŋmat

ʔošan (imp.). R: ʔʔŋran

ʔošan-i-č (imp. plu. [sic]). R: ʔʔŋranitʃr

ʔošan-i-c (pass. nom.: writing, painting). H: ʔʔŋŋanit

(painting); R: ʔʔŋŋanits (writing, picture)

ʔošan-i-m (plu.). R: ʔʔŋŋnim

ʔošan-i-c-əy (obj.). R: ʔʔŋŋanitsəj

ʔošan-i-y+k (plcnm.: Painted Rock at Castro, between

Elizabeth Lake and the Ojo de Vaca). H: təmət ʔʔŋŋanjək

(plcnm.: Castro); R: təmət ʔʔŋŋanjək (La Piedra Pintada ...

Castro ... between Elizabeth Lake and the Ojo de Vaca)

ʔa-ʔoša-a (gen. nom., poss.?). H: ʔɔfraʔaʔ (be painted, have designs on); R: wəʔ aʔɔfraʔaʔ, kwitkwitk (the sacik [sic] is variegated, many colored, varicolored); ZS,ZN: ʔósat (paint for tattoos)

ʔošan-ihwaʔ-t (inst.: paint). H: ɔfrañihwat (paint, from piñon pitch and tutano of deer), ɔfraʔjhwaʔt (jet black paint [sic?]); R: ɔfranihwaʔt (pencil, pen, writing paper); ɔfrañihwaʔt (pencil, pen, writing paper)

ʔošan-ak (Adj. or N.: writer). H: ɔfrañak (escribana [female writer]); R: ʔɔfrañak (writer)

ʔošan-akam (plu.). R: ɔfrañakam

ʔošiʔ, ʔošit — hot. H: ɔfriʔ, ɔfriʔ (hot; it is hot weather); ɔfrit patʃr (hot water, hot spring [unexplained abs.]); ZS,ZN: ʔósiʔ, ʔósi (hot); M: ah-o'-se (I am hot.); o'-se, o'-se' (hot); now o'-se (not hot); ow'-o-se (summer)

ʔa-ʔošiʔ ʔa-ni-niw (May [it's about to be hot]). H: aʔɔfriʔ aniniw (May; means it will be hot)

ʔa-ʔoši-vea (loc.: in the heat). H: aɔfrivea (mid-day; about 10 o'clock)

ʔošit pa-y+k-mət (plcnm.: hot spring, + fut. clitic). H: ɔfrit pəjəkmət (hot water, dir., fur. [NB: no agreement; abs. on first noun, and case on second])

ʔoši-t pa-vea (plcnm.: a plain this side of Rio Chiquito). H: ɔfit pavea; R: ɔfrit pəvea (plcnm.: a plain this side of Rio Chiquito; means hot water); ZS,ZN: ʔósipávi (Hot Springs near Comanche Creek)

ʔoši-van — heat, VT. H: ɔfrivan

ʔoši-va-ʔa (nom.). H: aʔoʔfriʔvaʔ (summer) [derivational morphology analogous to ʔošan, ʔaʔošaʔa 'paint']

ʔoši-vak (VI: get hot). H: ʔɔfrivak [reminiscent of y in te-v-ihwaʔ-t]

ʔova- — force? have strength?

-ʔova (poss.). H: nāwhit əwa (he has no strength); R: nāwhit əwa, takatakəʔy anəm (he has no strength; he walks totteringly)

ʔo-ʔovaʔ (redup.: be straining). H: əoʔovaʔ (he is straining while defecating)

-ʔovaʔ-nɨ (inst.: by force). H: -ʔovənə (by force)

ʔa-kwɨčɨk ʔa-ʔovaʔ mɨmɨ-t (wave [the sea's force stands up?]). H: akwəčək #aʔwa məmət (wave; literally "su fuerza de la mar [the sea's force or strength]")

ʔovaʔ — up, Adv. H: óvaʔ^o, waʔ; pəjan əkatʃr waʔ həjək (he

wears his pants very high); əpəhənək waʔ (he got over the fence); R: əpəhənək waʔ (he got over the fence); nihju waʔ (I looked up, towards sky); óvaʔ^o ("arriba [up]—upstream"); M: o'-wah, o'-va (up)

[perh. < Eng. "over"?]

ʔoyaʔ ? — pot, N. M: ne'-o-yah (kettle or vessel for cooking)

[< Span. "olla"]

-p-

pəʔ — drink, V. H: pəʔ; R: pəʔ, pəʔ; ZS,ZN: pəʔ; K: ni'-pa ([I] drink)

pəʔ-mət (fut.). H: pəʔmət

pəʔ-i (obj. compl.). H: -pəʔj

pəʔ-vuʔ (past). R: -pəʔ-vuʔ

pəʔ-ihun (des.). R: pəjhun

pəʔ-hyɨ-t (aug.: drunkard). H: pəʔhjet

pəʔ-hyɨ-m (aug. plu.). H: "plu. -m"

pəʔ-nin (VT: give someone drink). R: pəʔnin ['horse' is obj. in example]

pa-manič (nom.: toloache drinking). ZS,ZN: pa·ma·nič
(drinking jimsonweed; to drink toloache)

paʔapka-č — sunflower, N. H: paʔapkatʃr, pǎʔapkətʃr
(sunflower—used only for chicken feed); ZS: páʔap·kǎč
(sunflower—Helianthus annuus); ZN: páʔapxǎč (sunflower—no
known use)
paʔapka-m (plu.). H: pǎʔapkǎm

paʔaš — buckeye, N. H: paʔaʃɣ (tree sp.: "beraco" [mng.?]—looks
ashy); ZS: páʔas (buckeye); ZN: páʔas (buckeye; nut pounded and
leached and eaten like and with acorns; also medicine for cuts,
fevers)

pac — that, that one.
[cf. paʔaʔ 'that']

pacapa-č — packbasket (with pointed bottom), N. H: pátsapaʔatʃr (a
certain type of basket with pointed bottom; = V. helek; carried in
carrying net); pátsapaʔatɣ (pack-basket); ZS: pá·cǎʔác
(seedgathering basket); ZN: pá·cǎʔác (seedgathering basket of
willow); JW: patsaats (conical basket)
-paca (poss.). H: -paʔsa, -paʔsa [NB a->ø/_#]
tʔy-t ʔa-pacaʔa-mea (pers. name of myth character: an old
woman that has basket on her back full of hot tar to throw
people into). H: tǎjt apatsapaʔamea
[cf. caʔač 'water basket?']

pacahk — squashed, Adj. (of nose). H: patsahk

pa-č — water, N. H: patʃr, pǎtʃr; pǎtʃr niʔiw (my water; no
endingless form); patsəvən akǎʔmk (he gave me toloache
[shows pa nominal stem means 'drink', not specifically 'water';
but č -> c unexplained]); R: patʃr, pǎtʃr; ZS: pač; ZN: páč; M:
pah'ts, pah'čh (water); yu'-its-pah't'i (where is the water?); mah-

kaht'-se-poht (give me a drink); m'yow o-paht'r (go get water);
 K: bātċ; JW: patċ (water)
 pə-m (plu.). H: pam (said of a bunch of springs)
 pə-veə (loc.). H: paveə, pǎveə, pǎveə, pave, pǎve, pǎve; R:
 nīmī pǎveə (I wade [I walk in water]); niqutsək pǎveə (I
 fell in the water)
 pə-veə təkət (island Indian ['in-the-water person']). R:
 pǎveə təkət
 pə-veə-y+k (plcnm.: Buena Vista Lake or Kern Lake [NB two
 suffixes]). H: pǎveəjək (Laguna de Buena Vista); R:
 pǎveəjək (Kern Lake)
 pə-veə-təm (tribename: Kern Lake Indian? Buena Vista Lake
 Yokuts?). R: paveətam
 pə-pə-veə-təm (plu.). H: pǎpaviatəm, pǎpavjatəm,
 pǎpavjətam (tribename; = Tej. qómitə; they held the
 laguna—Buena Vista Lake; talked a different language; <
 'water'); R: pə-pə-veə-təm; VF: pap-pa-vi-ott-um
 (Bakersfield people)
 pə-č-əy (obj.). H: pətŋrəj, pǎtrəj, patra; R: patŋrəj; pǎtŋrəj
 pə-ču-i-t (pass. nom. of derived verb: wet). H: pətŋruit
 (wet); R: patŋruit, pǎtŋruit (wet); pətŋruit (it is wet); M:
 pah'-choo-it (wet)
 pə-ču-i-m (plu.). R: pətŋruim
 pə-č-u-i-y+k (plcnm. of a mountain). VF: pa-cui-yōk
 (mountain north of Montes ranch (wild bamboo) [wet])
 pə-č ʔə-uvə-peə (plcnm.: Castaic Lake). H: patrawvəpe,
 patŋrawvəpe, pǎtŋ əwvəpeə, pǎtŋr əwvəpeə (lake above El
 Chinito = V. kəstək; La Lagunita; means water's eye; Las
 Lagunitas; all the Livék [Lebec], Castec region); R: pətŋr
 əwvəpeə (plcnm.: no. 1: place with 2 springs and a lake
 all together, which was border between Kit. and Pujador
 language; "La(s) Lagunita(s)"; no. 2 = ?); ZN: pəč əwəp'

(Castac Lake—app. in for. terr.); M: pah-sow'-oo-wah
(creek); VF: pāts-a-wha-pai-hi, patch-ow-wah-pit
(Castaic Lake)

ʔa-hiv̄i pa-č (coast [edge of water]). H: ʔáhəwə patʃr
pa-č ʔa-hiv̄i-vea (coast, loc.). H: pātʃr əhəwəvəə (the coast)
pa-č ʔa-hiv̄i-vea takatam (tribename: coast people). H:

pātʃr əhəwəvəə tākātəm

ʔa-hiv̄i-yik pa-č (coast, dir.?). H: ʔəhəwəjək patʃr (the
coast)

ʔa-hiv̄i-vea pa-č kikam (tribename: coast people).

ʔəhəwəvə patʃr ki(?)kəm

ʔa-pa-kihə — tapeworm [no good its water? it spoils
water?]. H: ʔəpəkəhə

ʔa-pa-kihə-m (plu.). H: "plu. -m"

huna-vea pa-č-ay tiv̄ač (island [land in the middle of the
water][NB obj. suffix]). H: húnəvə pātrəj tóvatr

ʔa-hucik pa-č (waterfall). H: ʔəquʔsək patʃr; R: ʔəquʔsək
pātʃr

kwəšipk pa-č (Colorado River ['red (or colored) water']). H:
kwəʃəpk pātʃr, kwəʃəpk pātʃ; R: kwəʃrəpk pātʃr

ʔa-kwišušuʔiʔ pa-čʔ (whirlpool). H: ʔəkwifruʃruʔiʔ patʃr
(whirlpool = the water whirlpools)

civuʔ pa-č, civu-t ʔə-veə (plcnm.: El Comanche; means
'bitter water'). H,R: tsivuʔ pātʃr, tsivut pəvəə, tsivut
pəvə, tsivut pəvə (plcnm. at fork in river; means 'bitter
water'; = El Comanche)

cukwəʔ pa-č (plcnm.; means 'salty water'). H: tsukwəʔ
pātʃr; R: tsukwəʔ pātʃr = tsukwat apəvəə [second seems
to be preferred]

ʔoši-t ʔə-veə (plcnm.: a hot springs near Comanche Creek
and Rio Chiquito [or perh. these are both the same
stream]ʔ; means 'hot water'). H: ʔʔit pəvəə (plcnm.:
llano [plain] this side of Rio Chiquito); R: ʔʔrit pəvəə

(plcnm.: llano this side of Rio Chiquito; means hot water);
ZN: ?òsipávi (Hot Springs near Comanche Creek)

?a-peahkí? pa-č? (source of a river?). H: ?ápeaqkə? patʃr,
?ápeaqkə? patʃɣ (spring at beginning of an arroyo)

pa-č ?a-maykí-pea ? (plcnm.: Rio Bravo; means where the
water comes out, to enter Kern Lake). R: pətʃr ama'jkəpea
tíkic pa-vea (plcnm.: Fort Tejón [named after a plant]). H:

tákitʃ pave, tákitʃ pavea, tákitʃpave, tək itʃpavea
(plcnm.: bog at the fortín—Ft. Tejón— < plant sp.'s water;
= V. tapulifto?); R: tək itʃr pavea (el Fortin; < plant sp.; =
V. tapulifto?)

nakwar-pa-vea (plcnm.: site of store at Tejón; means 'water
crossing place'). H: nakwarpave

wo?-wo-pa-č (plcnm. [perhaps not Kit., due to lack of h in
'two' and lack name of plcnm. suffix (but recall from
chapter 1, section D, number 5, that the h on 'two' is
problematic phonologically]; means 'twin springs'). H:
wowopatʃr, woʔwopatʃr, wówopatɣ (plcnm.: twin

springs; called katrampa [illegible in original] by
Mexicans)

pa-haŋa?a-č (bee sp.). H: pəhaŋaʔatʃr

pa-haŋa?a-m (plu.). H: pəhaŋaʔam

pa-hukəh-t — wapiti ("elk"). H: pəhuʔəht (deer (ciervo), big
as cow but with body like deer; means 'water deer'); ZN:
pə'hukáht (elk—used to be in valley; great intertribal elk
hunts in old days); M: -pah-ho'-kat (buckskin (tanned)); K:
bə-hugəxt (elk) [size description suggests this is the
larger wapiti (commonly called "elk") rather than mule
deer; water reference suggests mule deer, noted in
Whitaker (1980) as being good swimmers; but Zigmond and
Kroeber identify as elk.]

pa-hukə-m (plu.). H: pəhuʔəam

pa-mən-i-t (Jimson weed or drinking of Jimson weed). K:
pəməniʔ

šuava-č pa-č (plcnm.: Rio Bravo). R: ʃrwəvatʃr pətʃr

šuaŋa-y+k pa-y+k (loc.; NB agreement). R: sɾwawajək pəjək
pa-ya-ɨ-t ? (incorp. form: ladle [water carrier]). H: pəjəət
[1st a long or not, accented or not](large ladle, made of
wood); ZS: pá·yawt (wooden ladle); ZN: pá·yawt (wooden
spoon-ladle) [perh. = payihwat, identified in H as = V.
ʔakmilaʔaɿ, no Eng. or Span. gloss]

pa-ya-ɨ-m (plu.). H: pəjəəm

pačɨkt ? — silver. H: pátrəqt (money); ZS,ZN: páčəxt, páčəkt
(silver-color)

pačuk, pačukaʔi — man, N(A). H: pətʃruk, patruk, pətʃrukɛʔj,
pátrūkat, patrukeʔe (man, man in prime [the 1st version is the
most frequent by far in corpus]); ʔakikitam patruk (Kitanemuk
man); niniw pətʃruk (my man; vs. nipətʃruk, 'my bow'); R:
pətʃruk (man); pətʃruk at (man [perh. constituency absolute]);
pətʃruk at əkin = əki pətʃruk at (the man's house); əməts
pətʃruk at (the man); ZS: pačək (man); ZN: pačək, páčək, páčək
(man); M: pah'-tro-ki, pah'-cho-ki, pah'-tso-ki (man); num'moo-
was pah'-so-ki (good man); K: batcuk-ai, vatcokai

pa-pačuka-m (plu.). H: papətʃrukam, papətʃrukəm; R:

papətʃrukam (men); papətʃrukam pəki (the house of the
men); M: woh pat'-so-kum (two men); wur pat'-so-kum,
pah-paht-tso-kom (many men)

pačukah-t-ay (obj.—irreg.). H: pətʃrukahtəj, pətʃrukahtəj,
pətʃrukahtəj; R: pətʃrukətəj; pətʃrukahtəj (man, obj.; "h
most clear and perfect")

pa-pačuka-m-ɨy (plu. obj.). R: papətʃrukəməj,
papətʃrukəməj

pačuk-t — bow; collarbone, N. H,R: pətʃrukt; ZN: páčəkt', páčəkt';

M: ne pah'-trok, pah'-chəkt (bow); K: badjukt (bow)

pačuk-yam (plu.). H,R: pətʃrukjam

pačuk-yam-ɨy (plu. obj.). H: pətʃrukjaməj

páčuk-t-ay (obj.). H: pətʃruktəj
-páčuk (poss.). H: -pətʃruk, -pətʃrok (poss.; as opposed to
niniw pətʃruk 'man')

-páčuk-ay (poss. obj.). H: -pətʃrukəj
-páčuk-yam-iy (plu. poss. obj.). H: -pətʃrukjaməj
páčuk-ni (inst.: with a bow). R: niŋu pətʃrukna (I shot it
with a bow)
-páčuk-ia(-)vɨ (bowstring [perh. this is an "agentive" (though
inanimate), and the only example of a suppletive poss. agt.
ending analogous to the instrumental allomorphy -ihwəʔ-t
~ -ivənaʔ]). H: -patʃrukeava, -pətʃrukeava

[Harrington note: "cf. V. ʔatʔəqatʃ and word for to span
[draw?] bow"]

-paha — elder brother, poss. N(A). H: -par, -pār, -pār, -par (elder
brother; term applies also to my cuñada's [sister-in-law's]
husband when older than I; "call all these relationships by same
terms as brother and sister relationship"); R: təhmeə əpār = təm
pataʔ meə əpār (he resembles his brother [NB 'brother' in
subject form]); ZN: -par (brother); M: ah-pahr' (brother)

paha-č (abs.). niməjr pahətʃr, niməjr pəhətʃr (my eldest
son);

-paha-m (plu. poss.). H: -pəham; ZN: -pəham

-paha-y (obj. poss.). H: -pəhaj

paha-m-iy (plu. obj.). H: məməməjhəməj pəhaməj (your
oldest children, obj.)

pa-həŋəʔəč — bee sp., that stings; a little larger than həŋəč. H:
pəhəŋəʔətʃr (bee sp., that stings; a little larger than həŋətʃr;
looks like 'water-bee'; "goes by the water")

pahata-t — basket (gen.?). H: pahatat, pəhatat (a certain type of
basket; piñon b[asket] like V. ʔuʃʔeʔm; also basketry
waterjug—piñon gum inside; also pail); ZS,ZN: pə'hatat' (water

bottle (pitched)); M: pah'-hah-tat (large water bottle); pah'-taht (small water bottle)

pahatə-k+m-an-i-c (a completed basket?). H:

pahatakəməñts, pahatakəñanitʃ (said when it's all finished—piñon basket)

[cf. paytat 'basket tray']

pahavi-t — poison, dream helper, N?⁹ H: pahavit, páhavit (herb, poisonous herb; bear and rattlesnake also called this; = V. nunaʃə; "muy maldito, muy respetoso" [very evil, very respectful (awesome?)])

pahavi-m (plu.). H: pāhavam

pə-pahavi-m (redup. plu.). H: pəpāhavam (plu.; means, as in V., those non-people who kill people—snake and bear—and those who roam at night, now called diablos [devils] or ghosts)

-pahavi? (poss.). H: -pāhavi? (his poison—snake's)

pahavi-t-ay (obj.). H: pāhavitəj

pahavi-y+k (plcnm.: Kern River?). H: pahavijək (Rio Bravo; means valienta water—used to come like a remolino [whirlwind or whirlpool]); R: ʔəpāhavijək (plcnm.: a spring; means witchcraft place); pahavijək [no. 2] (plcnm.: means valiente water; Rio Bravo)

pahi?, pahi — three. H: pahi?, páhi?; R: páhi?; ZS: páhi; ZN: páhi, páhe; K: bahi; CK: pā hē ə

paheə (three times). H: pāheə; R: pāheə niʔuhinək (I went around three times); ZN: pahi weʔməhəč (thirty [three times ten]); M: pah'-he; CK: pā hē ə wě' mā hāch' (thirty); we' mā hāch' hā' mūk pā hē ə (thirteen)

pahivək (make three, V). H: pāhivəʃ; R: pəāhivək

⁹For some ethnographic background on the role of the dream helper in south central California, cf. Applegate (1978). They usually existed only in mythic or spiritual reality but were thought sometimes to take concrete form to act on behalf of people.

ʔa-pahiʔ (third; Wednesday). H: ʔaʔahiʔ (Wednesday); R:
 ʔaʔahiʔ məmət (Tulare Lake [third lake?])
 pahivan (put three things in something,V). H: pāhivan
 [illegible mark—x?—over i]
 pahi-wacə (twelve ['three-four']). K: pahewatsa
 pahina (Adv.: three together). H: pāhiñə; R: tsəməmət pahiñə
 (let's go, the three of us)
 pə-pəheə-k (three-pronged fawn). H: pəpəheək
 [cf. pəvəhi 'six']

pahikyit — morning star; rainbow and myth person who holds it in
 sky; a certain color. H: pahikjət, pāhikjət (morning star;
 rainbow, and the girl who holds it in the sky); ZS,ZN: pahikjut,
 pāhikjut (a color, shade unknown; morning star)

pahina-č — chia sp.: Salvia columbariae, also called Skunk Sage
 (Dengler and Dengler 1972: 7). H: pāhiñatʃr, pāhiñatʃr (chia
 sp.—grows to 2'; toasted to eat batido [beaten] or make pinole;
 also medicine to clean eyes; sprinkled on people at fiesta; cf. F.
 and G. pāfiñ, plcnm. pāfinuə); ZS: pāhiñáč (chia); ZN: pāhiñác
 (Salvia columbaria; parched, pounded, drunk); pāhiñáč
 (chia—roasted, pounded, drunk with water)

pahina-m (plu.). H: pāhiñəm

pahina-č-ay (obj.). R: pāhiñatʃraj

pahina-yik (plcnm., near Tehachapi). H: pāhiñajək

pahina-ni (inst.). H: pāhiñənə

pahina(-)yay-veə (plcnm.: below Tehachapi town, on arroyo
 to Bakersfield). R: pāhiñajəveə (plcnm.: means chia (or
 perh. not); below Tehachapi town, on arroyo to Bakersfield)
 [cf. pāhinyəveə, below]

pahina-i-t (aug.: a larger sp. of chia, with white flowers:
Salvia carduscea Berth. [thistle chia?]). H: pāhiñəət,
 pāhiñəət (chia sp., white, not earth, colored, or blue)

flower; perhaps less good to eat than smaller sp.); ZN:
pəhínəwt (Thistle Sage; Salvia carduscea Berth.; larger);
JW: parhinatc (tarweed, a common seed food)
pəhínə-í-m (aug. plu.). H: pəhínəəm

pəhinyare-ve — plcnm.: plain in canyon above Caliente and below
Tehachapi, this side of Keane station. H: pəhínjərɛvə
[cf. pəhínayəyveə 'placename', under pəhínəč 'chia sp.']

pəhi(-)tikwe — twelve reales [apparently = three times some
measure of beads]. H: pəhítikwe

pəhi-wacə — twelve. K: pəhewatsa
[< pəhi 'three' + wacə 'four']

pəhkík ? — pop, VI. H: pəkək
pək-pəkík (redup.). H: pəkəkək
pəhk (VT: pop, e.g., fingers).
pəh-pəhk (redup. VT). H: pəqpəqk
pəh-pəhk-ia-č (plant sp., so called because pod pops when
you step on it). H: pəqpəqkiətʃr
pək, pək pək (interj. used of popping [confirms source of
plant name in onomatopoeia]). H: pək; pək, pək

pə-hukəh-t — wapiti (called "elk").
[cf. subentry under pə-č 'water']

pəhušə?i — plant sp.: a shrub. H: pəhuʃrə?j (a kind of rama
[branch])
pəhušə-yík (plcnm.: a marsh above təmupeə). H: pəhuʃəjək
(plcnm.: a marsh just above Dave's house; R: pəhuʃrə?jək
(plcnm. above təmtpeə)

pəhu-t — pestle, N. H: pəqut (mano de mortero [mortar pestle]);
təkwiʃrtəpəhu? (pestle [plcnm.?; apparent constituency abs.]);

R: pahut; ZS,ZN: pà'hut' (pestle); M: pah'-hüt (pestle of stone);
JW: pahot (pestle)
-pahu? (poss.). M: ah-pah'-ho
pahu-nî (inst.). R: pahu?nə

pa?iha-č — raccoon, N. H: pá#?ihatʃr
pa?iha-m (plu.). H: pá?iham
[< 'water' + 'hook'? note similarity to pakihəč 'hawk']

pa?ičpuna — pers. name from myth: daughter of Coyote. ZN: pa?ič-
pu'na (pers. name in Coyote story—daughter)
[cf. Kaw. pa?ičipuuna, pa?yipuuna 'Coyote's daughter'
(Zigmond et al. 1988: 211)]

pak [cf. pahk+k]

paka? — fiesta personage: a clown who shouts all day to announce
the reason for the wakač fiesta, N. H: paka?, paka?, páka?ə
paka?-yam (plu.). H: paka?jam
paka?-t-ay (obj.). H: paka?təj
paka?-yam-ty (plu. obj.). H: paka?jaməj
paka-y+k (plcnm. on mountain). H: paʔəjək; R: pakəjək

pakač — reed, N. H: pakatʃ, pákatʃ (reed—used for cigarettes);
kávos pákatʃ (reed knife [interesting etymology: "reed iron"!]);
ZS: pákač (cane—Kaw. paʔə(m)ba); ZN: pa·kač, pákač
(cane—paʔə(m)ba), used for smoking, for carrying tobacco-lime
combination; arrow shaft, sugar)

pakahuŋ — plcnm.: matʔəpəʔw [marsh on road to Piru; perh. a Fer.
name]. H: páʔahuŋ, paqʔahuŋ [notes give a map]; R: pakəhuŋ
(means 'reed'; by headwaters of Piru Canyon)

paka(-)kayna-t — splitstick clapper, N. ZS: paʔəʔəj-nət (clapper);
ZN: paʔəʔəj-nət (clapper of split cane or willow to beat time to
singing)

-pakakayna? (poss.). H: paḵaḵajna?, paḵaḵajna?
(splitstick)

pakana? — be swollen, VI. H: pakana?; R: paḵana?, paḵana?
pakana?-vu (past). H: pakana?vu
pakana?-i-c (pass. nom.: swelling). H: paḵana?jts ?anəniliw
(medicina de [h]inchazón [anti-itch medicine]); pakana?jts
?anəliliw (yerba de [h]inchazón [anti-itch medicinal herb])

pakaynikit — reed sp. H: pakajnikit
[cf. paḵač 'reed']

pak-ihə-č, pak-ia-č — hawk sp. (light, dark; gavilán). H: pakihatʃr,
paḵihatʃr, paḵeatʃr

pak-ihə-m (plu.). H: paḵihəm
[perh. = 'sneak' [cf. paḵin] + 'hook']

paḵin — [mng. unclear; poss. 'sneak']. R: mohmoho?k apāḵin (he
comes in to intrude on us)

paḵit — fog, N. H: paḵit, paḵit, paḵit; M: pah-keet', pah-kē' t

paḵ+k [cf. paḵ+k]

pako?ko-c — adam's apple, N. H: pakoḵots
pako?ko-m. H: "plu. -m"
pako?ko-c-ay (obj.). H: pako?kotsay
-pako?ko (poss.). H: -pako?ko
-pako?ko-m (plu. poss.). H: "plu. -m"

pakoŋ — plcnm.: dry lake beyond Poso de los Indios [Indian Wells].
H: pakoŋ

pakoŋya-t — redwinged blackbird, N. H: paḵoŋjat, paḵoŋjat
(blackbird sp.: chanate [blackbird], but they have red and yellow)

pa^oŋya-m (plu.). H: pa^oŋiam

pa^oku — blow whistle, V.

pa^oku(-)in-ihwəʔ-t — whistle, N. H: pa^okujniwhat
(whistle—two kinds were used in sili^oʔk)

pa(-)kwini-t — clay; mud, N. H: pa^okwinit, pa^oʔkwinit, pa^oʔkwinit
pa^okwi^onit (white or red clay; mud); R: na^oʔwhit pa^okwinit (there
isn't any mud); tsi^oʔkitʃr pa^okwinit (it is muddy); M: pah'-kwin-nit
(mud)

pa^okwini-pe^oa (plcnm.: Ventura). H: pa^okwini^ope, pa^okwini^ope,
pa^okwini^ope^oa (Ventura, so called because so muddy in rain);
R: pa^okwini^ope^oa

pa^okwini-pe^oa-tam (tribename: Ventureños). H:
pa^okwine^ope^oa^otam, pa^okwini^opa^oa^otam, pa^okwini^ope^oa^otam (people
of Ventura); pa^okwini^opi^oa^otam, pa^okwini^ope^oa^otam
(Ventureño(s)); R: pa^okwini^ope^oa^otam (Ventureño); ZN:
pa^ok^owini^op(i)j^oa^otam (Ventura County Indians)

pa^okwini-pe^oa-y^oʔk (dir.: toward Ventura). H: pa^okwini^ope^oa^oʔk
pa^okwini-n^oʔ (inst.: with mud or clay). H,R: pa^okwini^one,
pa^okwini^one, pa^okwini^one; R: pa^okwini^one

-pa^oa^oʔ-c-ay — shovel, poss. obj. R: -pa^oa^oʔtsaj, -pa^oa^oʔtsaj,
-pa^oa^oʔtsaj
[< Span. "pala"]

pa^om — irregular plural of pa^oa^oʔ : 'those' [cf. pa^oa^oʔ'that']

pa-man-i-t — the drinking of Jimson weed, N. K: pa-manit (the
Jimson weed drug or its drinking)
[cf. pa^oʔ 'drink', and man 'grind']

pamašy^oʔt t^ošy^oʔtʔ — dew, N. H: pamašj^oʔt t^oʃj^oʔt (dew, low dew)
[cf. pa^opamaš 'name of myth characters']

pameatu? — be thirsty, VI. H: p̄ameatu?; R: p̄ametu? (be thirsty;
"cf. p̄a? 'drink', p̄a?nin 'give to drink', p̄amuk 'drown',
p̄amukunea? 'drown someone'"); ZS,ZN: p̄a'metu; M: ne pah'-me-
ah-too, pah'-me-at (thirsty)
-pameatu?-iv+? (poss. dec. nom.). H: ?apameatu?jva? anip̄e k
(he died of [his former] thirst)

pamih̄a-y+k — plcnm.: village above p̄ahinajajvea, 1 mile west of
Old Town [Tehachapi]. H: p̄aməh̄ajək (plcnm. above p̄ahinajajvea,
below Tehachapi, above Keene); p̄amuhajək (plcnm.—above
Keene); ZS: p̄amahajk (village 1 mi. below—west—of Old Town);
ZN: p̄amahajk (village mile below Old Town)

pamoiš — white-headed eagle, N. H: p̄amoiš
pamoiš-yam (plu.). H: p̄amoišjam

pa-muk — drown, VI.
[= 'water-die'; cf. muk 'sick, die']

pamukpit ? — first, N. H: p̄amukit, p̄amukpit (first, ahead);
niñemihuj̄ p̄amukpit, niñemihuj̄ pamukpit (my first wife);
p̄amupit̄ nimajr (my first child); R: p̄amukpit (adelante [forward,
ahead]); p̄amukpit̄ āmi (he is going ahead); p̄amukit̄ akat̄jr (he
is ahead, first); ZN: p̄a'muk-pit̄ nik^wa (I'm beginning to eat); M:
pah'-mok-pit

pan — bread, N.

pan-n+? — bread, inst. H: nijəŋivan̄ p̄əkafe?taɟ (I'm eating
bread together with coffee)
pan-t-ay (obj.). H: pantaj; R: nə? nihnihjət̄ nikəmanī pantaj
(I'm good at making bread)
[< Span. "pan"]

panapea — [no gloss]. H?: panapea [no gloss; listed with panaju? 'other side']; R: panapea (plcnm. of a mountain; A. Lozada's mother had a dog named panapeat)
[may not be Kit.]

panahu-č — water snake (small, black, with white stripes, harmless); myth snake which is in ocean that encircles world and holds it together, N. H: pānahutʃr, pānahutʃ

panahu-m (plu.). H: pānahum, pānahum

pandri?, pantri? — priest, N. H: pāndri?, pantri?
pah-pandri?-yam (plu.). H: pāhpandri?jam
[< Span. "padre"]

-pano — egg, poss. H: -pāno, -pāno, -pāno, -pāno (egg; no abs. form); R: amakavən apāno mahatʃr (he gave me five eggs); M: ah-pah'-no (eggs)
-pano-m (plu.). H,R: -pānom
-pano-y (obj.). H,R: -panoj

-pantalón — pants, poss. H: -pantalón; R: woh apantalón (he has two pairs of pants on)
[< Span. "pantalón"]

panuka-vea — plcnm.: Willow Springs, in Antelope Valley. H: pānu kave, pānu kave^a, pānu kave, pānu kave (plcnm. of a Mohave [sic] town site: Willow Springs, in Antelope Valley)

paŋaca? — duck, N (gen.). H: pāŋaʔsa? (pato [duck]—all kinds)
paŋaca?-yam (plu.). H: pāŋatsa?jam

paŋana-t — quiver, N. ZN: pāŋanat (quiver—of fox, wildcat, coyote, or bear); M: pahng-ah-naht (quiver)
-paŋana? (poss.). H: -paŋana?, -pāŋana?, -paŋana?^a (quiver; = V. ʔoloʔotʃ, made of fox, bear, or coyote, with tail);

pápaŋanaʔ^a (red constellation that follows after the three men)

paŋayuʔ — on the other side, Adv.? H: paŋajoʔ^o, paŋajuʔ (on the other side of the canyon here); nimimat paŋajuʔ, nimimat aŋuvajuʔ (I'm going to the other side of the arroyo); paŋajuʔ (other side; cf. ipej aŋuvajuʔnuʔ (from this side); ʔapaŋajuʔna (day after tomorrow)

-pa^o, -paʔ^o — spring (poss. form which figures in many placenames). H: ʔāŋ paʔ^o, paʔ^o

-pa-o-vea (plcnm., w/ poss. stem). H: -pāŋvea (spring, in plcnms.); R: apāŋvea (spring; [= ?] apeaqkʔ [sic: this word is listed on slip, right below 'spring', without gloss])
cukwaʔ pa-č = cukwa-t a-pa-o-vea (plcnm. meaning 'bitter water'; apparently a constituency abs., where abs. noun is attributive, not possessive). H: tsukwaʔ pātʃr = tsukwat apāŋvea

-paʔokwiŋaʔ — braid, poss. H: -paʔōkwiŋaʔ, -paʔōkwiŋaʔ, -paʔokwiŋaʔ^a; R: -paʔōkwiŋaʔ
[cf. paʔōkwiŋaʔ 'braid ornamentation']

pap — there. H: pap ʔakim pātʃr wər (from there came a lot of water)

pap-pea-y (from there; loc. obj.). H: ʔapuraraqak papeaj (he left here)
[cf. paʔpi 'on top']

papaʔinamunam — tribename: Fernandinos. H: papajnamtŋam, pāpehamtŋam [NB aj ~ e]; R: papajnamunam (Fernandino; may include Gab., too, or not)

papamaš — pers. name of myth character(s); swordfish? H: papamaʃ, papamaʃr, pápamaʃr, pāpamaʃr (pers. name: myth

characers—8 brothers who throw whales back and forth, kill them and throw them ashore; may have horns; dance in sea, only in foggy weather; = V. ?elejewun [swordfish] [another entry says = youngest brother of myth ancestors, turned into deer as punishment for incest; another says = 'fog']

papan; ?apan — right there. H: papan = apaŋ ([sic] right there)
[cf. papi 'on top', ?amatan 'therefore']

papas — potato, N. H: papas
[< Span. "papas"]

pa-pa-ve-a-tam — tribename; Buena Vista Lake Yokuts? H:
pápaviatam, pápavjatam, pápavjaŋtam (tribename; = Tej.
qómita; they held the lagoon—Buena Vista Lake; talked a dif. lg.;
< 'water'); VF: pap-pa-vi-ott-um (Bakersfield people)
[cf. pač 'water']

pa?pi — on top (with 'be') [the thing corresponding to the Eng. obj. of preposition is in obj. case]; it is shallow. H: pa?pi (on top (with 'be'); it is shallow [?!]); nita pa?pi nitsakaj (I cross my legs [I put my leg on top]); R: pa?pi akatŋr pātŋraj (it's on top of the water); nita pa?pi nitsakaj (I cross my legs); ahī?nək nehe amats, pa?pi anəm pātŋraj (it is still afloat, isn't it, encima del agua anda); M: pah'-pe (top)
pah-pa?pi (redup.: on top of each other). H: pahpa?pi? akatŋr təvatŋr (the worlds are encimados—stacked on top of each other?)
[cf. pap 'there']

paro-c — shinbone, N. H: parət s
paro-m (plu.). H: "plu. -m"
paro-c-ay (obj.). H: parət saj
-paro (poss.). H: -paro; ZS: -paro (lower leg)
-paro-y (poss. obj.). H: -paroj

paroʔkʔ paropkʔ- shape into a ball, V. H: paroʔ^ok
 parupk (Adj.: spherical). H: parupk (it is spherical)
 paru-parupk (stem redup.: plu. of adj.). H: paruparupk; paro-
 paropk pākwinīt (balls of mud)
 pah-paropk (redup.). H: pahparopk pākwinīt (plu. [balls of
 mud])
 paropk-in-i-č (pass. nom.: made into a ball). H: paropkinitʃr
 tsivut (ball of pespibata)
 parop-kikʔ (round). M: par-rōp-kik, pah-rōp-kōk (round [like
 a ball])

parokoʔyʔ — [mng. unclear].

t+m-t parokʔy (plcnm.: Rancho Viejo). H: tēmət parokoj
 (plcnm.; means stone with lid on; water comes out of the
 crack); R: tēmət parokoʔjvea (plcnm.: Rancho Viejo; name
 means hollowed-out rock, hollowed in such a way that it
 will catch rain-water)
 [cf. paropk 'round'?]

pasas — raisins, N. H: pasas
 [< Span. "pasas"]

pašəŋ — plcnm.: San Fernando. H: páfəŋ
 pašəŋajəm (tribename: Fernandēños). H: páfəŋajəm; R:
 pašəŋajəm (Fernandino)

paʔ-t — mountain sheep, N. H: paʔt
 paʔ-m (plu.). H: paʔm
 paʔ-w a-t (lamb, N [apparently related, but suffix not
 identified]). H: paʔwat (borrego)
 paʔ-w a-m (plu.). H: paʔwam
 paʔ-w a-ī-m [mng. unclear]. H: paʔwəəm (a herd?) of lambs)
 [minimal pair with pat, variant of 'that one']

pataʔ, pa-c — that (proximate). H: pataʔ, paṭaʔ; haminat pataʔ
 (what is that?; how is that?); paṭaʔ tēmət (that rock); paṭaʔ

tə́təmət (plu. [those rocks]); naw hami təkət, wahi? pətə? (he isn't people, he's a coyote); pats (that); ninahnamu pats pəjək (I'm fighting with that one); pətə? əpeə (ese no mas, that is all [? is prob. part of following word]); ?əfrufra?ə? (pətə?), frufravatʃr (he is lying, he is a liar); təm pətə?meə əpər (he resembles his brother); təmət pətə? (es piedra—it's a rock); hitat pətə?, hītat pətə? (what is that?); R: ninahnamu pats pəjək (I'm fighting with that one); təmət pətə? (it's a stone); naw (pətə?) məmk (it isn't true); pat əki (that's his/her house); pats əki (his/her house); pətə? əp (eso no más tengo [apparently consultant, in saying 'that's all I have', was indicating that there is no distinct locative form of pətə? 'that']); pətə? frufravətʃr (he's a liar); pətə? təmət (that stone); pətə? tətəmət (those stones); naw pat frufravətʃ (he's not a liar); nituhtutu?jhtn pəjək pətə? (I want to play with that one); məkan pətə? tūhivətʃr (give me what's ground); pats əhijjuvənehe (this man sees me; "also pətə? but not *patats"); patsəvən əmək (that one hit me); pətə? ŋətə? (that cat); ZS,ZN: pətə pəčək (that man, subj.); M: pah-tah (other); hew'-pah'-tah (look at that!)

pətə?-i (that's it). H: pətə?ə = ?əmə?ə (that's it); ?əmə?
pətə? (who? [sic])

pətə?-m (plu.). H: pətə? m əkiqitəm (he is haminatə [sic])
pə-y (obj.). H: pəj; R: pəj, pəj; nə? nihju pəj ŋətə?təj (I

looked at that cat)

pəm (plu.). H: pəmət hinim, hinimət pəm (what are those?); R:

pəməvən pəmək (those people hit me); pəm papətʃrukəm (those men); pəm ŋətə?jəm (those cats); pəm tətəmət (those stones); pəmə? pəhijjuvən nehe (those people see me); M: pahm' (they or them (plural and dual))

pəm(-)i?, pəmi, pəm-iy (those, as subj.). H: pəmə?, pəmə; R:

əhjuvə pəmə, əhjuvə pəməj (he saw these); nə? nihju pəməj ŋətə?jəmə (I looked at those cats)

patiʔtikia-čʔ — swallow sp. H: pátʔtʔike atʔr (swallow that makes mud nests on barns)

patiʔtikia-m (plu.). H: pátʔtʔikeam
[lack of gliding surprising, but normal if this is actually patiʔtik-iʔa-čʔ, an agt. nominal]

paʔukwina-t — braid ornamentation (wool and beads wound around or braided in whole length of the braid), N. H: paʔukwina t

paʔukwina-t-ay (obj.). H: paʔukwina t a j
-paʔukwinaʔ (poss.). H: -paʔukwinaʔ^o, -paʔukwinaʔ
[cf. paʔokwinaʔ 'braid']

pavacayʔeʔ — swim, V. H: pavatsajʔeʔ; R: pavatsajʔeʔ
(Harrington: "final e, not i")

-pavacaʔ-ivanaʔ (inst., poss.: webbed foot). H:
ʔapavatsaʔjvaʔaʔ (his web, = swimming thing)

pavahata-c — bladder, N(A). H: pavahatats

pavahata-m (plu.). H: "plu. -m"
-pavahat (poss.). H: -pavahat
-pavahata-c-ay (poss. obj.). H: -pavahatatsaj
[doublet w/ pavahav+k 'have a blister?']

pavahav+k — have a blister, VI. H: pavahavək

pavah-pavahav+k (stem-redup.: have blisters all over?). H:
pavəhpavahavək (have blisters on it—lit. se hizo bola [it became a ball])

[stem redup. is irregular; perhaps there's a limit on number of segments copied; probably a frozen form]

[perh. related to pavahatac 'bladder']

pavahiʔ — six; Saturday. H: pəvəhiʔ, pəvəhiʔ; R: pəvəhiʔ; ZS,ZN:

pavahi (six); M: pah'-vah-he (six); K: pabahi (six); CK: pə'və hʔ
(six); we' mə həch hə' mʔk pə' və hʔ (sixteen [ten and six])

pavahea (six times). H,R: pavahea; CK: pə'və hī' ə wə' mə
 häch' (sixty)
 pavahea ?a-t+w-an-ea (six reales [of money: 'called six']).
 H: pávahjəłəwəne [NB ɹ-loss from personal prefix]
 [< pahi 'three'; cf. páhifikwɛ 'twelve reales']

pavakit — watery (said of thin mush). H: pávakit; M: pah'-wah-keet
 (thin, like water)

pa-vea-y+k — plcnm.: Kern Lake. H: paveajək, páveajək, pəviajək
 (plcnm.: Kern Lake; = V. kasʔəp kəpistuk, or Buena Vista Lake
 [NB: 2 locative suffixes]); ZS,ZN: pəvyayuk (Bakersfield)
 pa-vea-tam (tribename: Tulareños [Yokuts] from Kern Lake).
 H: pəviałəm, pápəviałəm
 [< pəč 'water']

pa(-)voʔvoʔa-č — tadpole, N. H: pávoʔvoʔatʃr
 pa(-)voʔvoʔa-m (plu.). H: pávoʔvoʔam
 [sounds like from pəč 'water' + voʔy+k 'wag', but no y in the
 verb part]

pavuhačuʔ — plant, V. H,R: pávuhətʃruʔ
 -pavuhačuʔ-aʔ (nom.: "siembra" [planting, or field]). H:
 nípávuhətruʔaʔ, nípávuhətʃruʔaʔ; R: -pávuhətʃruʔ

pavuha-vea — plcnm.? or spring (gen.)? H: pavuhave, pávuhave

pavuhi-y+-t — bird sp.: hen-size, long blue tail feathers which
 Ventureños use on heads when dancing; = V. tsuq; similar to
 churea), or its feathers. H: pávuhjət, pávuhjət; ZS,ZN:
 pávoh(i)jut (bird sp. from which ceremonial feathers obtained;
 had only 2 tail feathers each [perh. 'magpie'])
 pavuhi-y+-m (plu.). H: pávuhjəm

-pavuhi-yǝʔ (poss.). H: -pavuhjǝʔ, -pǎvuhjǝʔ(tsuq, poss.);
ǎpǎvuhijǝʔʷ (= V. tsuq)

pavuhci-vea — plcnm. H: pǎvuhtsivea

pavuhci-vea-tam (tribename: people from pavuhci-vea). H:
pǎvuhtsiviaǎtam

pavuta-t — oak puffball, or any ball, N. H: pavutat; pavoǎtat (oak
puffball; good medicine for wounds—grind and apply);
tsapunitǎʔ pavutatǎj (let's play with oak puffball); ZS: pǎvǎtat
(oak ball, used medicinally); ZN: pǎvǎtat (oak ball; medicine for
cuts; also chew for teeth)
pavuta-m (plu.). H: pavutam; pǎvotam

paʔ-wa-t — lamb, N. H: paʔwat (lamb)

paʔ-wa-m (plu.). H: paʔwam

paʔ-wa-ǎ-m [mng. unclear]. H: paʔwǎm (a partida [herd?] of
lambs)

[< paʔt 'mountain sheep']

pawhušǎʔi — plant sp. (shrub)? H: pawhũfraʔj (a rama [branch,
shoot])

pawhušǎʔ-yǎk (plcnm.?). H: pawhũfraʔjǎk

pa(-)wirukuh-t — vulture, N. H: pǎwirukuht (vulture [Harrington
says first syllable doesn't mean 'water' but cf. wirukuht 'aura
[vulture-type bird]'])

pa(-)wiruku-m (plu.). H: pǎwirukum; pǎwirukum pǎǎwǎne
(where the vultures sleep [i.e., 'vulture's roost'])

pa-wǎ-t ? — boiled liquid drunk hot for stomach, N. ZN: pǎʔwat
[perh. a plant sp., or perh. just aug. of 'water']

pay [cf. pataʔ 'that']

-pəy — Adv. or clitic meaning something like 'can', or possibly 'that'. H: hāmi?mat tsahŋu?pəj vāka?taj, wə nīmavi?k naw majk hami nihŋu? ("let's talk about the cow some other time, I have a lot to do now, I cannot talk now"); nawpəj ni?ən punite?jhwə?taj (I don't understand that game [Harrington's underlining, suggests it means 'that'])

pə-yə-ī-t — ladle, N.
[cf. pəč 'water']

pay+k — toward there, Adv. H: pəjək wirəgk ni?ək təmənəmbjək (estoy arostado con mi cabeza volteado para el norte [I'm facing with my head turned north ("arrostrado" = 'facing')]); R: ŋərəgk pəjək (arrimate payá [go close to there!]); ja pəjək (carry it over there!)

-payo? — handkerchief, N. R: əju əfək ni?əjo? (my handkerchief is wet)
[< Span. "pañó"]

pəy rav+č — a certain type of basket for toasting in with hot coals.
H: pəj ravətʃr
[cf. pəytət 'basket tray']

pəytət — basket tray, N. H: pəjtət (flat coiled basket tray, 1/2' across; = Ser. sáqúts); ZS: pəy-tət; ZN: pə'tət (basket tray)
[cf. pəhətət 'basket']

payuci? — Paiute [i.e., Chemehuevi? Mono? Tüb.? Kaw.? or perh. an undifferentiated term for various groups]. H: pəjutsi? (Payuche)

-pəə — locative derivational or inflectional suffix.
[variant of -veə]

pəə — be finished, be over, be the last, VI. H: pəə, pəə (be finished or over); pətə? əpəə nīmajr (my only son); R: əmə?ə?pəə (it's

finished now [slip is headed "məʔapeə," a mis-analysis for ʔamə
ʔaʔ-peə])

peak+k — flow or gush out, V. H: ʔeakək; ʔápeəqkəʔ ʔətʃr,
ʔapeəqkəʔ ʔətʃr, ápeəqkəʔʔ (a spring at beginning of an
arroyo); R: aʔā ʔveə aʔeəqk' [second word is on second line]
(spring)

pedroʔ-t — pers. name. H: peðroʔ^t; Pedro kúweje [cited as a pers.
name]; R: peðroʔt (Pedro)
[perh. † is constituency absolutive]
[< Span. "Pedro"]

pemisaʔiʔ — low or short. H: pemisaʔiʔ (low, not tall [of person or
house]); M: pem'-ma-si-e, pǎ-mǎ-si-e (short)

pepinoʔ — cucumber, N. H: pepinoʔ
[< Span. "pepino"]

peras̃ — pear, N. H: peras̃r
[< Span. "peras"; but note ʔuvas̃ < "uvas", not ʔuvaš̃]

pesa — bird sp.: big, white, white wing-tip. H: péša (bird sp.—big,
white, white wing-tip; = V. wəwəwʔ)

pesoʔ — dollar(s), N. H: tsoloʔt aətsəkaʔj wehmahaʃr pesoʔ
tjendapeə (Cholo owes \$10 at the store)
[< Span. "peso"]

piʔ — throw a stone at, bewitch (hechizar [bewitch] or enyerbar
[poison]), hit with pecking stone, VT. H: piʔ, piʔ, piʔ
piʔ-mat-um (fut., with 1-2s clitic). R: niʔiʔmaʔum (I am
going to throw a stone at you)
piʔ-heə (pass.: be bewitched). H: piʔheə
-piʔ-ivanaʔ (inst. nom., poss.). H: -piʔvəʔəʔ (picador
[pecking stone]); -piʔvəʔəʔ (sling)

piʔaka — worm sp., of Sphinx moth, N(A). H: piʔak (worm sp.:
 hairless, finger-size, black and red stripes, comes out in March)
 piʔaka-t (constituency abs.). H: piʔakət əjəʔə (Sphinx moth
 ['worm sp.'s mother'])
 piʔaka-m (plu.). H: piʔakəm
 [looks like it could be a gen. nominal from piakik 'come out',
 but apparently not, since N(A) is a category of simple, not
 derived, stems]

piak-k ? — take out, VT. H: piak'k, piak'k
 piakiki (imp.). H: piak'k

piakeʔ ? — the game of shinny. JW: piakex (shinny game)
 [may not be Kit.]

pianoʔ-t-ay — piano, obj. R: pjanoʔtəj
 [< Span. "piano"]

piʔ-c — breast, N. H: piʔts
 piʔ-m (plu.). H: piʔm
 -piʔ (poss.). H: -piʔ(i) (breast; milk); NB: ʔəpiʔ (breast) vs.
 ʔəpiʔ (he threw a stone at him); əfrəhi məpits (your
 breast milk [constituency abs.]); M: nip'-pe, ah'-pe' (female
 breasts); K: a-pi (mamma [breast])

pic — arrive, VI. H: pits, pits; pis (arrive somewhere); R: pits, pits
 [typed spelling in -tsr changed to -tʃ three times in handwriting
 on this slip]; apitsət nehe ʔameaʔ (he came to your house [but
 apparently this is a question]); apis nehe pətʃruk əpəjhun
 pətʃrəj (a man arrived who wanted a drink of water); apitsivəʔ
 ninəʔn, nitəho, apits ip pətʃrukət əʔəjuvən nipāəʔtsəj (when
 my father came, I told him, a man came and stole my shovel);
 tuk ne nipitʃr (I arrived yesterday); nipitʃr nehe tumukə (I
 arrived day before yesterday)

pi-c — down, N. H: pīts, pītš (down, of birds); tām pitʃr (fine feathers [comparison to describe flower of cotton plant—apparently = 'like down']); ZN: pi'c, pi'c (eagle down; cottony part of m`a·mu·kiyač)
-pi (poss.). H: -pi

picalalaʔ — dragonfly, N. H: piʃsalala, piʃʃalala (dragonfly (Span. cigarro ["cigarra" is standard Span. for 'grasshopper', 'cicada']))
picalalaʔ-yam (plu.). H: piʃsalalaʔjam

picucuʔa-č — fly, N. H: piʃsutsuʔatʃr, piʃsutsuʔatʃr, pitsutsuatʃ;
ZN: pi'cucuʔač
picucuʔa-m (plu.). H: piʃsutsuʔam, piʃsutsuʔam

pičureyt — pers. name of myth character. H: piʃjurejt (the next oldest [brother, of ancestors, according to myth])

pih — suck, VT. H: piʃr, piʃr, piʃ
pih-an (caus.: suckle, VT). H: piʃan
pih-ihun (des.). H: piʃihun

piha-č — sugar; honey, N. H: piʃhatʃr, piʃhətʃr; K: piʃhatc (night [sic; error?])
-pivihəʔ (apparently poss. of redup. abs. piʃvihə-č, not attested in the corpus). H: ʔaʔivihəʔ (honey); pəpivihəʔ aveqaʔjam (bee honey)
[perh. this is the -a nom. of pih 'suck']

piʔiŋ — plcnm.: spring west of San Francisquito Canyon ["this side of Newhall"]. H,R: piʔiŋ

piʔirukuŋ — plcnm. at Piru (but not town site). H: piʔirukuŋ, piʔirukuŋ, piʔirukuŋ (plcnm.: Piro, Piru, La Oreja; has a cemetery); R: piʔirukuŋ (plcnm.; according to Eug[enia], not site)

of Piru, but at the point of the hill that juts out to this side of the town)

pi+v+k — ash-colored, Adj. H: pjəwək or pjəvək [illegible]

pikwə-č — California blackberry, N. H: pikwətʃr (mora [blackberry; mulberry]); ZN: pik^wəč (Calif. Blackberry: Rubus vitifolius C & S.; for clapp [gonorrhoea?] make tea from root; berry eaten en nature [i.e., raw?])

pikwə-č-əy (obj.). H: pikwətʃəj

pikwk — scrape or wipe self or object, V. H: pɪkɣ, pikɣk (scrape self in sweat-house, or wipe self when defecating); R: -pikwk, pikwk, -pikɣk, -pɪhɣk (scrape self with stick in temascal; wipe away ['tears' is obj.]; also to wipe table or anything); nipikwk nitəhtəqatʃrəj, nipihwk nitəhtəqatʃrəj (I wipe my body when bathing); apikwk (he is scraping out the pot)

pikwki (imp.). H,R: pikwki

pikw-in-ihun (des.). H,R: nipikinihun

-pikw-in-ivana? (inst. nom.: scraper). H: -pikwiŋivana? (do it with an iron knife)

piʔmk — gather, VT. H,R: piʔmk
piʔmki (imp.). H,R: piʔmki

pimočk — blunt, Adj.? H,R: piʔmɔtʃrk (blunt end of pen [R card is headed, piʔmɔtʃrk 'blunt'])
[cf. wivəvk 'sharp']

pimyente? — pepper, N. H: pimjente?
[< Span. "pimiento"]

-pinica — aunt of a certain type, poss. N(A). H: -pɪnits, -pɪnitsɤ,
-pɪnitsɤ (aunt [examples given: ms. any sister of father]); ZN:
-pɪnic (aunt)

-pinica-m (plu.). H: -pīnitsam
-pinica-y (obj.). H: -pīnitsaj
-pinica-ʔivʔ (dec.). H: -pinitsaʔjvə, -pīnitsaʔivə

piŋan — crumble, VI. H: pīŋan (desmorronar [crumble])
piŋan (VT). H: pīŋan
piŋan (imp.). H: pīŋan
ʔa-piŋ-iʔ (pass. nom.). H: ʔapīŋiʔ (decayed; desmorronado);
R: -piŋiʔ (ground finely)
ʔa-piŋ-i-m (plu.). H: ʔapīŋim

pipimar — Santa Catalina Island. H: pipimar (islander from S. Pedro island); pipimar (the island name); R: pipimar (Indian of southern islands)

pipimar-yam (tribename). H: pīpimarjam; pipimarjam (people from there; sg. = pipimar, pipiʔmar)

pipi(?)mar-pea (plcnm. for the island). H: "also
pipi(?)marpea (the island—probably S. Catalina)"; R:
pipimarpea (Catalina Island, app.)

[There is some inconsistency as to whether pipimar is the place and pipimaryam the tribename, or pipimarpea is the place, pipimar the sg. tribename, and pipimaryam the plu. tribename—perhaps because the term is borrowed from the island dialect [of Gabrielino]; also, the two stressed syllables in a row suggest a borrowing; if the mar part is cognate with Luis. diminutive suffix, the name could mean something like 'little horseflies'—not a very complimentary name for a place or its people!]

pipi-č — horsefly, N. H: pipitʃ, pipitʃr (tábano [horsefly])
pipi-m (plu.). H: pipim

pirisiriyu-pea — plcnm.: Santa Barbara. R: piriširijupea
pirisiriyu-pea-tam (tribename: Barbareño). R:
pirisirijupeatam

pir(-)pirk — pet, VT. H: pigpigk (be petting the dog [stem redup.]); R:
pigpigk (smooth hair down on dog—"sober" [pet])

piša-č — head, N. H: pišratšr; ?akotso nipišratšr (my scalp [skin of
my head; with constituency abs.]); R: card headed "pišratš 'head'";
ZS: piš'at, piš'ač; K: abica ([his/her] head)

piša-m (plu.). H: pišram

-piša? (poss.). H: -pišra?, -pišra?; ZS: -piša?, -piša?; M:
nip'-pis-sah, ah-pé-sah (head)

-pih-pišra? (plu. poss.). H: -pihpišra?

-piša?-pea (loc.). H: -pišra?pea

-piša-č-ay (poss. obj.). H: -pišratšraj; R: -pišratšraj;

-pišra?tšraj -pišratšratšraj [sic]

kwašipk ?a-piša (bird sp.: red-head). H: kwašepk apiša
(small birds with red heads)

kihu-č ?atš? ?a-piša? (fish sp.: big head). H: kihutšr aša?
épišra?

[The last two subentries apparently relative clause
constructions]

piša?i? — sweet, Adj. H: pišra?i?, pišrai?i (it's sweet); R: pišra?i?,
pišra?i? nehe (it's sweet); M: pis-sah'e, pe-si-e (sweet)

piša?i-t (N: candy). H: pišra?jt (sweet stuff); niniw pišra?jt
(my sweet, candy)

piša?i-m (plu.). R: pišra?i?m (they are sweet)

piša?i-t-ay (obj.). H: pišra?jtaj

[doublet with pihač 'sugar'? Kit. (and Serrano) h often
corresponds to other Tactic s; this may have been borrowed
from e.g. Fer.]

pišapeš — plcnm.: Cedarwood Canyon, near Tejón ranchería. H: pišapeš (canyon opp. inf.'s house here); R: pišapeš (canyon which comes into Tej[ón] ra. canyon from the east just above Eug[enia]'s house); ZS,ZN: pěšapeš (Cedarwood Canyon)

piška? — be rotten, V. H: piška?a, piška? (be rotten [of mildew, meat, milk]); R: piška? (be rotten, of meat, or mildewing of leather)

a?piška?-i? (part.: rotted). H: ?apiška?i?; R: ?apiška?i?
(it's rotten, of meat)

piška?-n (caus.). H: piška?n (bury reed in black mud to dye it)

pišn+? — fish sp.: big, salt or fresh water, N. H: pišnə, pišnə (fish sp.: big, lives in salt or fresh water; resembles tsoh ['fish sp.', perh. salmon])

pišn+?-yam (plu.). H: pišnə?jam

pitā-č — youngest, last, N(A). H: pičətʃr, pičətʃr; niməjr pičətʃr
(my youngest son or daughter; ninəmiħuŋ pičətʃr (my last wife)

pitā-tā-č-ay (obj.). H: -məjhəj pičətʃrəj (youngest son or daughter, obj.)

pitā-m-+y (plu. obj.). H: -məməjhəməj pitəməj (youngest children, obj.)

-pit (poss.). H: ničit (younger brother or sister; also, my sister-in-law's husband when younger than I); ZN: -pi't (younger sister); M: nip-pět (brother)

-pitā-m (poss. plu.). H: -pičə m

-pitā-y (poss. obj.). H: -pičə j

pitk — fill, VT? H: niħikəj ničitk ničitʃrəveə (I puffed up my cheeks with wind; I filled my mouth with breath)

pituru? — hummingbird, N. H: pičuru?, pičuru?, pičuru?t

[constituency abs.]; ?əčstəŋ pičuru? əfəj = ?əčp əfəj pičuru?t

(the hummingbird sucks the flower) [constituency abs. here may be related to word order]

pituru?-yam (plu.). H: piʔuruʔjam

pivana-č — woodpecker sp.: smaller than š+c. H: pivanaʔfr

pivana-m (plu.). H: pivanaʔm

[interesting that this looks like pi 'hit, peck' + -ivanaʔ 'inst. nom. suffix' in possessed forms, though this name is not possessed; probably a frozen form, so morpheme boundaries not inserted]

pivuh-t — reed sp. (tule), N. H: pivuht, piʔvuht (3-cornered reed; tubers eaten raw); ZS: piʔvukt (tule); ZN: piʔvukt(u), pivuxt (tule: Scirpus almeji Gray; used for house covering, mats, edible lower stalk)

pivuh-m (plu.). H: piʔvum

pivuh-y+k (plcnm.: where the swimming tank is at El Paso [Tejón Pass] store; there used to be a hot spring there). H: pivuh-jak

[cf. pivunacapea 'placename']

pivu(-)nacapea — plcnm. at Tejón rancharía; a spring. H:

piʔvunatsapea (a spring at the rancharía; mentions tule [but what is the nacapea? part?]); R: piʔvunatsapea (plcnm. where Rosemeyer lived)

pivu(-)nacapea-tam (tribename: Kitanemuks from this place [name used by other tribes]). H: piʔvunatsa(?)peaʔtam

pivu(-)nacapea (tribename: equivalent to the preceding form). H: piʔvunatsaʔjam; R: pivunatsaʔjam (Tejón rancharía Indian)

pi(-)piwat — tribename: Gabrielinos. VF: pee-pee-waht (San Gabriel people)

[perh. related to pipimar 'Santa Catalina Island']

-piyat [mng. unclear; attested only in the following form]

-mukpi-piyat (nosestick). H: -mukpipijat [< mukpi + ?]

pɨ- — 3p subject or possessor prefix; also special 3s case prefix used with -yɨk (described in chapter IV, section C) M: poo, poo', po [3p prefix]

pɨ-me a ? — [mng. unclear from gloss, but probably an example of special 3s case prefix, discussed in chapter IV, section C]. ZN: ?úvehpe matnimi mat nikwə púme (tomorrow if I go I shall be eaten by him [probably mis-segmented also; should be: ?uve[ə]h-pe[ə]-mat ni-mi-mat ni-kwə pɨ-me[ə], 'tomorrow [when] I [will] go I will eat with him'?)

pɨčɨ? — heavy; weight? H: pətrə? (heavy); ?ápətrə? (never saw or heard of weight on digging stick, but call its weight this); R: pətʃrə? (be heavy [the ʃ was added by Harrington by hand after typing]); M: poo'-trah, pŭ'-chă (heavy)

pɨčɨ-huna? (be behind or indebted to, VT?). H, R:

nipətʃrəhtə? ?əməj (I am atenido a Vd. [dependent on you?]; said when one is very atrazado [in debt or late] in something); nəw niputʃruhuna? hitəj (I'm lost; I have no hope)

pɨčk — be on one side, VI? H: pətʃrk əmi (the road goes slanting a little); ?əpətʃ(r)kə? (the horizontal sticks or hoops of hut [nom. ?]); R: əpətʃkə? (atravesado [oblique; crossed]); pətʃrk nimi (I ride horseback sidesaddle; pətʃrk ('ladeado' [on one side]) [cf. pɨčɨ? 'heavy', which may be nom. of this verb]

pɨhnɨk — pass through or over to the other side, VT. H,R: pəh(ə)nək [used of arrow passing through body, cold time passing and warming up, scaling a fence]; niponihinək kɨtʃəj (I went around the house)

[cf. pənək 'bit', measured by passing money around the hand]

pɨhtuk — down; below. H: pəhtuk; R: pəhtuk (below, in the earth); M: pŭch'-tuk, putch-tök (down); pučh'-tuk (downstream)

[cf. tuk 'carry on back'; this form may consist of a 3s personal prefix plus case marker]

pɨʔk — fan, VT. H: pəʔk, pəʔk (fan something—fire or self)
pɨʔk-mət (imp.). H: pəʔkmət
pɨʔki (imp.). H: pəʔki

pɨn — tie, VT. H: pən; R: pən, pən
pɨn-mət (fut.). R: pənmət [sic—long n!]
pɨn (imp.). H,R: pən
pɨneə (pass.?: be tied). H: pəneə, pəneə; ?áʔpəneə, ?əpəneə
(cradle band, laced; cradleboard—literally amarradera [tie]—made of painted and woven strings [is this gen. nom. of -eə verb form?]); R: pəneə, pəneə [cf. pɨhnɨk 'pass over to other side']
pɨn-ihwəʔ-t (inst.: thong). H: pənihwəʔt (leather thong that ties door)

pɨnə — naked, Adj. H,R: pənə (naked [used with 'be']); M: poo'-naht (empty); poo'-nah (naked); ah-pöö'-nah'-e' (a ghost)

pɨ-nanɨk — goal. H: pənənɨk (where they're going to win or lose) [nəhnɨk 'win'; first part may be personal prefix, or name of a game]

pɨnənk — rip, VT; rape or deflower, VT? H: pənənk ("means romper una muchacha [break a girl]: bad word" [rape?]); R: pənənk (tear, VT, of cloth)
pɨnən-mət (fut.). R: pənənəmət

pɨ(-)nərɨk — midwife, N. H: pəʔnərək
[= 'they help'? or = 'tie' + 'help?']

pɨnk — measure bead-money on hand, V. H: pənk, pənk
pɨnki (imp.). H: pənki

ca-p+nk-+č (hort.: let's earn?). H: tsəpənkətʃr (let's ganar [earn?])

p+n-mat (fut.). H: pənmət

p+nk (one real [bead measure]; Adj.). H: pənk

[cf. p+hn+k 'pass through or over'; cf. also punink 'make carrying ring']

p+nk — dodge, or pass by (overtake), VT. H,R: pəŋk (dodge arrows or anything; pass by a man you have overtaken on road)

p+nh-p+nk (stem redup.: dodge repeatedly). H: pənh-pənk (gesticulate with bow and arrow as when they enter fiesta = "él está capiendo [he is tricking bull with a cloak]")

p+šak+k — burst, VI. H: pəʃrəkək (burst—e.g. boil); R: pəʃrəkək, pəʃraqək (burst [of boil]); pəʃrəkək (break [of china plate or boil])

p+šahk (VT: burst). H: pəʃraqk; R: pəʃraqk, pəʃraqk

p+vakə-t — bat, N. H: pəvəkət

p+vakə-m (plu.). H: pəvəkəm

p+v+č — cheek, N. H: pəvəts

p+h-p+v+m (redup. plu.), **p+v+m** (plu.). H: pəhpəvəm, pəvəm

-p+v+ (poss.). H: -pəvə

-p+h-p+v+ (poss. plu.). H: -pəhpəvə

p+v+šičə-č (lip ['cheek-mouth']). H: pəvəʃitʃratʃr

p+v+šičə-m (plu.). H: "plu. -m"

-p+v+šičə (poss.). H: -pəvəʃitʃratʃr, -pəvəʃitʃratʃr

-p+h-p+v+šičə (plu. poss.). H: -pəhpəvəʃitʃrə

p+v+šičə-w+t (aug.: person with underlip sticking out). H: pəvəʃitʃrawət

p+yan — far, Adv. H: pəjan; R: pəjan nīkətʃr (I live far off);
məmimat pəjan (you're going to go far); M: poo'-yahn (far)

platano? — banana, N. H: platano?
[< Span. "plátano"]

-po? [cf. pokt 'road']

poc-k — tie a knot, V. H: potsk

poc-+k (VI: kink). H: ?apɔʔsək (kink in a rope); R: pɔʔsək
(kink in rope; = se amarró)

pocokič (pass. nom. [irreg.]). H: pótsokitʃ (ñudo de ropa [a knot
of clothing])

poh — [mng. unclear].

?a-poh-y+k t+m+nə-č (plcnm.: big mountain on Caliente side
of Chanaco Canyon, opposite Tejón ranchería, upstream
from ?+ycivea [means 'antelope's X'])

pohk(-)in-i-c — pass. nom.: mashed? H: pohkiñits, pók'kiñits (mush;
name for ball of islay when all made)

poho-c — body hair, body feathers, fur, N. H: pohots (body hair; body
feathers; cuero [skin; leather] of an animal)

poho-m (plu.). H: "plu. -m"

-poho (poss.). H: -poho; -poho (body hair); pohotrumat,

pohotrumat, pohɔʔtrum at (= V. tsiwin; colorado [colored or
red] or white ... very valuable—an item on gravepole); R:
apoho (feathers long or short ... of hen or bird; fur of dog or
cat; human body hair); ZS: ?apɔʔhɔʔčumə (eagle down
headdress for dancing [does this mention Chumash?]); ZN:
?apɔʔhɔʔčumə (a certain type of feathers? [Zigmond cites
Plate 7a (Steward); mng.??])

poho-w+-t (aug.: a hairy person). H: pohowət (peludo [furry])

poho-w+-m (plu.). H: "plu. -m"

poho-kaʔy (furry; also name for a black hairy caterpillar). H:

póhoʔaʔj, póhoʔaʔj

poho-ka-m (plu.). H: póhoʔəm

- poho-čumə-t** — feather headdress? H: pohotgumat, pohotrumat,
 pohōtfrumat (= V. tsiwin; colorado ['colored' or 'red'] or white ...
 very valuable—an item on gravepole); ZS: ʔəpə'hó'čumə (eagle
 down headdress for dancing [does this mention Chumash?]); ZN:
 ʔəpə'hó'čumə (a certain type of feathers? Plate 7a (Steward))
 [cf. pohə 'fur, body hair, feathers']
- pohwi** — plcnm.: La Pastoria. H: powi, póqwi (plcnm.: La Pastoria; =
 Tul. ɪfripohwi (in territory of Pujadores or prob. Ventureños); R:
 po'wi
 [may not be Kit.]
- pokat-ɨk** — get frightened, VI. H: pokatək, pokatək [κ marked
 "breathy"] (get a fright, have a nightmare); R: pokatək, pokatək
 [marked "κ breathy"; perh. done for emotive effect?] (get
 frightened); M: ah-po-kah'-took (a ghost)
 pokat-ɨk-mət (fut.). H: pokatəkmat; R: pokatəkmat
 pokat-k (VT: frighten). H: ʔaniɬək əpokatkivəʔ (he died of
 fright [-ivəʔ marks clause as nominal]; R: pokatk
 pokat-k-i-ikʔ (Adv.: in a frightened way?). H: pokatkiʔik
 əniɬək (he died suddenly [sic—apparently = 'of fright']); M:
 po-kaht-ke-e'k (sometimes [suddenly])
- pokot** — plant sp. which provides needles for basketmaking. H:
 pókot (plant sp., used as needle to sew piñon baskets; grows to
 3' in mountains; has lots of little twigs on top)
- pok-t** — road, path, N. H: poɬt, pokt, póht (camino [road, path]); R:
 pokt (road)
 pok-m (plu.). H: poɬm
 -poʔ (poss.—irreg. stem). H: -poʔ, -pəʔ, -pə; R: -poʔ, -pəʔ
 -poʔ-vuʔ (poss., with past clitic). H: nipoʔvuʔ, niɬəʔvuʔ
 uveə (that used to be my road—i.e., route); nipoʔjvə,
 nipoʔuvuʔ (my old trail or route); poktivuʔ warəʔ (it was
 a trail [is iyuʔ iyɨ 'dec.?'])

-poʔ-ivʔ (dec.: former path). H: nipoʔjvə, nipoʔuvuʔ (my old trail or route)
 pok-t-ay (obj.). H: poktəj
 pok-peə (loc.). H: pokpeə, pəkpeə; R: pokpeə, pəkpeə (on the road)
 pok-t t+və-y+k (Milky Way [literally, road to the piñones]). H: póht tóvəjək
 t+y-t ʔə-poʔ ("Devil's Road"—Santa Fé Trail?). H: təjt ʔəpə (the devil's road; = Cv. ʔə+tʃinəqkuhutʃʔifəlijaʃ [perh. related to Span. name for Santa Fé Trail in 1800's—"Camino del Diablo"?)
 t+y-t ʔə-pok-peə (plcnm. on "Devil's Road"). H: təjt əpokpeə (name of hill where old road to Rose Station descended to agarrar el llano [gain the plain]; Span. Camino del Diablo)

pokuyaʔ — have lunch, VI [but this could be a noun; hard to be sure given glosses available]

pokuyaʔ-mat (fut.). H: poʔəjaʔəmat (have lunch, fut.)

pokuya-c (lunch, N. [perh. a gen. nominal form of V]). H: pókujəts

pokuya-m (plu.). H: pəkujəm

-pokuya-y (poss. obj.). H: -pəkujəj, -pəkujəj

-pomo — shoulder, poss. ZN: wákatat ʔəpómo (plant sp.: "frog shoulders"; Stachys albens Gray; use with steam bath and for flu or colds); M: ne-po'-mo (shoulder)
 [accent on second syllable in both sources—no explanation]

ponəʔi — hurt, VI (subject is a person or body part; if person is subject, body part may be mentioned in object case). H: nipoənəʔj nihʔnəj (I'm sick at my stomach); niʔəhəʔj (I have an ache somewhere on body); ʔəpəhəʔj ívitsʔ (this man has an ache); ʔəponəʔj (he hurts—le duele); pəponəʔj pətuʔu = mətsəneʔvəpətuʔuʔ (their chests hurt (them)); R: ponəʔj (hurt, VI), poəhəʔj (have an ache (of person), VI)

[this verb app. can have as subject either the person or the body part effected; reminiscent of the two structures for expressing body part objects, described in chapter IV, section C]

poniva-č — skunk, N. H: pčivətʃɔ

poniva-m (plu.). H: pčivəm

poŋ — hit with the fist, VT. H,R: poŋ; R: nipoŋəm (I hit you with my fist [no ? here]); M: ah-pōŋ'-ah-von (he struck me); ne-pōŋ-ahn (I struck him)

poʔŋ-poʔŋ-k (stem redup.: pound on). H: poʔŋpoʔŋk (pound iron; rap (on door)); R: əpoʔŋpoʔŋk (the blacksmith is pounding the iron)

poʔŋ+k (bump into something [body part hit is obj.]). R:

nipoʔŋək nitəmotʃrəj (I bump into it with my knee)

-poŋ-ivanaʔ (inst., poss.: stone for pounding). H: nipoŋivanaʔ (my stone for pounding dried meat, etc.; ≠ pestle)

pop — near (V or Adj.?). H: pɔp (near [used with 'come', 'go', 'be']); M: pɔp, pō-op (near)

popiʔ (be about?). H: ʔəpopiʔ əɔʃriveə (it is about 10 o'clock)

[poss. theory: it's a verb meaning 'approach', with bare stem being used adjectivally, and passive used in the '10 o'clock' sentence, which would be a mistranscription for underlying /ʔə-pop-eə ʔə-ʔoʃi-veə/]

posoʔ — well, N. H: posoʔ^o

[< Span. "poso"]

potin — scrounge for food, V. H,R: pɔʔin (pepinar [scrounge for food])

[cf. t+ht+voŋ 'pepinar']

povo-c — kidney, N. H: povots

-povo (poss.). H: -povo

-povo-y (obj., poss.). H: -povoj

-puc — seed, poss. H: ?áputs ?aputs, ?aputsu (its seed/nut/pod [of wild lupine]); "plu. exactly the same"; ZS: ?áp'uc; wá'r ?áp'uc (plu. [sic, but not formally plural]); ZN: ?apuc (seed)

puciva — be ready (used with conjugated form of 'be'). H: uveät məkatʃr məputsiva (are you ready?); niputsiva nikatʃr (I'm ready); uveə ne nikatʃr nipuqtsiva (I was ready) [may be related to puhci? 'wait for']

pucuk — intensive adverb: very, hard. H: putsuk; nijaw putsuk (I grasp it firmly); putsuk (muy recio [very fast or strong]; = V. tsnapijatus [?!]); nijəfək putsuk (I'm sweating a lot); putsuk metə?ə? pəxt (the road is very long); putsuk əm (he walks recio [fast or strong]); putsuk tsukwə? too salty [of beans]; niwəwtək putsuk (! am very tired); R: putsuk, putsuk (firmly, very fast, very); putsuk nipəmeatu? (I'm very thirsty); putsuk əmuk, əkʃr (he is very sick, is groaning); putsuk əm (anda recio [he walks fast or hard]); nijaw putsuk (I grasp it firmly); juəfʃrək puʃuk (it is very wet); ZN: ?á'wi' pútsuk ([apparently = 'she yells a lot'])

pučəhk — play ball (gen.), V. H: putrəhk, putʒəhk, putʃraqk,

putʃraqk (play ball—baseball, pique, shinny)

cə-pučəhk-č (hort.). H: tsəputʃraqk (let's play ball/pique)

pučəhk-in-i-c (pass. nom.: a ball game). H: putʃraqkiñits

pučəhk-in-ihwə?-t (inst. nom.: shinny stick or playground).

H: pútrəhkiñhwət, putʃraqkiñhwə?t; niniw

putʃraqkiñhwə?t (my ball or stick; = niputrəhkiñvəna?)

-pučəhk-in-ivənaʔ (poss.). H: -putrəhkɪnɪvənaʔ (my ball);
nɪputʃrəqkɪnɪvənaʔ (my ball or stick; = nɪniw
putʃrəqkɪnɪhwəʔt)

puhciʔ — wait for or take care of, VT. H: puhtsiʔ, puqtsiʔ (wait
for); nɪtak nɪpuqtsiʔ, numuəɪk (I am taking good care of myself);
R: puhtsiʔ, puhtsiʔ (take care of)

puhciʔ-mət(fut.). R: puhtsiʔmət

puhceəʔ-ɨč (imp.). R: puhtseəʔtʃr

puhceə-kəʔy (char.: shepherd; caretaker. H: púqtseəʔkəʔj
[Harrington comment re a of suffix: "ɛ-like"])(shepherd;
cuidador)

puhceə-kəʔy-ivɨ (char. + dec.). R: puhtseəʔkəʔjvə (cuidador
[caretaker]—carefully heard)

[unanalyzed form]. R: puhtsiʔvətʃr (estaba cuidando [s/he was
taking care])

puhcukuč — plant sp.: low, red flowers, used for quelite [edible
greens]; made fine pinole of black powderlike seed. H:
púhtsuʔkʊtʃr, puhtsukʊtʃr, putsukʊtʃr; R: putsukʊtʃr (edible
plant)

pučuku-yɨk (plcnm.). H: putsukujək (plcnm., named after the
plant); R: putsukujək (plcnm.: mountain at foot of Chanaco
Canyon; but no putsukʊtʃr there now)

puheəʔ — blow on, VT. H: puheəʔ (blow on—blow fire or blow out
fire)

puheəʔn (imp.). H: puheəʔn

puhk — spray water, V. H: puhk (spray (water) (from mouth, whale
or human [sic—though whales don't spray from mouth])); R:
nɪpuhk (I spray water from mouth, or with hand when ironing);
əpuhk pətʃrəj (whale blows water)

puh(-)pučuʔ — chase away, V. R: əpuhputʃruʔ (lo corrió, he chased
children away [sic; means 'he chased him/her away'])

puh(-)puču?-v† (past [sic re final vowel]). R: apuhputfru?,
apuhputfru?və (he chased the children away from here)

puh-y†-t — roadrunner, N. H: púhjet, p̄hjet

puh-y†-m (plu.). H: p̄hjem

puh-y†-t ?ə-t†kwíš (plcnm., meaning 'roadrunner's mortar').

H: púhjet atékwiſ; R: puhjet áťə kwifr (plcnm.; means
roadrunner's mortar; only Fustero has known this name)

puk — take off, VT. H: puk, p̄uk; R: puk (take off clothes)

puk (imp.). H,R: puk

puk-†č (imp. plu.). R: pukətfr (imp. plu.)

puk-mat (fut.). H: p̄kmat, pukmat; R: pukmat

-pukə? — crest of quail, poss. H: -pūkə?ə (crest or topknot of quail
or partridge)

pukwəŋ — plcnm. of a mountain northeast of Tejon ranchería:

Cummings Mountain. H: pukwəŋ, pukwəŋ, pūkəwəŋ, pukéŋət,
pukəŋ, pukwəŋatsəpəə [this form apparently = 'pukwəŋ elbow
[point]'] (plcnm. of a mountain—big one northeast of rancheria
here, above Eug.); R: pukəŋ (plcnm. of a mountain; can see ocean
from its top); ZS: puk^wəŋ (Cummings Mountain); ZN: puk^wə·(ng)ŋ
(Cummings Mountain (1))

pumu-c — shoulder, N. H: pumuts

pumu-m (plu.). H: pumum

puh-pumu-c (redup.). H: puhpumuts (another plu.)

-pumu (poss.). H: -pumu; K: a-pumu ([his/her] shoulder)

-pumu-veə (loc. poss.). H: p̄m̄tveə

[cf. pomə 'shoulder']

pumuk, punuk [cf. umuk, pronoun emphasizer]

punihñ-ɨk ? — go around something (e.g. the house), V. H: **ponihñək**, **ɸunihñək**; R: **punihñək**, **ɸunihñək** (go around; dar vueltas [make laps; the focal point of subject's path is the object])

punihñ-k (V: make go around; also, make a carrying ring). H: **ɸunink** (make somebody or a horse go around); **punink** (make a carrying ring [for carrying basket on head], or any ring); **ʔapɨnink** (carrying ring [sic, but apparently this is verbal form: s/he makes a carrying ring]); **niɸyuy nipunink** (I am going to make a carrying ring [NB glides in proximate fut. auxiliary]); R: **punink** (coil a rope; make person or horse go around); **ʔuveapunink** (it's already coiled [stem used as V with prefix elided, or used as Adj.?)

punin-mət (fut.). H: **puninmət**

punin-in-i-c (pass. nom. of caus.: carrying ring). H:

puninkiɨts

punin-in-i-m (plu.). H: "plu. -m"

punin-k-in-i-vɨ (poss. [-vɨ unexplained]). H: **-puninkiɨvə**

punitəʔ — play game, V. (gen.). H: **punitəʔ**, **ɸunitəʔ** (play a game (any game)); **tsapunitəʔ pəvutataj** (let's [actually 'we'] play with an oak puffball); **tsapunitə pəvutat** (let's play ball [this one looks more hort., even without plural imp. clitic, because no object marking on object])

cə-punitəʔ-č (hort.). H: **tsapunitəʔtʃ ihajtsaj** (let's play (chilecote game))

punitə-t (a game [absence of ɸ unexplained]). H: **punitat** (a game; = V. tokoʔj); **punitat** (buckskin ring in ring and pole game—4'5" in diam.)

punitə-m (plu.). H: **punitam**

punitəʔ-ihwəʔ-t (inst. nom.: stick used in ring and pole game; spear). H: **ɸunitəʔjhwət** (= V. tokoʔjmu; also call the spear thus); **punitəʔjhwət kutʃrat** (the stick used in ring and pole game); **nəwpəy niʔən punitəʔj-hwəʔtaj** (I don't understand that game [Harrington's mis-segmentation])

punuk, pumuk — cf. umuk, pronoun emphasizer; cf. chapter II, section C. H,R: punuk aŋpək (he died alone) [and many other examples]

punuk — [mng. unclear]. H: kwatʃeʔn, punuk avɔʔrək (make more fire so that it will boil)

pupuvo-č — bird sp., that cries at night. H: puɔuvotʃr (pájaro llorón; cries like child at night)

pupovo-m (plu.). H: púɔuvom

purəhk-ɨk ? — come out, go out, set out for a place, VI. H: purəkək, purəkək, purəkək, purəqək, ɔurəqək; purəqək ɨpe əj (leave here); R: purəqək (go out of something)

purəhk-ɨk-mət (fut.). H: purəkəkmat; R: ɔurəkəkmat; purəqəkmat

purəhkk-uvuʔ ? (past). R: purəqkuvuʔ

purəhk (imp.). H: purəhk; R: purəqk, purəhk

purəhk-ɨč (plu. imp.). R: purəqkətʃr, purəhkətʃr (imp. plu. "to 2 plus" [sic])

purəhk-k ? (VT: put out; stick out). H: purəqk (put out or stick out belly or tongue; apurəqk kəkawəət (ya está sacando la gallina [the hen is already producing], the hen is already having her chickens hatch out [or, per Span. gloss, 'laying her eggs'?])); R: purəqk (take out [example is:

niqəvəntun, uveəhpeə nipurəqk (yo estoy enjabonado la ropa, mañana lo voy a sacar [I'm soaping up the clothes; tomorrow I'll take it out]))

purəhk-k-i ? (part.?). M: ah-poo'-vhak kuk'-kennye-hon' (spirit or soul after leaving body)

purəhk-ki ? (imp. of VT). H: purəqki

purəweʔ [mng. unclear; plant sp.?]. H: pɔr əweʔ (güico [mng. in Guatemala and Honduras: squash sp.]

purəweʔ-m (plu.). H: pɔr əweʔm

purewɨ? — lamb, N.

purewɨ?-yam (plu.). H: purɨwəʔjam; purɨwəʔjam, hawkup
jəʔʔts (una partida de borregos [a flock of lambs?])
[cf. vurewɨ? 'lamb'; < Span. "borrego"]

purikaw — string beads, V. H: purikaw (make a chain of beads;
string beads)

purikaw (imp.). H: purikaw

purika-ɨč (imp. plu.). H: purikaəts

purikaw-vu? (past). H: nipurikawvu? uveə

purikaw-n-i-c (pass. nom.: a chain of beads). H: purikawnits

purikaw-n-i-m (plu.). H: purikawnim

purpur — worm sp.: inchworm? H: púpur (worm sp.—guzanito [little
worm]; same appearance and color as campamocha [walking
stick], but walks reaching front part of body far forward and
grabs on and then pulls back end of body [drawing looks like
inchworm])

purpur-yam (plu.). H: púrpurjam

puru?(-)pə(-)č — plcnm. of a waterfall on Kern River. H: puruʔpatʃr
(the falls of Kern [? illeg.] River; means the water falls); R:
puruʔpətʃr ((no.1) falls of Kern River; = Tej. konnəwʔilkʔin?)

putan — bird sp. H: pútan, putən (gallineta [sandpiper; ruffed
grouse; guinea hen]); R: putən (gallineta)

putan-yam (plu.). H: putanjəm

ʔə-pə-o-veə putan (plcnm.: bird sp. spring). H: ʔəpəʔoveə

putan (Aguage de los Patos); R: putən əpəʔveə (plcnm.:
Aguage [spring] de los Patos [ducks])

put-ɨk — get full, VI. H: pútək, puʔək; ʔəpuʔək (má:mət) (it is high
tide [the ocean gets full]); R: pútək (be full)

put-ɨk-mət (fut.). R: pútəkmat

put-+k-uvu? (past). R: pūtəkuvu?; ?əpūtəkuvu? pāč (se llenó de agua ['it filled with water'; lack of case suffix on 'water' unexplained])

put-k (VT: fill?). H: nipūt k nifritʃrəve (I have my mouth full of food); R: pāt k (fill)

put-mat (fut. of VT [NB: VT drops k, VI does not]). R: pātmat (fill, fut.)

put-k-uvu? (past of VT). R: niputkuvu? (I filled it)

put-k (Adj.: full). H: pūt k; M: poot'k, poot'k (full)

putu? — hard, tough, Adj. H: puʃu?, putu? (hard; tough, of meat, etc.); ?uveə putu? (ya está clavado [it's nailed]—literally ya está duro [it's gotten hard]); R: puʃu? (hard, of stone; tough, of meat); puʃu? ?ivi? kawneə (this meat is tough); M: poot'-too, pūt-to (hard)

puʃuck — hunch-backed, Adj. H: puʃutsk

puvudis — bird sp. H: pūvuðis (bird sp; same as jupivuvu?, but doesn't have black face; "pure s; ð not r)

puvudis-yəm (plu.). H: pūvūðisjəm
[may not be Kit.]

puvuiŋ — plcnm. near San Fernando; the cave of a diablo. H: pūvuiŋ (plcnm. near San Fernando; "Jam. form of F. name" [cf. M: (Vadio) əpuʃvək kuk-ken nihun]; it is the cave of a diablo [devil])

puycu? — begin, VT (complement, if any, is in obj. comp. form). H: pujtsu?

puyu — all [invariant for ± count, ± plu.]. H: puju; puju(ivi) təvatʃrəj (the whole world); puju-vən əəjn ənihniuj (me enseñó [he taught me] all his things [no obj.]); pəjəhjak puju (they all "finished" [re extinction of certain tribes]); pujum aʃəjunu? ("todos los (2)

van a respetar ['both are going to respect?']); pəkuʔmək puju (they are all face down); pujpəkumək (all face down); puju tamoʔəvea (todos los inviernos [every winter]); tsəʔəpatʃr puju (God); R: puju niʔoʔ (all my bones); puju nitaqtaqaʔ (all my body); puju kikəm (all the capitanes [chiefs]); puju tākətəm (all the people); ZS: puyu (all); M: po-yo-too'-was, poo'-yoom-hoo (we (plural) [sic—apparently 'all of you'], poo-yu-tŭ'-vahts (the whole world); poon-yu-poo-yu (theirs (plural)); poo'-yu-poon'-yu (they or them (plural)); poo'-yu poo'hoo hung'-oo (you (plural) [sic; perh. 'all their languages'?]); K: buyu

-puyu (poss.: friend). H: nɪpuju, nɪpɪjə [one token only—and difficult to be sure of last vowel; stress anomalous—may be a greeting, with extra stress]; "no absolute form for -puju, amigo [friend"; ZN: nɪpuyu (my friend); M: nepoo'yu, ne'-poo-yu (friend)

-puh-puyu-m (plu. poss.). H: nɪpuhpujum, nɪpuhpujum (plu. [friends]); puju nɪpuhpujum (all my friends)

puyuciwamɪŋ — plcnm.? R: pujutsiwaməŋ (Ojo de la Vaca; Neenach) [cf. also pwičiwamɪŋ 'placename'; inconsistent segments and gliding between the two entries suggest a borrowing]

puyuməkɪ — clay of a certain type? [maybe 'alum' (J. Johnson, p.c.)]. H: pɪjuməkə (= V. ajip; [clay of a certain type?] "they got it from beneath the water—they got it up by the Tule, dove into a river ... man grasped a handful at bottom and brought it to surface. There was white ajip and also coloradito [reddish] and bayito [bay (yellowish-white)]")

pwičiwamɪŋ — plcnm.: lake at place called El Ojo de la Vaca in Span., Neenach in American. H: pwičiwaməŋ [cf. puyuciwamɪŋ 'placename']

- R -

rakwɨk — chew, V. H: rəkʷək, rəkʷək, rəkʷək

raʔupk — green, Adj. H: raʔupk (green; it is green); patʃr raʔupk (green water); R: raʔupk; ZS,ZN: rəʔβk (green); M: rah'-oo'pk, rah'-ōp-kik (green); rah-oo'pk (raw)

ravanoʔ — radish, N. H: ravanoʔ
[< Span. "rábano"]

raʔwh-k — set something down; seat oneself, V. H: raʔwk (set something down, seat oneself); R: raʔwk (set; sit)
raʔwh-k-mat (fut.). H,R: raʔwkmat
raʔwh-ɨk (VI: be sitting). H: raʔwhək (be sitting already); R: raʔwhək (be set [of ink bottle on table]; be seated [i.e., 'sit'])
raʔwh-ɨk-mat (fut.). R: raʔwhəkmat
raʔwh-k (imp.). R: raʔwk
raʔwh-k (Adj.). R: akatʃr raʔwk (está sentado [he is seated]); K: rogaugatc (sit [raʔwk ʔa-kəč])
raʔwh-k-ihwəʔ-t (inst. nom.: chair or seat). H: ráwkihwat, raʔwkihwəʔt (chair; seat); R: raʔwkihwəʔt (chair)
raʔwh-k-ihwəʔ-m (plu.). H,R: raʔwkihwəʔm
ʔačə-wɨ-t ʔa-raʔwh-k-ivɨ (plcnm.?: raven's roost). H: ʔatʃrawət arəwkivə (= Mar. [məɨŋəʔyəm Serrano?] ənəpkivə)

relo — clock, N. R: relo
[< Span. "reloj"]

repojoʔ — cabbage, N. H: repojoʔ
[< Span. "repollo"]

rihɨr — beans, N. (gen.). H: rihər (beans, including limas; in Cv. = piloqok)
rihɨr-t-ay (obj.). H: rihərtaj, rihərtaj

[< Span. "frijol"]

rihv-ɨk — lose, VT. H: rɨvək, rɨhvək, rɨhwək; uvea mɨi(j)vək pənk
[you already lost a real [perh. retroflexion of ɨ hides the r];
ʔuvea məɨvək / məi(j)vək pənk (you lost—ya [already]—one
real)

rihv-ɨk-mat (fut.). H: rɨhvəkmat

rihv-k (VT: win [app. a causative, not VI/VT pair]). H: rɨvk; R:
rɨk

rihv-mat (fut.). (fut.). H: rɨvmət [NB: devoicing of ɨ before
deleted k]
[same morpheme?]. H: naw niripək (when nobody wins in
game)

rikwat-ɨk — slip, VI. H,R: rikwatək, rikwətək (slip and fall down;
fall down)

rikwə-rikwəʔi (smooth or slippery). H,R: rikwərikwəʔj (it is
very smooth, of board); M: rě-kwar'-e'kwi · (flat)

rioʔin — cut, VT. H: "Always use wɨn of cutting a person's hair;
riðʔin and wɨn of shearing sheep."

rioʔin-mat (fut.). H: riðʔinmat

rioʔin (imp.). H: riðʔin

rioʔin-i (obj. comp.). H: riðʔini

rioʔin-i-c (pass. nom.: what's cut off). H: riðʔinits (la
trasquila [apparently = what's been sheared off of the
sheep])

rioʔin-iʔə-č (agt. nom.: shearer). H: riðʔiniʔətʃr (shearer)

rioʔin-ihwəʔ-t (inst. nom.: shears). H: riðʔinihwəʔt (shears;
= wɨnihwəʔt, = tiqəʔəʔ

[non-application of gliding unexplained]

rivəʔw — basket tray, N. H: rivəʔw, rívəw (basket tray; big, good for playing walnut dice on; initial consonant can also be pronounced ʒ)

rɪʔrɪk — bird sp.? (white). H: rɪʔrək' (ansara [goose or duck], white, with pico [beak, bill])
rɪʔrɪk-yam (plu.). H: rɪʔrəkjam

rɪtɪʃ — ear of (green) corn, N. H: rətəʃr
[< Span. "elotes"; this gives more evidence for a rule of initial stress: Spanish initial non-stressed syllables are discounted in borrowings]

ropɪtk — dark brown, Adj. ZS,ZN: rɔpɪtk

rɔrɔŋəʔə-č — bee sp.: wasp or honeybee. H: rɔrɔŋəʔətʃr,
rɔrɔŋəʔəʃr (large avispa [wasp]; applies to both jicotes [wasp sp.] and introduced honeybees)
rɔrɔŋəʔə-m (plu.). H: rɔrɔŋəʔəm
[perh. related to həŋəʔəč 'bee sp.']

ruedaʔ — wheel, N. H: ruedaʔ
[< Span. "rueda"]

rukut-k — pull out, VT. H: rukutk; R: rukut (pick out [a sliver]);
rukutk (pull out [e.g. grass or beard hairs])
rukut-mat (fut.). H,R: rukutmat
rukut-rukut-k (stem redup.). H: rukutrukutk; nirukutrukutk
həmataj (I am weeding my garden); R: rukutrukutk
rukut-ki (imp.). H,R: rukutki

rupk — straighten, VT. H,R: rupk
rupk (Adj.: straight). H: rupk; rɪpk akatʃr (it is straight ahead, opposite here [said of island]); rɪpk əʔək (it lies straight on ground); R: rupk; uvea rupk (it is already straight); M: doop'k, roop'-kǎ (straight [source is Vadio, who sometimes uses d for r])

rurəsneəʔ — peach, N. H: rurəsneəʔ [NB re relation between ea and o]

[< Span. "durazno"]

rutat+k — be stiff, VI. H,R: rutaĩək (be stiff [of body])

- s -

santa katarin+ — plcnm.: Santa Catalina. H: santa katarinə
(Magd.'s pronunciation of Santa Catalina)
[< Span. "Santa Catalina"]

sas — oak sp. [cf. šəš]

satikoy-peə — plcnm.: Saticoy. R: satikojpeə
[< Chumash satiƛoy (Applegate 1974: 195)]

sehpeʔ-ŋ — plcnm.: Sespe. R: seqpeʔŋ (Sespe; cf. maqəqalpeə)
[< Chumash šeqpe (Applegate 1974: 196)]

seresaʔ — cherry. H: seresaʔ
[< Span. "cereza"]

simana — week, N. H: simana
[< Span. "semana"]

sip+n ? — plant sp.: horseweed. ZS, ZN: sí'pʉn (Erigeron canadensis;
horseweed; of no use)

sir+hr(-)+k — play slide, VI. H: sirərəʔj, siðəhərək, sirəhərək (play slide down a hillside on a hide)
sir+hr+ʔ-vuʔ (past). H: sirərəʔvuʔ
sir+hr+ʔ-mat (fut.). H: -mat

sirwelaʔ — plum. H: sirwelaʔ
[< Span. "ciruela"]

sivisyu — oak sp.: Quercus lobata Nel. ZS,ZN: sivisyu, siviſ-yu, siviſyu (oak with edible acorn; Quercus lobata Nel.; used in coiled basketry)
[cf. ševingəcəpəə 'placename?']

siyar(-)in — saddle, VT. H: sijarin
[< Span. "sillar"]

-s+s+ʔ — great grand-relative. H: -səsəʔ (great grandparent—father or mother of -kukit or -kwəriʔ—or gr. grandchild—son or daughter of -kwəriʔ or -tsuʔriʔ; doesn't go farther than that)
-s+s+ʔ-yam (plu.). H: -səsəʔjam
-s+s+ʔ-iv+ (dec.). H: -səsəʔjvə, -səsəʔivə

su-hanat — arrow of cane with stone point, or of hard wood. ZN: sʰhanat
[< 'arrow' + 'tar'?; cf. šumanət 'arrow']

suka — cooking basket of a certain type. H: suka, sʰka (cooking basket; = V. qʔiʔm, = G. tsumukər; [drawn two ways in different entries: one has a neck and one does not]; very big, but with an open mouth); ZN: sʰka, sʰkaʔ (very large coiled storing basket; 3-4' high, 3' in diameter, restricted mouth, with design)

sukiuvi — throw up. H: nirākwək tsivutəj nisukiuvi (I chewed pespibata and threw up)

sumanaʔ(-)kaʔy — one-pointed deer. H: sumanaʔkaʔj ([a following k is "ɛ-like"]; prong; una llave; very young deer [apparently a deer so young it has only one point on its antlers])
[perh. a characterizing suffix added to šumanat 'arrow']

syakak — bird sp.: reddish or yellowish with yellowish breast; they come here [Tejón] from the sierra when the snow comes. H: sjákak; ŽS: sijakak
syakam (plu.). H: sjákam

-š-

šaʔ — defecate, VI; defecate on, VT. H: fraʔ (defecate); pɨfraʔ kaŋniʔtəj (the flies are defecating on the meat); R: fraʔ

(defecate; "cf. friʔ 'urinate'")

šaʔ-ihun (des.). H,R: fraʔjhun

šaʔ-vuʔ (past). H,R: fraʔvuʔ

-fraʔ (nom.: manure, poss.). H,R: afraʔ (his manure)

šaʔ-ik (inf.). H,R: fraʔjik [sic]

šaʔ-i-č (pass. nom.: excrement). H: fraʔjtʃr

-šahi — soup, milk; juice of wood or leaf. H: aʃrahi, áʃrahi, áʃrahi;
tsivut aʃrahi, aʃrahi tsivut (pespibata soup); niñw áʃrahi (my soup); ʔaʃrahi məpits (your breast milk); R: aʃrahi vakaʔt (cow's milk); niñw aʃrahi (soup that belongs to me); niʃrahi (my breast milk—said by a woman)
[note direct versus indirect possession; cf. chapter IV, section A]

šaɨʔ — raw, Adj.? H: nikwaʔ ʃaəʔ (I ate it raw)

šakwk — hoarse? nasal?, Adj. H,R: ʃakwk, ʃakɣk (hoarse);
ʃakwk niŋohoʔ (I am—my neck is—hoarse); ʃakɣk ŋohoʔ (he

speaks with a twang—gangoso [snuffling, speaking with a twang]—, talks through his nose)

šamin — hurt, VT. H,R: ʃrəmin

šam+hm+k — be coated? H: əʃəməhmək niʔəm ə (I have acid stuff on my teeth after eating green apricot)

šanhaʔ — ditch. H: ʃənqəʔ; ʃənqəʔ (irrigation ditch)
šanhaʔ-pea (loc.). H: ʃənqəʔpea ((go) along the ditch)
ʃənqəʔ-y+k (dir.). H: ʃənqəʔjək (towards the ditch)

šanyaš — watermelon. H: ʃranjaʃr
[< Span. "sandías"]

šapakay — pers. name of a doctor who dances to cure people. H: ʃapakəj

šaraʔ — chop, VT. R: ʃrəraʔ (chop [obj. is wood])

šara(-)šara(-)i — cracked, part.? H: əʃarəʃarəʔj (is cracked or cracking)

šaririʔ — trembling, Adj. H: ʃaririʔ (trembling [used with 'be'])

šarork — rough (said of surface of stone or beetle's skin). H: ʃarɔrk

šaš — oak sp.: Quercus wizlizerii. H: ʃrəʃr, (oak sp., with edible yellowish acorn; also the acorn)ʃrəʃ, ʃəʃ; ZS: sə's (oak sp. (specimen)); ZN: sə's (mountain oak, Quercus wizlizerii A-DC; acorn edible)

šawmiʔ — shell, sp.: cone-shaped; used as toys. H: ʃrəwmi
[drawing on page]
šawmiʔ-yam (plu.). H: ʃrəwmiʔjam

- šeahk — part hair, V. H: ʃreahk
 šeah-mat (fut.). H: ʃreaqmat
 ʃreahki (imp.). H: ʃreahki (imp.: 'open or clear the way
 ["carrera"]!'; or 'part your hair!')
 -šeahk-in-aʔ (gen. nom.: the part of one's hair). H:
 -ʃreahkiŋəʔ
 šeahk (Adj.: astride). R: ʃeahk nimi (I ride [gc] astride, not
 sidesaddle)
- šeank — spread, VT. H: ʃeank (spread (a pile of salt into a thin
 layer); paw over everything trying to find something)
 šeank (Adj.: spread). H: ʃeank (spread in this way [used with
 'be'])
 [perh. this is a misreading of šeahk 'part hair' (or vice-
 versa)]
- šerekvet — hawk sp. H: ʃérekvet (hawk sp.—dark, companion of
pākihət ʃr—sings like him)
- šererk — split, V. H,R: ʃererk (rajar [split])
 šererki (imp.). H,R: ʃereṛki
 šerer-mat (fut.). H,R: ʃerermat
- šev — oak sp. H: šev (where bees are, e[ast] side of bedrock mortar
 [apparently a tree]); šeyt (oak sp. [constituency abs.]); ZS: še·ϕ
 ("bilabial f"); ZN: še·ϕ, šeϕ, šε·ϕ (white oak, Quercus lobata Nec.;
 acorn app. edible); M: shref, shrev-ve (an acorn)
 še-šev-y+k (redup. plcnm.). H: ʃeʃevjək ((no.1) plcnm.: an oak
 grove at foot of kawitsat men. [mtn.])
- ševijaca-peaʔ — plcnm. near the mouth of Grapevine Canyon. H:
 ʃevijatsapea, ʃéveŋatsape, ʃréveŋatsape, ʃréveŋatsape
 (plcnm. ca. mouth of Cañada de las Uvas; a rocky place; = [VCh.?
mat'əp; = Cañada de las Uvas; = V. mat'əpqaʔw; Cajon de las
 Uvas [Grapevine Canyon]; R: ʃevijatsapea (= V.

mat?apqweleqwe+); VF: se-vew-gra-cha-pai (Grapevine placename)

[cf. others in -acapea?— ?]

ši? — urinate, V. H: fri?, fi?; aʃi? kutaj, aʃi? kupea (he pissed in or on the fire); R: fri?

ši?-ihun (des.). H: fri?ihun; R: fri?ihun, fri?ihun

ši?-i-c (pass. nom.: urine). H: ʃiʔts [cf. ši-c 'guts']

ši? (urine, poss.). H: ʃiʔ; R: ʃi, ʃi; M: ne-see'

ši?-ivana? (inst., poss.: urine). H: ʃriʔvaha? (urine—noun)

[NB: two cases of /iʔi/ -> [iʔ]]

ši-c — guts. H: ʃits (tripas [guts])

ši (poss.). H: ʃi (poss.; "[- very [-like]")

ši (obj.). H: ʃi, ʃi (obj.; "app. = -ʃi + i"); niŋətʃrk aʃ atəroj (I cut his navel cord—"navel's bowel")

ši-win (incorp. with 'pluck': gut, VT). R: ʃiwin, ʃiwin (gut an animal, VT); ʃiwin, ʃiwin (gut an animal for cooking)

šiča-č — mouth, N. H: ʃritʃratʃr

šiča-m (plu.). H: "plu. -m"

šiča (poss.). H: ʃitʃra, ʃitʃra, ʃritʃra; R: aʔnki məʃritʃra (open your mouth); anaʔk niʃritʃra (I have my mouth open);

K: a-cidja ([his/her] mouth)

šiʔ-šiča? ? (plu. poss.). H: ʃritʃritʃra

šiča-y (poss. obj.). H: ʃitʃraʔj, ʃritʃraʔj; ʔajuʔjnan aʃritʃraʔj

(he slap hollers or whistles with fingers); a ʔwiotsk aʃitʃraʔj (he protrudes his lips to one side as he cries); mətnoməhu məʃitʃəʔj ("porqué no quema tu boca [why doesn't your mouth burr?], ca." [apparently should be həminat nəw mihu miʃiʔəʔj 'why don't you burn your mouth?'])

-šiča-vea (loc., poss.). H: ʃritʃavea, ʃritʃrāvea; niptut k
 nifritʃrāvea (I have my mouth full); hawkup niniw nitə
 nifritʃrāvea (one mouthful)
 p+v+šiča-č (compound: 'cheek-mouth': 'lip'). H:
 pəvəʃitʃratʃr
 p+v+šiča-m (plu.). H: "plu. -m"
 p+v+šiča (poss.). H: pəvəʃitʃra, pəvəʃitʃa
 p+h-p+v+šiča (plu. poss.). H: pəhpəvəʃitʃra
 p+h-p+v+šiča-w+-t (aug. compound: person with lip sticking
 out). H: pəvəʃitʃrawət (jetón, or person with underlip
 sticking out)

šikiʔti-pea, šikitip — plcnm. near Tule Reservation. H: ʃikiʔtipea,
 ʃikitip (a Tule plcnm. by Tule Ind. Reservation; a place above
mahətʃr kutsiʔ, meaning rama [branch, sprig] sp.); R: ʃikitiʔpu
 (Tej[ón] language plcnm., by the Tule)
 [< Yokuts?]

šikwaʔ — be cold, V. R: niʃikwaʔ (I'm cold); M: nis'-sik'-kwah (I am
 cold.)

šikwa-t (nom.: ice). H: ʃikwat

šikwa-toʔ (VI: freeze). H: ʃiʃkwaʔoʔ

šikwa-t yohak (icicle [ice hanging?]). H: (ʃiʃkwaʔ) johak

[error for yuahk 'hanging?']

šikwa-m+a-č (compound: ice month [December]). H:

ʃikwaməatʃr (December—month of noche buena [Christmas
 eve]—[so-named] because cold, gets less cold after this)

šimi-ŋ — plcnm. [Simiʔ]. H: ʃimiŋ = ʃime (= ʃime [plcnm.; Simiʔ]); R:
 ʃimih-ŋa (Simi)

šip-+k — get cold, clot, VI. H: ʃiʃək; əʃiʃək əʔətʃ (the blood
 clots—said of girl with blood before natural time because they
 are "rompidas" [broken] [mng.ʔ])

šip-k (VT: chill). H: šipk

šipk — strip, V.? H,R: šipk (strip leaves off a twig; no such word as *šipək)
[cf. šiv 'plane, carve']

šitu? — sprout, V. H: šitu? (sprout—said of plant sprouting from the ground)
ʔa-šitoʔ-aʔ (poss. gen. nom.: sapling). H: ášitoʔaʔa
(renuevo, sapling)

šiv — plane, carve VT. H,R: šiy, šiv' (plane something; smooth with knife, as when making elder flute; "sounds like 'guts'"); R: šiy (scrape junco [rush] [for making baskets]); šiv, šiv (plane; labrar [carve])

šiv (imp.). H,R: šiv

šiv-ič (imp. plu.). H,R: šivətʃr

šiv-mat (fut.). H,R: šivmat

šiv-ivanaʔ (poss. inst.: woodworking tool). H,R: šivivanaʔ
(tool—saw, plane, etc.)

[cf. tokšivat 'flint'? . šipk 'strip'? hɪʔiv 'split junco'?
šivavea 'San Gabriel']

šivaraʔ — barley, N. H: šivaraʔ (barley; "in Cv = séwala")
[< Span. "cevada"]

šiva-vea (plcnm.: San Gabriel). H: šivavea (plcnm.; San Gabriel, apparently; equiv[alent] of šivavea [Gab. form of name?]; "inf. does not know G[ab.] šivat or that it means 'flint'"); R: šivavea (San Gabriel)

šiva-vea-tam (tribename: Gabrielinos). H: šivaviačam,

šivāviačam, šivaviačam, šivaviatam (Gabrielinos—Jam. name; Kitanemuks say they talk ugly); R: šrivaviatam (Gabrielino)
[perh. formed on a gen. nominal of šiv 'plane, carve']

šivivi? — cool, fresh, Adj. H: šivivi? (cool; fresh—said of chia, shade)

šiv+k — blow, of wind, V. H: támęa-nu ašivək (wind that comes before sun rises [sun-from it blows]); tsipk ašivək [mng. of raised ↓ unknown] (poco hace viento [it's a little windy]—a breeze); šivək (the wind is blowing); káqpišakahanu? ašivək (Tulareño wind [wind from the Tule Reservation; or Yokuts wind]—from the north)

kahpišakaha-nu? ?a-šivək (it blows from the Yokuts?). H: káqpišakahanu? ašivək (Tulareño [Yokuts] wind—wind from the north)

šiv-k-a (gen. nom.: wind). M: ah-se'b-koo, ah'-sé-bŏ-ko (windy); ah-sěb-koo (winter); K: aciv kō (wind) -sivk+ (nom., poss.). ZS: ?asiv-kə (wind)
[cf. šiv+? 'cold']

šivoya? — onion, N. H: šivoja, šivŏja; šivoja?t; R: šivoja?t
[< Span. "cebolla"]

šiw — plant sp. with onion-like root and blue or white flower, or its bulb; = Span. "cacomite" [mng.?]. H: šiw, šiw; nihotšmat šiw (I dig cacomite [a flower plant] bulbs when they are some distance apart [NB no obj. marker])
šiw-t-ay (obj.). H: šiwtaš

šiwikawijam — tribename: the Tūbatulabal. H: šiwikawijam, šiwikawijam, šiwikawijam (the Rio Chiquito tribe—they talk like Angela Lozada; los Monaches; = Tej. sinahalís); R: šiwikawijam (Tōpa?tulapal Indian, Rio Chiquito Indian)

šiwšiw — bird sp.: large; comes down from the mountains in cold weather. H: šiwšiwj (bird sp.—comes here from sierra when it snows; quite large; [note by the final vowel: "as in B."])
šiwšiw-yam (plu.). H: šiwšiwjam
[< Chumash?]

-šĭ — flower [unclear if underlying V or N; usually preceded by a-personal prefix]. H: áĭə, aĭrə, aĭə; ZS,ZN: ?ásə, ?ásə? (flower, gen.); áĭə? təvəhtʃr (the country is in bloom); uveə aʃrə? (it is already in flower); R: ʃrə? (be in flower), aĭrə (its flower; "but ʃrəts 'carpintero, woodpecker'")

-šĭ-m (plu.). H: aĭəm (plu.; "ſ very long")

-šĭ-y (obj.). H: aĭəj; aĭə? nehe akiməvən məkik, aĭəj
kəmanitsəj (she brought me a (tied up) bunch of
wildflowers)

šĭ-mĭ-a-č (compound: flower month: March). H: ʃəməatʃr
(March; means flower month; but ʃrəts 'woodpecker')
[does ſ distinguish between N and V? (Harrington seems to
suggest length of ſ plays a role)]

šĭ?ə-c — forehead, N. H: ʃrə?əts; M: ne-sŭ'-ah, ah-soo-ah
šĭ?ə-m (plu.). H: ʃrə?əm
ʃĭ?ə (poss.). H: ʃrə?ə

šĭ-c, šĭ-č — woodpecker sp. with red head. H: ʃrəts, ʃrəts, ʃətʃ

šĭ-c ?ə-pəo-veə (plcnm. of a spring). H: ʃrəts apəðveə
(plcnm.: spring at top of the mountain above a?əpəə;
means woodpecker's spring)

šĭ-c ?ə-pə?o (plcnm.: a mountain or hill by Joaquin Flat). H:
ʃətʃ əpə?o

šĭkə-c — shoulder blade, N. H: ʃrəkəts; M: ah-só-kah (shoulder)
šĭkə-m (plu.). H: ʃrəkəm

š̥t-š̥tka-m, š̥t-š̥tka-č (redup. plu.). H: frəfrəkam,
 frəfrəkətfr
 š̥tka-c-ay (obj.). H: frəkatsaj
 š̥tka? (poss.). H: frəkə?
 š̥tka-c-ay (poss. obj.). H: ʃrəkatsaj
 ʔa-š̥tka-y+k (plcnm.: La Paleta). H: əfəʔajək (plcnm.
 meaning shoulder blade; = La Paleta)

š̥m — scratch, V. H: frəm

š̥m ? (imp.). H: ʃəmatsiʔ nitsʊŋ (scratch my back [scratch
 me I itch])

š̥m-ihwəʔ-t (inst.: scratcher of abalone rim). H: frəmihwat,
 frəmihwəʔt (scratcher of abalone rim—girls wore one on
 bead necklace during periods and for two months after
 childbirth; used to scratch body and head)

š̥m-ivəʔ (poss. inst.). H: ʃəmivəʔ, frəmivəʔ

š̥m-ivəʔ-č-ay (poss. inst., obj.). H: nikonəkəʔ

nifrəmivəʔtfrəj (I wear my scratcher as necklace [NB
 use of obj.])

š̥nanami — a food of some kind? H: nikoʔ ʃənənami (I am eating
 tuče [mng.?]—either kind)

š̥pu — chain of bead money? H: nifrəpu nikəm (I make a chain of a
 string of bead money [why no obj.])

š̥ri-c — stingy; anus, N. H: ʃər̥its (anus); frər̥its ([Harrington
 indicates length on both vowels doubtful] stingy)

š̥ri-rn (plu.). H: ʃər̥im (stingy people [?])

š̥t-š̥ri-m (redup. plu.). H: ʃəʃər̥im, ʃəʃər̥im, frəʃrər̥im

š̥ri (poss.: anus). H: ʃər̥i (poss.: anus)

š̥ri-y (poss. obj.). H: apikyʔk əʃər̥i (he wipes himself while
 defecating)

kut ʔa-š+ri, wahit a-š+ri (plant sp.: Indian paintbrush [fire's tail; coyote's tail]. H: kut aʃəri = wahit aʃəri (Indian paintbrush, useless plant sp.)

š+(-)š+v-y+k — plcnm.: Willow Springs in Antelope Valley. H: ʃəʃəvjək

š+t-k — bald, Adj. H: ʃrət k
š+t-š+t-k (stem redup. plu.). H: ʃrətʃrət k

š+vac+ci-c — body-lice, N. H: ʃrəvatsətsəts
š+vac+ci-m (plu.). H: ʃrəvatsətsəm
šəvac+ci-m (poss. plu.). H: áʃrəvatsətsəm (poss. plu.)

š+v+ʔ — cold, Adj. H,R: ʃrəvəʔ (it is cold [no subj. prefix]); ZS,ZN: cəvəʔ (cold); H: ʃɣúvəʔ (it is cold weather); M: sŭ-vah, sŭ-băh (cold weather)

š+v+pe a ʔ (loc.?: January/February). H: ʃəvəpə ʔ
(January/February; means it's already cold)

š+v+t (nom.: cold). H,R: ʃrəvət (the cold); R: uvea əpəhnək ʃrəvət (the cold (time of this windy afternoon) has already passed); H: əhīʔnək ʃrəvənə, əhjoʃrk ʃrəvət (the paper is floating in the wind, the wind lifts it up)

š+v+t-əy (obj.). H,R: ʔuʔ ʃrəvətəj (catch a cold)

š+v+n+ (inst.: with the [cold]). H: əhīʔnək ʃrəvənə, əhjoʃrk ʃrəvət (the paper is floating in the wind, the wind lifts it up)

[cf. šiv+k 'be windy?']

šəŋə-č — lung, N. H: ʃrəŋəʈtʃr
šəŋə-m (plu.). H: "plu. -m"
šəŋə (poss.). H: niʃrəŋə (my lungs)

šoyoʔk — scowling, Adj. H: ʃrəjoʔk (he makes a (bad) face);
ʃrəjoʔk niʔatʃr (I make a bad face, scowl, etc.)

šuaŋa(-)č — wicked, N? Adj.? H,R: ŋruaŋatʃr (maldito [damned?],
said of dog, horse, or man; "entirely separate word from
ŋruŋraŋatʃr 'liar'")

šuaŋač (prefixed form: participle?). H,R: áŋraŋatʃr

([apparently the same word] he's no good—said of dog) [NB:
head of H slip is spelled with u]; R: ŋrw aŋatʃr (maldito
[wicked]; bravo [wild])

šuaŋa(-) pə-č (Rio Bravo). R: ŋrw aŋatʃr pətʃr

šuaŋa-y+k pə-y+k (loc. [NB: case agreement]). R: ŋrw aŋajək
pəjək

šuču — bottom; butt end; tuber of a reed. H: ŋutʃu, ŋrutʃru

šuču (poss.). H: áŋrütʃru ("truncen" [?]); R: áŋrutʃru (its butt
end; opposite of wiy áyk [sic] 'point')

šuču-m (poss. plu.). H: áŋrütʃrum

šuhi-c — genital hair, N. H: ŋruhīt s

šuhi (poss.). H: ŋruhi

šuhi-w+k-t (aug.). H: ŋruhiwət [no gloss; apparently a person
with lots of genital hair]

šuhi-w+k-m (plu.). : "plu. -m"

šumana-t — arrow, N. H: ŋrúmanat (arrow—of carrizo, toyon, etc.);

R: ŋrumanat (arrow); K: cumanat

šumana-t-ey (obj.). H: ŋrumanətəj

šumana-n+k (inst.). R: niŋu ŋrumanənə (I shot at it with an
arrow)

šun — pith, poss. H: áʃun (pith of stick); níkuru? áʃun (I ram out
the pith, as when making flute [NB: no object marker])
[doublet with hun 'heart?']

šunišuni? — like a snake, Adv. H: ŋruniŋruni? ami (the snake goes
snaking along)

šunumtu? — announce a local fiesta, V. H: əfrɪnumtu? (the captain announces that he will give a frɪnumtu?jts fiesta)

šunumtu?-i-c (pass. nom.: a certain type of fiesta to which only the local people are invited). H: frɪnumtu?jts (a little fiesta made by local captain at which his own people only are invited ... at it the captain announces that in a couple of years he is going to make a wəkəč; a species of nihinic)

šušava? — tell a lie, V (person lied to is in dir. case). H,R: frufrava?

šušava? (imp.). R: kajh?m frufrava? nəjək, kajm frufrava? nəjək (don't you lie to me!); kajmatfr frufrava? nəjək [imp. plu.]

šušava-č (agt. nom., irregular: liar). H: frufravatfr; R: frufravatfr, frufravətfr (liar; embustero [imposter, liar, cheat])

šušum(-)kam — tribename of an extinct tribe. H: frufrumkam

šutkɪ-t — belt. H: frutkət (faja [belt?]); M: ne-sot'-kah, ah'-soot'-ko (belt worn by man)

šutkɪ-m (plu.). H: frutkəm

-šutkɪ? (poss.). H: futkə?, futkəʔ

šuvi? — rub clothes, V. H: fruvi? (rub clothes—on washboard or between hands; "cf. qəpəpk 'rub buckskin between hands')

šuvi? (imp.). H: fruvi?

šuvi?-č (imp. plu.). H: fruvi?tfr [NB: ʔ doesn't prevent elision]

šwa-t — barn owl, N. H: fɟwət (lechuza [barn owl])

šwa-m (plu.). H: fɟwam

šwink — coiled, Adj. H: frwink akatfr həŋt (the rattlesnake está enroscado [is coiled])

ta — put, VT. H: **ta, ĩa** (put; hitch up (a horse); put away); **nita paʔpi nitsakaj** (I cross my legs); **nəʔ nita huʔeəhək** (I put this man to work); **nəʔ nita pətʃrukətaj əhuʔeəhamat** (I put this man to work); **numuaʔik nita** (I fixed the house tidy); R: **ta, ĩa** (put, put on); **niĭa əwətən** (I buttoned it; I sewed buttons on)

tah, taʔ (imp.). H: **táh, taʔ** (put on!); **taʔa** (give that to me, hand that to me); R: **ta**

tav-i-c (pass. nom., irreg.). H: **numuaʔik tavits** (it is tidy) **tav-ihwat kiwĩš-t-əy** (inst. nom., obj.: pot-rest stone). H: **távihwat kíwəštaj**

tav-ivanaʔ (poss. inst.: storage place). H: **niĭarivanaʔ** (my trunk, box, shed, etc., where I keep things)

tah(-)an ([mng. unclear]). H: **ʔəməʔ tsukit, amatan nitahan pujuk mahatʃram əwəhwətʃram** ("yo nunca oía decir que aquí estás enfermo, aquí estás tirado tsukit. Vdes. son cinco viejos" [I never heard it said that here you are sick, here you are [?] tsukit. You are five old men/people] [apparently this is a way of addressing tribal seers])

taʔəpu-pea — plcnm. H: **taʔəpupea** (tapo [plcnm.? Kroeber (1925: 897) says that tapu is a Chumash plcnm. meaning 'yucca'; cf. tapočʔ]); R: **taʔəpupea** (Tapo ... exact equivalent of kwəvəŋ)

tacank — play a women's game with 8 split reeds, V.

tacank-ik (inf.). H: **tsami tatsankik** (let's play the game of 8 split reeds)

tacank-ihwaʔ-t (inst.: game pieces for this game). H: **tatsankihwat, tatsəŋkihwaʔt, tatsankiwhat** (the split carrizo [reed] counter, or the dice—throw all 8 and see how many fall up; only women played).

taciʔ — spark, V (said of fire). H: **tətsiʔ**

taciyaw — plcnm.: the home of the wowal people. H: tátsíjaw
(plcnm.: home of wówal people
[= tacipea 'Lemoore'?])

tacih-pea — plcnm.: the land of the Tachi ranchería at Tulare Lake
or Lemoore). H: tatsihpea; tátsipe (Tular lake or Lemoor[ə])
tacih-yam (tribename: Tachis). H: tatsihjam (the Tachi
tribe)

taha — uncle of a certain type, N, poss. H: tār, ʔar (uncle younger
or older than mother, unlike Serrano; rec. = niʔáhir; no such word
as *táhats); ZN: tar (uncle); M: ne-tar' (uncle (father's brother))
taha-m (plu.). H: ʔaham
taha-ʔivʔ (dec.). H: tahaʔiva
taha-y (obj.). H: ʔahaj

tahič-pea — plcnm.: Tehachapi. H: tahitʃpea, táhitʃpe, táhítʃpe,
táhítʃpe^a (an old Kit. plcnm.; = Tehachapi; means place to rest; a
bog near Old Town; means like a stopover on journey; people
there spoke Serrano; there were people there called Tahicheños,
all gone now); R: tahitʃrpea (plcnm. below town—where the
spring was, at thick oak grove; means where you rest a while
and then start on your journey); ZS,ZN: táháyčpi (Old Town
(west of modern Tehachapi)); VF: te-hech-pi (Tehachapi)
tahič-yʔk (dir.: to Tehachapi). H: tsamimat tahitʃjok (we're
going to Tehachapi)
tahič-nuʔ (dir: from Tehachapi). H: tsamimat tahitʃnuʔ
(we're going from Tehachapi)
[cf. kʔsaʔ tahic 'bad climbing']

tahtakaʔ — body, poss. H: ʔaqtakʔaʔ, ʔaqtakʔaʔ (body, bodies); R:
puju nitʔaqtʔaʔ apakʔaʔ (all my body was swollen); M: ne
tah'tah-kah, ah-tah-tah-kah (whole body)

təhtəkə-č-ay (obj.). H: ʔəqtəkətʃrəj; R: təqtəqətʃrəj (obj.);
əpəhənək atəqtəkətʃrəj (it passed through his body and
came out other side)

təhtəkəʔ-ivə (dec.). H: ʔəqtəkəʔjvə

təhtəno — talk, chat, V. R: təqtəno, ʔəqtəno

təhu-č — snake sp. [gopher snake?]. H: təhʊtʃr, təhʊtʃr, təhʊtʃr
(snake sp.—ash-colored); ZS: təhuːc (gopher snake)
təhu-kim-an-i-c (compound with pass. nom.: snake figure).
H: təhukəmanits (snake figure—on basket, etc.)

-tak — reflexive morpheme, used with personal prefixes; but
invariant for case. H: tak; R: tak, ʔak; nitak (myself, obj.); atak
(himself, obj.); mətak, məʔak (yourself, obj.) "k very k-like"
[cf. təkət 'person', təhtəkəʔ 'body']

təkəši — mushroom or fungus sp. H: təʔəkəʃi (hongo [mushroom or
fungus]—edible, grows on logs, no stem; used to boil them in
water)

təkəšim (plu.). H: təʔəkəʃim

təkət — person, Indian, N. H: təʔəkət, təʔəkət, təʔəkət, təkət, təkət,
təkət; təkət təməjək, təkət təməjək (a person from təməjək);
R: təkət; təkət (una gente [sic—apparently means "una
persona" 'one person']; təʔəkət; ZS: təkət; kuyəŋ təkət
[tribename?]; K: dagat (person)

təkətəm (plu.). H: təkətəm, təʔəkətəm təkətəm, təkətəm,
təkətəm, təkətəm, təkətəm, təʔəkətəm; R: təkətəm,
təʔəkətəm, təʔəkətəm (plu.; = F. təʔəkətəm); ZS: təkətəm; M:
tah'-kah-tum, tah'-kah-təm (people); M: o-wah'-kim tah-
kaht (an Indian is coming)

takat-uvu? (with past clitic). H: tákáŕuvu? kútsi?i (the dog used to be people); R: tákáŕuvu? kútsi? (the dog used to be people)

pa-vea takatam (tribename: people on the water). H: pãvea tákáŕam (water people); R: pãvea takat (islander)

pa-č ?a-hiv+vea takatam (tribename? coast people). H:

pãtŕ ahãvea tákáŕam
takat-øy (obj.). H: tákáŕatj
m+k-an-i?a-č takata-m-a (obj. plu. in phrase: people-killer; murderer). H: mäkaneatr takáŕama

?oka-č takata-m (tribename: sand people: Tübatulabal). H: ðkatŕ takatam (Rio Chiquito people); R: ðkatŕ takat (person of Töb. tribe); ZN: ?ðkasták (the Tubat. territory [sic])

?uvihatam takata-m (old people: the first or ancient people). H: uvehaŕam takatam

?a-uva-pea takat (tribename: a person from Castaic Lake).

H: áwvape ták (a person from Castec)

[cf. -tak 'reflexive' and -tahtaka 'body']

takat — pupil of eye, N. H: takat
[minimal pair with taka-t 'person']

takataka?i — crooked, tottering, Adj. H: takataka?j, takataka?j
(crookedly, totteringly [used with 'go', 'walk']; R: takataka?j
anəm (he walks totteringly)

takmo?, takmu? -pers. name of an Indian boy. H: takmo?, takmu?

takoakam — the Pleiades constellation. H: tákõakam
[perh. a char. plu. of takwač 'grass sp.']

- tak-tiyt — spirit-person who is not here but whom you claim to see. H: taktəjt
 [app. < takat 'person' [shortened] + tiyt'spirit']
- taku?yaw — plcnm.: Tacuya. H: tákú?jəw (Tacuya; "José Juan's language called it taku?j only); VF: ta-cu-ya (Salt Lake place); to-coy-ya (Ventura plcnm.)
 [< Chumash?]
- takwə-č — grass sp. that grows to 1' and is used for mush. H: tákwətʃr
 takwə-m (plu.). H: tákwa-m
- tama-c — tooth, N. H: tamats, taməts (tooth; "note that these syllables regularly appear long before -ts"); ZS,ZN: tam á:ts
 tama-m (plu.). ZS: tamə:m (teeth of plu. people)
 tah-tama-m (redup. plu.). H: tahtamam
 tama-c-əy (obj.). H: tamətsəj
 tama (poss.). H: řama, tama, řama [used as plu. poss. as well]; naw əŋətʃrk nawhit ařama (the knife is dull [lit., doesn't cut anything its tooth'; NB: no object marking on 'nothing']); R: nawhit ařama (it's dull [of knife]); M: ne-tah'-mah, ah-tah'-mah (teeth); K: a-dama ([his/her] tooth)
 tah-tama (redup. poss.). H: tahtama
 tama-y (poss. obj.). H: řaməj; əju?jnən ařaməj (he grits [plays] his teeth)
 tama-nř (poss. inst.). H,R: nitaməna (with my teeth)
 tama-wř-t (aug.: sharp). H: nihəneə? taməwət təmət (I stepped on a sharp stone [NB: no obj. marking])
 hřŋ-t ?a-tama (wild lupine [lit. 'snake's tooth']). H: həŋt
 atama (wild lupine)
 kay-cama-c (irreg. compound with mountain: molar). H:
 kajtřamətʃr
 kah-kay-cama-c (redup.). H: kajtřamats
 kay-cama (poss.). H: řajtsama, řajtřama

tamaʔn — sharpen, VT. R: tamaʔn, ʔamaʔn
tamaʔn-mat (fut.) R: tamaʔnmat
[probably related to tamac 'tooth']

tamavit — plant sp. from which awl point was obtained. ZS,ZN:
támavit
[cf. tamac 'tooth']

tameʔ — pers. name of a boy named Pedrito Gómez. H: tameʔ

tamea-t — sun, day, timepiece, N. H: tãmeat, támeat, támeat,
támęat (the sun (it's an old man); day); iviʔ támeat (today);
uvea ahʔræk tãmeat (the sun is just coming up—light, but no
sun visible yet); uveáquræk támeat (the sun just came up);
aniʔniw ámhanæk tãmeat (the sun is going back behind now [mng.:
new year is coming?]); R: niʔiw tãmeat (my clock or watch; =
niʔiw relo); iviʔ tãmeatmat nijáhe (today they're gonna grab me
[NB clitic position]); ZS: ta'miyat (sun, day); ZN: wánaki tamijat
(run, sun! [i.e., 'set'; from myth]); M: tah'-me-at, tah'-me-aht
(sun); ah-wōruk tam'-me-at (sunset); ah-mi tah'-me-at, ah-mi-
e (today); ah'-hō-rahčh tam'-me-at, ah'-hor-ruk tam'-me-at
(sunrise); tah'-me-at ah-koo'-pah (sunshine); K: damiat (sun)
tamea-t-ay (obj.). R: niʔiw tãmeaʔaj (my watch or clock,
obj.)
tamea-nu ʔa-šivik (wind that comes before the sun rises
[from-the-sun wind]). H: támeanuʔ aʔivæk
tamea-t ʔa-mik (the sun kills it; said of sunset colors). H:
támęat aʔhæk
(ya) numuač tamea-t (greeting: good day). H: jã numuwaʔ
tameat, numuwaʔ tameat (how do you do); R: (jã) numuwaʔr
tãmeat (buenos días [good day]; how do you do?)
ʔa-kim-ivanaʔ tamea-t (the east [its coming-inst. the sun]).
H: aqimivanaʔ támeat (the east)

ʔa-ki-kim tamea-t ([mng. unclear]). H: áḵiḵəm tameat (hace casa el sol ... [the sun is making a house])
 ʔa-maʔnək tamea-t (new year [the sun starts back again]). H: amaʔnək tameat, amaʔnək mōts tameat, amaʔnək waha mōts tameat (New year—means it starts back again)
 tamea(-)nusi(-)m ʔ (east). ZN: tamyān-usām (east [< 'sun' + 'small, plu.'?])

tameaʔutu-t — insect sp. that hisses in trees during the day. H: tāmēaʔutut (chicharra [cicada?]; they hiss in tree all day; call them this because they are always in sun)
 tameaʔutu-m (plu.). H: "plu. -m"
 [apparently < tameat 'sun']

tamo-c, tamu-c — knee, N. H: tamots
 tamo-m (plu.). H: "plu. -m"
 tamoʔ (poss.). H: taʔnoʔ, ʔamoʔ^o; M: ne-tam'-mo, ah-tah'-mo (knee); K: ni-tama ([my] knee)
 tah-tamoʔ (redup. poss.). H: taqtamoʔ
 tamo-č-ay (poss. obj.). H: ʔamoʔtʃraj; R: niʔoʔnək nitamotʃraj (I bumped into it with my knee)
 tamo-pea (plcnm.). H: taʔnuʔea (plcnm., < taʔnuʔ 'knee-pan' [sic]); R: taʔnuʔea (plcnm.; means knee-place)

tamua-vea — winter, N. H: támoave; puyu tamoʔa'vea (every winter); ZS,ZN: tam^waʔave (winter—Dec.-Mar.); M: tah-mwah'-va-ah (winter)
 tamuaʔ(-)n-a-t (gen. nom.?: shack, hut). H: tamwaʔnat, támwāʔnat
 tamuaʔ(-)n-a-m (plu.). H: tamwaʔnam
 tamuaʔ(-)n-a-t-ay (obj.). H: tamwaʔnataj

tanimakan — teach, V. H: tanimakan; nəʔ nitanimakanivə iviʔ (I taught this girl [nominal dec. suffix indicates this is really a relative clause construction, 'that-I-taught this-one'])

nah-tanimakan (nom.?: advice, poss.). H: nahtanimakan
nah-tanimakan(-)ak (Adj.? teacher, advisor). H:
nahtanimakanak
nahtanimakan(-)akam (plu.). H: nahtanimakanakam

taḡata-t — sack, trunk, box, etc. N(A). H: táḡatat, tḡatat; M:
tah'ng-ah-tet (quiver)
tah-taḡata-t (redup.). H: tahtaḡatat
taḡat (poss.). H: taḡat; ataḡa taḡat (a bag of red paint); hú?
átaḡat (acorn granary); M: nit tahng'-at, ah'-tang'-at
(tobacco bag)
taḡata-vea (loc.). H,R: taḡatavea

taoč — thunder; thunderhead cloud. H: táotʃr, táotʃḡ (Harrington
comments "throws light on SLO & V. usage" [Obispeño and
Ventureño Chumash?]); ZS: tawč, or poss. táuč (thunder)
ʔa-nakaʔ taoč (lightning ['thunder's stick']). H: aḡaʔaʔ
táotʃḡ

tap — meat, sinew.
ʔa-tap (poss.). H: aḡtap (meat or connective tissue; sinew)
ʔa-tap-əy (poss. obj.). H: ivij atapaʔj (this meat, obj.)
tap(-)kat (sinew [difference with -kaḡ unclear]). ZN: tapkat
(deer-sinew for binding bow)

taparava — loin cloth, N. H: taparawa
taparavɨ (poss.). H: átápárávəʔə, ataparavə (zapeta [mng.
unclear], g-string); ZN: atápáréwe (the "diaper"—of
cottonwood bark; worn by men and women)
[< Span. "taparrabo"; borrowing perh. accounts for inconsis-
tency in final segments]

tapiraʔ — tuck under belt for carrying, V. H: tḡpir aʔ (tuck
something under belt to carry it)

tapira? (imp.). H: t̄apira?

tapira?-č (imp. plu.). H: t̄apira?tʃr

tapo-č — corral snake, N [species not identified]. H: tapotʃr (corral snake—ugly, poisonous)

tapo-m (plu.). H: tapom

tara — fork, poss. H: t̄ara, t̄ara'

tara-m (plu. poss.). H: t̄arām

tara-kaʔy? (char.?: cloven). H: taraqaʔj (cloven—said of deer's hoof); tarakaʔj (horcón [forked pole])[cf. also tarahuʔt]; R: taraqaʔj (cloven)

[cf. tarapak 'two-pronged fawn']

tarahuʔ-t — baby cradle, N. H: t̄arahut, t̄arahuʔt (baby cradle; or with q; also = V. ʔutinaj [a constellation?]; also tarakaʔj); ZS,ZN: t̄arahut (cradle); JW: tarahut (cradle frame)

tarahuʔ (poss.). H: tarahuʔ

tarahuʔ-č-ay (poss. obj.). H: tarahuʔtʃrəj [NB: the pseudo-absolute consonant in this possessed object form does not match the absolute consonant on the non-possessed form]

tarahu-pea (loc.). H: tarahuʔea; R: tarahuʔpea (plcnm. meaning baby-cradle; = site of the present Tehachapi town)

tarapak — two-pronged fawn. H: t̄arapak
[cf. tara 'fork']

taravu-pea — plcnm.: a bog 1/2 mile from Tehachapi. H: t̄aravuʔe (plcnm.—a bog 1/2 mile this side of [west of?] Tehachapi).

tariwʔ? — wheat, N. H: tariwəʔ

tariwʔ?-t-ay (obj.). H: tariwəʔtaj

[< Span. "trigo"]

- taruhašš ? — algae, N. H: t áruh ar fr (green scum that comes on water ... comes because the water is about to dry up)
- t ašololo — plcnm. VF: tash-al-lóó-lóó (Ventura plcename)
[VCh.?)
- tataknič — pers. name of a legendary or myth figure. H: tataknič fr,
tátáknič fr (a legendary or myth figure who was a winiwít
[shouter] and chief at the bridge and killed or was killed by
somebody)
- tavatavaʼynik — shiny. H: t ávatavaʼjnik (shiny; = V. qələw)
- tavi- — sunshine? but H: *t ávi, *t ávit, *t ávit fr
tataviyat, tataviyam (tribename: Tataviam). H: t áṭavēam,
t áṭaviam, taṭaviam, tataviam, tatāviam, t áṭaviat,
t áṭavjat (tribename: Pujadores); hawkup tataviam (one
Pujador); t áṭaviam (means like those who sun
themselves); R: tatavijam (extinct tribe)
- tataviam-ṭ (plu. obj.). H: niṃək tataviam, niṃṭkəvə woh
tataviamə (I killed two Tataviams); niṃək hawkup
tataviamə (I killed one Tataviam; < t áviək)
- tavi-yək (plcnm. of a sunny place). H: t áviək (a hillside like
the one here that is in the sun; their land must be like
that); t ávijək (hillside towards Caliente); t áviək (means
like resoleando [lying in the sun?]); niṭat fr t ávijək (I live
on the Caliente-ward slope); H,R: nihiu nehe t ávijək (I saw
t ávijək [NB: no obj. marking])
- tavi-peə (plcnm. of a small place). H: t ávipeə (means same as
t ávijək, but used when the place is very small)
[cf. tavatavaʼynik 'shiny?'; cf. tavihukwəʼ 'sun oneself',
taviya 'talk Tataviam language']

[It looks like the root is tavi-, and the tribename, like others, ends in -yam; the tribename in -yat may be a back-formation from the usual sg./plu. form.]

tavihukwə? — sun oneself, V. H: təvihukwə?, ʔəvihukwə?ə; R:
təvihukwə?

taviyə? — talk Tataviam language, V. H: təvia?ə; əhuŋu? əʔəvia?ə
(he is talking Tataviam)

taviyə?-i-c (pass. nom.: Tataviam language). H: təvi(j)ə?jʔs,
təvi(j)ε?jʔs
[cf. tavi- 'sunshine?']

tavɨ-č — buckskin, N. H: təvətʃr, təvətʃr, təvətʃr (gamuza [cured
chamois, antelope, buckskin]); ZN: tə·vəc (buckskin)

tavɨ-m (plu.). H: təvəm, təvəm

tavɨ (poss., referring to clothes). H: átəvə, nitəvə, nɨtəvə
(back apron or flap; also modern dress or clothes; cf.
təhəvə [where? can't find])

[perh. etymologically related to təp 'meat, sinew']

tavuh-t — rabbit sp.: cottontail. H: təvuqt (rabbit sp.; has white
tail like təhoqt does [app. = cottontail] "q is strong in sg."; = V.
timew); ZS,ZN: tə·vukt' (cottontail)

tavuh-m (plu.). H: təvum

tawciyɨ? — echo, V. H: ʔəwtsijə?ə

tawhiyɨk — bump into, V. R: təwqijək, təwhijək; nitawhijək
jəvəvə? (I bumped into the door)

[cf. pə?ŋɨk 'bump into']

tawn — spend the night on the road, V. H: tawn, ʔawn; wovak nitawn, wohea nitawn (he slept twice on the road [sic: 'he'; prefix indicates 'I']); R: tawn (sleep (a night) on the road; can add pəkpea or not)

tawn-mat (fut.). R: tawnmat

pawirukum p+-tawn-e (vultures' roost). H: pəwirukum pəʔawne (onde duermen los buitres [where the vultures sleep])

teʔlamniʔ-yam — tribename of Indians near Visalia. R:

teʔlamniʔjam

[< Yokuts?]

tičk — snap forefinger on one's own or another's forehead, V. R:

tifrək (snap forefinger on one's own or another's forehead; equiv. of V. ktəmha 'shoot pebble with forefinger')

tiš-mat (fut.). R: tifrmat

tiheraʔ — shears, N. H: tiqəra (shears; = wɪnihwaʔt = riðʔiɪhwaʔt [< Span. "tijera"])

tilhini — plcnm.: San Luis Obispo. R: tiɬhini

[presumably < Chumash]

titini-t — young boy, N. H: titinit, tiʔinit, titiɪt (young boy ages 4-14?); ZS: titinit (child); ZN: titinit (baby, gen.); tiɪnit (boy); M: tit-tin-nit (young); te-teen-it (little boy (4 to 12 yr.)); K: didinit (boy)

titini-m (plu.). H: tiɪnim, tiɪɪnim; ZS: titinim; ZN: titinim (the babies of the spring hurst áho speak Kit.)

titini-t-ay (obj.). H: tiɪɪntəj; ZS: titinitay

tivaoʔ — basket tray, N. H: tiváʔ^o (basket tray, big and broad; = Ser. kiwéva)

tǝ — if; although? H: pəujhun nikəmani tə naw nikəmanihʉn (they made me make it, but I did not want to)
 tǝ-mek(-)wəčʉ? (contrary-to-fact 'if). H,R: təmekwatʃru?
 nitsək, əju? me kwatʃru? (if I had stuck him with the scissors, he would have cried); təmekatru? əp nikatʃr,
 naw me kwatru? əmək əmaj kwihakətəj (if I had been there he wouldn't have killed the woman)
 tǝ-mek(-)nehe [mng. unclear; another contrary-to-fact conjoining sequence]. H,R: təmek nehe naw ənipək, əkatʃr mek nehe kive ə (if the man hadn't died, he would still be living in the house)
 [kwəčʉ and nehe shown to share the same slot in clitic ordering schema; both follow mek]

tǝ? — roast, VT. H: tə?, tə?; R: tə? (roast on top of coals)
 tǝ?-ə-č (nom.: roasting pit). H: tətətɔ (pit 10' x 3' to roast mescal)

tǝ(-)əpǝ? šipšʉ?-ŋə — unanalyzable, perh. Gab. H: təəpə?
 ʃipʃʉ?ŋə (you are going to burn in hell (if you kill a sleeping deer)
 [cf. tǝ? 'roast'? P. Munro reports (p.c.) šiišʉŋə as meaning 'in hell' in Gab.; but says the first part does not look Gab.]

tǝ?əvowǝ-t — sinner. R: tə?əvəwət ("the w is probably merely a guide" [sic])
 tə?əvowǝ-m (plu.). R: tə?əvəwəm

tǝ(-)?əyn — give someone an omen, V. H: atə?əjnəvən (it notifies me that I or some member of my family will die, by falling down alive in my path [app. = given an omen, speaking of a bird])
 [cf. ʔəyn 'show']

tǝčək — hip-bone, N. H: tətʃrak
 tǝh-tǝčək (redup.). H: tətətʃrak (plu.)
 tǝčək (poss.). H: tətʃrak

t+čak-c-ay (poss. obj.). H: tətfraktfraj
[cf. t+čk 'shove?']

t+čk, t+č+čk — push, shove, VT. H,R: tətfrk, tətfrətfrk
t+č+č-mat-um (fut. + -2 clitic). H,R: tətʃətfrmatum (shove
you, fut.)
[cf. t+čak 'hip?']

t+hmi+k — be afraid, be constipated, V. H: təmək, təhəmək,
təhəmək (be afraid [can take obj.]); təmək (fear), təhəmək (be
constipated); R: təhəmək (be constipated); təmək, təhəmək (be
afraid); etəhəməkavən (he fears me); M: ne too'-muk, t̃-mahk
(afraid)

t+hmak-+t (Q). H: təmaqət

t+hmak-mat (fut.). H: təmaqmat

t+hmake-vu? (past). H: təmaqavu?

[cf. t+m k 'stop up?']

t+ho — advise, V. R: təho (avisar [tell news]); nitəhoom nehe
([sic—oo] te avisé [I told you, with 1-2s clitic]); nitəhomatum
(I'm going to tell you)

t+ho (imp.). R: meah, naw niputʃruhuna hitaj, meah təho
(said to inf.'s father by qopo?no —va a avisar [go and tell]
1162a); təhotsi? (avísame [tell me])

t+hwa-a? (poss. gen. nom.: news). H,R: təqwa?; akaʃr

nitəqwa? (I have news); hītət mətəqwa? (what news do
you bring?) [gliding unexplained—may have been mis-
heard]

t+ho?(-)ač (irreg. agt. nom.: storyteller, gossip). H:

təhoʔətʃr

t+hokt — rabbit sp., with white tail. H: təhoqt (rabbit with white
tail; = V. ku?n); ZS,ZN: təhəkt' (jackrabbit); K: dū hògu t (rabbit)

t+hokom (plu.). H: təhoʔom

t+hokt ʔa-ho-vea (plcnm. [rabbit hole]). R: təhoqt ahōvea;
ZS,ZN: təhokt aho·v(ə) (plcnm.: 'rabbit hole'; 3 mi. SW of
ranch)

t+hpaħč — bedrock mortar, N. H: təhpahatʃr, təqpahatʃ; ZS,ZN:
təh-pá'ħč

t+hpi-c — loin, back, N. H: təhpits (lomo [loin, back]); M: at-tŭ'-pe,
nā'-tŭ'-pā-no, ah-tŭ'-pe (behind)

t+hpi-m (plu.). H: təhpim

t+hpiʔ (poss.). H: təhpiʔ; M: nit'too-pe (back); ah-toóch-pe
(back); K: mu -do'pi ([your] back)

t+hpi-c-əy (obj.). H: təhpitsəj

wahiʔ ʔa-t+hpi-pea (plcnm.: Los Lobos—White Wolf Spring).

H: wahiʔ atəhpipe (White Wolf Spring); R: wəhit atəhpipe a
(Los Lobos, White Wolf Spring)

ʔa-t+hpi-y+k (poss. dir.: backwards). R: ətəhpijək əmi (el va
recolando [he's going backwards])

t+hpok-t — mole, N. H: təhpokt (topo ciego [blind mole])

t+hpok-m (plu.). H: təhpokm ("pokm forms a single light
syllable" [sic])

t+hpuč — hail (said of weather), V. H: təqputʃr

t+ht+ʔa — be big, V. R: təhtəʔa (be big, V; Serr. ajətə 'big')

təmət ətəʔa (plcnm.: there is a big bluish rock there)

t+h(-)t+kwakaʔhe-a-vea — plcnm. R: tə'təkwaʔhəvea

[cf. t+kwakəhyəw 'take shade']

t+ht+ŋ — send someone something, V. H: təhtəŋ

nəh-t+ht+ŋ (be in charge, V). H: nəʔip ninəhtəhtəŋ (I am in
charge here, I am chief of this rancharía)

t+ht+voŋ — scrounge around, V? H,R: niṭəqtəvoŋ (I go pepinando cualesquiera cosa [picking at no matter what], like junk man; cf. potin 'pepinar')

t+ht+ʔymə-w — get ready, V. R: təhtəʔjməw [Harrington slip heading]; təhtəʔjməy (present tense; also imp.)

t+ht+ʔymə-w (imp.). R: təhtəʔjməy (present tense; also imp.)

t+ht+ʔymə-w-č (imp. plu.). R: t+ht+ʔjməwtʃr

t+ht+ʔymə-t (gen. nom.: trastes [trastos: furniture, utensils, etc.]). H: təqtəjmat

t+ʔičəv+č — cloth, N. R: təʔətʃəvətʃ

t+ʔičəv+č-əy (obj.). R: təʔətʃəvətʃəj

t+ʔir+r+ — bird sp.: tildillo [mng.?]; says ʃʃʃʃʃ, to frighten the spirits at the bridge). H: təʔirərə ("no ʔ heard at end of sg.")

t+ʔir+r+ʔ-yam (plu.). H: təʔirərəʔjam

t+k — dig up ground?, V. H: niṭək (I stick digging stick into ground where the cacomites [iris-like plant] grow close together to break up ground)

t+kaciŋ — plcnm.: a bog or spring on the same arroyo as ʔəpəciciŋ.

H: təkatsiŋ, təkaṭsiŋ

t+kanič — wall mat. H: təkənitʃr

t+ki-c — plant sp.: grows to 1', with white flower, onion-like edible bulb, and corn-like leaf. H: təḱitʃ, təḱitʃ, təḱitʃ; R: təḱitʃr (plant which grows at El Fortin and after which it is named)

t+ki-m (plu.). H: təḱim

t+ki-č pa-veə (plcnm.: Ft. Tejón). H: təḱitʃ pəveə,

təkitspəve, təkitspəve, təkitspəveə (plcnm.: Ft. Tejon/El Fortín; = V. təpulis-to?^o; means the fruit-water of these plants); R: təkitspəveə (El Fortín, < təkitsr, which grows in a bog there; = V. təpulis-to?); K: tikitspe (Fort Tejon)

t+kiruku? — amphibian or reptile sp.: yellow, 8" long, feared by bathers; called "ajolote" [axolotl, an amphibian; Toro y Gisbert (1964) gives drawing, which suggests the southern California species Pacific Giant Salamander (Dicamptodon ensatus) in Brown and Lawrence (1965: 113), or possibly Foothill Alligator Lizard (Ibid.: 107); but both are described as smaller than 8"]. H: təkiruḱu?

t+kiruku?-m (plu.). H: təkiruku?m

t+kiruku? ?ə-ho (plcnm. on El Paso creek a short distance above the store; means hole of the guico [Santamaría (1959: 605) gives "huico", a Sonoran term for 'iguana']). R: təkiruku? əhə

t+kī-t — tree sp.: smooth like an alder but as big, with leaf like plum tree. H: təkət

t+kī-m (plu.). H: təkəm

t+koht — pine sp.: large, with 5" long cones 2 1/2" in diam. H:

təkōht; ZS,ZN: təkōt' (pine; "or with q [mng. of q?])

mu-mu-yv+-č t+koht (plcnm.: where the pine tree was shot, on old trail to Santa Barbara). R: mumujvətjr təkōht (plcnm.; means where they shot the pine tree; the tree is over by mountain visible northeast from ḱiwəhənmū [Mt. Pinos (Blackburn 1975: 345), on old trail to Santa Barbara which went up San Emigdio Canyon])

t+kwəka — shade, VT?

t+kwəka-yaw (V: take shade ['shade' + yaw 'grab'?]). H:

təkʷəkə?jaw (take shade); əmə nitəkʷəkəjəm (descansar [rest; apparently means 'now I rest there in shade'; əmə

error for ?aməy 'now?' -jam error for -jaw?)); R:
 təkʷəkəhjaw (go over and sit down in the shade)
 tɨkwəkə-ya-ɨci? (imp.: shade me). H: təkʷəkəjaetsi?
 (shade me!)
 tɨkwəkə-i (shadow, shade, N, poss.). H: təkʷəʒəj, təkʷəkəj
 (shadow, sombrero [sunshade]); ətəkʷəkəj? (cradle-hood);
 mətəkʷəkə (ramada, when you are sunning yourself [sic]
 in the ramada); R: məʔhir ətəkʷəkəj (the shadow of the
 oak); təkʷəʒəj, təkʷəkəj (shadow, shade) [this passive
 nom. suggests an underlying single-stem verb]; M: ǎh-too'-
 kwah-ki (sunshine [sic]); ah-too'-kwah-ki (shade)
 tɨkwəkə-i-c (pass. nom.: shade house). ZS,ZN: təkʷəkəyc
 (shade house; described in ZN; people lived in here during
 summer rather than in tule house)
 tɨh-tɨkwəkəʔ-heə-veə (plcnm. in El Monte, at the foot of the
 mountain; means where people find shade). R:
 təhtəkʷəkəʔhəveə, tə'təkʷəkəʔhəveə

tɨkwiš — mortar, N. H: təkwiš, təkwiʃ, təkwiʃ (mortar—small, as
 in house; basket mortar); təkwiʃrt əpəhuʔ (pestle [apparently a
 constituency abs. on 'mortar']); ZN: təkwiš (portable stone
 mortar)

tɨkwiš (poss.? [perh. hypothetical form suggested by
 Harrington]). H: púhjet ətəkwiʃ (roadrunner's mortar;
 doesn't know name and location); R: puhjet ətəkwiʃr
 (roadrunner's mortar; only Fustero has known this name)

tɨkw-k — shake, VT. H: təkʷk
 tɨkw-mət (fut.). H: təkʷmət
 tɨkwki (imp.). H: təkʷki
 [cf təkəkəkəm 'the Pleiades?']

tɨltiyə — tortilla, N. H: tətɨtɨjə
 [< Span. "tortilla"; cf. also tɨrtiyəʔ 'tortilla']

t+m, t+hmeə — same as, similar to (grammatical category unclear; described in chapter IV, section K) (complement is in abs.). H: təm kutsi? (he looks like a dog); təm nə? (he resembles me); təm auvə? təm nə? (his face—eyes—resembles me); wirapki təm haminət nehe məhju (leave the door as you found—saw—it); naw təm (it's not the same); auvə? moqk, təm kihūtʃr (he has blue eyes, he looks like a fish); təm moqmoqkik (it is like hillocks); təm nipujtsu? (I began it [mng. here?]); təmə?p (it's the same); təhmeə-vu? (it was the same); təhmat ə?peə (it's going to be the same); təm təjt (he looks like a diablo [devil]); təmpitʃr (describes flower of cotton plant [app. = 'like down']); ?atuqtu? putsuk, təm aka?mki? (he's dancing fast, like a crazy man); təhmeə apər (he looks like his brother); təm patə? meə apər (he resembles his brother); tsəhəkaptəm (parece [it seems so]); R: jovo?k ivi? ɲatə?, təm tūtʃr (this cat is black, like charcoal); patə?ap təm (it's the same); təhmeə apər (he looks like his brother); təm patə?meə apər (he resembles his brother)

t+mamik — west? north? H: wirəɣk nīkatʃr təməmik (I am facing the west); wirəɣk nīkatʃr kītəmik (I am facing the east); təməmik, təmamik (= V. mi+imot = north (points))

t+maw — awaken, V (used both transitively and intransitively). H: təməw (awaken, VI); niñi təmanik ivi? (I am going to go to wake him up [w vs. Vn sequence not understood; cf. also transitive gloss in fut.]); atəməwvən kakəwəət (the rooster woke me up); R: təməw, təməw (awake [same in fut. and past])
 t+maw-mat (fut.). H: nitəməwmat ivi? (I am going to wake this one up)
 t+mə-t-ici? (with Q + 2-1 clitic: will you wake me up). H,R: mətəmətutsi? uveəhpeə (wake me up tomorrow, imp. [but apparently fut., not a formal imp.])[loss of w again not understood]

t+mea? — drive cattle on a horse, as cowboys do, V. H: t+mea?

t+mi+na-č — antelope, N. R: t+m+načfr (antelope; eaten by Kit.)

t+mi+na-m (plu.). R: t+m+nam

t+mi+na-mu-y+k (toward the antelope shooting?). R: pa+jək

wirəyk ni?ək t+m+namd+j+k (estoy arostado [arrostrado?])

con mi cabeza volteado para el norte ['I'm facing with my head turned toward the north'; is north where the antelope were shot?]

?a-poh-y+k t+mi+na-č (plcnm.: a mountain near Chanaco

Canyon, opposite Tejón ranchería). R: əpoqjək t+m+načfr

(plcnm.: mountain on Caliente-ward side of Chanaco canyon, opposite Tej[ón] r[anchería], upstream from

?əjtsiveə)

t+mi-t — stone, rock, N. H: t+mət, t+mət; t+mət ivi?, t+mət pata?

(es piedra [it's a stone]); t+mətuvu?, *t+mətivə (it was a stone);

ivi? t+mət (this rock); pata? t+mət (that [proximal] rock); ama?

t+mət (that [distal] rock); nihəneə? t+məwət t+mət (I stepped

on a sharp stone [NB: no obj. marking on 'sharp stone']); k+iwəj

t+mət, w+ikihwat t+mət (clay pipe); nə? nihju atə?ə t+mət (I

saw a big stone [NB no obj. marking]); R: atə?ə t+mət (big stone,

obj.); t+mət; puhtseə?tfr t+mət ([you plu.] take care of the

rock!); ZS,ZN: t+mət (rock); M: toō-mut, tū'-mut (rock); too'-mut

at'-too-mah, tū'-mut-ah-tū'-ah (big rock); too'-mut an'-noō-wus-

se, ah-noo'-se-tū'-mut (small rock (stone)); K: dū muu t (rock)

t+ti-t+mi-t, t+ti-t+mi-t (redup.). H: t+ti+mət (plu., incl. pebbles,

also means pedregal [rocky place]); t+ti+mam (plu.); ivi?

t+ti+mət (these rocks); pata? t+ti+mət (those [proximal]

rocks); ama? t+ti+mət (those [distal] rocks); iməj t+ti+mət

(these stones, obj. [NB obj. marking on demon. only]); nə?

nihju atəhtə?ə t+ti+mət (I saw big stones); R: t+ti+mət;

pətfrui?m t+ti+mət (the rocks are wet); atəhtə?ə t+ti+mət

(big stones, obj.); puhtseəʔtʃr tələmət ([you plu.] take care of the rocks!); M: too'-tä-mut, tū'-tū'-mut (rocky) t+m-t-ay (obj.). H: təmətəy; iviʔ təmətəj ([this] stone, obj.); R: təmətəj

t+t+m-t-ay (obj., plu.). R: iməj tələmətəj (these stones, obj.)

ʔə-həvʔ t+m-t (said of moss on rocks [rock's blanket]). H: əhəvəʔ təmət (said of green moss on rocks: 'rock's fresada' [frezada 'blanket'])

t+m-meə (accomp.). H: təməmeə

t+m-t ʔošan-i-y+k (plcnm.: Castro [painted rock]). H: təmət ʔfraniyək; təmət ʔfraniyək (La Piedra Pintada [Painted Rock]; between Elizabeth Lake and the Ojo de la Vaca; Magd. says = Castro)

t+m-t parokoytə-veə (plcnm. a spring in arroyo between Pastoria and Grapevine Canyons [stone with certain surface feature]). H: təmət parokojtəveə (means stone with lid on; water comes out of the crack; [in] arroyo between the Pastoria and Cañada de las Uvas); təmət parokəʔjveə (Rancho Viejo [old ranch] between Pastoria and Las Uvas [Grapevine town or canyon]; where the ostriches are now; means hollowed out rock, hollowed so it will catch rain water)

nənačun-ihwəʔ-t t+m-t (plcnm.: a special stone used to predict someone's lifespan). H: nənətrunihwət təmət (plcnm.: a flat topped stone beneath an oak tree); nənətrunihwəʔt təmət (measuring stone; stands upright below an oak on west side of the arroyo just below the second ford below the Fortín; if I am tall and I am below level, or if I am short and my head is above level, I will die soon)

t+m-y+k (plcnm.: Quail Lake). H: təməjək, təməjək (plcnm. for Quail Lake, from 'rock'; = V. kəqəp); nəʔ təkət təməjək, nəʔ təkət təməjək, nəʔ təməjəkəj (I am a Quail Lake person); təməjək (app. = Quail Lake; = V. kəqəp)

tɨmɨ-yɨk-kəʔy (tribename: person from tɨmɨyɨk). H: nəʔ
 təkət təməjək, nəʔ təkət təməjək, nəʔ təməjəkaj (I am a
 Quail Lake person)
 tɨ-tɨmɨ-yɨk (a plcnm., probably hypothetical). H: tətəməjək
 (the pedregal [rocky place] below Juan Lozada's house
 where split rock is might be called thus)
 tɨmɨ-t ʔətɨʔə (plcnm. [or perh. not a real plcnm.?]: the big
 rock above Eugenia's house). H: təmət ətəʔə (place where
 the big rock is above Eug.'s house; can get no loc.)

tɨmk — shut, lock, plug up, V. H,R: təmk; M: tum'pk, toom-kə (shut)
 tɨmkiʔ (imp.). H: təmkiʔ (close it!)
 tɨmk (Adj.: shut). H: təmk nɨfritʃrə (I have my mouth shut);
 R: təmk (shut, adj.)

tɨmkɨ-t (irreg. nom.: lid, door). H: təmkət (lid); təmkət,
 ətəmkəʔ (door leaf); R: təmkət
 (stopper—tapadera—general term); M: ah-tum'-ko (top)
 tɨmkɨ-t-əy (nom., obj.). H: təmkətəj (lid, obj.); əpəʔŋpəʔŋk
 təmkətəy (he is rapping on the door)
 tɨmkɨʔ (poss. nom.). H: ətəmkəʔ, ətəmkəʔə (general term for
 tapadera [cover, lid]); ətəmkəʔ nihun (lid of my heart
 [mng.?]); təmkət, ətəmkəʔ (door leaf); təmkə (tapadera
 [stopper]—general term [poss.])
 tɨmkɨ-č-əy (nom., poss., obj.). H: ətəmkətʃrəj (its lid, obj.);
 mətəmkətʃrəj (your lid, obj.) [apparently refers to a body
 part, same as ʔətɨmkinivəʔə mɨhikəw 'your glottis?';
 note change of abs. suffix from tɨ to č in poss. obj. form]
 tɨh-tɨmkɨ-č-əy (poss. redup. nom., obj.). H: mətəhtəmkətčəy
 (your lids, obj.)
 tɨmkɨ-m (nom., plu.). H: təmkəm (lids)
 tɨmk-in-ihwəʔ-t (inst. nom.: key). H,R: təmkiɨihwəʔt

ʔa-tɨmk-ivənaʔ mə-hikəw (poss. nom. phrase: the lid of your breath [glottis?]). H: atəmkivənaʔ məhikəw (the lid of your breath—not a real bodypart term)

ʔa-tɨmk-in-i-yɨk (plcnm.). R: atəmkinijək (Jam. [Kit.] plcnm.); atəmkinijək (plcnm. on El Paso creek; means arroyo zig-zags there [perh. stopping up the flow somewhat; thus the name]); ZS,ZN: atəmkiniwəyak (Coyote's home in Ranch Creek Canyon ['Ranch Creek' and 'El Paso Creek' are the same stream; today it is sometimes called 'House Creek', because of the ranch headquarters there])

[cf. tɨhmɨk 'be afraid, be constipated'? cf. tuʔmɨk 'be quiet?']

tɨm(-)ki-c — big cave. H: təmkitʃ (big cave; = V. mup); JW: Tumkitc (name of a burial cave)

tɨh-tɨm(-)ki-c (redup.). H: təhtəm kitʃ, təhtəm kitʃ (plu.)

tɨm(-)ki-yɨk (plcnm.: a spring). H: təmkijək (plcnm. of a spring; means rock cave [but if compound, irregular]); R: təmkijək (a big cave like a house on trail from wowopətʃr to La Liebre)

tɨmuhivən — be envious of, VT. H: təmuhivənəvən (be envious of me)

nah-tɨmuhivən-iʔa-č (agt. nom.: an envious person). H:

nahtəmuhivəniʔətʃr

[cf. tɨmur 'irritate?']

tɨmuka — day before yesterday, Adv. H: təmuḵa, tumuka
R: tumuka

tɨmupi-c — heel, N. H: təmupit s

tɨmupiʔ (poss.). H: təmupi ʔ

tɨmupi-c-əy (poss. obj.). H: təmupitsəj

tɨmur — irritate, V. H: tɨmur (dar asco [cause someone nausea, loathesomeness, fear?])
[cf. tɨmuhivan 'be envious?']

tɨmwat — soot or residue from fire, N. H,R: tɨmwat, tɨmwat (hollin [soot, residue from fire]; "so called because produced by the smoke")
[apparently = tɨ ["rock"] + mwat 'smoke']

tɨʔŋ-ɨk — get deep, VI. H: aɨʔŋək (the water is encharcado [formed into puddles])
tɨʔŋ-k (VT: strain, put through a colander, drive in a stake or nail). H: tɨʔŋk; H,R: tɨʔŋk, tɨʔŋtɨʔŋk (drive in a stake or nail); R: tɨʔŋk (strain)
tɨʔŋ-tɨʔŋ-k (stem redup.: drive in a nail). H,R: tɨʔŋk, tɨʔŋtɨʔŋk (drive in a stake or nail)
tɨʔŋ-k-in-ivanəʔ (poss. inst. nom.: strainer, colander). H,R: tɨʔŋinivanəʔ
tɨʔŋ-əʔ (Adj.: deep (said of water or canyon)). H: tɨʔŋəʔ, tɨʔŋə; M: toong'-ah, toong'-ah (deep)

tɨŋen ? — straighten arrows, V.?
tɨŋen-ihwəʔ-t (arrow-straightening stone, inst. nom.). H: tɨŋenihwat; ZS: tɨŋenih^wat (arrow straightener); ZN: tɨŋenhihwat (arrow straighteners); JW: tunganihuat (arrow straightener stone)

tɨpaka ? — shade? M: ah-too'-pah-kǎ (shade)

tɨpuck — thick, Adj. (said of a board). H: tɨputsk, tɨputsk; M: teh-poot's'k (thick [by measure]); tup-pusk' (thick [like mush])

tɨpui — play peon, V. H: tɨpuj, tɨpwiʔ, tɨpuⁱʔi [note inconsistency of glide formation; suggests this is a borrowing]
ca-tɨpwi-č (hort.). H: tsətɨpwi^s (let's play peón), tsətɨpuj (let's play peon; we play peón)

ʔa-tɨpu-i ? (nom.: peón game). H: atəpɥi

tɨpui-n-i-c (peón game). H: təpujnits (peón game; NB ɳ)

tɨpui-n-i-c ? [cf. above entry?]. M: tǔ-poi-nits (poker)

tɨrtiyaʔ — tortilla, N.

tɨrtiya-t-ay (obj.). H,R: tərtijaʔtaj, tərtijatəj, tərtijaʔtaj

[cf. tɨrtiya 'tortilla'; both forms are < Span. "tortilla"]

tɨšətt — stone of a certain type, from the coast; whitish or like blue granite ware; has medicinal powers, protects home from winds and rains. H: təʃətt

tɨšyɨt — [mng. unclear: 'dew'?]. H: paməʃjət təʃjət (dew, low dew)

tɨʔuh — count, V. H,R: təʔur

tɨʔuh (imp.). H,R: təʔur (count it!); təʔuhəm (count them! [?])

tɨʔur-mət (fut.). R: təʔurmat

tɨʔuh-eə ? [construction not clear]. H,R: uveə niməʔj

nitəʔhi (I finished counting); uveə aməʔjkiʔ aʔəʔtheə

(s/he already finished counting); aʔəʔtheəvəj uveə

aməʔjkiʔ (that count is already finished)

tɨʔuh-i-c (pass. nom.: a counting cycle). ZS,ZN: h áw kup

təʔuhic (one hundred—"counts one")

[NB: h -> r before clitic, but not before suffixes]

tɨva-č - land, earth, ground, year, world, N. H: təvatɣ, təvaʃɣ,

təvatʃɣ, təvatʃr, təvatɣ, təʔvatɣ, təvatʃr, təʔvatʃr, təvatʃɣ,

təvatʃr, təvatʃɣ [ligature under tʃɣ], təvəhtʃr, təvəhtʃr,

təvəhts; ákəmánivə tsəhəqpa təvatɣ (God made the world

[made-by-him-our-god the-world]); akururuʔj təvəhtʃr (there is

an earthquake); pəhpəʔpiʔ akətʃr təvatʃr (the worlds are stacked on top of each other); əjəʔ təvahtʃr (the campo [field or countryside] is in bloom); avoʔjək təvatʃr, avoʔjək təvatʃɹ (the earth quakes); əwirəhrək təwatɹ (the sun goes back—to east [literally, 'the earth goes back']); pəniw təvəʃɹtəʃəvəam ("i [of tɹ] evidently slurred out here"; the land of the Pujadores [Tataviam]); R: əjuəʃrək təvatʃr (the ground is wet); ZS: təvəhč (dirt); ZN: təvas əvɔyuk (earthquake [the earth shakes]); M: too-was (tŭ-was), tu-bats, tu-vats (earth (ground)); ah-wə-yuk to'-was, ah-wo-yuk tu-vaht (an earthquake); K: dŭv atc (land, earth) tiva-č-əy (obj.). H: təvahtʃrəj; pəʔəʔəjəən təvahtʃrəj (they are praying to God—said of custom of ancient men to repeat prayers when you do not know what it means); kəməniʃəvahtɹəj (él hizo la tierra [he made the earth] and the sky too [this construction not understood—does not look like a sentence]); puju təvatʃrəj, puju ivi təvatʃrəj (the whole world [all the world; NB obj. on 'world']); R: təvahtʃrəj, təvahtʃrəj (world, obj.)

tiva (poss.). H: təva (poss. [also indirect poss. with -niw])

tiva-veə (loc.). H: niŋ ən təvəhəvə (I'm looking for it on the ground)

hivəč tiva-č (next or last [another] year). H: həwəʃr təvatʃr (next year), həwatʃɹtə(?)vatʃr (last year);

maʃakim həwatʃɹ təvahtʃr (next year [position of clitic not understood—perhaps a sentence fragment?]); R: həwəʃr təvatʃr (next year, the other year); M: how-was-tŭ-was, hŭ-was-tŭ-was (last year)

ʔaməyt tiva-č (new year). H: əməjt təvatʃr

ʔə-hw-i-vɪ tiva-č (plcnm.: a big white mountain—or two—beyond Bakersfield, known for kwɪŋəč crystal ['that-burned-before mountain']). H: əqwiʔvə təvahtʃr; R: təvatʃr

aqwivə (name of two peaks of the range back of
 Bakersfield, covered with snow)
 hunə-veə pə-č-ay (island [in the middle of the water; NB obj.
 on 'water']). H: húnave pátfrəj təvatr
 ?ə-mi tɪvə-č (next year). M: am-mi-tŭ-bas, am-mi-e-ve tŭ-
 vatch (this year)
 [NB: if this is phonemicized correctly here, omitting the
 inconsistently present h, then tɪvəč 'earth' and tɪvat
 'piñon' are minimal pair differing only in abs. suffix]

tɪvə-t — piñon, N. H: təvat, təvat; á?ðh aħə? təvat (piñon gum);
 muits təvat (piñon pinole); təvat mənits (toasted piñon); ZS:
 təvát' (piñon); wər təvat' (plu.); ZN: təvát' (piñones; roasted in
 cones in fire, sometimes pounded); M: too'-baht, (pinyon or pine
 nut); tŭ-vaht, to-vaħ'-aht (pine nut (of Pinus monophylla))
 tɪvə-t-ay (obj.). ZS: təvatay
 tɪvə? (poss. obj.). ZS: təvə?
 tɪvə-peə (loc.: August, when piñones ripen). H: təvəpə?
 poht tɪvə-yɪk (dir. phrase: Milky Way [path to the piñones]).
 H: póht təvəjək (Milky Way; means path to the piñones)
 tɪvə-ŋ (plcnm.: a sierra). H: təvəŋ (a sierra this side of Los
 Osos; = V. ʃipəʃpəʃ; both names mean piñon); R: təvəŋ (a
 mountain between Tejón r[anchería] and təkijək; means
 piñon mountain); ZS: təvəŋ (mountain at Five Springs, E. of
 Lebec, at SW corner of tract named Tehachapi Mountains);
 ZN: təvəŋ, təvəŋ (mountain at Five Springs, 4-5 mi. E of
 Lebec; has piñon and juniper on it, in story)
 tɪvə-peə-təm (tribename: Tūbatulabal). H: təvəpəatəm,
 təvəpəatəm, təvəpəatəm (tribe name; the R.C. [Rio
 Chiquito—i.e. Tūbatulabal] tribe; təvatulabən tribe—piñon
 eaters; the kind of people whose language Juan Lozada's
 wife talks, V. ʔiʔatʔəpʃipəʃpəʃ); R: təvəpəatəm
 (Tōpəʔtuləpəl person; Rio Chiquito Indian); ZN: təvəpəjətəm
 (Tubat. language [sic])
 [perh. a minimal pair with tɪvəč 'earth']

- tɨvi-č — lime, N. H: tɔvɨtʃr (cal [lime]; for painting grave poles with white stripes)
 tɨvi-yɨk (plcnm.: Old Town of Tehachapi; also a second place on the Tejon Ranch). H: tɔvijək, tɔvijək (Old Town, Pueblo Viejo, 3 miles below Tehachapi depot; means 'lime'); R: tɔvijək (no.1: plcnm. a short distance below the Cowboy camp; had white earth; = Span. Los Cordovas; no. 2: plcnm. somewhere by təhitʃrpeə, Magd[alena] says = Tehachapi Old Town)
- tɨvi-t — a certain type of dancer, N. H: tɔvɨt (dancer; = V. ʔelejewun)
 tɨ-tɨvi-m (redup. plu.). H: tɔtɔvim (plu.)
 tɨvih-tuʔ (V: dance the ʔelejewun dance). H: atɔviqtuʔ (elejewu dance)
 [NB: if this entry correctly phonemicized without the h, then tɨvit 'certain type of dancer' and tɨvič 'lime' are a minimal pair differing only in abs. suffix]
- tɨvoʔi-t — animal (perh. mammal), meat, N. H: tɔvoʔjt, tɔvoʔjt (meat; all animals; [there is] no word for all birds; "open o—p");
 M: ahwah'-ke tʉ-voit (dried meat); tʉ-voit (meat)
 tɨ-tɨvoʔi-m (plu.). H: tɔtɔvoʔjm, tɔtɔvoʔjm
- tɨvuʃiʔ — nightshade plant, Span. "chichiquelite": Solanum Douglasii Dunal.; boiled and fried as food; juice used in tattooing. H: tɔvuʃiʔi (nightshade plant sp.; nesc. "chichiquelite"; they boiled and fried it); ZS: tɔvoʃi (plant sp., juice of which used in tattooing); ZN: tɔvoʃi, tɔvoʃi, tɔvʉsi (plant sp.: Solanum Douglasii Dunal.; juice of leaves used with charcoal from ʃeϕ oak in tattooing; the needle was a thorn from a cactus sp.)
- tɨw — name someone, VT. H,R: tɔw
 tɨw-mat (fut.). R: tɔwmat
 tɨw-an-eə (VI: be named something). H: tɔw an eə; haminat

mə́təwə́tə (what's your name?); R: təwə́tə (be named);
qwan nítəwə́tə (my name is Juan)

tɨwəpə ? — eleven. K: dōwapi

tɨy-t — spirit; ghost, person that has died, N. H: təjt, tət'it
("diablo", spirit person from the land of the dead); tət, tət'it (the
devil [there follows a discussion of pictograph taboos]); M: too-
ət, tŭ-ət (the Devil or bad spirit)

tɨ-tɨy-m (plu.). H: tətəjm, tətəim (plu.: diabolos—people that
have died); tətəjm nótə'm (the old women enterradoras
[the ones who did the burying], an office handed down from
mother to daughter—only women carried a corpse); tətəjim
(old women who do the burying; means 'diablas' [here, this
apparently means spirits or dead people rather than 'she-
devils'])

tɨy-t-ay (obj.). H: tətəj; nihju tətəj pəhavitəj (I saw a
ghost)

tɨy (poss.). H: nftətəj?i nəʔə ("mi diablo" [my devil? my
ghost?]); atət (ghost; < tət'it 'devil'); atu ʔatət ([big?]
ghost); atət (his ghost; death to those who see one)

tɨ-tɨy-m-ɨ (plu. obj.). H: tətəjmə

tɨy-pe (loc.: land of the dead). H: tətpe, tətpe, tətpe
tətpe [sic: t] (land of dead; hell; across many seas); (hə)
tət-t (interj.: "bad word": you're a diablo! "first part just
a growl"); tət mətsuʔri? (your grandmother's a
diablo [ghost?—said when angry); meəkor tət apits (pero
es diablo que llegó ['but it's a devil that arrived'? 'but it's
a problem that he arrived?'])

tɨy-t ʔə-kuməʔ (toadstool [devil's hat]). H: tət akuməʔə

tɨy-kɨm-ən-i-c (compound with pass. nom. of 'make': Yokuts
wardance). H: tətəkəmənit (Tul. [Yokuts] wardance; devils
dancing—3 or 5 nights)

tɨy-t ʔa-po (the devil's road). H: tɔjt aɔo (the devil's road;
Cv ʔaɬtʃinaqkuhutʃʔiʃʔaliʃɔf)

tɨy-t ʔa-pok-pea (the devil's road). H: tɔjt aɔokpea (name of
hill where old road to Rose Station descended to take the
plain; = Span. "Camino del Diablo")

tɨy-t ʔa-pacaʔ ʔamea (name of the old woman in story who
has a basket on her back full of hot tar to throw people
into). H: tɔjt aɔatsaʔamea

tɨyɨyɨʔy — drizzle (weather), V. H: ʃɔjɔjɔʔj

tɨy(-)kur — the ring around sun or moon. H: tɔjʃkur (the ring around
sun or moon—the real old word)

tɨ-yu — frost, V. H: aʃɔju (the frost is coming); aʃɔju tuʃa (there
was frost last night)

tɨ(-)yu-a-t (frost). H: tɔjuat

toʔ-č — belly, N. H: toʔtʃr (panza [belly]); ZS: tɔc (stomach, plu.
[sic])

toʔ-m (plu.). H: "plu. -m"

toʔ (poss.). H: toʔ, toʔ^o, ʃoʔ (poss.: gizzard, belly); ZN: tɔ,
tɔc (stomach, poss.); K: a-tò ([his/her] belly)

toʔ-č-ay, toʔ-y (poss. obj.). H: ʃoʔtʃraj, tɔʔtʃraj [NB č
pseudo-absolutive (cf. chapter IV, section C); ʃoʔj

toʔ-pea (poss. loc.). H: ʔatoʔpea (in his belly)

toʔ-wɨ-t (aug.: big-bellied person). H: tɔʔwət (panzón [big-
bellied])

toʔ-wɨ-m (aug. plu.). H: "plu. -m"

toʔ-kaʔy (char.: pregnant). H: toʔkaʔj, tɔʔkaʔj ((she is)
pregnant); toʔkaʔj nə, nəʔ tɔkaʔj (I am pregnant); tokat,
tɔkat (pregnant; another entry says there is no such word
in -t)

ʔa-toʔ-yɨk (plcnm.: La Panza [belly]). R: atoʔjək

točŕi? — snore, VI. R: řotřra?; uvea atotři? (he's already snoring)
[vowel discrepancy unexplained]
točŕi?-mat (fut.). R: totři?mat
točŕi?-vu? (past). R: totřri?vu?, totřre?vu?

tohiyicin — play chilecote, V. H: toqi(j)itsin [Harrington's
parentheses], toqijŕtsin toq'ijŕtsin (play chilecote; this is a game
similar to marbles; "an F. word"); matoqjisin ihajts (you play the
chilecote game)
tohiyicin-ik ? (inf.). H: cami toqifŕnik (let's play chilecote
game)
tohiyicin-ihwa?-t (inst. nom.: pieces used to play chilecote).
H: toqijŕtsinihwa?t (things played with)

toho? — foolish, Adj. H: toqo?, tóqo?; toqo? ahunwi?, tóqo?
ahunwi? (he stutters [talks foolish]); akəm toqo? (he makes a
fool of him; e.g. says aliqsmə [mng.?] instead of puthewu [mng.?] and thus makes a fool of the Mexican)

tohvŕk — spit on, spit up, VT. H: toqovək, tohəvək (spit, spit up, V);
atoqovəkəvən nəj (he spit on me)
tohvŕk-mat (fut.). H: tovəkmat
tohvŕk (imp.). H: toyk
tohvki-č (imp. plu.). H: toykitřr (imp. plu. [NB i; this verb
unique in having this inconsistency between sg. and plu.
imp.; transcription error?])
tohvŕk-i-vŕ-č (pass. nom., with dec.: what's spit). H:
toykivətřr
tohvŕk-i-vŕ-m (plu.). H: toykivəm

toic — tule sp.: a wide cattail with black ear on top; its yellow
flour was eaten raw or made into bread. H: tóifř, tójiř, tojts
(cattail; wide tule with black ear on top; got yellow flour to eat)

raw or make into bread from ear; flour is called hápət(r); ZN: tó'ič (water flag; used for roofing, sewn together side by side; also has edible root)

toʔiš-peə — plcnm. of an arroyo full of hiedra [poison oak?], which the name mentions, running east beyond Caliente. H: tóʔiʃpe; R: toʔiʃrpeə (arroyo beyond Caliente; means hiedra [poison oak?]); VF: too-ish pai, tō-ich-pai (ranchería 2 mi. west of Tejón ranch)

to kiya — tribename: Ventureño Chumash of Tejón. H: tókija (all V. here are called thus); tōkija (what the Tej[oneños] call the coast people; equiv[alent] of Kit. kəʃənihuntəm and pəkwinipeətam)
[may not be Kit.]

tokit — plant sp.: islaya, the California wild plum. H: tókʔit, tokit (islaya—the California wild plum; this is the name of the red, sweet, plum-like fruit of kupiaht)

tokoʔ — skin, N. M: ne-to'-ko ([my] skin)

tokoko, tukuku — tarantula, N. H: túʔtūʔku, tókoko (tarantula; it is a pahavit)
tukuk-yam (plu.). H: túʔtūʔjam (plu. [length marks seem unlikely—perh. done for affect])

tokšivat — flint, N. H: tokšivat, tókšivat, tokšrīvat (flint tip of arrow, or flint used to lance patient to suck out blood in cure); ZN: tók-sívat (the stone for arrowhead, chipped from red, white, or blue stone); tók-šévat ("making fire by stone striking" [apparently = flint]); M: tok-se'-vat (flint)

tomateʔ — tomato, N. H: tomateʔ, toməteʔ
[< Span. "tomate"]

toŋava? — hot season [cf. tunava?]

toʔopən — plcnm. of a mountain. H: toʔópən (those who talk language of Juan Olivos call [it] ʔopnow [a mountain (J. Johnson, p.c.)] "most imp[ortan]t")

toroʔ — bull, N. H: toroʔ

toro-c — navel, N. H: torots

toro-m (plu.). H: "plu. -m"

toro (poss.). H: ʔoro

toro-m (poss. plu.). H: "plu. -m"

toro-y (poss. obj.). H: t̄roj; niŋətʃrk əʃat̄roj (I cut his navelcord)

tošololo — plcnm.: Frazier Mountain. H: tóʃololo (big range over near ʔopnow [recorded in one place as if it were a Kit. word, this word is also listed thus: V. toʃololo—a big mountain facing el Fortín = Kit. k áwitsat])

[< VCh. tošololo (Applegate 1974: 198)]

towi-c ? — white paint, N. M: Tuh'weets

towi-peə (plcnm. near Monolith). ZS: to·wipə (village site, app[roximately] 2 mi. E. of John Marcus' place at Monolith); ZN: to·wipə

tuah-ik — walk, VI.

tuahik-mət (fut.). H,R: tuəqək mət (walk, fut.)

tuah-tuah-ik (redup.). H,R: tuəqtuəqək

tu(-)č — charcoal, N. H: tutʃr; R: tutʃr, t̄tʃr (coal—dead or alive); ZN: tu·č (charcoal (burnt wood)); M: toot'r, too-tr (live coals or embers); K: dùut (coal)

tuh-tutʃr (redup.). H: túhtutʃr (plu.)

[cf. tuhut, tuhuč 'black paint']

tuč — grow up, VI. H: tutʃr,ʔutʃr; R: tutʃr (grow, of child or plant);
 náwhǎm atutʃr (s/he is still growing); naw uvea áututʃr (s/he's
 no longer still growing)
 tučǎʔ (VT: raise a child). H: tutʃraʔ
 tučǎʔ-mət (fut.). H: tutʃraʔmatum (raise you, fut.)
 tuč-in-i-t (pass. nom.: older child). H: tutʃriniʔ (an older boy)
 tuč-in-i-m (plu.). H: tutʃrinim
 tuč-in-i-t-ay (obj.). H: tutʃriniʔaj
 tuh-tuč-in-i-m (pass. nom. redup. plu.). H: uvea tuhtutʃrinim
 tuč-in-i (part.). H: uvea atutʃriniʔ, uvea áʔutʃrini (he is
 already big, a big child); M: ut-too'-chen-ne (little boy (4
 to 12 yr.))

tuh — grind, bother, VT. H: waravkəvən attr (he is bothering me a
 lot); R: tur, tʔr, ʔr (grind); attrəvən (he's bothering me—said in
 anger)
 tuh-mət (fut.). H,R: turmət (grind, fut.)
 tuh-uvuʔ (past). R: tʔruvuʔ
 tuh (imp.). R: tʔr
 tuh-ʔč (imp. plu.). R: tʔhətʃ [this form violates the usual h ~
 r rule of h -> r / word-finally and before clitic boundary]
 tuh-i-c (pass. nom.). R: uvea tʔhitʃ; tʔhuts (it's already
 ground [second form an error?])
 tuh-i-vʔ-č (pass. nom. w/dec.). R: makan pataʔ tʔhivətʃr
 (give me what's already ground)
 tuh-ihwəʔ-t (inst. nom.: metate). H: tuhiwhət; R: tʔhiwhwəʔt
 (mill; metate [grinding stone]; "ʔ before the ʔ is o.k., I
 think. Noticed it in another word but did not write")
 tuh-ihwəʔ-yʔk (plcnm., where the old flour mill was just
 above El Paso store ['mill'+ 'loc.']). R: tʔhihwəʔjək

tuhtu? — dance, gen., V. H: tuhtu?, tuqtu? (dance any dance—general term); R: tuhtu? (dance); K: ni-duxdu ([I] dance) tuhtu?-mat (fut.). H,R: tuqtu?mat tuhtu?-vu? (past). H: tuqtu?vo?°; R: tuhtu?vu? tuhtu? (imp.). R: tuhtu? əmə? (dance!); tuhtu? əm (imp. plu.—dance ye [sic: no imp. plu. clitic] ca-tuhtu?-č (hort.). H: tsətuhtu?tfr (let's dance) tuhtuh-yɨ-t (someone who dances a lot). H: tuhtuhjət; tuhtuhjət (a dancer [sic]); R: ivi? tuhtu?huət (the man is a dancer); ivi? tuhtu?hjət (this man is a dancer); M: to'-to-he-ōt, too^h-to-hū-et (dancer) ?ə-tuhtu?(-ə?) hunəət (gen. nom. phrase: bear dance). H: ətuhtu? hunəət, ətuqtuə? hūnat; R: tsəmimat tuhtu?jək (we're gonna go to the dance) tuhtu?-i (obj. comp.). H: əpujtsu? ətuhtu?j (he began to dance); əmə?j nəw nimirin nituhtu?j (now I can't dance) tuhtu?-i-c (pass. nom.: dance). H: kamqitsəj tuqtuits (last dance at wakatɔ Sunday night); tūqtujts (any dance); M: to'-to-its, tu^h-too-its (a dance) tuhtu?-ik (inf.). R: tuhtu?jk tuhtu?-yɨk (dir.). R: tsəmimat tuhtu?jək (vamos ir al baile [let's go to the dance; NB: dir. suffix on verb?]) tuhtu?-heə-veə (loc.: dancing place). R: tuhtu?hjəveə tuhtu?-n-in (caus.). R: nituhutu?nin nimohəj (I dance my doll) tuhtu?-n-in-uvu? (caus., past). R: nituhtu?ninəvə nimohamə (I'm going to dance my dolls) tuhtu?-n-i (imp., causative). R: tuhtu?nin (make it dance, imp.)

tuhtutu? — play, V (person played with may appear in sentence in -yɨk 'dir.'). H: tuqtutu?; nəw hamitsəm ətuqtutu? (I am playing alone [structure not understood: 'neg. someone-plu.? s/he plays']); R: tuhtutu?, tuqtutu? (play); nəw hamitsən ətuqtutu? (I'm playing alone—without playmate [note change from H: transcription; but suffix/clitic still unfamiliar])

ca-tuhtutu? (hort. [unusual: no imp. plu. clitic]). H:
 tsatuhtutu? hunəət (let's play bear [tag]!)

tuhtutu?-ihun (des.). R: tuhtutu? jhɪn

tuhtutu?-ə? (poss. gen. nominal). H: tuqtutu?ə?

tuhtutu?-i?ə-č (agt. nom.: playful person). H: tuqtutu?i?ətʃr

tuhu? — a man who lives like a woman, N. H: tuqu?, tūqu?, tuhu?
 (an effeminate man; a man who sews, gathers seeds with old
 women, dresses like a woman; joto [effeminate; but evidently
 here behavior as well as dress is cross-gender]; "it is
 curious—in Fern. tuqu? = old woman and in Kit. it means joto");
 ZN: tūhu (transvestite)

tuh-tuhu?-yam (redup. plu.). H: tuqtuqu?jam
 [cf. toho 'foolish?'; < Fern. (plural suffix confirms it as
 borrowed)]

tuhuŋə — plcnm.: Tujungə. H: tuquŋə (plcnm.; lots of fleas under
 the rocks; = Fern. name [apparently < 'old woman'; cf. tuhu?
 entry, above¹⁰]); M: tah-hun'-gah (in Tongva territory; his tribe
 here also; plcnm.: Cahuenga)

tuhut, tuhuč — black paint, N. H: tūhut, t̄hut, tūhutʃr (black paint,
 bluish and shiny, made from the pitchy soot of burnt piñon wood,
 mixed with tutano ["tuétano" is 'marrow'] of deer [another entry
 says not mixed with tutano])
 [perh. related etymologically to tuč 'charcoal']

tui? -try, V (no overt objects, but glosses of 'try it'). H: tui?
 tui?n (imp.). H: tui?n

¹⁰ This may be a placename near San Fernando, and used for toloache ceremonies. On p. 1559 of (the Berkeley numeration of) Harrington's notes, the Fernandefio word manifor is described as "the name of a stone up this way from humaliwo [Malibu], and also of a stone up by the hills back of San Fernando (later inf. said in tuhuŋə canyon). Each of these stones has the form of an old woman." The Fernandefio word manišar recalls Kit. manic 'toloache'; perhaps tuhuŋə was a place with a manišar stone shaped like an old woman, and so was called 'Old Woman'.

tuk — carry load on back, V. H: tuk (carry load on lomo [loin, back]);
R: tuk (llevar a manche [to carry on back?])
tuk (imp.). R: tuk

tuk — yesterday, Adv. H: tuk; putsuk nehe akaʔmæk, tuk nehe
akaʔmæk putsuk (he got very drunk [yesterday]); R: tuk ne nimi
(I went yesterday); tuk ne nipitʃr (I arrived yesterday); M: took;
K: duk

tuka, ʔatuka — at night, last night, Adv., N. H: tũk̄a (last night);
tũk̄a niñam (yo ando de noche [I walk or go around at night]);
pánam tũk̄a (they andan de noche—like the drunks here); tũka
nəmiʔatʃr (a girl that anda de noche [‘night walker’—prosti-
tute?]); niŋw̄ ʔfræk tũka (I got up in the night); aʔə ʃutuʔka (it
was frost last night); iviʔ aʔuka (tonight); uveʔúʔka (it's
already night); numuwatʃr atukaʔ (noche buena [Christmas
eve]); R: tũka, tũka, tũka (at night); ZN: tu·ka (night);
M: ah-too'-kah (dark); ah-too'-kah, too'-kah (night); ah-mi to-
kah, to''-kah (tonight)
tuka-y (obj.). H: hũnavea tũk̄aj, hũhavea aʔuʔk̄aj (midnight)

tukavi-pea — in the morning, Adv. H: tũkavepea, tũkavipea;
tũkavipea (the time when the sun hasn't come out yet; the
morning before the sun rises); uveamat nimi tũkavipea (voy ir a
madrugar [I'm going to get up early]); R: tũkavipea, tũkavēpea; M:
too'-kah-vip'-pe-ah, too'-kah-vě-pe-ah' (morning); too'-kah-
vip'-pe-ah (sunrise)

tuke — oak sp. H: tũke (oak sp. that looks reddish on Teh.
[Tehachapi?] mountain; has acorn, but not eaten)

tukuahpač — bird sp.: mockingbird. H: tuḵuaəpətʃr (bird sp: cinzonte ["sinsonte" 'mockingbird']; it is pardo [grey, brown, dark])

tukuču(-)wə-t — mountain lion. cf. tukut.

tukuhpa-č — bead (gen.); metal; sky, N [could root meaning be 'shiny'?]. H: tukuhpətʃr, túkuqətʃ (general term for 'bead'; includes orkək, həpəʔjt, kukukuŋitə, tsəkəqkik); tukuhpətʃr (iron, metal); túḵuhpətʃr (sky); ZS: tukuahpač (beads); ZN: túkuhpáč (beads); M: too-koo'-pahs (wampum); too-koo'-pas (necklace of shells); K: duguxbav i (sky) tukuhpa-veə (loc.). ZS,ZN: tükupáve (skyward)

tukuku, tokoko — tarantula, N. H: túḵúḵu, tókoko (tarantula; it is a pahavit)

tukuk-yam (plu.). H: túḵúkjam (plu. [length marks seem unlikely—perh. done for affect])

tukumušiva? — name of a star or constellation, perhaps the Big Dipper. H: tuḵumufiva?, tuḵumufiva?^a, tukumufiva?, tukumufivā? (star or constellation; means the cradle; constellation at north, revolving around the north star [Big Dipper?]; Milky Way)

tuku-t, tukuču(-)wə-t ? — mountain lion [perh. plain stem is 'bobcat', and aug. 'mountian lion?'], N. H: túḵut, túḵutʃruwət (mountain lion); tukúčuwat (mountain lion); ZN: tukʷt (wildcat); tukúčuwat (mountain lion); K: dugutcvut (panther)

tuku-m, tukučuwə-m (plu.). H: tuḵum, tuḵutʃruwəm tukučuwət ʔə-pəʔo-veə (plcnm.: Lion Spring). H: tukutʃrawət əpəʔove

tukučuʔu-t pə-veə ? (sealion). H: túkutruʔut pəve (lobo del mar [sea lion])

tukuv+-č — sea otter, N. H: tuḵuvətʃɔ (sea otter; "now extinct")

tukuv+-m (plu.). H: tuḵuvəm

tukuv+-č varvark (plcnm?). H: tukuvətʃɔ varvark (means sea otter is hanging; = [V.] tsiwaja, acc. to Magd[alena]); tukuvətʃɔ vǎrvark (refers to the hanging down of big cones from the pine trees; = V. tsiwaja)

tum — morpheme used with question words to construct indefinite expressions.

tum-hit (anything). H: tumhīt (anything; any old thing)

tum-hit-ay (anything, obj.). H: tumhītəj; tsəmavi tumhītəj (Monday ['let's work'])

tum-hami? (anybody). H: tumhami?; tummat hamī? nimak (I'm going to give it to anybody [shows tɪm is a separate word to which clitic can attach]); M: toom-hah'-me (somebody)

tum-hami-y (anybody, obj.). H: tumhamij

tum-haminikit (anyway). H: tumhaminikit numuəʃɔ pətʃruk (he's a good man anyway—even though he's tuerto [one-eyed or squint-eyed])

tumahan — difficult, Adj.; hard work, N. H: tuməhan, ʃuməhan

tuʔmɪk — be quiet, VI. R: tuʔmək

tuʔmk VT: make quiet). R: tuʔmk

tuʔm-mat (fut.). H: tuʔmmat [sic?]

tuʔmk-in-ik (inf.). R: tuʔmkinik

tuʔmk-uvu? (past). R: tuʔmkuvu?

[cf. tɪmk 'shut, stop up?']

tun — chase, VT. H: tun, tɪn; R: tun, tɪn (chase out)

tunin (imp.). H,R: tɪnin (imp.: chase him!)

tunin-č (imp. plu.). R: tɪninətʃɔ

tun-mat (fut.). H: ʔnmat

tun-uvuʔ (past). H: ʔnuvuʔ

tunaʔmiʔ-pea — plcnm.: Buena Vista Lake. H: tuʔaʔmiʔpe (plcnm.: Buena Vista Lake, in the plain west of here; = Seb.'s language tulámni); R: tunamiʔpea (Buena Vista Lake)

tunamiʔ-yam (tribename: Buena Vista Lake Yokuts). R: tunamiʔjam (Buena Vista Lake Indian); ZN: tunami (tribe at Buena Vista Lake, who used boats); tunamijam (plu.) tulámne (the Yokuts language). ZN: tulámne (the language [at Buena Vista Lake—Yokuts]) [apparently a less assimilated version of this borrowed morpheme than the placename forms above]
[< Yokuts]

tunu-c — breast; chest, N. H: tunuts

tunu-m (plu.). H: "plu. -m"

tunuʔ (poss.). H,R: ʔnuʔ, ʔnuʔ, tuʔuʔ; M: ne-to', ah-too-no (chest)

tunuʔ-č-ay (poss. obj.). H: ʔnuʔtʃraj

tunu-pea (loc.). H: ʔnupea (loc.; "ʔ' disappears here")

tunavaʔ — hot season. H: tuʔavaʔ (June; July; means very hot); tuʔavaʔ (seed-picking time of year; acorns and all food is ripe); ZS,ZN: tuʔavaʔ (summer, August-November)

tunt — tree sp. H: tunt, tunt (tree sp.—the kind of wood used for digging sticks; grows in Tehachapi Mountains)

tur [cf. tuh]

turuʔki-t — lazy, N. H: turʔkit; ZS,ZN: turuʔkit

tuh-turuʔki-m (plu.). H: tuhturʔkim

- tuši?-pea — plcnm.: a very big mountain beyond Bear Valley in Kitanemuk territory. H: tuʃipe; R: tufri?pea (mountain which juts out toward the plain, called Sierra del Oso in Spanish)
- tutut — plant sp.: Ephedra sp. H: tútut (plant sp.: cañutillo [mng.?]; good as tea when you are well); ZN: tútut (plant sp.: Ephedra sp.: tea good for kidneys, and as a non-medicinal beverage)
- tuvi-t — plant sp.: a small shrub or grass with edible seeds. H: tʉvit (a grass with edible seeds larger than foxtail)
 tuvi-y+k (plcnm.: Brite Valley; named after a small shrub). H: tʉvijək (plcnm.: Brite Valley; mentions a ramita [small shrub] 1' high)
 tuvi-pea (plcnm.: Brite Valley). H: tʉwipea (plcnm.: Brite, from tʉvit)
- tuyciw tuyci-pea — [mng. unclear]. H: tujtsiw tsujtspe ("what haminats called Tej. No etym." [reference to Tejón? Tejon Yokuts?])
- tyenda — store, N. H: wəvape tienda (La Tienda del Llano [the store on the plain] = Rose Station = V. heʔiftəwək ʔifpiwet(mu)
 tyenda-pea (loc.). H: tjendapea (at the store)
 tyenda-yək (dir.). H: tjendək (to the store)
 [< Span. "tienda"]

ʔuʔ — take, grasp, V; also catch (a cold). H: ʔuʔ; əkwəkəʔuʔəʔ
(scalp of enemy, already cut off); R: ʔuʔ (accept something
which is handed to you; grasp with hand); M: m'yow o-paht'r (go
get water)

ʔu-ʔu (redup.). H: ʔuʔuʔ

ʔuʔ-hea (pass.). H: ʔuʔhea

ʔuʔ-mət (fut.). H,R: ʔuʔmət

ʔuʔ-uvuʔ (past). R: ʔuʔuvuʔ

ʔuʔ (imp.). R: uʔ

ʔuʔ-č (imp. plu.). R: uʔtʃr; uʔtʃrəm (you all grab them)

ʔuʔ-ik (inf.). H: ujk, uik; niʔiəjkuʔəy [apparently ni-mi ʔuʔ-
ik ku-t-əy] (I'm going to get fire (from another house
when mine goes out))

ʔuʔ-ihun (lexicalized des.: 'want, love'). H: ʔujhun, ʔəjhun,
ʔəj^hhun; nəw əwʔujhun niʔi, mutuʔmət niʔi (he doesn't
want me to go, but I'm going to go anyway); niʔujhun (I
want to grasp; "the ʔ is slurred out before the j")

ʔuʔ-ihun-uvuʔ (past). H: əʔəjhunuvuʔ əməjhəj, əʔəjhunuvuʔ
əməjhəjʔivəəj (she loved her dead son)

ʔuy-kəʔy (char.: girlfriend). H: əujkəʔj ([his] girlfriend);
ʔujk (girlfriend; means va agarrar [is going to grasp])
[shortened form apparently just a variant of longer]

ʔuy-kəm (char. plu.: girlfriends). H: əujkəm

ʔuy-kə-č-əy (girlfriend, obj.). H: ujkətʃrəj

ʔucan — pers. name of a boy 3 years old. ZN: ʔú·can

ʔucu-č — plant sp.: Rosa californica C. & S.; berries eaten raw and
used for women's ceremonial facial paint. ZN: ʔú·cuč

ʔucu-veə (plcnm.; means a place with wild roses). R:

uʔsuveə

ʔučuk-t — rodent sp. H: útʃrukt (juanito [squirrel or chipmunk sp., according to Laird (1984: 331)]; on the plain; an animal sp. eaten like squirrel)

ʔučuk-am (plu.). H: útʃrukm

ʔuʔ-ihun — want, love (lexicalized des. of ʔuʔ 'take')

-uk ~ -nuk, punuk — pronoun emphasizer (described in chapter II, section C, Table VI). H: pumuk pəʔən (ellos mismos saben [they themselves know]); punuk əʔən (él mismo sabe [he himself knows]); əməʔ umuk məʔən (tú mismo sabes [you yourself know]); əməʔəʔ umuk əʔən (Vds. mismos [you, pl., yourselves] know); icam icamuk tsəʔən (nosotros mismos [we ourselves] know); nəʔ nuk niʔən (yo mismo sé [I myself know]; *nənuκ, *nənumuk); punuk nəʔ = nəʔnuk [illustrates forms as separate word and as suffix]; ʔəməʔ tsukit nəw hinipəm umuk, mat nəwhinip — muk tsukit, amatan nitahan pujuκ mahatʃram əwəhwətʃram ("call them thus when don't want to call their names ... 'you nunca oía decir que aquí estás enfermo, aquí estás tirado tsukit. Vds. son cinco viejos [tribal seers]' [apparently this is how to address elders who are somehow representative of the myth figure]); ZN: meč kwəʔumok (you pl. [yourselves go] eat)

ʔuliʔ — rubber. H: uliʔ

[< Span. "hule"]

ʔulucar-in, ʔəlučarin ʔ — wrestle or fingerwrestle, V. H: tsəʔu lutsarin (hooked forefinger game; same verb means oluchar [wrestle])

ʔəlučar-in-mat (fut.). H: niʔəlutʃarinmat (I am going to wrestle)

[< Span. "oluchar"; the form with initial ə may be due to confusion with a Spanish phrase such as "voy a luchar" 'I'm going to fight', which is distinct from "voy a oluchar" 'I'm going to wrestle']

ʔumoč — the stem or root of the qurote [Spanish bayonet?]. H: umotʃr, ʔmotʃr; ZN: ʔu·muč
ʔumo-č-ay (obj.). H: umotʃraj (Spanish bayonet stump, obj.)
ʔumavɨkitʔ (the dry stalk). H: ʔmavəkɨt [second part looks similar to wəkɨt 'dry']

ʔunuameaʔ — plcnm. east of Tejón ranch. VF: unua-miā)
(rancheria 1 mi. east of Tejón ranch)

ʔurukuytat — [mng. unclear]. H: ʔúrukujtat (= V. atuts)

ʔusa-yɨk, ʔusa-pea — plcnm. H: ʔs̄ājək (plcnm.: means like opening; beyond tóʔɨʃpe); R: uʃrāpea (plcnm. beyond Caliente; means opening)

ʔususuʔ — topknot of a bird, N, poss. H: ʔususuʔ

ʔu(-)ʔuvea — a long time ago, for a long time, Adv. H: uʔuvea nəʔ nijəm kəm (I reminded you hace mucho [a long time ago]; "I have not seen this with future"); R: uʔuvea (remote past: hace mucho [a long time ago]); uʔuvea akim, uʔuveavuʔ akim (he came a long time ago); uʔuvea niʔametuʔ (hace mucho que tengo sed [I've been thirsty for a long time]); ZN: ʔuʔuve (long ago)

[this looks like a reduplicated form of the adverb ʔuvea 'before'; although there are not other examples of reduplicated adverbs; probably etymologically related]

-uvaʔ — eye, N, poss. H: uvaʔ (eye or eyes); hawkup auvaʔ (he is one-eyed); kwɨotsk auvaʔ (she is cross-eyed); auvaʔ tsakaʔk (his eye is ladeado [off to one side; perh. means turned out due to muscular asymmetries]; aʔnki məuva, aʔnki (open your eyes); təm auvaʔ təm nəʔ (his face resembles me [unclear if uvaʔ literally means 'face' as well as 'eye', or if the resemblance referred to in this example is just of the eyes]); R: aʔnki məuva (open your eyes); ZS: ʔáuváʔ, ʔg·vaʔ (his eye); məuvaʔ (your

eye); níuvaʔ, níyuvaʔ (my eye); M: ne-o'-vah ['my eye'], ah-ow-vah ['his/her eye']; K: aúv a ([his/her] eye)
 -uva-m (plu.). ZS: ʔaúvəm (his eyes); níuvəm, níyuvəm (my eyes)
 -uva-č-ay (poss. obj.). H,R: aúvatʃraj (his eyes)
 -uva-nʔ (poss. inst.). H: a weanavən awvəʔə (he winked one eye at me [winked at me with one eye])
 ʔa-uva-pea, pa-č ʔa-uva-pea (plcnm.: Castaic Lake). H: áwvəʔə, áwvəʔə^a (Castec, Castec lake); áwvəʔə tákat (Castequeño; person from Castec); patʃrawvəʔə, pátráwvəʔə^a, patrawvəʔə (plcnm.: Las Lagunitas; La Lagunita; lake above El Chinito; = V. kaftək); R: awvəʔə a (Castec; = F. atsətsnə); pātʃr awvəʔə (no.1: La Lagunita or Las Lagunitas; no.2 ... [ellipsis Harrington's; the numbers suggest two distinct locations]; awvəʔə takat, awvəʔə tam (Castequeño [person from Castaic Lake]); ZN: pačauwəp' (Castac Lake, apparently in foreign territory)
 ʔa-uva-pea-tam (tribename: person from Castaic Lake). R: awvəʔə takat, awvəʔə tam (Castequeño [person from Castaic Lake])
 ʔa-uva-t (N: round object). ZS: ʔaúvat [apparently related to 'eye', but -t unexplained]
 [NB: this is an unusual stem in that it consistently appears following a vowel-final prefix with no intervening ʔ; NB: the ʔ glides in the longer forms ʔawvəʔə and ʔawvənʔ, but not in the simple possessed form ʔaúvə]

ʔuvacavʔ — eyelash, N. H: uvaʔsava

ʔuvacava (poss.). H: uvaʔsava, *uvaʔsavəm

[perh. a shortened form of ʔuva-c ʔə-hʔvʔ 'eye's edge'; this could explain inappropriateness of plural suffix on 'edge']

ʔuvas — grape, N. H: uvas

[< Span. "uvas"]

ʔuvea — before, already, Adv. (occurs most frequently sentence-initially, but also elsewhere). H: uvea, úvea, uve; nijtrinuʔ uvea (I plowed [this shows the Adv. can co-occur with the past clitic -uvuʔ]); R: uvea (adverb: past or already); nifimət, nifimət (I'm going to go); uvea nifni (I'm already on the road [I already went—i.e. left]); uveahən, uveahən nifnuk (I'm already sick [the -hun is unexplained]); uveamat nifni təkavipea (voy a madrugar ['I will get up early'; but apparently 'I will go in the morning [soon?]]); ZS: ʔuve (past adverb; already); ʔuve muk^wahk^wah, ʔuve mək^wahk^wah (you're (already) eating); ZN: ʔəve, ʔuve, ʔúve (past; already); ʔuve nə́ nik^wayhun (I already want to eat); M: oo'-yah (oo-ve-ah?) o'-ve-ah (before); oo-yah, o'-ve-ah wo-am'-mah [app. ʔuvea-vu ʔamaʔ 'long ago, that'] (long ago); wah-ne'-kas num'-woo-was (I feel better [ʔuvea nikač numua-č]); o-wah'-kim tah-kaht (an Indian is coming); o-we-hah'-me sah'-kim (somebody is coming.); o-wah'-kim i'-ah-kik (a white man is coming.); wahn-nim'-me, o-ve-ah-ne' me (farewell (I'm going))

ʔu(-)ʔuvea — a long time ago, for a long time, Adv. [this looks like a reduplicated form of the adverb ʔuvea 'before'; although there are not other examples of reduplicated adverbs; probably etymologically related]
 [this is an independent adverb word, but probably related etymologically to the past clitic -uvuʔ; perh. also related to ʔuvihat 'old']

ʔuveahun [cf. ʔuvea 'already']

ʔuveahpea — tomorrow, Adv. H: uveahpea, uveahpea, úvehpea; R: uveahpea; ZN: ʔúvehpe; K: uv api (tomorrow)

ʔuvihat — old, N. H: úvihət; R: uvihat; ZN: ʔúvihət (very old man or woman)

ʔuviha-m (plu.). H: uviham

ʔuvehatəm (peculiar plural [perh. in a fixed phrase]). H:

uveahařəm tākətəm (the first people)

ʔuviha-t-ay (obj.). H: uvihataj
ʔuvihaʔ, ʔuviha-iv+ (poss. [± dec.]: one's ancestor). H:
ʔuvihaʔ
ʔuviham (poss. plu.: ancestors). H: ʔuviham

ʔuv+č — tree sp. in the mountains (with long bark like a willow;
used to sew piñon baskets; fibers twisted to make petates
[sleeping mats]; the size of the willow tree, but with the
branches more spreading and leaves like a pear tree; ash
colored, with a yellow flower; fruit not eaten). H: uvətʃr, ũvətʃr

-uvuʔ — past clitic. H: nipoʔvuʔ uvea (it was my trail); nəʔvu
nipoʔ (it was my trail)

-v-

-vaʔ — associative suffix. R: nimi niātsitavaʔ, niʔātsitavaʔmat
nimi (I'm going to go on my horse); niʔawhijək jəvavaʔ (I bumped
into the door)
[perh. a rapid pronunciation of -vea 'loc.']

vačk — flat and wide or circular, Adj. H: vətʃk, vātʃrk (wide (of
stone); circular (of dollar, paper disc))
vač-vač-k (plu.). H: vatʃrvātʃrk
kuča-vač (compound? [perh. there is a N vač from the same
stem, not attested in the corpus]: wood tray). H:
kutravatʃr (wooden batea [tray])

vakaʔ — cow, N. H: vaçaʔ, vačəʔ; niməkmat vaçaʔ (I will kill a
ganado [cattle]—cow, bull, or calf, etc. [lack of obj. marking
perh. due to borrowed status, though object-marked form in -taj
does occur]); nihju aʔovoj vākəʔt (I saw the cattle-kidneys)

vakaʔ-yam (plu.). H: vaʔaʔjam, vaʔaʔjam

vakaʔ-t-ay (obj.). H: vakaʔtaj, vaʔaʔtaj; R: vakataj (cow, obj.)

vakahkik — a type of bead that the rich Indians had. H: vaʔaʔkik

vank — sweep, V. H,R: vank

vank-in-ihun (des.). H,R: vankiñhun

vank-in-i-c (pass. nom.). H: vaŋkiñts ('swept'; this is what one calls the patio); M: bahn-kā-neets (clean)

varavaraʔi hanging, Adj. H: varavaraʔj (hanging; = juahk akatʔr)

varvark (Adj. [apparently < same root]: 'hanging'). H:

tukuvətʔr várvarak (= V. tsiwəja; refers to the hanging down of big cones from the pine trees); R: tukuvətʔr

varvark (means 'sea otter is hanging'; = tsiwəja)

vatk — clap one's hands, V. H: vatk

vat-vatk (stem reduplicated form with no difference in mng. recorded). H: vatvatk

vat-vatki (imp.). H: vatvatki ʔəməʔ

vat-vatk-in-i-c (pass. nom.: name of a dance). H:

vatvatkiñts (scalp dance—but Kit. never had them or took scalps; means 'clapping')

vawl — storage trunk or box, N, poss. H: vawl (trunk or box where one keeps things; = taŋat)

[< Span. "baule"]

-vea, -ve — locative suffix: in, into, at; also a derivational suffix which occurs in placenames. H: -vea, -ve; ZS: -ve, -vi

ventaʔnu — window, N. H: nihju nehe jəvan ventaʔnu? (I looked out through the window)

[< Span. "ventana"]

vero? — watercress, N. H: vero?, vero?° (berro [watercress]; it has only been here for ten years; first at El Monte)
[< Span. "berro"]

vihŋ-ɨk — break or crumble, VI. H: uvea vihŋək (it crumbled); R: vihŋək (break, VI); M: ah've-gnok (broken [it broke])
vihŋ-k (VT). H: viŋk
ʔa-vihŋ-k-i (part.: broken). M: ah-vin'-ke (broken)

viki, vimɨyki — here comes, here come, Adj? H: viki (here he comes); aʔviki (he has reached the house); viməjki (here they come)
[cf. mayki 'there comes']

violin — violin, N.
violin-t-ay (obj.). R: violintəj (violin, obj.)
[< Span. "violín"]

viruhv-ɨk — rise (of sun), climb (of person), VI. H,R: virohuvək; R: viruhwək (climb—a hill)
viruhv-ɨk-mat (fut.). H: virohuvəkmat, viruhwəkmat
viruhvkič (Adj.: steep). R: víruvkitʃr (steep, of a mountain—vs. witsiʔk 'steep, of a roof; downstream')

visente? — pers. name. H: visente?
[< Span. "Vicente"]

vitavel — sugarbeet, N. H: vitavel
[< Span. "betabel"]

vɨca? — hit piñones with a stone to shell them, V. H: vatsa?

vɨserɨ? — calf, N. H: vəsgrə?
[< Span. "vecero"]

- vɨʔyaʔ** — touch, VT. H: vəjəʔ (touch; pet (a dog)); vəjəʔ (pet, VT)
 vɨʔy-k (VT: touch, feel). H: vəʔjk; "ɹ is distinct"
 vɨʔy-vɨʔy-k (stem redup. VT). H: vəʔjvəʔjk (be "feeling of
 something")
 vɨʔy-ivanaʔ (poss. inst. nom.: feeler). H: vəjʔavaʔaʔ
- voičk** — in the position of a stinkbug with head down and tail up,
 Adj. H: voɨk (chinquechado [mng.?]; in stinkbug position; used
 with katʃr 'be'); ákatʃ voɨk (he puts head down and tail up
 [apparently said of stinkbug])
 voiš-voiš-k (plu.). H: voɨvoɨk
- volaʔ** — play ball game, VI. H: vɔlaʔ, volaʔ^o (play game)
 volaʔ-ivanaʔ (poss. inst. nom.: game ball). H: volaʔivaʔaʔ
- voʔr-ɨk** — boil, VI. H,R: vɔʔrək
 voʔr-k, vorəʔ (VT: boil). H,R: voʔrk, voroʔ [the tokens in the
 corpus allow for the analysis that the first transitive
 form has only liquids as object, while the second has food
 objects; but this may be a misleading coincidence]
 voʔr-voʔr-ɨk. (stem redup. VI). H: voʔrvoʔrək
- voʔy-ɨk** — shake or wag, VI. H: voʔjək, vɔʔjək, vɔjək; avoʔjək
 təvatʃr (the earth quakes); R: vɔjək, vɔʔjək (menearse [squirm
 around]); ZN: tá·vas ʔə·vɔ·juk (earthquake; literally, earth
 shakes); M: ah-wo'-yuk to'-was, ah-wo-yuk tu-vaht (an
 earthquake)
 voʔy-k (VT: shake or wag). H: vɔʔjk, voʔjuk
 voyoyoʔy (VI: shake, tremble). H,R: nivɔjɔjɔʔj (I am shaking
 or trembling with cold or sickness)
- vurewɨʔ** — lamb, N. H: vurewəʔ
 vurewɨʔ-yam (plu.). H: vurewəʔjam, purəwəʔjam
 [< Span. "borrego"; cf. also purewɨʔ 'lamb']

waca — four. H: watsa, waṣa; wátsátəwáñe (four reales [four bits—50 cents] ['it's called "four"']); R: w a ṣ a; ZS,ZN: w á c a; M: wah'-tsah, wahts-sah (waht-tsah'); K: watsa; CK: wāt'sā; we' mā hāch' hā' mūk wāt' sā (fourteen)
?a-waca (Thursday). H: awatsa
wacahavan (V: put four things in). H: watsahavan
waca-hea (Adv.: four times). H,R: w a ṣ ā h e a; CK: wāt' s ā h i' ā wě' mā hāch' (forty [four times ten])
wah-waca (eight). ZS,ZN: w á h w á c a, w á h a w á c a; CK: wā' wāt s ā (eight)
wah-waca-hea (eight times). H: w a h w a ṣ ā h e a

wacaca?y — stretch oneself, VI. H,R: w á ṣ a ṣ a ṣ a ? j (stretch oneself; "a?j as usual like e?ɛ")
wacaca?y (imp.). R: w á ṣ a ṣ a ṣ a ? j
wacaca?y-č (imp. plu.). R: w á ṣ a ṣ a ṣ a ? j a t f r
wacaca?y-mat (fut.). R: w á ṣ a ṣ a ṣ a ? j m a t
wacaca?y-vu? (past). R: w á ṣ a ṣ a ṣ a ? j v u ?

wa?cava? — plcnm. in mar+na?. H: w á ? a ṣ a v a ? a

wacav-ihwa?-t — seed beater, inst. N. H: w á ṣ a v i h w a t, w á ṣ a v i w h a t; ZS: w á c a v i h w à t; ZN: w à c a v i h w á t (seed beater—like a big spoon made of willow)

wacavihwa? (poss. inst., irregular). H: a w a ṣ a v i h w a ? (seed beater [her seed beater? but usual form of possessed instr. nouns is -ivana?])

waci-č — nail [bodypart], hoof, N. H: wāʕsitʃr; ZS: wācič, wācič
(fingernail); K: a-watsi (nail)

waci-m (plu.). H: "plu. -m"

waci (poss.). H: watʕi, wāʕsi, watsi; taraqaʔj awatsi (the
deer has cloven hoof); wāʕsi (poss. obj. [NB no obj.

marker]); R: awatsi (its hoof); ZS: ʔawatsi [his/her nail];

M: ne-wah'-tse ['my nails'], ah-wah'-che ['his/her nails']
(nails)

[homonymous with wacič 'plant sp.']

waci-č — plant sp.: 2' high, very green, with small, black, edible,
bitter seeds. H: wāʕsitʕ; ZN: wacič (medicine—pounded, juice
put on hair to keep it from falling out [probably this is the plant,
not the 'nail, hoof' word])

waci-m (plu.). H: wāʕsim

waci-vea (plcnm.). H: wāʕsivea (plcnm.; = F. wáʔāʕsŋə)

waci-vea-tam (tribename). H: wāʕsiviaʕam (people of
wāʕsivea)

[homonymous with wacič 'nail, hoof']

wačuʔ — gnaw, V. H: watʃruʔ

waha — [mng. unclear]. H: amaʔnək, amaʔnək mətʕ, amaʔnək
waha mətʕ (new year; means the sun starts back again)

wahan(-)kaʔy — gull sp. H: wāhənʕaʔj, wāhənʕaʔj (gaviota [gull];
big white birds)

waheaʔ — singe, roast, V. H: ʔaheaʔ (chamuscar [singe]—said of
chicken)

way-kaʔy (char. [also inf.ʔ]). H: nimi wajkaʔj (I am going out
into the hills to roast quite)

[cf. waw 'roast']

wahi? — coyote, N. H: wahi?, wáhi?, wáhi?i; ZN: wáhi?, wáhe, wáhę; K: wahi (coyote)
 wahi?-yam (plu.). H: wahi?jam, wahi?ijam
 wahi? ?a-tihpi-pea (plcnm.: White Wolf Spring). wahi?
 atəhpipe; R: wahit atəhpipea (Los Lobos; White Wolf
 Spring)
 wahi?t ?a-himu-y+k (plcnm., meaning coyote's saltpeter). H:
 wahi?t ahimu?jak
 wahi?-č ?a-niu ?a-šř (plant sp.: Indian paintbrush). H:
 wahi?tfañu šřə (flor del coyote [Indian paintbrush; this
 form perh. a euphemism for wahi?t ?ašřri, below?])
 ?a-wiroy-n-ivř wahi?-t (plcnm.: where coyote played the
 flute). H: awirojniva wahit; R: awiro?jniva wahi?t
 ?řnanat wahi? (another name for coyote—'omniscient
 coyote'). H: énanat wáhi?
 wahi?-t ?a-šřri, ku-t ?a-šřri (plant sp.: Indian paintbrush).
 H: wahit əfəri = kut əfəri (Indian paintbrush; means
 coyote's culo [anus])

wahwaca — eight. H,R: wahawařsa; CK: wā' wāt sā (eight)
 wahwaca-hea (eight times). H,R: wahwatsāhea; K: wa'watsa;
 CK: wā wāt' sā hī' ā wě' mā hāch' (eighty [eight times
 ten]); we' mā hāch' hš' mük wā' wāt sā (eighteen)
 [cf. waca 'four']

wah(-)waja? — rummage over or scatter, V. H: wahwaja?
 (rummage things over, so that they are all out of trunk)

wak — be dry, VI. H: a?ahk əputsu (the walnut is dry)

wak-an — dry, VT. R: wākan, wāk an

wak-an (imp.). R: wākan

wak-an-řč (imp. plu.). R: wākanətřr

wak-an-mat (fut.). R: wakanmat

wak-an-uvu? (past). R: wākanuvu?

wak-i? (VI: be dry). R: nihju awaki? kutʃrat (I saw a dry stick; o.k. gr?); nihju nehe awaki? kutʃrat (I saw a dry stick; vs. nihju ne kutʃrātaj 'I saw the stick'); nihju pəwaki? kutʃrəŋ (I saw dry sticks); w āk i? (be dry); M:

ah-wah'-ke kar-ne, ahwah'-ke tŭ-voit (dried meat); ah-wah'-ke, ah-wah'-kə' (dry); ah-wah'-ke ko-hoot, ke-hoots-ah-wah-ke (dried fish)

?a-wak-i? ?a-?okə? (plcnm.: Arroyo Seco, a tributary of El Paso Creek above the store). R: awaki? a?okə?

wak-i-t (pass. nom.: thick). H: w āk it (it is very thick—of atole, etc.); M: wah'-keet (thick [like mush])

waka-č — ceremony for the dead, N. H: wək atɣ, wəkātʃr, wəkātʃr (large fiesta [i.e. ceremony] for the dead, at which mono was burnt); R: wək atʃr, wəkātʃr; M: wah-kahts', wah-kats (a feast); wah-kahts (ceremonial house)

waka? (VT: give such a ceremony—object is person for whom given). H: wək ā?

?a-waka-vea nakarakarat (plcnm. meaning chameleon death ceremony). H: awaɣave nāɣarakarat, nāɣarakara awaɣave; R: nākarakarat awākāvea (plcnm. only Fustero has known; means fiesta del camaleon [chameleon death ceremony])

wakan-pea — plcnm.: a hot spring east of El Comanche. H:

wākanpe (plcnm.); R: w āk anpəa (plcnm.: a hot spring ca. 1 mi. E of El Comanche)

[cf. wakan 'dry?']

wakasi? — mouse, N. H: w ákasi? (ratón [mouse] such as goes in the house here); ZN: w ákasi (mouse)

wakasi?-yam (plu.). H: wəɣasi?jam

wakasi?-t-ay (obj.). H: wakasi?təj

wakata-t — frog, N. H: wáḱaṭat (frog or toad); ZS: wákatat (frog);
ZN: wákatat (frog, wife of Coyote)

wakata-m (plu.). H: wáḱaṭam

wakata-t ʔa-pomo (Stachys albens Gray; frog's
shoulders—use with steam bath)

wakpit — foreshaft of arrow, N. H: wakpit, wakpit (huichuta
[foreshaft of arrow])

wama-t — cottonwood tree, N. H: wámat, wámat (álamo [poplar]);
ZS: wámat (cottonwood); ZN: wámat', wámat (cottonwood;
medicine for broken bones); M: wah-maht (a tree)

wama-m (plu.). H: wámam

wah-wama-t (redup.). M: wah-wah-maht (many trees)

wama(-)nakic (tree sp.: alamillo [small poplar]). H:

wámaṅaḱits (alamillo; straight, grows in arroyos; black
bark; plu. same)

wama-y+k (plcnm. beyond kutum+y+k). H: wámajək (plcnm.

beyond kuṭu mājək); R: wámajək (plcnm. beyond kuṭu mājək;
means poplar)

wana-č — wolf, sealion N. H: wánatḡ, wánatʃr (wolf—of sierra or
sea)

wana-m (plu.). H: wánam

wanak — run, VI. H: wanak; M: ah-wan-nahk'-hoots' (shooting star
[star that runs]); K: ni-wana-k ([I] run)

wanaki (imp.). H: wanaki; ZN: wánaki tamijat (run, sun! [i.e.,
'set!', in myth])

wanaki-č (imp. plu.). H: wanakitʃ (van arrancando [start off;
leave] [scattering at beginning of game of tag; apparently =
imp. plu. of 'run'])

wanak-anea? (caus.: make someone run). H: wanakəneə?

wanak-anea?-mat (fut., caus.). H: wanakəneə?mat

wanak-anea? (imp.). H: wanakəneə?

- wanaypa-c** — ceremonial messenger of the chief, N. H: wánajpats, wáñajpats, wanajpats, wana?jpāts, wanaj?pats (one of two messengers of the chief at a certain fiesta—fetches his captain's share of money from the pile; = V. ksen, Tul. winatum); ZN: wanápac (assistant to chief)
 wanaypa-m (plu.). H: wánajpam, wáñajpam, wana?jpam
 wana?ypa-c-ay (obj.). H: waña?jpatsaj
- wanî-t** — river, flood, N. H: wanət, wáñət; R: wanət, wañət (river); wanət (flood or arroyo); M: wahn'-nit (ocean [sic]); wah'-nut (upstream [sic]); K: wanū t (stream)
 wa-wanî-t (redup.). H: wáyanət (plu.)
- wanî-pea-tam** (tribename: Yawelmani Yokuts). H:
 wañpiatam, wáñpeatam, wéañpajatam (river people; name for jawelmani tribe that lives over by Bakersfield);
 wanapeatam (Rio Bravo Indian; = Tej. jawelmani)
- wana-tu?** (V: trickle down). H: wana?tu? (trickle down [said of melted tar, when looking or equivalent of V. tspilina?at])
- wa?n-k** — scratch in ground, VI.
 wa?n-wa?n-k (redup.). H: wā?nwā?nk (be scratching in ground [said of chicken])
 [cf. wəŋk 'spread out']
- wəŋəŋə?y** — [mng. unclear; relates to discharge], Adj. H,R:
 wəŋəŋə?j nə? (tengo purgación [I have diarrhoea? gonorrhoea? menses?]); an entirely separate word from -ŋəŋəjkəmūk)
- wəŋk** — spread out, VT. H: wəŋk (spread with fingers on basket tray [done to meal, preparatory to winnowing process])
 [cf. wə?nk 'scratch in ground'; cf. vəŋk 'sweep']

warəhv-ɪk — have feet extended out straight and together, VI. H: warəqəvək; warəyk nɪkətʃr (I am sitting on the ground with my legs straight out)
[cf. warəyk 'intensive adverb']

warəvk — hard, very, really, intensive Adv. H: warəyk, warəykəʔpeə (real hard); warəʔvk-əvən atsuŋ (it made me itch a lot); əwarəyk pənāmu (they are fighting hard); warəy numuatʃr (it is pretty; "I hear no k after the ʎ") warəvkəvən apəhənək (he passed right by me); R: warəyk wəkətsi məkəhkəhəʔ (me estás estorbando [you are obstructing me; unclear whether same morpheme is involved here]); warəvkəvən atʃr (he's bothering me a lot); warəyk kəkəʔ pətəʔ anɔtsiʔ (this [actually, 'that'] baby is complete, with eyes, ears, toes, and all); warəyk əkwəhəʔ, wər pātʃr (the arroyo is disturbed, it is foaming, there is a lot of water [actually, 'it's really foaming, there's a lot of water'])

warɪʔ — emphatic Adv.: 'nevertheless?' 'to no avail'? H,R: pətəʔvuʔ warəʔ pɔkt (that was a trail); pɔktivuʔ warəʔ (era trail [it used to be a trail]); əkətʃrkihun warəʔ (the sick man wants to get up out of bed, but he can't); nɪtɪn nehe warəʔ ap atsurupək (I chased him out but he came in again); R: nəʔ nɪpɪts warə amək (I arrived at the time he was killing the woman [last two words unclear to Harrington])

waruʔmɪk — break through, V. R: waruʔmək (break through, said of irrigation ditches)

wəʔt — juniper tree, N. H: **wəʔt** (guata [unclear mng.—Blackburn (1975: 345) translates as 'processed juniper berries'); Spanish term borrowed from Kit.?[]]; call both the tree and the yellow fruit thus); ZS: **wəʔt** (juniper tree); ZN: **wəʔt** (juniper); **wəʔtəkʊʔɔnə** (mistletoe on juniper—good for asthma)

wəʔ-peə-tam (tribename). H: **wəʔpəʔtam** (a people down by the Maringayam that inf. heard mentioned)

wəʔ-yək (plcnm.). H: **wəʔyək** (must be the placename for these people; means guata; "notice how the voice approaches a glottal stop at the end of this long ə both before p and j")

wəʔt-am ki-c, **wəʔt-am ki-veə** (plcnm.: Camulos). H: **wəʔtamkitʃ**, **wəʔtamkitʃ** (Camulo—so called because there used to be a guata there by the hill); **wəʔtamkiveə** [an apparent locative without a gloss]; **wəʔtamkitʃr** (Camulo; from wəʔt 'guata')

waw — roast, V. H: **waw** (roast something)

wə-ik-kəʔy ([mng. unclear: about to roast? cf. yəw, yəyk]). H: **nimi wəjkəʔj** (I'm going out into the hills or forest or fields to roast Spanish bayonet)

waw, **waw** — the sound of a newborn baby crying. H: **wəw**, **wəw**

waw(-)k — throw down, VT. H: **wawk**, **yawk** (throw down [objects are a wrestler, mule's rider, load being carried]); R: **wawk** (knock down a house); **əwawk muleʔt** (a mule threw him down); **əwawk kavəʔt** (the horse threw the rider)

wawki (imp.). H: **wawki** (throw it away!); R: **wawki** (throw it away, or knock it down)

waw-mat, **wawk-mat** (fut.). H,R: **niwawmatum**, **məjuʔivəʔ** (te voy tirar [I'm going to throw you down], si lloras [if you cry]; R: **wawkmət** (fut.; "k sounds like a faint g")

wawk-uvu? (past). R: niwawkuvu? (I threw him or it a long time ago)

wawt-ik — be tired, VI. H: wawtək

wawt-k-anea? (caus.). H,R: wawtkanea? (tire someone out)

wayniš — snake sp. (mythical; perh. also a natural species). H: wajniš, wajnišr, wajnišr, wajnišr (chirreona [a word for rattlesnake?; chirriado = sizzled, creaked] (snake); colorado [colored; red]—poco [a little]; it was a man; one of the seven giants used it to replace a deer's cañillo [mng.? "canilla" = 'shin'], taken by other men to make a noise-maker for the javar; there is a big one around the shore of the whole earth, which causes earthquakes when he moves; "ʃ is not ʃr-like—when in contact with i it never seems to be")

weahut — stirring stick, N. H: wéahut
[cf. wiro? 'stir']

wean — wink at, VT, go somewhere, V. H: aweanəvən awvañə (he winked at me with one eye); niwean (I'm going there)
ca-wean-ič (hort.). H: tsawe anət fr (let's go there)

weh-mahač — ten. H: we'mahatg; tsolo?t ə?ətsəka?j weh mahəfr
peso? tjendapeə (Cholo owes \$10 at the store [NB consonant change]); R: we'mahatg; ZS,ZN: we?mahač, wé?maháč; M: wā' -
mah-hahs, wā'-mah-hahts (ten); wā'-hā-mah-haht'r (six [sic]);
K: we'mahadj; CK: wě' mā hāch (ten)
weh-mahač-əheə (ten times). H,R: wehmahatfrəheə [NB ə]
weh-mahač hamək həkup (eleven [ten and one]). ZS,ZN:
wé?mahač hāmək həkup; CK: wě' mā hāch' hā' mŭk hau'
kŭp
weh-mahač (hamək) woh (twelve [ten (and) two]). H:
wéhmahatg wóh; CK: we' mā hāch' hā' mŭk wā(q)'

weh-mahač hamak pahi ? (thirteen). CK: we' mā hāch' hā'
 mŭk pā he' ā
 weh-mahač hamak waca (fourteen). CK: we' mā hāch' hā'
 mŭk wāt' sā
 weh-mahač hamak mahač (fifteen). CK: we' mā hāch' hā'
 mŭk mā hāch'
 weh-mahač hamak pavahi (sixteen). CK: we' mā hāch' hā'
 mŭk pā' vā hŭ
 weh-mahač hamak kwackaveyk† (seventeen). CK: we' mā
 hāch' hā' mŭk kwāt' kē vī' kō (seventeen)
 weh-mahač hamak wahwaca (eighteen). CK: we' mā hāch'
 hā' mŭk wā' wāt' sā
 weh-mahač hamak makaveyk† (nineteen). CK: we' mā hāch'
 hā' mŭk mā' kē vī' kō
 woh-hea weh-mahač (twenty [twice ten]). ZS,ZN: wōhi
 we?mahač, wōhe we?mahač; CK: wā' hēl wě' mā hāch'
 (twenty)
 pahea weh-mahač (thirty [three ten]). ZS,ZN: pahi we?mahač
 waca-hea weh-mahač (forty [four times ten]). CK: wāt' sā
 hī' ā wě' mā hāch' (forty)
 wahwaca-hea weh-mahač (eighty [eight times ten]). CK:
 wā wāt' sā hī' ā wě' mā hāch' (eighty)
 [NB: Harrington records weh-, and Zigmond records wē?, in
 all forms]

weravk — [mng. unclear; only a single token]. H: no anahuŋwi?
 werayk (mute; can't speak)

we?r-†k — set (of sun), VI. H: we?erək; R: wērək, wērək; M: ah-
 wō-ruk tam'-me-at (sunset)
 we?r-†k-mat (fut.). H: wērəkmat

weʔr-k-ineaʔ ? (VT: push).

kuʔkunič ʔa-weʔr-k-in-ea-vea (plcnm. where someone pushed kuʔkunič into the lake). H: kuʔkunitʃr
aweʔrkinjavea

weterereʔ -practice archery? shoot at target?, V. H: weterereʔ,
wetereðeʔ (practice archery, shooting at target)

weterereʔ-n-ʔihwaʔ-t (inst. nom.: target). H:

weterereʔnihwaʔt, weʔereðenihwat

weyeš — ox, N. H: wejeʃ (ox; = ámətʃrk káreʃa)
[< Span. "bueyes"]

wi — make acorn mush, V. H: wi, wi; ZS,ZN: wi:c (acorn already prepared as meal or mush)

wi-c (pass. nom.: acorn mush). H: wits, wits; M: weets

wi-c-ay (obj.). H: witsaj

wiʔ — yell, V. H: wiʔ, wiʔ; R: wiʔ (yell; "cf. wikwi 'to whistle');
ZS,ZN: ʔáwiʔúcvuk (woman who yelled at the dead to go away and not come back—a paid position)

wih-wiʔ (redup.). H: wihwiʔ (slap holler—yell slapping hand intermittently over mouth; or just yell)

winiw+t [analysis unclear: agt. nominal? habitual actor N?].

H: wīniwat (yeller—name of legendary boy; = tatakniʃr)

wiʔəht — oak sp.: a mountain variety with edible acorn. H: wiʔəht,
wiʔəht; ZS,ZN: wiʔəht (oak sp. with big acorns—LXXIV [specimen number?])

wiahu-t — masher stick, N. H: wiahut, wiahut (stick to mash islay kernels in pot—broad with handle, 2 1/2' long)

wiahu-m (plu.). H: wiahum

[cf. wiroʔ 'stir'?]

wicac+k — spread out, VI. H: áwitsatsək patʃr (the water spreads)

wici?k — down, downstream, Adv. H: witsi?k, witsi?k (down towards frond; downstream; opposite = ɔvaʔ 'up towards sky'); R: witsi?k (steep, of roof; downstream, down-canyon; ≠ viruykitʃr 'steep, of mountain'); nihju witsi?k (I looked down at the ground); ZS,ZN: wicik (down, downward)
[cf. wick 'irrigate?']

wiciram(-)pea, wicilam(-)pea — plcnm. of Pampa, below Caliente (later called Vina). H: witsirampea (a place below Caliente); witʃilampea lampə [sic?] (below Caliente; now called Vina); R: witsilampea (Pampa, below Caliente, now Vina)

wicita-t — small bird, N, gen. H: witsiʃat' (bird—any kind of small songbird); ZS,ZN: wiʃitat, wiʃitat' (bird); M: witch-e-tah (a bird); K: widjidat (bird)

wicita-m (plu.). H: witsiʃam; M: wur witch-e-tum (many birds)

wicita-t-ay (obj.). ZS: wiʃitatay

wicita-mu-hea-vea (plcnm.: a spring). R: witsitamuheavea (plcnm.: a spring; means allá tiraron pajarito [there they threw or shot at the small bird])

wick — irrigate, V. H: witsk; R: witsk (sprinkle water on floor); M: witch-ā'k (downstream)

wic-mat (fut.). H: witsmat

wick-in-i (pass. nom.). H: uvea nimaʔj niwitskiŋi (I finished irrigating)

[cf. wick 'downstream?']

wicu? — twist fibers into string, V. H: wiʃsuʔ, witsuʔ (twist pita [agave thread; but apparently milkweed fiber was used (cf. wiv+č] on thigh to make string)

wicu?-mat (fut.). H: wifsumat, wifsuʔmat

wicu? (imp.). H: wĩtsu?
wicu?-č (plu. imp.). H: wĩtsu?tʃr
wicu?-a? (gen. nom., poss.). H: niwĩtsu?a? (I already twisted
it thus [apparently a nom. form])
napa-wicu? (compound < nap+k + wicu??: splice, V). H:
napāw ĩtsu?, napawĩtsu? (splice a rope together)

wihā-č — cholla cactus, N. H: wihātʃr, wihātʃr (cholla—none here)
wihā-m (plu.). H: wihām (chollas)
wihā (poss.). H: áwihā (the thorn); nāvəht áwihā ([tuna]
cactus thorn)
wihā-vea (plcnm. near San Fernando). H: wihāv əə (plcnm.
near San Fernando; = F. wihāŋə)
wihā-vea-tam (tribename). H: wihāviatam (people from
wihāvea)
[apparently literal meaning is 'thorn']

wiʔhā(-)it — oak sp.: a live-oak with small edible acorns. H:
wiʔhæt, wíʔhæt (oak sp. with edible acorn; remedy for hiedra
[poison oak?]; a live-oak of coast and Piro; [had] small acorns;
made yellow meal); ZS: wiʔhawt (oak sp. that grows low)
[looks like a possible aug. of wiʔəht 'oak sp.', but with
metathesis]

wihək — soar, VI. H: awihək əmi (it soars (of buzzard)); pəwihək
(they soar)

wihā(-)kaʔy — fish sp. H: wihākaʔj (fish sp., round like a camaleon
[chameleon], boneless, tasty—used to live in Buena Vista Lake)
[char. derivation from wihək 'soar'?]

wihat? [mng. unclear]. M: kah-sah we'-haht (ceremonial house)

wihwat — boiling stone, N. H: wihwat (boiling stone—has hole in it)
[cf. wiʔ 'yell'?]

wik — smoke, V. H: wīk (smoke cigar, cigarette, pipe; chupar cigarro [literally 'suck cigar'])
 wik-mət (fut.). H: wīkmat
 wik (imp.). H: wīk, *wīki
 wik-t (nom.—irreg.). H: wīkət (cigar); M: wikut (steatite pipe)
 wik-m (plu.). H: "plu. -m"
 wik-? (poss.). H: ʔwīkʔ (pipe, cigarette or cigar); M: ne we'-ko (pipe, straight pipe)
 wik-ihwə-?t (inst. nom.). H: wīkihwat təmət, kīwəʃ təmət (clay pipe [first form is 'stone smoking inst.']; second form is 'pottery stone']); M: we'-ke-hwat (pipe, straight pipe); K: wi'koxwet (pipe)
 [base meaning may be 'suck']

wikoyn — whistle, V. ZS,ZN: wīkoyn (whistling [apparently a V form])
 wikoyn-ihwə-?t — whistle, N. ZS,ZN: wīkəynihʔət (bone whistle with four holes)
 [cf. wikwi? 'whistle']

wikwat — plant sp: an ash-colored shrub which smokes a lot. H: wīkwat (an ash-colored rama [shrub?] that otherwise looks like romerillo [identified in Hudson et al (1977: 118) as Artemisia californica, an aromatic sage]; used for burning piñon; smokes a lot; its smoke, with tsake?, is a cure for dreaming of dead people)
 [cf. wikihwə? 'pipe?']

wikwi? — whistle, VI. H: wikwi?
 [< 'wik + wi? ?; cf. wikoyn]

wilku-peə — plcnm., meaning wə? tree place. H: wi+kupə (plcnm. a little east of əhənt əho; means a kind of tree very similar to the wə?); R: wilkupeə (a sierra east of Tehachapi town; means a tree similar to guata [apparently 'juniper'; cf. wə?])

wimpəkum — pers. name. H: wimpəkum (pers. name of A[ngela?] M[ontes?], [who was] named after [her] mo[ther]'s cousin)

win — cut hair, pluck, V. H: win, wīn (cut hair, shear sheep; this verb is used for both, ɾiðʔin is used of shearing sheep only);

niwin hāmataj aʃrərənə (I weed with hoe)

win (imp.). H: wīn, wīn ʔəməʔ; wīnətsiʔ (cut my hair!)

win-ihwəʔ-t (inst. nom.: shears). H: wīnihwəʔt, wīnihwəʔt

kəŋə-win (incorp.: pluck beard). H: kəŋəwin (pluck beard-hairs—old way was to use clam-shell tweezers)

kəŋə-win-ihwəʔ-t (inst. nom. < incorp. form: clam). H:

kəŋəwīnihwət (clam—used as tweezers [literally 'beard plucker'])

kəŋə-win-ihwəʔ-m (plu.). H: "plu. -m"

win — have diarrhea, VI. H,R: win

win-ihwəʔ-t (inst. nom.: purge). H: wīnihwəʔt; niniw

wīnihwəʔt, niwīnivəhəʔ (my purge)

win-ivəhəʔ (inst. nom., poss.). H: wīnihwəʔt; niniw

wīnihwəʔt, niwīnivəhəʔ (my purge)

[homophonous with win 'cut hair, pluck'? ('have diarrhea' has the vowel length marked more consistently)]

winikəʔ — remember, V. H: winikəʔ; numuəʃr niwīnikəʔ [stem looks nominal here] (I have a good memory); R: winikəʔ, winikəʔə; M: ne-we'-ne-ko (perhaps ["I think"]); new-we-win-ne-ko? (my head)

wih-winikə(-)u (V, redup.: think). H: wihwīnikəw (think—as one does in night when not sleeping); R: niwihwīnikəw, niwihwīnikəw (I'm thinking of things, night or day; "no ɹ before last w"); ZS,ZN: hiʔəyt múwiwinikəw (what are you thinking?)

winikə(-)ʔk (Adj.: smart). H: winikəək, winikəək

winikəʔk-am (plu.). H: winikəəkəm

kǝšəʔ winikəʔk (Adj.: ungrateful). H: kəʃəʔ winikəək
 (ingrate; means "es mal corazón" [s/he's/it's a bad heart])
 kǝšəʔ winikəʔk-am (plu.). H: kəʃəʔ winikəəkam
 kəč-ihun(-)ək winikəək (smart-alec?). H: katʃihʉnək
 winikəək (quiere ser vivo [he wants to be—thinks he
 is?—smart, quick], he is a smarty)

winiwət — magical bird that lives in mountains, N. ZS,ZN: wɪniwət
 (magical bird, known to be in mounains around here; parallel to
 the Kawaiisu yahweʔere¹¹)

wip-t — fat, lard, N. H: wipʔt (manteca [lard], fat); wipt (fat); wipt
 nəʔ (I'm fat); M: wəpt (fat [corpulent])
 wipim (plu., irreg.). H: wipim
 wip (poss.). H: wip (poss.; includes references to the fat of
 one's own body); tsiʔkitʃ əwip (pure fat)
 wip-cuʔ (VI: get fat). H: wiptsuʔ

wirəhr-ʔk — turn over, VI. H: wirəhrək (turn over in bed); R:
 wirəhrək (turn over in bed)
 wirəhr-ʔk (Adj.: turning). H: wirəhrək təwətʃ (the sun turns
 and goes back to east)
 wirə-wirəʔy — spin, revolve, VI. H,R: wirəwirəʔj (go around
 in circle, spin, revolve)
 wirə-wirəhk (VT: crank (auto)). H,R: wirəwirəʔqk; R:
 wirəwirəqk
 wirəhr-k (Adj.: turned). H: wirəʃk nikatʃr kītəmik (I am
 [turning] facing [toward] the east)
 wirə-wirəhr-ʔk ? (Adj, irregular redup.). H,R: wirəwirərk
 əhju (he is looking while turning around—turning and
 looking in different directions)

¹¹Zigmond et al (1988: 262) give the spelling yəəhwe'ere.

wirap̄k — let loose, leave, VT. H: wirap̄k; H,R: naw niwirap̄k k̄ive a ni?ātsit̄aj (no dejo mi perro en mi casa [I don't let—or leave—my dog in the house]); R: wirap̄k (leave, VT); niwirap̄k n̄a? aqwiki?ts̄aj (I left leftovers [food])

wirap̄ki (imp.). H: wirap̄ki; wirap̄ki t̄am h̄amināt nehe m̄əhju (leave the door as you found it [leave it the way you saw it])

wiro?, wiru?, wero? — stir (mush, etc.), V. H: wiro?°, wero?; wiru? (beat (eggs)); wiro? (mash islay with a stick) weahut (nom. of unclear derivation: stirring stick). H: wéahut

wiro?i? — play (instrument), V. H: wiro?j, wiroj?i wiro?i-n-ihw̄a?-t (inst. nom.: musical instrument). H: wiro?jnihw̄at, wiro?jnihw̄a?t (flute, or any musical instrument); ZS,ZN: w̄ir̄oynih^wát (flute—made of elderberry, with two groups of three holes [NB stress]) wiro?i-n-a? (gen. nom., poss.: playing). H: numuat̄fr awiro?jna? (he's playing pretty [pretty his playing]) ?a-wiro?i-n-iv̄a wahi-t (plcnm. meaning coyote's former playing). H: awirojniv̄a wahi-t (plcnm.: where coyote played); R: awiro?jniv̄a wahi?t (means where coyote played the flute)

wirukuh-t — vulture, N. H: wirukuht (aura [vulture]) wirukuh-m (plu.). H: w̄ir̄uḡum

wiv̄a? — November? September? fall?. H: w̄iv̄a? (November. September and [incomplete gloss])

- wivavk — sharpen, VT. H: niwivavk niñiw (I sharpen my pencil);
 niwivavk (I make a point)
 wivavk (Adj.: sharp). H: wivavk, wivavk (point; it is sharp);
 R: wivavk (it is sharp; point of pen); M: we-wahs-kik, we-
 vat'sk (a point)
 wivavkʔ (nom.?). H: akatʃr wivavkəʔ (it has a point); R:
 áwivavkəʔ (its point)
- wivʔ-č — red milkweed, or its fiber used for making string, N. H:
 wivʔʃr, wivʔtʃ, wivʔʃr, wivʔʃr (fiber gathered from red
 milkweed plant, evidently, to make string; pita [agave thread];
 plant name); ZS,ZN: wivʔt' (plant which was smashed, rolled,
 and braided to make cord; probably = Kaw. wiʔivi(m)ba); ZN:
 wivʔč (another sp. of Asclepias used as cord)
 wivʔ-m (plu.). H: wivʔm
 wivʔ-yʔk (plcnm.: Agua Bonita). H: wivʔjək
 wivʔ-kʔm (incorp.: make catscradle figure). H: niwivʔkəm (I
 make catscradle figure)
- wiʔwi — brains, N, poss. H: awiʔwi (brains (brains of dead were
 ritually eaten, at graveside))
- wiwicuku(-)ŋ — plcnm. at head of Tejón Canyon. H: wiwitsukun
 (plcnm. at head of Tej[ón] ra[nchería] canyon, above La Lagunita)
- wʔ, -ʔ, -hyʔ — noun-forming suffix; meaning on nouns is
 augmentative, on verbs, habitual actor. H: [incomplete listing]
 kwəʔwət (big eater); paməʃjət təʃjət (low dew); kəŋəwət
 (person with a big beard [cf. nikəŋə wəʔ 'I have a big beard']);
 təʔwət (person with a big belly); R: nə'monəʔhʔət
 [for more examples, cf. chapter III, section A]

w+č+hə-č — old man, N; also a black ant sp. H: wətrəhətr,
 wətfrəhatʃr, wətfrəhətʃr, wətfrəhətʃr (old man; black ant sp.);
 ZN: wəčihəč (old man); M: wah'-trah-has, wooh'-cha-hatch (old
 man); wūt'-rah-has (old); K: wūtcahet (old man)
 w+h-w+č+hə-m (redup. plu.). H: wəhwətfrəham (plu.); əmə?
 tsukit nawhinipəm umuk, mat nawhinip—muk tsukit,
 amaten nitahan pujuk məhatʃram əwəhwətʃram (the way
 to address tribal seers when you don't want to call their
 names: I never heard that here you sg. are sick, here you
 are tirado tsukit; you are five old men)
 w+č+hə-č-ay (obj.). H: wətfrəhatʃrəj
 [cf. w+č+həvə 'husband']

-w+č+həvə — husband, N, poss. H: wətfrəhəvə, wətʃrəhəvə
 (husband; no abs. form); ?ahənu niwətrəhəvə (my husband's
 brother; = ni?ahə); ahə? niwətrəhəvə (father of my husband; =
 niʃwəʃrə); ZN: wəčə'həvə (husband)
 -w+č+həvə-m (plu.). H: wətfrəhəvəm
 [apparently an irregular possessed form of w+č+həč 'old man']

w+k — hit with a stick or whip, VT. H: wək (hit with a stick); R:
 wək (hit or throw at with stick)
 w+k-mat-+m (fut., with 1-2s subject-object clitic). H:
 wəkmaʃum, wəkmaʃum [note [ŋ] for /+/ with some
 anticipatory nasalization] (hit you, fut.)
 w+h-w+k (redup.). H,R: wəhwək (am whipping; lo pegué [I hit
 him (sic—no progressive aspect or repetition in this
 gloss)])
 w+k+v-ihwə?-t (inst. nom., irreg.: whip). H: wəkəvihwə?t
 (cuarta [riding whip]; whip)

w+n cono?k — be stopped, V + Adv. or Adj. H: niwən tsono?k (yo
 estoy parado [I'm stopped]); tsono?k əwən wəʃat (the cloud
 estea parado [is stopped]); *əwən and tsono?k together mean
 parado")

w+n-i-c (pass. nom.: Sunday [stopped]). H: wənɪts

wɪpʃaha-t ? — trap (gen.), N. H: wápʃrat (trap of any kind); ZN: wápʃat (trap, gen.)

w+h-wɪpʃaha-vea (plcnm.: Old Tejon). H: wəhwəpʃahave, wəhwəpʃrahave, wəhwəpʃrahave, wəhrəpʃrahave (Old Tejon, 2 miles below the Tejón Ranch store; = V.

kaʃiŋəʃmu; = Tej. t'ɪnliw; means 'tap'); R: wəhwəpʃrahavea (Tejón Viejo); ZS: wúwupʃahyave (plcnm., location undetermined); ZN: wúwupʃahiyáve, wúwupʃahiyáve (plcnm., location undetermined); K: wuwopraha-ve (the Tejon ranch house on Paso Creek, called by the Yokuts laikiu); K: wuwoprahave (site of Tejon ranch house)

wɪr — lots, a lot, many, invariant quantifying Adj. H: wər
áʔatʃrəm (he has many lice); wər təmʊat (there is lots of hollín [soot]—e.g. on stove); apāʔ wər hwiskitəj amatan aŋipək (she drank [lots of] whiskey and because of that died); atsəhtsaʔə wər ([it has] lots of feet; = centipede); hāmiʔmat tsəhʊjuʔpəj vəkəʔtəj, wər niŋaviʔk nəw məjk hami niŋhʊjuʔ (let's talk about the cow some other time; I have a lot to do now, I cannot talk now); R: wər (muchos [many]); wər kut (many fires); wər niŋju kutʃrət (I saw lots of wood); niŋju wər matsəj (I saw many hands); wər atʊsit niŋhəpəa (there are a lot of fleas in my bed); wər (many people, obj.); pəp akim patʃr wər (from there came a lot of water); ZS: wə·r (Zigmond translates as plural in expressions such as wə·r təvat' 'plu. of piñon' [lots of piñon]); M: wūr, wər" (many or much); wūr, wör (enough); wūr, wör (plenty); wur-ke-hoom' (many fishes); wur ko-tsaht (many trees); wur pat'-so-kum (many men); wūr ko-tse-um (many dogs); wur-koo-kwe-how-kum (many women); now'-hit wūr' (not enough [sic; 'there isn't much']); now'-wūr' (none); K: wūr (much)

w+šk — winnow in a certain way, V. H: wəʃk, wəʃrk (winnow in a certain way, in winnowing basket or tray—fine, good stuff comes to the near side and bad stuff goes to the far side; toss with both hands to winnow); R: wəʃk (winnow)

w+šk-in-i-c (pass. nom.: winnowed). H: uvea wəʃrkɪnɪts (it is already winnowed)

w+tiŋ — button, N, poss. H: niŋa əwətən (I buttoned it or sewed button on [NB no obj. marking])
[< Eng. "button"]

w+iv — get well, VI. H,R: wəy; R: wəv

w+iv-an-eaʔ (VT: cure someone). H,R: wəvəneʔ; R: wəvaneə

w+iv-an-eaʔ-mat (cure, fut.). R: wəvəneʔmat

w+iv-an-iʔa-č (agt. nom.: healer). H,R: wəvəneʔniʔatʃr

w+iv-an-iʔa-m (plu.). H,R: "pu. -m"; R: wəvəneʔniʔam

w+iv+it — level ground, N. H: wəvət (llano [level field, even ground]); M: wū'-wut (valley)

w+iv+ (poss.?). H: əwəwə (patio, llano)

w+iv+peə (loc.). H: əʃə wəvəpeə (flores del campo [flowers of field, open country, country as opposed to city]); wəvəpe tienda (La Tienda del LLano [the level-land store]; = Rose Station; = V. heʔistawəjək ʔiʃpiwetʃmu); wəvəpeə (ay mismo [right there]); wəvəpeə naqʔnomat (La Tienda del Lano, Rose Station)

w+iw — leach, V. H: wəw, wəw, wəw (leach (acorns in sand to remove bitterness))

w+iy+, w+iy+ — thank you; special form used in y+ivar. H: wəjə, wəjə (thanks, thanks; this is what men in jəvar said to the gentiles who brought them food and water during a fiesta)
[Kit. word?]

woča-č — rodent sp. H: wótfratfr (tusa [rodent sp.]; chulito
[roguish, joker]; yellowish; lived in hole)
woča-m (plu.). H: wotfram

woh — two. H: wo', woh, wo?; nífməkəvə woh tataviamə (I killed
two Tataviam); R: woh, wo'; ZS,ZN: wɔ; M: wǒh', wǒh; woh pat'-
so-kum (two men); wǒh' ko-tse-um (two dogs); K: wo; CK: wā(q)
woheə, wovak (twice). H: woheə; wovak, wǒvək (twice; =
woheə); R: wovak, wǒvək, woheə (twice); ZN: wɔhi
we?mahač, wɔhe we?mahač (twenty); CK: wā' hēl wǒ'
mā hāch' (twenty)

wovak (twice). R: wovak, wǒvək, wǒvək; woheə nitawn
pokpeə, woheə nitawn pǒkpeə, wǒvək nitawn pokpeə,
wǒvək nitawn pǒkpeə (I slept twice on the road); wovak
ətawn (he slept twice on the road)

wohona (inst.?). H: wohoŋə pə?otfrək (two ride horseback on
same horse); tsatsātfru? wǒhona (we are singing both of
us together)

?ə-woh (Tuesday). H: əwoh

wə(-)?ə(-)tɨw-an-əə? (two bits). H: wə?átəwətə (2 reales
[bits])

wovan (V: put two, make two). H: wovan (put two things in
something you're doing); wǒvan (make two)

wəh-mahač (hamak) woh (twelve). H: wéhmahatɣ wǒh; CK:

wə' mā hāch' hā' mǔk wā(q)' (twelve)

[NB in relation to the rule of rhotacization (chapter I, section
D, rule 5)]

wohɨk — bark at, VT. H,R: wohək

wohɨk-mat (fut.). H,R: wohəkmat

woh-wohɨk (redup.). H,R: woqwoqək

wok — brush, sweep, V.

wok-ihwəʔ-t (inst. nom.: broom, brush or scraper). H:

wákiwhat (escobeta [small brush]; amole hair brush);

wókɪwhat (amole brush, to brush meal with when

grinding); wóqkiniwhat (broom); wəkihwət (scratching
stick for women with menstruation)

woʔkʔit — plcnm.? H: wóʔkʔit ("place like río carizal [reed-grass
river], that enters lake of B[uena] Vista a little above Sunset,
four miles below Maricopa")

wokoh-t — pine sp. (digger pine, Pinus sabiniana (Brown and

Lawrence 1965)?) or its nut, N. H: wóʔkoht (pine, big, with

slightly ash-colored leaf; piño balsamo [sic; pino bálsamo would
be 'balsam pine']—has nuts like piñon but harder); ZS,ZN: wəkəht'
(pine nuts and tree)

wokoh-t-ay (obj.). ZS,ZN: wəkəhtay

woʔn-ɪk — nod head, VI. H,R: woʔnək

woʔn-woʔn-ɪk (stem redup.). H,R: woʔnwoʔnək (nod head)

woʔn-k (VT: make someone nod head). H,R: woʔnk (make
someone nod—yell at him on street and make him nod at
you)

won — rain, VI. H: won, w̃ ð ŋ; ZS: ʔəʔwəŋ (rain); M: ah-weng (rain);
ah-wong' (It's raining now); K: a-woñ (rain)

won-a-t (gen. nom.: rain). H: wonat, w̃ ð ŋ at w̃ ð ŋ at; M: wo'ng
ut (rain); wahng'-at, ah'-om ah-katch-wo-mat (cloudy); K:
wòñ-at (cloud)

woʔoh-t — grasshopper, or dragonfly, N. H: wóʔoqt (chapule

['chapul' 'dragonfly', or "chapulín" 'grasshopper']; "cannot tell if
q or h, but quite strong and q makes it q-like perhaps")

woʔoh-m (plu.). H: wóʔom (plu.; "q quite long")

woʔoht ʔə-pəʔo-veə (plcnm. of a spring). H: wóʔohtapáʔove,

woʔo't əpəʔoveə (plcnm. below majhaveə = tuʔupan;

means spring of chapules); R: woʔoht apāʔwea (plcnm.: chapule spring)

woro — be sparse, VI. H: aworo, awohworo (the trees are not dense, they are apart); aworo (lo limpio, onde no hay monte [the clear part, where there's no mountain, or no forest]; a field, an open plain)

woh-woro (redup.). H: aworo, awohworo (the trees are not dense, they are apart)

?a-woro-wea (loc.: in the clear). H: ə]ə aworwea (flores del campo [flowers of the field])

wot — chief, male or female, or chief's wife. H: woʔ (capitán [captain; chief], capitana, or capitán's wife)

wotwoʔot (plcnm. of a group of mountains). H: wotwoʔot (plcnm.; not a sierra, but the name of the big sierras there together)

[< Chumash? listed in Hudson et al 1977: 113, as Chumash for 'chief'; irregular plu.; perh. borrowed]

wovak, wovan - twice [cf. wo(h) 'two']

wowal, wowal-yam — tribename of Tulare Yokuts. H: wówal (people that came here from Lemoore); R: wowaljam (the wōwəl tribe)

wowal-pea (plcnm.: Tulare Lake?). H: wowalpea (El Tular); R: wōwalpea (the wōwəl country)

wowo-pa-č — plcnm. with two springs or lakes. H: wówopatʃ,

wowopatʃr, woʔwopatʃr (plcnm. of a spring, or twin springs, called katrampa [La Trampa?] by Mexicans); R: wowopātʃr

(plcnm. where there are two bogs or small lakes where Pete Miller had his ranch before he was bought out by Tejón ranch)

[< woro 'sparse', or perh. < woh 'two?']

ya — interjection? H: ja məmimat hīk mətsūtsuri?taj (you are going to see your grandmother—a bad word—starts a fistfight); R: (jā) numuwaf tāmēat (how do you do?); jā numuwaf jāh a (good evening)

[= Spanish "ya"? or perh. this and next entry are one attention-getting interj.]

ya, ya ya — greeting: 'how are you', 'what's up?', etc. H: ja, jaja, jā, já já (greeting: 'cómo está' [how are you?], 'que hay' [what's up?], etc.)

ya? — carry, bring, VT. H: ja?, jā?, jā (carry, bring (person or thing)); R: ja?, jā?, ja? (carry or bring)

ya?-mat (fut.). R: ja?mat

ya? (imp.). R: ja?, ja

ya?-č (imp. plu.). R: ja?tfr (carry it! [!])

ya-ihw a?-t (inst.: potholder, stovelifter, sticks for carrying tunas [cactus fruits]). H: jajhw a?t; ?ajuwhat ([prefix unexplained] flat coiled basket tray to collect something in; = Jam. paítat); R: jajhw a?t (handle)

-ya-ivana? (inst., poss.). H,R: jajvaña?, jεjvaña?

-ya-hea (handle). H: ajahea (its handle)

ya-n+m (to walk carrying something, VT). H: janəm, jānəm

ku-tay ?aya-n+m (glowworm?). H: kūtaj ajānəm (guzano quemador [burning worm]—black and hairy; means it goes carrying fire)

[cf. yaw 'grasp']

ya? — fly, drive auto, V. H: ja? (to fly); jā? (to drive auto); ja? (to fly)

ya?-ihun (des.). H: aja?jhūn

ya-č — plant sp.: hediondillo or hediondilla [Cassell's translates as "Wild Syrian rue"; Santamaría (1959: 592) says Cassia occidentalis or Chenopodium Pir.]. H,R: jatʃɔ, jətʃɔ

ya-vea (plcnm.: Los Angeles). H,R: jāvea, javea, jāvea
ya-vea-tam (Los Angeles person, sg. or plu. [presumably
tribe, not Europeans]). H,R: jāviaʔam

ya-ya-vea-tam (Los Angeles person, plu.). H,R: jājaveaʔam
ya-ŋa (plcnm.: Los Angeles [but cited in one place as F.
equivalent of Kit. yavea; apparently = F., not Kit. plcnm.]).
H,R: jāŋa

yahaŋ+k(+kwan) — have first menstruation [parenthesized part
must mean 'first' or be some kind of suffix or clitic on 3rd. plu.
form (only two examples)]. H: jahəŋək(əkwan); m+canəʔkwan
(it hurts him [is hot or strong for him])

yahpač — plant sp.: ground root yields edible white meal. H:
jahpatʃr

yahuč — shell sp.: white, used for beads; = V. koj. H: jaqutɔ

yahy+k — be finished, VI. H: jahjək, jāhhək (be all over (of rain), or
extinct (of people))

ʔa(-)yaʔk — white. H: ājaʔk; M: o-wah'-kim i'-ah-kik (a white man
is coming.)

ʔa-yakahya-vea — plcnm.: El Alamo, on the road from Tejon Ranch
to Bakersfield. R: ajəkəhja-vea (Magdalena says name refers to
starting to hunt rabbits).

yam — be or get angry, VI. H: jam, jām; R: jam, jām, ami ajam (he
went away angry ; ZS, ZN: yam (be angry)

yəheam [= yah-yam, redup.?] (to walk up and down mad). H:
jəheam

ya-m+a-č — March ('flower moon'). H: jáməatʃr (March; means the grass and all will be blooming everywhere)

yamava? — the month of March or April, when there are flowers. H: jamava?, jaŋava?; ZS,ZN: ya:mava (spring —April to July; there are 3 divisions—no word for fall)

yam+i, yamui? — greeting: "que hay, amigo" [could this be ya 'interjection' + im+y 'you, obj.'?]. H: jaməj, jám^wəj (greeting: "que hay, amigo"; also in Tataviam) [may not be Kit.]

yamk — remember, V. H: -jamk, nijamkəm (I reminded you [sic—not "remembered"?]; H,R: məjamkətatsəm (you reminded us [sic—not "did you remember us"?]), məjamkətatsin nehe (you reminded me); R: jamk, jamk (remember, remind), uʔuvea nəʔ nijamkəm (I reminded you a long time ago [NB position of clitic—cx S?]), nijamkəm (I remember you [odd ambiguities])

yam-mət-+m (fut., with 1-2s clitic). R: nijammətum (I will remember you)

yamk(-)+neəʔ (to remind). H: nijamkəneəʔ (I reminded him of it)

[perhaps yamk+ta = 'remember' + 'put', while yamk+neəʔ = 'remember' + 'know'?)

ya-n+m — compound verb: walk carrying, VT. H: janəm [= ya 'carry' + n+m 'walk']

yank, yaŋk — quiet, Adj.? H: jak, jāŋ k

yaŋəm — believe, believe in (obj. = e.g. ca-n+hpəʔ 'god'); take seriously[?], V. H: jaŋəm; R: jaŋəm (believe, believe in), nəwvən əjaŋəm (he paid no attention to me [apparently = he didn't believe me]), nijamk nijəkəj (I remember my mother)

y aŋam(-)in(-)ea(-)na (lo creen todo [they believe it completely]). H,R: jaŋamineana, naw jaŋamineana (it is a secret)

y aŋeki(-)n-i-c ? [cf. M: yung-e-kin'-its 'brush wikiup']

yank, yaŋk — quiet, Adj.? H: jaŋk, jaŋk

yave?, yavea? - key.

yavea?-n† — key, inst. H,R: javea?nə [NB Span. e reinterpreted as Kit. ea'—similar to vowel cluster simplification, discussed in chapter I, section D, rule 15; cf. also ʔaəəvea ~ ʔaəəve]

-yave?-c-ay (obj.). H,R: -jave?tsəj
[< Span. "llave"]

yavlu? — devil, N. H: javlu?
[< Span. "diablo"]

yaw — grasp, grab, catch, V (the y drops in certain derived forms).

H: jaw, jaŋw, jaŋw (grasp, grab, catch (mouse)); R: jaw, jaŋw (grasp), ajaŋwvən nikopoj (she grabbed me by the hair) [long y = y + ɛ], nijawmat məkopoj (I'm going to grab you by the hair) [no obj. clitic here]; ZN: yaw (get (= grab))

yaw (imp.). H: jaw, jaŋw; R: jaŋw

ya-ɨč (imp. plu.). H: jaətʃr, jaətʃr [w --> ø or ə/ _ ə?]; R: jaətʃr

ya-yaw (redup.). R: pəjəjaw papātʃrukəməj (están agarrando hombres [they are grabbing (snatching? arresting?) men])

ya-i (compl.) [NB: verbs and possessed nouns take same obj. suffix; also NB no w]. H,R: nijəj; R: nihəvək nijəj, nihəvək nijəj (I could not reach to grasp it)

ya-hea (pass.). R: ivi tameatmat nijahe (today they're gonna grab [arrest?] me)

ʔa-ya-hea (its handle). H: əjahea (agarradero); R: əjahea, əjahea (handle)

yə-ihwəʔ-t (instr.). R: jajhwət (handle)
-yə-ivənaʔ (instr., poss.). R: jəvənaʔ
[= yə 'carry' + ʔuʔ 'take'ʔ]

yaw — deliver, V. H: jaw (entregar)
[cf. yaw 'grab'ʔ]

yawɨk — thin or watery. M: yow'-wook (thin, like water)
[This may be a mistranslation and mistranscription for
yawvɨk 'light blue, clear, etc.']

yawilməni — tribename: a Yokuts band. ZS,ZN: yaw(w)il-məni
(Indians living at Visalia)
[not a Kit. wordʔ]

yawləmniʔ — plcnm.: a marsh this side of Tejon Canyon. H:
jəwləmniʔ
[not a Kit. wordʔ]

yawvɨk — clear, bright, clean, light blue, Adj.; dawn, VI. H: jawvuk,
jawvuʔk, ʔəjawvək; ZS,ZN: jawvuk (light blue)
yawvɨk __ ŋəʔn, yawvək __ m+yšɨk (to miss someone). H,R:
jəwvəkmatum niŋəʔn, jəwvəkmatum nīnəʃrək

yəʔy-c — partida [flock?], N. H: jəʔjc, jəʔʃc, purəwəʔjam, hawkup
jəʔʃts (one partida of lambs)
yəʔy-m (plu.). H: jəʔjm
[pass. nom. of yə 'carry, bring'ʔ]

yaykə-t — peón stick, counter in walnut dice game, N. H: jajkət,
jajkət, jajkət
-yaykəʔ (poss.). H: -jajkəʔ, -jajkəʔ
yaykə-m (plu.). H: jajkəm, jajkəm

yaynat — live (of person or mineral medicine nɨviɨt in its raw
state). H: jajnat; M: yi'-not (awake)

yaypakup — pers. name given by speaker to Ethel; name of speaker's cousin. H: jəjpəkup

yelpe — plcnm.: Sierra de la Grulla, a mountain near Caliente (mentions the crane). H: je+pe

yeska? — tinder, N? H: jeska? (yesca [= punk or tinder])
[< Span. "yesca"]

yewaš — mare, N. H: jewəʃ, jewəʃr
yewaš-yam (plu.). H: jewəʃjam
[< Span. "yeguas"]

yik — scream, V., comp. H: ami əjik (s/he went to chillar [scream])
[= yu-ik 'sing, inf.'?]

yisovita? hīvhīv (kəwə) — [(kawa) may mean this is in Kawaiisu language, so this entry not cross-indexed, but reproduced exactly as in ZN; hē glōsses it "salt grass drink! drink!—he was so happy"; 'salt-grass' in Kit. is himukt]

yiwɨ?kan — pers. name of daughter of I[sabella] Gonzales. ZN:
yiwákan

-yɨ? — mother, poss. H: -ʃəʔə, -jəʔə -ʃəʔ, no abs. form; ZS: -yəʔ, -y·əʔ; ZN: -yəʔ, -y·əʔ, niyəkʔəpar (my mother's brother), ʔədjə, ʔəʃəʔ (his mother) tsəjuk tsəʔivə (our mother); M: ne'-yah, I-yöħ (spoken of) (mother), ne'-yu, ne'-yuk (my mother), i-yuk, ah'-yuk (his mother), öo-yuk — mö-yuk (your (singular) mother), poo-yuk, po'-e-yu (their (plural) mother), M: tsi-yuk, tsoo-yu (our (dual) mother), (u,ʷ)-yuk, ũ'-yuk (your (plural) mother)
-yɨkɨy (obj.). H: -ʃəkəj; R: -jəkəj
-yɨ?-ivɨ (dec.). H: -ʃɨʔivə, -ʃəʔjvə
-mayhə-yɨ? (wife by whom one has had children). H:
-majhəjəʔ

pi?ak+(-)t ?a-y+? (Sphinx moth ["worm sp.'s mother"]). H:
pfākət ?ajə?ə

y+č, y+č-at — where is [apparently = Adv. 'where' + Q clitic, with
some irregularities of pronunciation]. H: jəʃrə?, jəʃr, jətʃr,
jəʃr#me (where is?), jətʃratam (where are you?); R: jətʃr

(where?); jəʃrə? visente? (where is Vicente?); jəʃrama?
kutsi? (where's that dog?); jətʃr kutsi? (where's the dog?);
jətʃrə?ma niniw nohtat (where's my old woman?); jətʃratam
(where are you?); M: yu'-its-paht'i (where is the water?)

y+hə — evening. H: jəhə; M: yu'-hah, ah-wō-ruk tam'-mə-at
(sunset), yu'-hah, yěh-hah (evening)

yə numuwəš y+hə (greeting: 'good evening'). H,R: jə numuwəʃ
jəhə

y+hə-hu-č (evening star (it is a man)). H: jəhə hutʃr,
jəhəhutʃr

y+hə-tu? (take shade, V). R: jəhəʃu?, jəhəʃu?, jəhəʃto? (to
shade oneself or take a siesta)

-y+hə — aunt of a certain type, or mother-in-law, poss. N(A), poss.
H: -jər, -jər (aunt [in one case, at least, sister of mother of
man])

-y+hə-m (plu.). H: -jəham

-y+hə-y (obj.). H: -jəhaj

-y+hə?-iv+ (dec.). H: -jəhəʃivə

recipr. is -məhcit. H: -məhtsit (as Pedro is to Eugenia)

[NB: ≠ 'mother']

y+hk — answer someone, V. H: jəhk, jək

-y+k — case ending: directional or locative: 'to', 'toward', 'at'. H:
-jək, -jək, used in many placenames, nəjək (to me), ?əməjək
(with you [re fighting scene; 'fight' takes dir. case]), ?itsəmək

(with us), ?əmək (with you all), ?ivijək, ?ivitš pəjək (with this one), pats pəjək (with that one, over there), ?im pəmək (with these); R: atsurupək nehe nə?jək kivea (he entered where I was, in the house), əməjək (with you), əmək (with you, plu.) im pəmək (with these), pəjək (with him), ivitš pəjək (with this one), patš pəjək ('with that one'; "nothing to do with pata?"), əmats pəjək (with that one, yonder), ivijək nikim (I came with [to?] this one); nəjək (with me [used with 'play', which takes dir. case]); itsəməjək (with us); pəjək pata? [with that one]; pəjək əmats [with that one]; ZS: -jək (locative suffix in placenames)

[NB: pɪ-yɪk is used instead of ?ə-yɪk; for discussion, cf. chapter IV, section C)]

y+ŋivan — eat two things together, V.; if one thing is mentioned overtly, it is in obj. case; if 2 are mentioned one is in obj., and one takes -nɪ 'inst.', apparently [one example only]. H: jəŋivan y+ŋivan (imp.). H: jəŋivan

y+ruma-č — dust or fine earth, N. H: jərumatʃr, jərʊmatʃr
?ə-mohmɪk j+ruma-č (dune [its piled up dust]). H: ?əməhmək jərumatʃr

y+šɪk — sweat, VI. H: jəʃək
-y+šɪkɪ? (noun: sweat). H: -jəʃkə?, jəʃkə? (scrape self with knife [in sweat-house; in parentheses: "mendo"]) [NB ɪ-deletion]

y+va-č — door or doorway, N. H: jəvatɕ, jəvatʃr, jəvatʃ; R: jəvatʃr (door, imp. obj.), jəvatsr, jəvava? (door [but cf. form below]); M: yu'-vahts (door, doorway)
-y+va (poss.). H: ?əjəva jəvəʔt = jəvəʔt ?əjəva (the door of the church)
y+va-č-ay (door, obj.). H: jəvətʃraj; R: jəvətʃraj, jəvətʃraj
y+va-va (loc.: into?; against). R: nitawhijək jəvava?,
niʔawhijək jəvava? (I bumped into the door)

yɨvan — outside, Adv. H: jəvan, jəvan; H,R: nihju nehe jəvan
ventəʔnuʔ (I looked out through the window); R: jəvan; me ah
meah jəvan (go outside! [said to a dog; = V. tʃə tʃə milək]),
akatʃr jəvan (it's outside), puraəqk jəvan, puraəqk jəvan (go
outside!), puraəqkətʃr jəvan ([y'all] go outside!); M: yu'-vah, yō'-
van (outside)

yɨvar — sacred house or enclosure of tule where bullroarers are
swung at fiestas; also church. H: jəvar [one entry says yɨvar =
tall pole with flag at top, used at fiestas]
yɨvar-kam (char.: initiates to the yɨvar?). H: jəvar kam,
jəvarakam (plu.?)
curupk-i-m yɨvar-pe (the people in the enclosure; = V.
ʔəntəp). H: tsurupkim jəvarpe
yɨvar-yɨk (plcnm.: a mountain). H: jəvarjək
yɨvar-peə (plcnm.: sacred canyon near ʔiwɨhɨnmu). H:
jəvarpeə (the cañada of the ʔəntəps near ʔiwəhənmu)
[re constituency abs. and difference between 'church' and
'door': H: ʔəjəva jəvəʔt = jəvəʔt ʔəjəva (the door of the
church)]
[perh. a cognate of yɨvəč 'door', < Gab. yovəar 'church' or
'fiesta']

yɨvavaʔ — outdoors. R: jəvavaʔ

yoʔ — spread out, VT. H,R: joʔ, ʃoʔ (to spread out [handkerchief])
[minimal pair with yɨʔ 'sing']

yohək, ʃikwa-t yohək — icicle, N. H: johək, ʃiʃwat johək

yohk — make someone angry, V. [impersonal construction? 3rd sg.
subject]; also translated as 'to itch', but there is no subject in
this construction, although it takes subject-object clitic. H:
joqk

yoka-č — ant sp.: black, medium size, N. H: joḵatʃr
yoka-m (plu.). H: joḵam

yorin — plow a field, V. H: jōrin
yorin-i-c (part.: plowed). H: jōrinʃ
yorin-ihwəʔ-t (inst.: plow). H: jōrihihwəʔt (plow; = ʔərārəʔ)

yoʔv-ḱ, yoʔvok — be dark, be black, V. H: jōʔvok, joʔvək (to soot oneself (widow's custom), to have páñamo (disease discoloring cheeks)); R: pḵóvək (está pardo [it's dark]); K: yav o-k (black)
p(-)yḱvḱk — dark-colored. H: pḵóvək, pḵəvək (pardo [brown-gray], cenizo, ash-colored)
yovoʔk (Adj.?: dark, dirty, black). H: jovoʔk (tiznado, prieto), məhavəjovok (ropa negra = en luto; applies to modern mourning clothes); R: jovoʔk; ŋatəʔ jovoʔk (black cat); nəʔ nihju jovoʔk tāk āt (i saw a negro); nəw, jovoʔk (no, it's dark); haminikiʔt kwəʃrəpkət, jovoʔkət, ājəʔkət (cómo es [what color is it], red? black? white?), jovoʔk iviʔ ŋātəʔ təm tūtʃr (this cat is black, like charcoal); ZS,ZN: jovək (black); M: yo'-wuk, yah-vok, yó-wuk (black)
yov-yoʔvək (redup. Adj). R: jovjoʔvək; ŋatəʔjam joʔvjovok (black cats)
yoʔvək (VT: make dark). R: joʔvək
[variation in vowels unexplained; cf. yuvitḱk 'get dark']

yowoyow — (Chumashan belief) another type of people ... go around atizando [starting fires?] many places beyond Emigdio. H: jowojow
[V.Ch.ʔ]

yu — snow, VI. H: juj (está nevando ['it is snowing'; -y unexplained])
yua-t, yoa-t (nom.: snow). H: joat, jóatʔ, júat; ZS: yúat; K: yuat

yoa-kaʔy (plcnm.: a mountain that always has snow on it). H:

jóaʔaʔj [note—apparently this is a compound, not a
"char."-suffixed stem; note also initial stem stress],
juakaʔj

yoa-kaʔ-j+k (direc., char.). H: juakaʔjək

yoa-ka-yam (tribename: the Koso?). H: jóaʔajam, juakaʔjam;

R: juakaʔjam (tribe that lives beyond the Serranos); ZS,ZN:

jókajam (Indians the Kawaiisu call kəhózi, kəhoži: the

Koso [but Zigmund et al (1988: 180) gives kohoži, kohoyži

'Indians to the northeast, Panamint or Western Shoshone']

[impossible to determine if stem vowel is o or u]

yuʔ — cry, sound, buzz, sing, V. H: juʔ, jʔʔ, hʔnavea ʔajuʔ (the
bucket is half full ['sings inside']); R: juʔ (cry), jʔʔ (buzz, cry);
ZS,ZN: yuʔ (cry)

yuh-yuʔ (redup.). H: juhjʔʔ

yuʔ-mat (fut.). R: jʔʔmat

yu-ik (inf.). R: jʔik

yuʔ-vuʔ (past). R: juʔvuʔ

yu-inan (VT, caus.: play an instrument, swing bullroarer,
gnash (teeth), slap holler, whistle with fingers, cause
someone to weep). H: jujnan, juʔjnan, jəjnan [one entry
only with a; suggests u --> ə / y _ y]; jujnan; R: jujnan,
juʔjnan (to play an instrument, make cry), əjuʔjnan
əfritʃrəj (he slap hollers; also said of whistling with
fingers), əjuʔjnanivən ʃivojəʔt (the onion's making me
weep [NB i in clitic])

yu-inan-ihwa-t — inst.: any musical instrument. H:

jujanihwat

[minimal pair: yuʔ 'cry' vs. yəʔ 'spread out']

yuahk — hang, VT. H: juahk (hanging, Adj.); R: juaʔk (to hang, VT)

yuahk-mat (fut.). juaʔkmat

yuahk-in-i-c (pass. nom.: hanged or hung). R: uvea juaʔkiʔits
(ya está colgado [s/he or it is already hanged or hung]).

yuahk-in-i-m (plu.). R: uvea jua'kiñim (ya están colgados
[they are already hanged or hung])

yuaš+k — be wet, VI. H: juafræk, juāfræk

yuhaha-t — pers. name of a mythical figure. H: juqaqat ("the oldest
of all"—listed under discussion of tsukit, legendary mother of
the races)

yuhaha-+t — pers. name of a mythical ancestor. H: júqaqaet (the
elder brother [of mythical ancestors])
[aug. of yuhaha]

yulam — pers. name of a dog, after a mountain name. R: julam

yunu? — praise, admire, respect someone, VT. H: junu?, junu?u

yuna?n — help, V. H: ājuna?n (he helps [when the invited chief pays
fiesta chief])
[any relation to y+ñivan 'eat two together'?)

yupakina? — have face unwashed, darkened ("tiznado"), V. (a
widows' custom). H: jupakina?, jupa?kina?

yupit+k — fall in a fit, VI. H: jupitək
[cf. yuvit+k 'get dark?']

yupivu? — bird sp.: linnnet-like, with a black face. H: jupivu?u
yupivu?-yam (plu.). H: jupivu?jam

yupk — extinguish a fire or lamp, V. H: ĩupk
yup-mat (fut.). H: ĩupmat
[cf. yupit+k 'fall in a fit'; perh. related to yuvit+k 'get dark']

yuʔuʔ — lame, Adj. H: juʔuʔ, juʔuʔ

yuʔuʔ-tu (to be crippled, have rheumatism). H: juʔuʔtu

yuʔu-pea (plcnm.). H: juʔtpea (plcnm., from 'cripple')

yuveaʔ — fry something, V. H: ʔuveaʔ

yuvk (to boil or cook something in water). H,R: jtyk, juk

(Adj.)

[= 'to darken'? cf. yuvit+k 'get dark']

yuvit+k — get dark, VI. H: juvitə k

[cf. yoʔv+k 'be dark'; cf. yupit+k 'fall in a fit?']

ENGLISH-KITANEMUK INDEX

This is an index to the Kitanemuk-to-English dictionary. It is meant merely as an aid to finding things quickly, not as a true dictionary. I hope that it will be helpful to those who may be looking for Kitanemuk forms cognate with forms in some other language, or who are tracing historical changes in the Tadic languages or doing other types of comparative work. Having found the phonemic form here which corresponds to the meaning sought, the reader should then refer to the Kitanemuk-to-English dictionary itself to find out more about the derivation, morphemic structure, selectional restrictions, subcategorization and allophonic variants of the morpheme. The system of orthography is explained in chapter I, section A. In general morphemic analysis is omitted here; but in cases where a prefix must be separated from a stem in order to find the entry in the Kitanemuk-to-English dictionary, a hyphen marks the boundary between prefix and stem. Nouns which are attested only in possessed form are written with a hyphen at the beginning to indicate they may not be the same as the citation form or the stem. Also where forms are metaphors or paraphrases, a literal translation is given in parentheses. If the name of a particular plant, animal, tribe or place is not found, the user should check also the entries 'plant spp.', 'animal spp.', 'tribenames', and 'placenames', which is where all unidentifiable names in any of these categories have been placed; there is

sometimes a more detailed description of these or a non-Kitanemuk equivalent form given in the Kitanemuk-to-English dictionary. The same abbreviations for grammatical categories are used here as in the Kitanemuk-to-English dictionary.

abalone — cikarat [č?]
able, be — mirin
accustomed — ?ayaw+tu?(i?)
acorn sp. — -ka, kw+yač, šev
acorn cup — kuruŋ (cf. 'hat')
acorn mush — kw+yač, wic
across — cf. nakwar+k
Adam's apple — pako?koc
admire — junu?
adobe — ?adovea
adverb? — ya
advice — nah-tanimakan
afraid, be — pokat+k, t+hm+k
afraid, make — pokatk
again — ham+k (?), moc
alfalfa — ?alfalfa?
algae — taruhač
alike - ?ap
alive — yaynat
all — puyu
all right — ?aŋaya
almond — ?almendra
alone — punuk
already — ?uvea
also — ham+k [?]
always — mutu?
Americans — merikeno?, muka?

ancestor — ?uviha?
 and — ham+k
 angelica — kayak
 angry, be — yam
 animal — t+vo?yt
 animal sp. — ?učukt (juanito)
 animal sp. — wočoč (a rodent)
 ankle — kačuoč
 annoy — hahk, hihinitu?
 another — cf. maw
 answer — y+(h)k
 ant — ?an+ht, hanat, hu?usinak, hyač, yokač
 antelope — tim+nač
 antelope skin — tav+č
 ant-lion — ciripu
 anus — š+ric
 anvil — cokihwa?t
 any — tim, tum
 anything — tumhit
 anyway — war+?
 apart — hahukup, h+w+va?, h+wa?i?
 apple — mansana?
 April — yamava?
 apron — cicka, čička, cf. 'clothes, loincloth'
 arbor ("enramada") — ?ayaŋik, hororkinat, hororkinic
 arch (V.) — ?ea?nk
 arch back (of stinkbug) — voišk
 arm — mac
 armpit — kwačuhpic
 arrive — pic, pis
 arrow — huč, šumanat
 arrow foreshaft — wakpit
 arrowhead — tokšivat
 arrow-straightening stone — t+ŋenihwa?t

Arroyo Seco — ?awaki? ?a?oka?
 ashamed, be — ciu?
 ash(es) — kukut
 ask for — ?ihikaw, kivaw
 ask question — maya?
 assemble — hawkupiču?
 astride — šeahk
 at — -pea, -vea, -ŋa
 atole — wic
 attack — ?ork
 augmentative suffix — -wit/-yit/-it
 August — tɪvapa?, toŋava?
 aunt — nɪm, pinic, yɪr
 autumn — toŋava?
 awake — kwɪčɪk ('get up'), yaɪnat ('alive')
 away — cf. ?amuk
 awl — ?oc
 axe — ?atsa?
 baby — ?anuci?, kwakit, titinit
 back (reciprocal) — cf. 'and'
 back — tɪhpɪc
 back-flap — tavɪč
 backwards — tɪhpiyɪk
 bad — kiša?
 badger — hunavit
 bag — taŋatət
 bake — kwahan
 Bakersfield — pavyayuk
 bald — šɪtk
 ball — paropkinič, pavotət
 ball (game), play — pučahk
 banana — plətəno?
 bark (V.) — wohɪk
 barley — šivarə

basket, type of — amaha?, aman, ayiwhat, hokopi?tat,
 hukupi?(ta)t, kuruku?ytat, paca?ač, pahatat, payravič
 basket, cooking — su(?)ka(?)
 basket, pack — paca?ač
 basket, small-mouthed storage — copotat, cupotat
 basket, that allows water to pass through — ca?ač
 basket, winnowing — ca?cakinihwa?t
 basket tray — paytat, riva(?)w, tivao?
 bat — p+vakat
 bathe — ?ahan (VT), ?ar (IT)
 be — kač
 beads — hi?i?yt, kukuniti, kumat, niririhkinic, numanic, orki:k
 beads (gen.?) — tukuhač
 beads, small, red — cakahkik(s)
 bead, valuable — vakahkik
 beans — rihir
 bear — huna(+)t, mo(?)loy
 bear (costume?) — kawkaw
 Bear Mountain — hunayik
 beard — kaŋac
 beat — rivk ('beat or excel in game')
 beat (eggs) — wiru?y
 beaver — ci?i?ki, hurist
 bedbugs — nahkihyit
 bee sp. — ?aveha?yam, haŋač, pahana?ač, roroŋa?ač
 beet — vitavel
 beetle sp. — huhu?ač
 before — ?uvea
 beg — ?iwihikaw
 begin — pamukpit, (ti:m) puycu?
 behind — navoŋa
 believe — yaŋam
 below — p+(?)htuk

belt — šutkɨt
 bend — ʔeaʔnk, kwioʔsk, nošk
 berry sp. — pikwač
 beside (postposition) — me aʔ
 bet (V.) — mɨyvan
 bewitch — ʔa(+ʔ)cacawapiʔ, kwiteaʔ, piʔ
 big — ʔatɨʔa
 big enough — cf. 'fit'
 bird (gen.) — wicitat; cf. also mahač
 bird sp. — cɨnan, hayhaʔy, huyhuʔy, inokt ("huitacoche"), kuya,
 kuykuʔy ('curlew?'), mawiyɨt, mɨhiwɨt, pavuhyɨt, pesa,
 puvuðis, siwšiʔwi, syakak, yupivuʔ
 bird sp. (candelaria) — ʔošač
 bird sp. (magpie?) — pavuhiyɨt
 bird sp. (cries at night) — pupuvoč
 bird sp. ("gallineta") — putan
 bird sp. ("tigrillo", "tildillo") — tɨʔirɨrɨ
 bird sp. (mockingbird) — tukuahpač
 bird sp. ("correcuervo"—kingbird?) — cakwina-č
 bird sp. (blue) — caycaʔy
 bird sp. (yellow (canario)) — cakacakač
 bird sp. ("vijita, like robin but smaller") — cokt
 bird sp. (mythological?) — winiwat
 bite — kɨʔ
 bitter — civuʔ
 black — monušmuʔ, yoʔvɨʔk; cf. yuvitɨk
 blackbird, redwing — pakonyat
 bladder — pavahatač
 blind — huvawavit
 blister, have — pavahavɨk
 blood — ʔɨč
 blow — hyočk, pitk
 blow (on fire) — puheaʔ
 blue — mohk, yawvɨk, yawvuʔk

blunt — pimočk
 boat — kwekt, kwiakt, kwiyaht
 body — tahtake
 boggy — curcurk
 boil (V.) — vo?r+k (VI), vo?rk (VT), voro? (VT) yuvea? (VT)
 boil (N.) — kaya
 boiling stone (has hole in it) — wihwa?t
 bone — ?oc
 bottle, water — pahatat, cf. also 'basket'
 bottom — šuču [or is this t -š??]
 bow — pačukt
 bowl — copotat, kumat, hukupitat
 box — ?a(-)ka?, kahon, taŋatat, tarivana? [< ta 'put'?] (storeroom,
 box, trunk)
 boy — ?anoci?, titinit; cf. tučini
 bracelet — mamuna?
 braid — kwirav, pa?okwina? (N.)
 brains — wi?wi
 branch — cima, pawhuša?y
 brave — šwavač
 bread — kame?nic, pan
 break — kawtk, kop+k (VI), kopk (VT), vihŋk (VT), vihŋ+k (VI)
 break ground with stick — t+k
 break through (of water in irrigation ditch) — waru?m+k
 breast — pi?c
 breast — tunuc
 breastbone — ?+kihuc
 breath(e) — hikaw, hikay
 bridge — nakwarkihwa?t
 bring — ya?
 Brite Valley — tuvıy+k
 Brite Valley vicinity — čalamășpe, cilampe, čiram
 broken - vihŋ+k
 broom — wokihwa?t, wohkiniwhat

brother — -paḥa, -piṭač
 brother-in-law — ?ana
 brown, dark — ropitk
 brush — wokihwa?t, wohkinihwa?t
 buck (of a horse, V.) — cir+pin
 buckeye (tree sp.—looks like ash) — pa?aš
 buckskin — tav+c, cf. 'sinew'
 buckwheat, California — hunakač
 Buena Vista Lake — m+m+jak, tuna?mi?pe, tunami?pea
 Buena Vista Lake Indians — papaviatam
 bug — ku?ač
 buggy — kalesa?, kareta
 bull, young — neviyo?
 burn — ?aro?m+k, hu?, o(?)r+k, wahea?
 burn up — mahwa?
 burst (of boil) — pišak+k
 burial — nahkamea?neavea
 bury — kamea?
 but — meakor
 butter — wipt
 butterfly — ?atavatava
 button — witin
 buy — no?mk
 buzz — yu?
 cabbage — repoyo?
 cactus sp. — manač
 Cahuenga — kavweŋ
 Cahuillas — kawiya?
 Cajon de las Unvas — mat?aphwelehwei
 calabazilla — nonokic
 calf — v+ser+?
 Caliente Creek — hi?hinkeavea
 California wild plum — kupiaht (tree?), tokit (fruit)
 Californios ("gente de razon") — cicinavr+

cali (V.) — ku a
 call on guardian spirit — kumiyintu?
 Camulo — wa?tamkic, wa?tamkič, wa?tamkivea
 candy — piša?it
 cane — kanja?, pakač
 canyon — ?oka?
 Cañada de las Uvas — ševinacapea, š+v+inacape
 captive — kwaka?wat
 car — kucin
 care for — puhci?
 carry — ya?, yaw, yay
 carry on back ("lomo") — tuk
 carrying ring — puninkinic, puninkiniv‡
 Castaic Lake — kašt+k, pač ?auvapea
 cat — ŋat‡?
 Catalina Island — pipimar
 catch (in throat) — ?okwa?
 catch up with someone — ŋililk
 caterpillar sp. — pohoka?y
 cat's cradle, make — wiv+k+m
 cave — ho, t+mkič
 Cedarwood Canyon — pišapeš
 celery — ?apyo?
 cemetery — nahkamea?nic
 centipede — ?a-cahcaka w+r ('it has lots of legs'), ?inoč
 ceremonial dancer — ?elejewu
 ceremonial effigy — cahiv‡
 ceremonial enclosure — j+var; cf. kasa, wakač
 ceremonial gifts — ŋ+č+minic
 ceremonial leader — ?antap
 ceremonial participants — wanaypac
 ceremonial stick — kaka‡t
 ceremonial yeller — paka?, tataknič; cf. also winiw‡t

ceremony (gen.) — nihnic (girl's puberty ceremony, < nihnea 'be
 accustomed')
 ceremony to announce coming wakač ceremony — šunumtu?yc
 ceremony, mourning — wakač
 chair — ra?wkihwa?t
 chameleon — nakarakara
 Chanac Canyon — ?iyčivea
 charcoal — tuč, tuhut, tuhuč
 charmstone — kw+ŋač
 chase (away) — puhpuču?, tun
 cheat — muna?, nahmona?hy+
 cheek — p+v+c
 cherry — seresa?
 chest — tunuc
 chew — kaci?, rakw+k
 chia (lime leaf sage; Salvia Columbaria) — pahinač, pahina+
 chicken — kakawa+
 Chico Lopez Lake — kw aruŋ
 chief — ki?ka?y, namuhač, nihpə, wot
 child — mayhat, nacet
 chile — cirea?
 chilecote (plant sp.) — ?ihəyc
 chilecote, play — tohiyicin
 Chinese person — caniman
 chocolate — cukulate?
 choke — ci+h+r+k (VI) cohk (VT), cu?r+k (VI),
 cholla — wihač
 choose — ca?yk
 chop — šara?
 Christian — havutkay
 Chumash — čuma?, tokiya
 Chumash Indian — k+šənihugukam
 church — y+var
 cicada? ("chicharra") — tamea?utut

cigar — wik+t
 clam — ci?karət, cikat, kaŋəwinihwa?t
 clap hands — vatk
 clay — pakwinit
 clay, type of? — puyumaki
 clean — vankinic ('swept')
 clear — yawv+k, yawvu?k, yawwuk
 clear away (VI) — kwar+k (= 'melt')
 clear field — ?a-w+iw+i ('patio, llano')
 climb — ?i+ta+h+k (VT), ?oč+k (VI)
 climb down — humut+k
 clock — relo, tameat
 close — ni+k+k
 close eyes — cu?m+k (VI), cu?mk (VT)
 cloth — ti?ačav+č
 clothes — hav+t, kaha, tav+č
 cloud — woŋat
 cloven (of hoof) — taraha?y
 coal — tuč
 coarse — ?a-mu-ci
 coast — -h+i+v+i
 coated with acid stuff (of tooth) — šam+h+m+k
 coffee — kafe?, kape?
 coil — punink, šwink
 coime — koymi?, ŋwapac
 cold — š+i+v+i
 cold, get — šip+k (VI), šipk (VT), šikwa? (VI)
 collarbone — pačukt
 color (lilac-orchid color, "medio colorado") — kawv+k
 color, type of — pahikyut
 colt — mayhat
 Comanche point (or Creek?) — čivutpave
 comb of rooster — ciŋea?na? [this may be a sentence]
 come — kim, majki, payki, viki

come out — pur ahk+k
 compose — ?icu?k
 conceited — huyuyhk
 conditional (contrary-to-fact) — t+mek(waču?) [clause], [clause]
 mekwaču? ("if ... would ...")
 cone (of tree) — ka?
 conjunction — ?ap 'and, but', ham+k 'and, back, too'
 constipated — t+hm+k
 container — hukupitat, cf. 'basket'
 cook — kwahan (VT), kwar (VI)
 cooked - ?a-kwahi
 cool — šivivi? (cf. 'windy')
 copy — cicikwin
 cordage plant — kwihat
 corn — mayšt
 corn cob or stalk — huka?
 corner — c+ac
 corpse - ?a-nipki?
 cotton — ?alwodon, t+mpič (the flower)
 cottonwood — wamat
 cough — kohr+k
 count — t+?ur
 counter-evidential marker? — nehe
 counter for dice game — tacankihwa(?)t, yaykat
 cove — ?awohwora?pe
 covered, be (as with a blanket) — ?awk+k
 cow — vaka?, vaka?t
 coyote — wahi?
 crack (mud, sole) — šarašara?y
 crack open (pine nuts)(VT) — v+ca?
 crank auto — wirawira?k
 cradle — tarahu?t, taraka?y
 cradleboard — ?ap+nea
 cradle hood — kupk+t

crane — ?arawkuč
 crazy — ka?mki? (part.), ka?m+k (VI)
 creek — ?a?oka?, wanit; cf. also pač ?auvapea
 crest (of bird) — ?ususu?, puka? (of quail), ciġea?na? (of rooster)
 cricket — corcor
 crippled — yu?u?
 crooked — kwiock
 crossbeams (of house) — ?ap+čki?
 crow — ?a?a, ?ačawat
 crow sp. — cakacakat
 crowded — muc+k
 crumble — vihŋ+k (VI), vihŋk (VT)
 crush — h+?nk
 cry — yu?, kwav+?y (baby's), waw, waw (sound of baby's)
 crystal — kw+ŋač
 cucumber — pepino?
 Cummings Mountain — pukwaŋ
 Cummings Valley — hakaġea
 cured, be or make — w+v (VI), w+vanea? (VT)
 curse — this is a curse: t+yt m+cu?ri? (your grandparent is a
 ghost)
 custom — nihneat
 cut — kawtk, ŋ+čk, rio?in, win
 damned — šuavač
 dance — tuhtu? (V), tuhtuic (N.)
 dancer - tuhtuhy+t
 dance a certain way — amawiš (plumero held in hand), at+vihtu
 (N?), h+ik(?) +manis (rabbit dance), nukumpiyaš
 dancer — t+vit, tuhtuyh+t
 dark — y+v+k, yovo?k; cf. tuka
 dark, get — juvit+k
 darkness - hero?pit+k
 daughter — -m aya
 daughter-in-law — miya k

dawn — yawv+k
day — tameat
day after tomorrow — ?apaŋayu?n+
day before yesterday — t+muka
dead — ?iv+, muk (V), mukit (Adj.), kohko?ym (dead people),
?a-nipki?
deaf — kavawavit
decay — piŋan
December — cf. tamuavea
deep — t+ŋa?, t+?ŋ+k; cf. m+m+
deer — hukaht
deer headdress — ?ac+ivana?
depend on — pič+ihuna?
descend — haruhr+k
descendant — huŋ
designs on baskets — k+m manic
devil — t+yt
dew — pamašy+t tišy+t
dewy — paša?
diarrhea, to have — win
dice, walnut — kumaškihwat (the dice), ?a-kumašik (the game)
die — hihoh+k, jahj+k, muk, nip+k
different — h+wač
difficult — tumahan
dig (out) — hoč
dirt — t+vač
dirty — cukwavitc
disappear — nawtu?
disease — mukic
disintegrate — vihŋ+k
ditch — šaŋha?
dive — ?op+k
dizzy — ka?m+k (VI), ka?mki? (part.)
do — mavi?, niw

doctor — cač, nahmavihewit
 dodge — p+nk
 dog — -?acita, kuci?
 doll — muhač
 dollar — peso?
 door — timkit, y+vač
 dove — makahot, makahoa+it
 down (N.) — pic, cf. 'down headdress'
 down (Adv.) — wici?k, p+htuk
 down, move or slip — ŋ+r+hr+k
 downstream - p+htuk, wici?k
 dragonfly — picalala, wo?oht
 dream — kwahkwačamuk; cf. kum
 dress, front apron of — kaha?c
 driftwood — ?a-hinki?
 drill — horohkinihwa?t
 drink — pa?
 drink, certain — pawwat
 drip — hop+k
 drive (a stake, nail) — t+?ŋk
 drive auto — ya?
 drive cattle or horses — t+mea?
 drown — pamuk ('water-die')
 drizzle (V.) — t+y+y+?y
 drunk — ka?m+k (VI), ka?mki? (part.), manimuk ('be drunk with
 toloache')
 dry — wahk, waki? (VI), wakan (VT)
 duck — paŋaca?, putan
 dust — y+rumač; cf. monik+k
 dwarves, mythical — ?anunusi takatam ('little people')
 dye in mud (V.) — piška?n
 eagle — ?ah+ŋt, pamoiš (white-headed sp.)
 ear — kavac
 ear of (green) corn — r+t+š

earring — cəhuc
 earth — tɪvač
 earthquake — ʔa-kururuʔy tɪvač, tɪvač ʔa-voyɪk
 earwax — kavatutuč
 east — kitamik, tameanusɪm
 easy — məʔayaʔi
 eat — kwaʔ, koʔ
 eat lunch or dinner — pokuyaʔ
 eat things together — yɪŋivan
 echo — tawciyɪʔ
 eclipse — muk
 edge — hɪvɪ
 egg — pano
 eight — wahawaca
 eighteen — wehmahač hamak wahawaca
 eighty — wahawacahea wehmahač ('eight times two tens')
 elbow — cɪac
 El Comanche (plcnm.) — civut pavea
 elderberry — hukwat (the bush), kuhuč (the berry)
 eleven — weʔmahač hamak hawkup, tɪwapea
 elk — pahukaht
 El Oso (plcnm.) — ʔaʔatukpea
 El Pleito — ʔipkoyɪk
 emphasizer, pronominal — ʔuk, nuk, punuk
 empty - pɪna; cf. kumat
 enclosure, ceremonial — kakačiyač, yɪvar
 end — kupeac, yahyɪk
 enemy — kwakahuŋ
 enough — wɪr
 envy — tɪmuhivan
 erase — nɪrk
 evening — yɪha
 everywhere — ʔiʔimuk
 evil — pahavit ('poison'), šuavač ('maldito')

extinguish (fire or lamp) — yupk
 eye — uva?
 eyebrow — ŋyonac
 eye mucus — kwakwari
 eyelash — uvacavɨ
 face (a direction) — wirahrɨk
 face down — kuʔmɨk
 face up — ʔɨnɨʔk, ɨʔmk, ʔɨnk
 fail to — hahavɨk
 fall — hucɨk, karərəʔy
 fall on top of — hɨʔnk
 fall over (of a tall thing) — kuhyɨk
 fan (V) — pɨʔk
 far — pɨyan
 fart — huʔ
 fast — hawawəʔy, hawanaʔy; cf. also pucuk
 fast (V) — kaɨʔ
 fasten together clothing — kaheəʔn
 fat — wipt
 fat, get — wipcu
 father — naʔ
 father-in-law — makay
 favor — hunk
 feast - wakəč
 feather — mahac (N), mahəʔn (V), pohoc (N)
 feather skirt — cikə, čičkə
 feather thing for dance — mawiš
 feathers, bunch of — ʔa-kaʔpiʔ
 February — šɨvapaʔ; cf. also lamuavea
 feed — kwaʔnin
 feel — vɨʔyk
 fell — kuhyk
 Fernandinos — ʔacotkɨyam, papaynamuna, pašəŋayam
 few - cipk

fiber — wivač
 field — wivít
 fifteen — wehmač hamak mahač
 fifty — mahačea wehmahač ('five times two tens')
 fig — ?iwos
 fight — kur, namu, ulucarin
 fill — put+k (VI), putk (VT), pitk (VT)
 filter — cf. cacakin 'winnow'
 fine (of meal) — ?a-hiva, cf. hip+č
 finger joint — tamoc
 finish — ma?y
 fire — kut
 firefly — ?akač ?aniw kut ('what has fire')
 fire sticks — kumuihwa?t ('fire shooters')
 firewood - kučat
 firmly — pucuk
 first — pamukpit, namumuk, lamumuk
 first people — ?uvehatam takatam ('old people')
 fish — kihuč
 fish, spp. — pišn+, coh, wihaka?y
 fish hook or line — ?okwanihwa?t
 fit (V) — k+k+?
 fit, to have a — yupit+k
 five — mahač
 fix, compose — ?icu?k
 flame (VI) — ?aro?m+k
 flat — nananay, vačk; cf. also rikwat+k
 flat and circular — vačk
 flavor(ful) — havava?ynik, huvava?y
 flea — ?atucita
 fledgeling — ?aš+kwiri
 flexible — kwitsa?
 flicker — kimač
 flint — tokšivat

float — hiʔnɨk (VI), hiʔnk (VT)
flock — yaʔyc
flock, go in a — kavk (Adv.)
flood — wanɨt, cf. hiʔnɨk
flour — hɨpɨč
flow — wanatuʔ
flower — ʔa-šɨ
flute — wiroʔinihwaʔt
flutter — hinuhinuʔi
fly — yaʔ
fly (N) — picucuʔač
fog — pakit, papamaš
fold — nomk
folded, be — nomɨk
fool — tohoʔ
foot — cakac
foam — kwohaʔ (VI)
foot of sierra, at (?) — naraʔk
forehead — šɨʔac
foreigners — ʔalčunukš, hɨ-hɨwač
forest — mač
forget — ʔamihɨk
forked — tara; cf. tarahuʔt
former — ʔivɨ
Fort Tejon — tɨkič pavea
forty — wacahea wehmahač ('four times two tens')
four — waca
fourteen — wehmahač hamak waca
fox — kawčač
foxtail (plant) — kawčač ʔakwačit
fraud — cf. munaʔ
free — cf. mačea
freeze — šikwatoʔ
Friday — ʔa-mahač ('fifth')

friend — puyu
 frog — wakatat
 from - nu?
 frost — t+yuat (N), t+yu (V)
 frowning — šoyo?k
 fruit — ?a(-)ka?
 fry — yuvea?
 frying pan — komale
 full (of person or moon) — konakwa?
 full — put+k (VI), putk (Adj.), putk (VT)
 fur — pohoc
 future tense — mat (Clitic)
 future tense, proximate — nih-niw
 Gabrielinos — šivaviatam
 gall — kan+m
 game (generic) — punitat
 game of hooked forefingers — ca?ulucarin
 game, type of — nakwahic, nakwahič, cakanahist (Yokuts word?)
 gap — kw+ŋac
 gather — ?ay, pi?mk
 generous — namakat
 get (water) — h+yk (= 'swing')
 get lost — hy+k+k
 get out of way — hu?n+k
 get up — kw+č+k, k+č+k
 ghost — pahavit, t+yt; cf. also pokat+k, pina
 gift — makic
 girl — nacat, nahac
 give — mak
 give and take back — muh+r+k
 give, at shrine — nahwin
 give birth — mayha?, nahuck
 give (bridal gifts) — nahock
 give (ceremonially) — ŋ+č+m

gizzard — hilos
 glad — numuač ('good')
 glue — napk (VT), napkiniųwa?t (N)
 gnat — hawawač
 gnaw — waču?
 go — mi
 go (?) — we an
 go! — č†, č†
 go around something (encircle) — ponihin†k (VI?), punink (Caus.)
 go back — ma?n†k (VI), mankinea (VT)
 go down (of sun) — ?a-we?r†k
 go in — curup†k
 go out — purak†k
 go up — ?oč†k
 go up (hill) — virohuv†k
 goal (in shinny) — nahnipkiniųwa?t
 goat — civato?
 God — t†vač; -n†hp a ('chief')
 good — numuač
 good-natured — numuahunak
 good at — nihnihy†t
 goodbye — m†mimat ('you'll go'), ?uvea nimi ('I'm already going')
 goose — r†?r†k
 gooseberry, chaparral — hu?tay ?aka
 gopher — miŋaht
 gourd, wild — nonokic
 grab — ?u?, yaw
 gradually — hawpa?
 granary — hu? ?ataŋat, mucukiniųwa?t
 grand-relative — curi?, kukit, kwari?
 grape — ?uvas
 grapes, wild or desert — načakwinač
 grasp — ya, ?u?
 grass — hamat, tuvi

grass sp. — takwač, nonomt
 gravepole — kutum+c, kutom+c
 great grand-relative — s+s+?
 green — ra?upk, ša+? ('raw, unripe')
 greens — nokat
 greeting — haku hilpo?w, ya numuwaš tameat ('how do you do'), ya
 numuwaš y+ha ('good evening'), (ya) ya, yam+y, (ya) haminat
 m+kač ('how are you?')
 grey — mohk
 grind — mu, tur
 grind, in a certain way — c+r+?
 grind acorns — kwiwitu?
 grizzly bear — hunawit
 ground - t+vač
 groundsquirrel — kojit
 grow (up) — tuč
 gruel — pohkinic
 guardian spirit — kač+?, kwač+muk
 guests at wakač — kuhanim
 gull — wahanka?y
 gum — ?ohana?
 gush — peak+k
 gut (V) — čiwin
 hail — t+hpuč
 hair, body — pohoc
 hair, genital — šuhic
 hair, head — kopoc
 hairband — ?ap+hi, pa?ukwinat
 hairdo ('molote', 'pug'), prepare — kwišuka?k
 hair pin — mahivat
 hand — mac
 handkerchief — payo?
 handle — yaivana?, ?a-yahea
 hang — varvark

hanging — varavaraʔy (Adj.), yuahk
 happy — numuač; ʔa-hun numuač ('heart is good')
 hard — putuʔ
 hard (Adv.) — waravk, pucuk ('firmly', 'fast')
 hard, be — warahv+k
 hare — hwiʔt
 harvest — ʔay
 harvest season — tuɣavaʔ (= 'hot season')
 hat, basket — kumat
 hat, acorn cup — kuruŋ
 hatch (VI) — cim
 have something in eye — cirip+k
 hawk, red-tailed — k+y+k+y+č
 hawk spp. — hukurumat, pakiháč, cukwač (medium size, blackish
 tail), š+r+kvet (dark)
 haze — muat
 he — ʔa-; ʔamaʔ, pataʔ
 head — pišač; cf. also winika+
 headdress — mahac, mawiš, pohučumat
 headdress, deer — ʔac+ivanaʔ
 hear — mač
 heart — hunac
 heat — ʔošivan
 heavy — p+č+ʔ
 heel — t+mupic
 hell — t+ypea
 help — yuŋaʔn, naʔr+k
 her — a-; cf. also -niw
 here — ʔahkw+k, ʔip(i)
 here, from — papeay
 here comes ... — viki
 high — metaʔ+ʔ
 high tide — ʔaput+k ('it is full')
 hill — muaʔtat, munk

hillside — ?akoča
 hipbone — tīčak
 his — a-; cf. also -niw
 hit — kon, m+k, pi?, poŋ, w+k
 hoarse — šakwk
 hoe — ?ašar+nn+ (inst.)
 hole — ho
 hollow — horohk, paroko?y ('hollowed out?')
 hollow out — hoč
 honey — pihač
 hoof — wacič
 hook (down) — ?ihan
 hopper for mortar — ?a-maha? ('wing')
 horn — ?ac
 horse — kavayo?
 horseback, on — ?acitava?
 horsefly — kwirimaš, pipič
 horseweed — sip+n
 hot (spicy) — cutata?i, m+cane?
 hot (temperature) — ?osi?
 hot, get — ?ošivak
 house — kic
 household utensils — tih-t+ymat
 householder — kik, kike?, kikahtay (obj.)
 house pole — kikat
 how (are you?) — haminat
 how many? — hiniki?
 hug — huna?
 hummingbird — pituru?
 hunch-backed — pu?uck
 hundred — hawkup t+?uhic
 hungry — hakwaču?
 hunt — h+yn
 hurt — hakwivahk, m+cane?, pona?y, (VT), šamin (VT)

hurt, get — hakwivah+k
 husband — w+č+hava
 I — n+?, ni-
 ice — šikwat
 icicle — yohak
 if — [clause], [clause]-iva?, mahmat [clause], mat [clause] (conditionals, future meaning), t+mek(waču?) (contrary-to-fact)
 imitate — cicikwin, nanačun
 in — pea, vea
 incestuous — hukəht (nickname from myth story)
 Indian — takat
 Indian paint brush — wahi?č ?aniw əš+ ('coyote flower')
 Indian tobacco (Nicotiana attenuata and other spp.) — civut
 industrious — hu?ehayhy+t
 ingrate — k+ša? winika+k
 initiate into y+var (= '?antəp') — curpkim, curupkinic
 insect sp. — kovakəytat ('pajarhuel')
 inside — ?ə-hunavea ('in its heart')
 in spite — war+?
 instrumental suffix — -n+, -və?
 intensive — pucuk, waravk
 interjection — kam (sound made by whales)
 interjection — ni-y+ ('my mother')
 intrude — mohmoho?k, pakin
 iron — kavoč
 irrigate — wick, cf. hopk
 Island people — pavea takat
 islay (California wild plum) — kupiəht (tree or fruit), tokit (fruit)
 islay ball — pokhkinic
 itch — cuŋ, yohk
 ivy, poison — ?+ycic; cf. to?išpea
 January — š+v+pea?, šikwam+ač; cf. tamuavea
 jaw — ?+əc

Jimson weed (or drink made from it) — manič, pa-manit -(the
 Jimson weed drug or its drinking).
 Joaquin Flat — ?a?a?-pea
 juice — šahi
 July — tuŋava?
 jump — hwahn+k
 June — tuŋava?
 juniper — wa?t (tree or processed berries); cf. wilkupea (plcnm.
 from tree similar to juniper)
 just (only) — mohmoho?k
 Kawaiisu — ?akutucyam, ?arara (nickname), kayvekikam, ka-
 kayveatam, kaweša?
 keep — nicu?
 Kern Lake — paveay+k
 key — t+mkinihwa?t, yavea?
 kick — ciŋim, ciŋk
 kick up dust — monik+k
 kidneys — povoc
 kill — m+k, kon
 kink (V) — miruh+r+k (VI), miruhrk (VT), poc+k (VI), pock ('tie knot')
 Kitanemuk(s) — ?akikitam, haminat (nickname), kitanamu?kam
 Kitanemuks, group — pivuŋaŋapeatam
 Kitanemuk language — kitanamu?ic
 Kitanemuk, speak — kitanamu?
 knee — tamoc
 knife — kavoč, kalo
 knock over (a tall thing) — kuhyk
 knot — pocokič
 knot, tie — pock
 know — ?+n
 Koso (tribename) — yuakayam
 lace (N) — p+nihwa?t ('thong')
 La Chiminea — kuh-kumaškeavea ('walnut dice playing place')
 ladle (V) — ?ic

ladle (N) — payə+t
 lake — m+m+t
 lamb — purew+?, vurew+?
 lamb's quarters — kokt
 lame — yu?u?
 land (V) — nakwar+k
 land — t+vač
 language — huŋuc
 languish with hidden disease — ŋ+č+k
 lap (V) — ?ayk
 La Panza — ?ato?y+k
 La Pastoria — pohwi
 lard — wipt
 large - ?at+?a; cf. also augmentative suffix, chapter III, section A1
 lasso — kwea, kwihani?
 last — h+w ač ('other'), pit ač
 last one — ?a-pe a
 laugh — makaw
 lazy — turu?kit
 leach (V) - w+w
 leaf — kavac
 leak — hop+k
 lean — ?+y+?k (Adj.), ?+y?k (VT)
 lean — cahaw+k, cawkit
 leather, work — h+p+pk
 left (-hand) — ?oci?(ŋə)
 leg — cakac, paroc (lower leg)
 lemon — limon
 Lemoore — tacihepa
 let (loose) — wir apk
 let's — ca ___+č
 lettuce — lečuga?
 lie (V) (postural) — ?+k
 lie down — kwea?k

lie, tell a — šušava?
 light — hawawaʔi, hawanaʔi
 light a fire — kwačea?
 lightning — ʔa-nakaʔ taoč ('thunder's stick')
 like — t+m
 like (V) — ciscik
 lime (stone) — ciʔw, t+vič
 lip — p+v+šičač ('cheek-mouth')
 listen — kaʔv+k
 little — ʔanusi, ʔancsic ('little finger')
 little, a — cipk
 liver — n+m a c
 lizard, spp. — caŋač ('iguana?'), cirukuʔ ('iguana?'), kakayhuʔ
 puraweʔ ("guico"), t+kirukuʔ ("ajolote"—yellow, 8" long;
 "guico"),
 locative — j+k, ve a
 lock — t+m k
 locust — woʔoht ('chapule')
 loin — t+hpic ('lomo')
 loin cloth — kaha ('apron'), kwilupk+kʔ, taparava, tav+č ('back flap')
 Lola — lolaʔ
 long — metaʔ+kʔ
 long ago — ʔu(-)ʔuve a
 look — hiu
 look back over shoulder — ceak+k
 look for — ŋ an
 look like — hunk ('resemble by descent')
 look like — t+hme a
 look out through something — may k
 loose — murah+k (VI), murahk (Adj.)
 lop-sided — kavickik
 Los Angeles — yaja, yave a
 lose — hiahk (VT), hiahk+k (VT)
 lose (game or money bet) — rihv+k (VI), cf. rihvk ('win'--VT), ʔick

lost, get — hiahk+k
 lots — waravk, w+r
 louse — ?ač+mč
 louse sp. — š+vac+c+c
 love — ?uyhun
 lover — ?uyk ('nobia'), ?+y+a? ('concubine', 'lover')
 low — pemisa?i?
 low tide, be — havr+k
 luck (? 'suerte') — kač+?
 lunch — pokuyat
 lung — šogáč
 make — k+m
 mallow — marvaš
 man — pačuk; w+č+hač ('old man')
 many — w+r
 manzanita — k+čač, k+čavihač (edible sp.)
 marbles (named after chilecote plant) — ?thayc
 March — š+m+ač ('flower month'), yam+ač; cf. also tamuavea
 mare — yewaš
 marriage — na?wak
 married — na?waki?
 marrow — ?opawe?
 marry — na?u?
 mash — wiro?
 masher stick — wiahut
 mass (service) — miša?
 mat — honat
 mat, wall — tikanič
 maybe — kay
 me — -+v+n
 measure (?) — nanačunihwa?t
 measure bead money — p+nk
 measure for beads (4 times around hand) — tikwe
 measure for beads (once around hand) — ?a-t+wane

meat — ?a-tap, karnea, kawnea, tivo?yt ('animal')
 medicine — neliliw, n+niliw, n+linyo
 medicine, emetic — kuruventu?ihwa?t
 meet — ?aŋk
 melon — mer+n
 melt — cohv+k, kwa?r+k
 memory — winika+ (< 'think')
 mend — napk ('stick together')
 menstruate — m+yv+?, yah aŋ+k
 mesquite — ?oč
 metal — tukuhač
 metate — c+r+?ihwa?t
 Mexican(s) — činamr+, cicinavr+? ("Californio, persona del pais"),
 hayku? (sg.), muka(h) ('white')
 middle — hunavea ('heart', loc.), šun
 midnight — hunavea tuka
 midwife — mayhani?ač, p+nar+k ('tie-help?')
 milk — ?a-šahi (= 'juice, soup'), leči? ('cow's milk')
 milk (mother's) — pi?, ?a-šahi m+pi?c ('milk of your breast')
 milk (a cow) — kwick ('wring')
 milkweed — kacic ('chewed'--Asclepias sp.), wiv+č (red sp., from
 which cord is made)
 Milky Way — tukumušiva? ('cradle'), t+vay+k ('toward the piñones')
 mineral? — n+vi+t (brown, earthy, for menstrual problems, etc.)
 mirage — cf. kwakwahuna?
 miss (someone) — m+yš+k
 miss (someone or something) — ŋan
 miss (the mark) — ?ačaw
 mission — lamisyon
 mistletoe — ?akačo?a?, ?ako?ona
 mix — mo?nk (VT), mono?k (Adj.), monik+k (VI)
 Mojave — ?amahava?, mohavidz
 moisten — yuašk
 molar — kaycama ('mountain-tooth')

mole (animal) — miŋaht, tihpokt
 money — pačht, tukupač
 Mono Lake people — kahakam ('aproned') ("Monachi")
 Monolith — matavŋ ('the Monolith [Kawaiisu] settlement')
 Montalvo (plcnm.) — munkikahy+k ('= kašupŋa')
 month — m+ač
 moon — m+ač
 more — hamak
 morning — tukavipea
 morning star — pahiky+t
 mortar — tuhiwhat ('metate')
 mortar, bedrock — tihpaháč
 mortar, portable — t+kwiš
 mosquito(es) — hawawač
 moss — ?akačo?a?
 mother — y+?
 mother-in-law — y+r
 mount horse — ?oč+k
 mountain — kayc, mač, mua?tat ('small mountain')
 mountain lion — tukut, tukučuwat
 mountain ridge — ?a?aywea
 mouse — wakasi?
 mouth — šičač
 move (change dwelling) — hu?n+k
 much — pucuk, waravk, w+r
 mud — pakwinit
 mule — muŋa?t
 mulefat — ?ipkoč
 multi-colored — kopipk, kwitkwitk
 multi-spirited person — ?at?+šw+n+š
 mush — pohkinic
 mushroom sp. — takaši
 mushroom sp. — t+yt ?akuma? ('spirit's or devil's hat')
 musical instrument — wiro?ynihwa?t

musical instrument, play — wiroʔy, wiroyʔi
 mussel sp. — kukukunitʔ (black bivalve, not a limpet)
 mustard — mortasaʔ
 mute — ʔimihə, new ʔanəhuŋwiʔ werəvk
 my — ni; cf. also -niw
 myth — ciciʔəkinic
 myth, tell a — ciciʔəkin
 myth character — hukaht, juhaha(ʔ)t, kuʔkunič, nunašʔš, pičureyt,
 tataknič
 myth characters of the sea — papəmaš (also = 'fog')
 myth character (creator) — canʔhpə ('our god')
 myth character (female) — cukit
 nail — kaɬəvoʔ
 nail, finger — wacič
 naked — pʔnə
 name (V) — tʔw
 navel — toroc
 near — pop, popiʔ, ʔəhkwʔk
 neck — mʔhic, ŋohoc
 necklace — konakat, tuɬuhpač ('money')
 needle — ʔəvuhə
 neg. — kay (in imp.), new
 nephew — ʔəhir, ʔəhkana, ʔəmcit, məhcit
 nest (of rat or bee) — kocaʔ
 net — kwihat
 net, type of — niririhkinič
 nettle — hikihač
 nevertheless — cf. warʔʔ
 new — ʔəməyt
 Newhall — ʔəkureʔeŋ
 news — tʔhwəʔ
 next (year) — mat-ə-kim hiwəč tʔvəč
 niece — ʔəhir, ʔəhkana, ʔəmcit
 night (,last) — tuka

nine — makaveyk+
 nineteen — wehmahač hamak makaveyk+
 ninety — makaveyk+heə wehmahač ('nine times two tens')
 nit — ?ašaykuya
 no — naw
 no good — k+ša?
 no good — šuavač
 nod — wo?n+k (VI), wo?nk (VT)
 none — nawhit
 no one — naw hamic
 north (?) — t+m+nəmo+y+k, t+mənik, kwimikə
 nose — mukpic
 not — naw
 nothing — naw hit
 not quite — hahav+k (V)
 not yet — naw-ham, naw hami?
 November — cf. tonava?, wiva?
 now — ?ama?y
 nude — p+na
 nut — pucu
 oak sp. — ma?hit (Quercus douglasii), mohcač (Quercus sp.), šaš
 (mountain oak with edible acorn: Quercus wizlizerii sp.), šev
 (white oak, edible acorn, Quercus lobata), sivişyu (Quercus
lobata), tuke (reddish, inedible acorn), wi?əht (has big
 acorns), wi?hətt (live oak of coast, with small acorns)
 ocean - m+m+tt, wan+tt ('river, flood')
 ochre — ?ohat
 October — cf. tonava?
 oh (woe) — ?əy
 Ojai — ?ohəy
 old person, very — ?uvihat
 older sister — kohač
 old man — w+č+hač
 Old Tejon — w+hw+pšəhaveə (< 'trap')

old woman — noht at
 olive tree — ?olivo?
 olives — ?esetuna?
 omen (V.) — tɨ?ayn
 on one side (eye, road) — caka?k (Adj.), cakahɨk (VI)
 on top — pa?pi
 once — hawkupi
 one — hawkup
 one-by-one — hahukup
 onion — šivoya?
 onlooker — hi-hi?ač
 only — nuk
 only — mohmoho?k
 open — ?ana?k (Adj.), ?a?nk (VT), usayɨk, ušapea (plcnm. meaning
 'opening')
 open (sparse) — woro
 open eyes — cana?nk
 opponent (in game) — kayšuc
 opposite side — ?amuvayu?
 optative — mek, cf. also tɨmek
 orange — naraŋha?
 other — hɨwəč
 other side, to or on — ?amuvayu?, paŋayu?
 otter, sea — tukuvɨč, hu?rist
 our — cɨ-; cf. -niw
 outside — yɨvan
 owe — ?ɨcaka?y
 owl, barn — šwat ('lechuza')
 owl, great horned — muŋt
 owl sp. — kukukuč
 ox — nɨviyo?, weyeš
 paint — ?ošan (V), ?ošat (N)
 paint, tattoo (N) — tɨvušɨ?
 pair — ya?yc

palm sp., of Antelope Valley — *comač*
 Pampa (plcnm.) — *wicirampea*
 Panamint (tribename) — cf. *ywakayam*
 pants — *pantalon*
 parent of one's child-in-law — *naw+šim*
 parent-in-law — *kwəš+*
 part (hair, etc.) — *šeahk*
 partner in game — *nark+*?
 partridge — *kaka+t* (bigger than quail)
 pass (in mountains) — *kw+ŋac*
 pass — *nakwar+k* ('pass over (V)'), *nakwarkivea* (plcnm.)
 pass (through/over/by) — *p+hnik*
 past tense clitic — *uvu?*
 past adverb — *?uvea* ('before, already')
 patch — *napk*
 patio — *vanjkinic* ('swept')
 pay attention to someone — *yanam*
 peach — *?alvertigo, rurasnea?*
 peak — *munk*
 peanut — *kakawat*
 pear — *peras*
 peas — *čičaro?*
 peck for food — *potin*
 peek out — *hur+k*
 pen, writing — *?ošanihwa?t*
 penis — cf. *kawrij+k* (plcnm.--'penis mountain')
 pencil — *lapis, ošanihwa?t*
 peón (game) — *t+puinic* (N), *t+pu* (V)
 peón stick — *yaykat*
 pepper — *pimyente?*
 peppery — *cutata?i, m+cane?*
 perhaps — *cahaka?pea*
 person — *kike?* (in "coast Indian")
 person — *takat*

personal name — yulam (a dog, from mountain name beyond El Oso)
 personal names — coloʔt ('Cholo'), hopoʔno, hwən (Juan), kawana
 (Vicente Montes), kikacum (daughter of Isabella Gonzales),
 kuweye, manweltay (obj.), mašarin (perh. Marcelino),
 masáulat (Isabel Gonzales), maytsan (male child), molestə
 (Modesta), muhiwe (= Marcelino Rivera), pəʔičpuna [personal
 name in coyote story; F.], Pedroʔ, takmoʔ, tameʔ, ʔucan
 (male child), visenteʔ, wimpakum (perh. Angela Montes),
 yaypakup, yiwɨʔkan
 pespibata — civut
 pester — tuh ('grind')
 pestle — pahut
 pet — ʔacita
 pet (V) (of dog) — pirpirk, vɨyaʔ, vɨʔyk ('touch/feel')
 phlegm — koroma
 piano — pianoʔtay (obj.)
 pick up — ciʔ
 picking sticks for tunas — yaivanəʔ ('carry', instr.)
 picture — ʔošanic
 pierce — horohk
 pigweed — kakt
 pile up — mohmɨk (VI), momk (Adj., VT), monmonkik ('hills')
 pillow — kɨpɨnəʔ
 pinch (VT) — coʔ
 pine, spp. — tɨkoht, wokoht ("piño balsama"--pine nuts and tree)
 piñon (pine nut) — tɨvat
 pipe — wikɨt, wikhwaʔt
 Piru — ʔə-kavayɨk
 pitch — hanət ('tar used on arrows'), ʔohanaʔ (used for paint-
 ing—compound with 'paint'); cf. ʔopaweʔ
 pith — šun
 pity (V) — mɨčɨk
 placename (village site below Old Town) — pamahayk

placename (mythological?) — ?a-timkiniw+jak ('Coyote's home in Ranch Creek Canyon')

placenames¹: ?a-we?rkineavea (plcnm. where someone was pushed into the lake), čalamašpea (plcnm. < "estafiate sp."), civut pavea (on Comanche Creek; Yok. "Sanchiu"); havi-y+k ? — plcnm. VF: haviy+k (placename at Temescal ranch), hin-hinkeavea (a hot springs), honewimats (on Paso Creek; Yok. "tsuitsau"), kaykukpea (mountain east of Tehachapi in Kawaiisu country, meaning bluish or blackish stones), mavin, nakwarkivea, unuamea

plane a board — šiv

plant, spp.

?ač+mawat ("doves eat it")

?amawiš (Berula erecta sp.?)

?awčiv+nač (Mirabilis froebellii)

cinonokt (white flower, black seed; use seed and grass)

c+camur ("alfilarillo"—used as horsefeed)

c+w+hu? (a chamiso that had hard wood)

comač (Joshua tree; or 'cholla' cactus [= Solanum Douglasii?])

covaŋ ("yerba del manso", "yerba mansa"; Anemopsis californica; medicinal for cold, cough)

cukui? (useful only as feed)

hučic (willow sp.)

hunakač ("chamiso"; twig used for ear-piercing; medicinal)

h+č (used in baskets; vine; red berries not edible)

?ipkoč (mulefat)

kacic (milkweed that is chewed: Asclepias sp.)

kačokt (Isomeris arborea, fever medicine)

kakač (ash-colored, 3' tall)

kayak (angelica)

¹This is a partial listing, as placenames are too numerous to list. Note also that it is not always possible to distinguish a true placename from a mere locative expression. Clearly identified placenames are listed separately under their English equivalents.

kiʔat (tree sp.? used for house roofing)
 kimiš (grass or shrub 3' high, red flower, edible black seed)
 kɨvuč (has edible greens and yellow flower)
 kokaɨt (soaproot?; "plant with root like amole, to wash with";
 San Emigdio named after it)
 kokt, koht (leaves boiled and eaten; poss. Chenopodium)
 kovakaytat ʔanɨlɨnyo (medicine for bite of "pajarhuél", insect
 like a wood tick; also for cuts; Euphorbia polycarpasp.?)
 kutwayəl (resembles cilantro)
 kuvəč (blue or purple flowers)
 kuvanavuč (white flowers; root made into emetic tea)
 kwitak (Cucurbita palmata; smoked; medicinal for earache)
 makač (used for black paint)
 mamukiyač (Cirsium occidentale sp.?; edible)
 muəhkihwaʔt ('steam' instr.)
 muakaʔy (laxative tea; called "bad woman" in Spanish)
 nokmát (Croton californicus Mull. ...--[illegible]; boiled root is
 medicine for "blood" and for clap)
 ʔoč (mesquite: Prosopis chensis)
 ʔocoč (a grass used for brooms and baskets)
 pohušaʔy ("a kind of rama")
 pokot (used to sew piñon baskets)
 puhcukuč (has fine black seeds for pinole; edible greens)
 puraweʔ ("guico" [squash sp.])
 sipɨn (of no use)
 šiw ("cacomite"; onion like bulb)
 tamavit (plant from which awl point is obtained)
 tɨkic (white flower, tuberous root; source of Ft. Tejón name)
 tɨvušiʔ ('night shade', Span. "chichiquelite"; used in tattooing)
 tutut (Ephedra sp.)
 tuvít (grass with edible seeds longer than foxtail; loc.)
 ʔumoč (Spanish bayonet?)
 wacíc, wacič (medicine to keep hair from falling out)
 wakatat ʔapomo (Stachys albeno Gray; 'frog's shoulder')

waʔt (juniper)
 wikwat (good for burning piñon; looks like rosemary)
 wiv+č (fiber-producing milkweed)
 yahpač (has bulbs)
 plant (V) — pavuhačuʔ
 play — tuhtutuʔ
 play ball — volaʔ
 play game (gen.) — punitaʔ
 play a certain game — tacankik (inf.; play game of 8 reed dice)
 play game (peón) — t+pu
 play game (chilecote) — tohiyicin
 play (instrument) — wiroʔy, yuynan
 play slide — sir+hr+k
 play walnut dice — kumaš+k
 playful person — tuhtutuʔiʔač
 playground — ŋiyak+t
 Pleiades — nonom, takoakam
 plow (N) — ʔararoʔ
 plow (V) — kwiatin, yorin
 plum — sirwelaʔ
 plum, California wild (= islay) — tokit (fruit), kupiaht (tree or
 fruit)
 point (V) — heʔrk
 point (N) — wivavk+ʔ
 point (of deer) — sumanaʔkaʔy ('one-point'), papaheak ('three-
 point'), mahačaʔkaʔy ('five-point'), tarapak ('two-point'; =
 'forked')
 pointed — wivavk
 poison — pahaviʔ (of snake, etc.)
 poison ivy — yač ("hediondillo", "hediondilla")
 poker - t+puinic
 poor — haŋa
 pop — pahk+k (VI), pahk (VT)
 poplar — wamat, wamanakic (alamillo—grows in arroyos)

possession (and possessive classifier) — -niw
 pot — kiwiš, ?oya?
 potrest stone — tav-ihwa?t kiwištəy ('pot putter')
 potato — papas
 pound meat — ciŋəa?
 pound metate — pi?
 pour — kiŋmea? ('spill', caus.)
 praise — yunu?
 pray — ?aya+n (VT)
 pregnant — to?kəy (< 'stomach'), tokat
 pretty — numuač
 prick — ?aca?tu?
 prickly pear — naviht
 priest — pandri?, pantri?
 prisoner — kwəka?wat
 pronoun emphazier — pumuk, punuk, umuk, unuk
 prostitute — ?iy+a?
 puddles, make — m+m+tu?
 puff up (VT) — cf. pitk
 pull — m+čk
 pull out — rukutk
 pupil (eye) — takat
 pure (undiluted) — ci?kič
 purgative — ?atu?ci?
 purge — winihwa?t ('have diarrhea', inst.)
 pus — ?+kahic
 push — t+čk
 put — ta
 put away to keep (VT) — nicu?
 put back — mankiŋə ('go back', caus.)
 put in — curupk (VT < 'go in')
 put up (out of reach) — ?+?v k
 quail — kəkač, kəkətt
 question clitic — (+)t

quick — namaʔyk
 quiet — yank
 quince — memriyaʔ
 quiver — paŋanat, taŋatat
 rabbit sp. (cottontail) — tavuht
 rabbit sp. (jackrabbit) — t+hokt
 raccoon — paʔihač
 radish — ravanoʔ
 rain — woŋ (V), woŋat (N)
 rainbow — ʔaš+ninaʔ, pahiky+t
 raise — ʔ+ʔvk (= 'put up out of reach')
 raise (child) — tučaʔ ('grow up', caus.)
 raisins — pasas
 ramada — ʔayaŋik, hororkinat, hororkinic
 rape (?) — p+nank ("romper una muchacha")
 rat — kač, wakasi (= 'mouse')
 rattle, coccoon — kawakawač
 rattle, deerhoof — ciwiciwič
 rattlesnake — h+ŋt
 raven — ʔačawat
 ravine (?) — nakač
 raw (medicine) — yaynat ('live')
 raw — ša+ʔ, raʔupk ('green')
 read — lerin
 ready — puhciva, t+ht+ʔymaw
 real (unit of money) — p+nk
 receive guest — mayaw ('hand-grasp')
 recently — mihŋan
 red — kwaš+pk
 red paint - ʔohat ('ochre')
 reed spp.: ʔavanač (big; Rumex crispus; seeds eaten), hayic, hwač, mahwač, maoč (bigger than hwač), pakač (cane), pakaynikit ('carrizo, sp.'), pivuht (tule, Scirpus alneyi sp.?—used for house, mats, food), toic (water flag)

reflexive — tak (cf. chapter II, section C)
 relative — hintuač
 remain — hčiči
 remember — ni-hun ?a-kwatik (cf. 'heart'), yamk, cf. also winikač
 remind — yamk+ta, yamk+nea?
 resemble — mea, t+hmea, t+m
 resemble by descent — hunk
 respect — yunu?
 rest (N) — tahičpea (plcnm., meaning "where you rest a while and then start on your journey--una atardeada"), y+hatu? ('take shade'; "sestear")
 rest (V) — hayin
 revolve — wirawira?y, wirahr+k (VI), wirawira?k (VT),
 wirawira?k (Adj.)
 rib — ?amuc
 rice — ?arostay (obj.)
 rich — niwka?y ('possession', char.)
 ridge, mountain — ?a-?aywea
 right (hand) — numua(ηa) ('good')
 ring around sun or moon — t+ykur
 Rio Chiquito — ?okavea ('sand', loc.)
 ripe - ?a-kwahi
 rise — viruhv+k
 rise (sun) — wirahr+k t+vač ('the earth turns back')
 river — wan+t, pač ('water'); cf. also okač
 road — pokt
 roadrunner — puhy+t
 roast — kamea? ('bury'), t+? ('roast over coals'), waw
 roasting pit for mescal — t+?ač
 rob — ?+y+w
 robin — šiyakak
 rock — t+m+t
 rock, type of — ?ayc (white, soft)
 roll (eyes) (VT) — manu?m-manu?mk

roll over — manaʔy
 romerillo — cakaʔe
 room — ʔiʔka
 rooster — cf. 'chicken'
 rooster comb — ciŋeaʔnaʔ
 root — ŋakawi, šutču
 rose, wild — ʔučuč (plant: Rosa californica, berry eaten, stalk
 yields powder for women's face paint)
 rotten — ʔašova, piškaʔ
 rough (-surfaced) — šarok
 round — paroʔk, ʔuvat (< 'eye')
 rub — hiʔiʔk, šuviʔ
 rubber — ʔuliʔ
 rug — honat
 rummage things over — wahwayaʔ
 run — wanak (VI), wanakaneaʔ (VT)
 sad — ʔa-hun ʔa-kihahik ('his/her heart is sad'), mw+ršk
 saddle (V) — siyarin
 saliva — hačáč
 salt — hyavit
 saltrass, saltpeter — himukt
 salty — cukwaʔ
 same — ʔamaʔpea, t+m, t+hmea
 San Bernardino — mar+ŋapea
 San Cayetano (plcnm.) — mahahalpea
 San Emigdio — kokawpea (named for soap root like amole)
 San Fernando — pašerŋ
 San Francisquito (?) — cawayuŋ
 San Gabriel — šivavea
 San Luis Obispo — tilhini
 sand — ʔokač, y+rumač
 Santa Barbara — pirisiriyupea
 Santa Paula — mupuʔpea
 sapling — ʔa-šitoʔaʔ

Saticoy — satikoypea
 say — hak
 scalp — -kwaka?u?a?
 scissors — winihwa?t ('cut', instr.)
 scold — ha-hak
 scorpion — ?inoč
 scrape — pikwk, šiv
 scrape sweat from self — y+sk+?
 scratch — š+m
 scratch (V, of a chicken) — co?, wa?nwa?nk
 scratcher, shell — š+mihwa?t
 scratching stick (for woman) — wokihwa?t (= "amole brush")
 scream — yik
 scrounge — t+ht+vog
 sea — m+m+t
 sea lion — ku?muš, tukuču?ut pave ('lion in the water')
 seat — ra?wk (VT of 'sit')
 secret — cf. yagaminea
 see — hiu
 seed — puc
 seed sp. — kuč
 seedbeater — wacavihwa?t
 seems, it — cf. cahaka?pea
 self — cf. 'reflexive'
 sell — nahponom
 send — t+ht+ŋ
 separate (V) — na?ak (VI), na?kan (VT), n+h+n+yaw (VT)
 separately — hawkupiču?
 September — cf. tonava?
 Serrano from San Bernardino — mar+ŋa?yam
 Serranos — cf. wapeatam
 Sespe — sehpe?ŋ
 set — ?+k+nca? (VT < 'lie?'), ra?wk (VT < 'sit')
 set (sun) — we?r+k

seven — kwackaveyk†
 seventeen — wehmahač hamak kwackaveyk†
 seventy — kwackaveyk†hea wehmahač ('seven times two tens')
 sew — ho?
 shack — tamwa?nat
 shade — t†kwakayc, t†paka
 shade house (where people live in summer) — t†kwakayc
 shade, take — t†kwaka?yaw, y†hatu?
 shadow — t†kwakayc
 shake — t†kwk (VT), vo?y†k, vo?y†k (VI), vo?yk (VT), voyoyo?y
 shallow — pa?pi (= 'on top')
 shaman — cač
 shaman, curing — šapakey
 shaman's assistant singer — caču?hy†t
 shameful one — ciu?ni?pač
 shark sp. — h†hcikač
 sharp — wivavk, tamaw†t ('tooth', aug.)
 sharpen — wivavk, tama?n
 shear (V) — rio?in
 shears — winihwa?t ('cut', inst.)
 she — ?a-; ?ama?, pat a?
 sheep — pa?wa†m (pair), pa?wat (sg.), pa?wam (plu.),
 purew†?yam, vurew†?
 sheep, mountain — pa?t
 shell sp. — yahuč
 shell sp. — šawmi (cone-shaped)
 shell — cikarat (shell used by shaman and in tobacco cake)
 shell — koko
 shell corn — kara?
 shepherd — puhceaka?y ('care for', instr.)
 shin — paroc
 shine (light) — kw ar†k
 shinny, play — pučahk
 shinny game (N) — pučahkinic

shiny — kwananaʔy, tawatavaʔynik, taviy+k
 shit — šəʔ
 shoe — navokahac
 shoot (an animal, etc.) — mu
 shoot at target — weterereʔ
 shooting star — huʔč ʔakut ('star's fire?'), ʔawanak huʔč ('it-runs
 star')
 short — pemisaʔiʔ
 Shoshone (tribename) — cf. yuakayam
 shoulder — pumuc
 shoulder blade — š+kac
 shovel — palaʔcay (obj.)
 show — ʔayn
 shrine — nahwinic
 shut — n+k+k, t+mk
 sibling — humu ('brother or sister, older or younger')
 sibling, younger — pitač
 sick — muk, mukuk
 sidesaddle — p+čk ('sideways')
 sideways — p+čk
 Sierra de la Grulla — yelpe
 siesta, take a — y+hātuʔ
 silver (color) — pač+kt
 Simi — šimij
 sinew — ʔa(-)tap, tapkat ('deer sinew for binding bow')
 sing — yuʔ
 sing ceremonially (healing shaman) — cačuʔ
 sing, deerhoof — nah-yu
 singe (?) — kw+r+k ('trim feathering with live coal')
 singer — cačuhy+t
 single file — hururavaʔy+k ("placename where they go in single
 file...running down to El Monte")
 sink (V: of water?) — cot+k
 sink (V) — ʔop+k (VI), ʔopk (VT)

sinner — tɨavoʔwɨt
 sister — kohač
 sister-in-law — -kuhana
 sit — raʔwɨk
 sit with feet straight out and together — warahavɨk, waravk,
 ('much,very,hard')
 six — pavahiʔ
 sixteen — wehmahač hamak pavahi
 sixty — pavaha wehmahač ('six times two tens')
 skin — -koco, toko
 skunk — ponivač
 sky — tukuhač
 slanting (of road—winding?) — pɨčk
 slap holler — yuʔinan ʔašičay ('play one's mouth')
 slaughter — kon
 sleep — kum
 slender — cahawɨk (VI), cahwkit (N), halpanaʔ
 slide, play — sirɨhrɨk
 sling - huʔna
 slip — (haruʔ)haruʔy, haruhrɨk ('slip down'), rikwatɨk
 small — ʔanuʔsiʔ, ʔanosic ('little finger')
 smart — winikaɨk (< 'think')
 smear — kwaʔrɨk (VI), kwaraʔ (VT)
 smell (VI) — muaʔ
 smell (VT) — hukum
 smoke (N) — mwaʔt
 smoke (VT) — muahk
 smokey, be — muakɨk
 smoke (pipe or cigar) — wik
 smooth — rikwarikwaʔy (cf. rikwatɨk)
 snail — huč ('star')
 snake — hɨŋt
 snake sp. — tahuč ('gopher snake?')
 snake, water — panahuč (black with white longitudinal stripes)

snake, corral — tapoč
 snake sp. (mythological?) — wayniš ("chirreonera")
 snake motion — šunišuni?
 snap with finger — tišk
 snore — toča?
 snow — yu
 snuff — civut
 soft - nama?i?
 soften leather — h+p+k
 soil, type of (?) — puyumak† (from marshes, = payip)
 soldier — kwakač
 some- (forms positive indefinites) — tum, cf. tim
 someone — tumhami
 something — tumhit
 sometime — hami?
 son — -mayha
 son-in-law — mišana
 soot — timwat (< 'smoke')
 sore (N) — kapanac
 so that (?) — punuk
 song — cačuič
 soon — nama?ik
 sorry - mw+ršk
 soul — hunac
 soup — ?a-sahi
 sour — cukwa?
 south — ?a?uykisayuk
 spark (V, of fire) — taci?
 sparse — woro
 spend night — tawn
 spherical — paro?k
 spider — kukač
 spider, water — hukah
 spill — kin

spirit — t+y t
 spit — tohv+k
 spittle — toykiv+č
 splice — nacea?, napawicu?
 splints, junco — h+?ivic
 split — h+?iv, šererk
 split-stick — pakakayna?t (clapper of split cane or willow)
 spoil — kihə?
 spoon — kučara?
 spray water (V) — puhk
 spread (dirt, etc.) — šeank
 spread legs — kwa?yk
 spread (meal on batea) — wanj k
 spread (water) — wicac+k
 spread out — yo?
 spring (season) — yamava? ('April'), yam+ač ('March')
 spring — pa?o, pavuhave
 sprinkle — wick
 sprout — šitu?
 spur (V) — c+hc+k
 spur (N) — c+k+nihwa?t
 surge — kovakaytat ?an+liny o
 squash (V) — h+ŋk
 squash (N) — karvaša?
 squash sp. (?) — purawe? ("guico")
 squashed (of nose) — pac ahk
 squeeze — kwaca?
 squirm — vo?y+k
 squirrel, antelope — kojit
 squirrel, baby — kanaypucic
 squirrel, flying — hika+t
 stab — c+k, c+tmakuŋ, kuru?
 staggering(ly) — takataka?y
 stairs — ?+ta?kihwa?t ('go up', instr.)

stallion — ŋaranyon
 stand on head — cinak+k
 stand up — co?n+k, hoc+k, k+čk
 standing up — cono?k
 star — hu?č
 steal — ?+y+w
 steep — wici?k
 step on — h+ŋk
 stepchild — ?ahkana
 stick — kučat, nakat ('stick'; 'digging stick')
 stick (V) — c+k
 stick out — purahk (VT < 'go/come out'; also = 'dry (clothes)')
 stick together — napk
 stiff — rutat+k
 still — ham, hami?
 stingy — š+ric
 stir — hakwaw, kwam, wiro?
 stirring stick — weahut
 stir up — koši?
 stoke fire — kwačea?
 stomach — to?č; cf. also hunac
 stone — t+m+t
 stone, type of — kaykukpea ("sierra east of Tehachapi in Serr.
 country, means bluish or blackish stones")
 stone, type of — t+ša+t (powerful stone from coast, color of the
 graniteware)
 stop (VI) — co?n+k, w+n
 stop up — ŋak+k (VI), ŋahk (VT)
 storage place — tarivana? [< ta 'put?'] ('storeroom, box, trunk')
 store — nahponomat, tyenda
 story — ciciakinic
 straight — rupk
 straighten — rupk
 strain — ?ova?

strainer — tʃʔŋkinivanaʔ ('deep', instr.)
 strawberry — maɖulseʔ
 stretch (oneself) — wacacaʔy
 string beads — purikaw, ho ('sew')
 string bead money (V) — ni-šʃʃpu ni-kʃm ('I __')
 strip leaves off — šʃipk
 stuck — naʃʃk
 stutter — tohoʔ ʔa-huŋwiʔ ('foolish his/her talking')
 suck — cuŋ, pih
 suddenly — pokatkiʔik
 sugar — pihač
 summer — ʔošiʔ, toŋavaʔ
 sun — tameat
 sun, take — huʔ ('burn')
 Sunday — wʃnic (pass. nom. of 'stop', VI)
 sun oneself — tavihukwaʔ
 sunflower — ʔʃwi, paʔapkač, (Helianthus annuus)
 sunny — taviyʃk
 sunrise - tukavipea, ʔa-hurʃk tameat
 sunset - yʃha, ʔa-weʔrʃk tameat
 sunshine - ʔa-tʃkwaki, tameat ʔa-kupea ('sun's summit')
 swallow (V) — mʃnk
 swallow (N) — paʃʃtikeač
 swap — nanukaw
 sweat — yʃšʃk (VI), yʃšʃkʃʔ (N)
 sweat house — huyacaw, ʔanusi kic ('small house')
 sweep — vank
 sweet — pišaʃʃʔ
 sweet potato — kamoteʔ
 swell — pakanaʔ (V), pakanaʃic (N)
 swim — pavacayʔeʔ
 swing — hiʔyʃk (VI), hiʃyk (VT), hiʃykihwaʔt (N)
 sycamore — havoč (Platanus racemosa)
 syphilis, have — kwačkwačʃk, cf. also 'venereal disease'

table — lamesaʔ
 Tacuya (plcnm.) — kuʔyaŋ (< 'large bird sp.')

tadpole — pavoʔvoʔač
 tail — kwacitac
 take — ʔuʔ
 take down — hamutk (VT < 'climb down')

take off — puk
 take out — piakk
 take shade — tɪkwakaʔyaw, yɪhatuʔ
 take steam — muakɪk
 talk — huŋuʔ, tahtano
 tall — metaʔɪʔ
 tan leather — hɪpɪpk
 tapeworm — ʔapakɪha
 Tapo — kwɪvɪŋ, taʔapuɛa ("tapo")
 tar — hanat
 tarantula — tukuku
 target — weterereʔnihwaʔt
 tarweed — pahinač
 Tataviam (people) — ta-taviyam
 Tataviam, speak — taviaʔ
 tattoo (V) — ʔošan
 tattoo paint — ʔošat
 tea — caʔ
 teach — tanimakan
 teacher — nah-tanimakanak
 tear (VT, of cloth) — pɪnank
 tear(s) (N) — ʔopšič
 tease — ʔihamaʔ
 Tehachapi (site of New Town) — taruhuʔɛa ('baby cradle place')
 Tehachapi (Old Town) — kɪsaʔtahič, pamahɛyk (village site below
 Old Town), tahičɛa, tɪviyɪk
 Tejon, Fort — tɪkičɛaɛa (< 'plant sp.')

Tejon Pass — nakwarkive ('El Paso store site', < 'pass')

Tejon ranchería — kučit ?ahove (plcnm. above the Ranch House, =
 Dog Rock), pi?vuŋacapea ("where Rosemeyer lived"), t̥hokt
 ?ahovea ('rabbit hole': village 3 mi. southwest of Tejón
 Ranchería house)
 Tejon, Old — w̥h-w̥pšahavea (ranch house on Paso Creek)
 tell — hak, t̥ho
 tell myth or story — cici?akin
 ten — wehmahač ('two-five')
 thank you — ni-hun numuač ?im̥y+k ('my heart good toward you'),
 w̥y̥, w̥y̥ (ritual form, said by y̥var men to attendants)
 that — ?ama? (distal), pa?a? (proximal)
 thatch — hama?n (cf. 'grass')
 their - p̥-; cf. also -niw
 there — ?amuk, ?ap, ?apan, papan
 there, from — ?apeay, pap, pop
 therefore — ?amatan
 they — ?amam, pam, p̥-
 thick (of board) — t̥puck
 thick (liquid) — t̥puck, wakit
 thief — ?y̥t̥
 thigh — cakac, ŋaykac
 thin (of board) — ?ivivi?
 thin (of a liquid) - pavakit, yaw+k
 think — winikaw
 thirsty — pameatu?
 thirteen — wehmahač hamak pahea
 thirty — pahea wehmahač ('three times two-five')
 this — ?ivi?, ?a-mi ('that goes' [used with 'day', 'year', etc.]
 thorn — wiha, cf. wihač 'cholla'
 three — pahi?
 throat - ŋohoc
 throw — mu
 throw at — pi?
 throw down — wawk

throw up — sukíuvi
 thunder — kuruʔrɪk (VI), -kuh-kururu (N), taoč
 Thursday — ʔa-waca ('four')
 tick — ʔačɪmč, mumac, kovakaytat ('pajarhuel')
 tickle (V) — cikuruʔ
 tidy — numuaʔik tavic ('well put')
 tie — pɪn, cf. kweaʔ 'lassoo'
 tie knot — pock
 tight — mucɪk
 tinder — hayic, yeska
 tiptoe, with belly drawn in — hekwɪk
 tire out (VT) — wawtkɪnea
 tired — wawtkɪk
 to — yɪk
 toadstool — tɪyt ʔakumaʔ ('devil's hat')
 toast (V) — man, kɪrɪʔ
 tobacco — civut (Nicotiana Bigelosii sp.?)
 tobacco bag - taɲatɪt
 tobacco drink — kwamic ('stir', pass. nom.)
 today - ʔa-mi tameat ('day that goes')
 together — hawkupivaʔ (< 'one'), hɪtk (in a row), mick
 toloache (Jimson weed drink) — manič
 tomato — tomateʔ
 tomorrow — ʔuveahpea
 tongue — nɪɲič
 tonight - ʔa-mi tuka ('night that goes'), tuka
 tooth — tamac
 top — kupea (top of head, mountain), tɪmkɪt ('lid')
 topknot — ʔususʔ
 tortilla -tɪitiya, tɪrtiyaʔ
 touch — viyaʔ (pet dog), viʔyk ('touch, feel')
 tough (meat, etc.) — putuʔ
 towards — yɪk
 toy — tuhtutuʔaʔ (< 'play'), tuhtutuʔihwaʔt ('play', instr.)

trade — nanukaw
 trail — pokt [NB ? ~k]
 transvestite — tuhu?
 trap — wipšahat
 trap in a falltrap — cirhk (V)
 tree — kučat
 tree sp. [partial listing] — haka(-?)koṇač, t+kit, tuṅt (used for digging stick), ?uv+č (weave with bark)
 tremble — šariri?
 tribename ("Monachi") — kahakam (cf. kač 'front apron of dress?'; Indians at Independence, near Nevada; Kawaiisu called them paṇaṇa)
 tribename — yuakayam, kayam (tribe inhabiting yuaka? mountain, Antelope Valley)
 tribename (Kern Lake Indian) — pa-paveatam
 tribename: Monos? Tūbatulabal? — šiwi?kawayam
 tribename: Tūbatulabal — t+vapeatam (< t+vət 'piñon')
 tribename — šušumkam (extinct tribe)
 tribename, near Visalia — te?lámni?yam, tulamne ("language of tunami(yam) Indians of Buena Vista Lake and of Bakersfield Indians")
 tribename — wowalyam
 tribename — pakwinipeatam ('Ventureños')
 true — m+mk
 trunk — kahon, tarivana? [< ta 'put?']
 try — tui?
 Tūbatulabal — šiwi?kawayam ('Tūbatulabal Indian, Rio Chiquito Indian'), t+vapeatam ('piñon'), okač tokat (< 'sand?')
 tuche — š+nanami
 tuck under belt — tapira?
 Tujungá - tuhuṅa
 Tulare Lake — tacihpea ('land of Tachis ... Tulare Lake or Lemoore')
 Tulareños — paveatam ('Kern Lake Tulareños')
 tumor — cf. ṅah-ṅaykamuk

tumpine — ?aŋorkɨ?
 turn (VT) — manuʔmk
 turn around (VI) — kwituʔmɨk
 turn over — wirahrɨk
 turnip — navuht
 turpentine weed — muakaʔy (under muahk-ɨk)
 turtle — kopotat
 twelve — pahiwaca, wehmahač woh ('two-five two'), wehmahač
 hamak woh
 twenty — wohea wehmahač ('twice two-five')
 twins — nacavorakam
 twist — miruhrk (VT < 'kink')
 twist rope — wicuʔ
 two — woh
 ugly — kɨšaʔ ('bad')
 unable — hahavɨk
 uncle — makay
 uncle, various types — taha, kuhm
 unfeeling person — kɨšaʔ ʔahun ('no good his/her heart')
 untidy — mušamušaʔy
 untie — murahk (VT, Adj.), murahɨk (VI)
 up — ʔovaʔ, tukuhpavea ('sky', loc.)
 up, go — ʔɨtahɨk (VT)
 upstream — ʔaruʔk, wanɨt
 urinate — šiʔ
 urine — šiʔc
 us — -vɨcɨm, -ɨcɨm
 use strength — ʔovaʔ
 valley - kwɨŋač ('gap, pass'), wɨvɨt ('level ground')
 venereal disease (?) — ŋahŋaykamuk ("tener potros"; < 'thighs'),
 waŋaŋaʔy (Adj.: "tener purgación"), kwáčkwáčɨk ('have
 syphilis')
 Ventura — pakwinipea (< 'mud, clay')
 Ventureños — kɨšaniʔhuŋukain ('ugly talkers'); pakwinipeaatam

verbalizer for attributive nouns and numerals — *ivək, ivən*
 very — *pucuk, warəvk*
 village, ranchería — *ki-kic*
 vinegar weed — *muəkəʔy* (under *muəhk-ɨk*)
 violin — *violin*
 vulture — *pəwirukuht, wirukuht*
 wait — *puhciʔ*
 wake up — *tɨməw*
 walk — *nɨm, tuəhɨk*
 walking stick (insect) — *huvəwəvit* ('blind')
 walnut (nut and tree) — *kihe*
 want — *-ihun, uyhun* ('take-want')
 wapiti — *pəhukaht*
 war — *nəmuic* ('fight', pass. nom.)
 warm oneself — *həʔyɨk*
 wash (clothes) — *coŋk*
 wash (VT) — *kɨcəʔ*
 watch (N) — *təmeat* (= 'sun')
 water — *pəč*
 watercress — *veroʔ*
 waterfall — *puruʔpəč* (falls of Kern River), *ʔə-hucɨk pəč* ('water falls')
 watermelon — *šənyəč*
 watery — *pəvəkɨt*
 wave — *ʔə-kwɨčɨk ʔəʔova mɨmɨt* ('it stands up its force the sea')
 we — *ʔicəm, icəč, icəmɨʔ, cə-* (hortatory subject), *cɨ-* (indicative subject)
 wear out — *ŋɨhwɨk* (VI), *ŋɨhwk* (VT)
 wear widow's soot — *yupəkinaʔ*
 weave — *nɨʔ*
 web — *pəvacaʔivanaʔ* ('swim', instr.)
 Wednesday — *ʔə-pahiʔ* ('third')
 week — *simana*
 well — *numuaʔik* (< 'good')

well (N) — *posoʔ*
 west — *ʔacaw kikayuk, tɨmamik*
 wet — *ʔacotkɨpea* (San Fernando), *ʔayawcɨk, hopɨk* ('leak, be wet'), *hopk* ('make ditch run'), *pačuit* (< 'water'), *yu ašɨk*
 whale — *kiyaw*
 what? — *haminat, haminawat* (aug.), *haminata, hitet, hinim* (plu.)
 wheat — *tariwɨʔ*
 wheel — *ruedaʔ*
 when? — *hinipaʔ*
 when — *ʔivaʔ, mahmat* (= 'if, in future conditional')
 where? — *haypea, hip, yɨč*
 whip — *wɨkɨvihwaʔt* ('hit', inst.)
 whip (a liquid) — *hakwaw*
 whirlpool — *ʔa-kwišušuʔiʔ pač*
 whirlwind — *ʔatakuciva*
 whiskey — *hwiskitay* (obj.)
 whisper — *haw aʔy*
 whistle (N) — *pakuinihwaʔt, wikoynihwaʔt* (of bone)
 whistle (V) — *wikwiʔ, wikoy, yuʔynan ʔašičay* ('play one's mouth')
 white — *ʔayak*
 white man [presumably, 'white person'] — *mukaʔ*
 white paint - towic
 who? — *hami(c)*
 why — *haminat, haminawat* (aug.), *haminata*
 widow(er) — *hahvkic*
 widowed, be — *hahvkeaʔ*
 wife — *nɨmihun*
 wild — *načakwinit* ("una cimarrona"), *šuavač* ("bravo, maldito")
 willow — *hakat, hučic* ('willow sp.')
 Willow Springs — *panukavea* (Mohave town, in Antelope Valley)
 win — *nahnipk, pɨnk*
 wind (V) — *kwišukaʔk* ('wind hair in a molote')
 wind, windy — *šɨvɨt, šivɨk, ʔa-šivka*
 window — *ventaʔnu*

wing — mahac
 wink — ?a-weanav+n ?a-uvan+ ('he winked at me with his eye')
 winnow — kay+?, kay+pk
 winnow in certain ways — ca?cakin, hanin, h+nea?, w+šk
 winter — tamuavea, ?a-šivka ('wind')
 winterfat — ?ipkoč
 wipe — pikwk
 wise — mač+ke? ('wise person'), ?+nanat (< 'know')
 with (accompaniment) — c+va?, -mea?
 wolf — wanač
 woman — kwihak
 wood — kučat
 woodpecker (red-headed?) — š+c
 woodpecker sp. — pivanač
 work — hu?eaha
 work — tumahan
 world — t+vač
 worm — ku?ač
 worm sp., from Sphinx moth — pi?aka
 worm sp. — purpur
 worn out — ŋ+hw+k
 wrestle — ulucarín, nanakša?
 wring — kwick
 write — ?ošán (= 'paint')
 Yawelmani by Bakersfield — wan+peatam ('river people')
 yawn — hakwakwa?y
 year — t+vač
 yell — wi
 yellow — ?amariyo?
 yes — ha+
 yesterday — tuk
 yet, not — nawham
 Yokuts — noče (tribename or nickname for Yokuts)

Yokuts (below here and at B[akersfield?]; also their language) —
 kahpišakam ('Tulareños')
 Yokuts group — tunəmi(yam) (at Buena Vista Lake; used boats and
 spoke tulamne)
 Yokuts group — wowal (from Lemoore)
 Yokuts, Tachi — təcih-yəm (from Tulare Lake or Lemoore)
 Yokuts, Yawelmani — wənɨpeatəm (cf. 'river'; over by Bakersfield),
 yawilmani ('Visalia Indians')
 you — ʔɨmɨʔ (sg.), ɨmɨʔɨʔ(?) (plu.), mɨʔ- (sg.), ʔɨ- (plu.)
 young — cf. nacat, titinit
 youngest — pitəč
 your — mɨʔ- (sg.), — ʔɨ- (pl.); cf. -niw
 yucca — comat, ʔumuč
 zigzag — ʔa-tɨmkiniyɨk (plcnm.: meaning 'creek zig-zags there')
 zigzag design — ʔananačun hucay, kwiočkik; cf. also kimač

APPENDIX A:
SAMPLE PAGES FROM THE FIELDNOTES OF J. P. HARRINGTON

✓ Jam. hupitspe is a place at the other side of the hill which is north of the rancheria here, over the other side of the ridge (north side of the ridge).

✓ Call Bear Valley (north of here) hunaejek too (as well as Los Osos).

✓ Jam. tujipe, a big sierra beyond Bear Valley. tujipe was Jam. territory. It is a very large sierra.

✓ Jam. wahi' at#hpipe = White ~~Xhuit~~ Wolf Spring (the other side of tujipe mountain).

✓ ~~hkhkinkx~~ Jam. hinhinkeave = Caliente. It was Jam. territory.

✓ Jam. witfilampea = a place below Caliente which is called Pampa. The ~~px~~ place is now called ~~rix~~ Vina.

✓ Jam. jétpé = Sierra de la Grulla, a ~~gixx~~ big mountain near Caliente. Nombra la garza (or grulla?).

✓ Jam. hiavijék is the lake a few miles east of Tehachapi town side of the highway there. Its name would be translated into V. as sitiptip. It mentions salt.

✓ Jam. hutfrijék (means sausito chino) is an agunge below (east of) hiavijék lake. They used to trasquilar there.

✓ ~~xpxkx~~ Jam. pulwan = the big mountain northeast of the rancheria here.

✓ Jam. tuvijék (mentions a ramita a foot high) = Brito Valley.

✓ Jam. tsilampe = the cordont~~ix~~ that runs between where the two Brites live -- a ridge. There is a spring on each side of this ridge and the two springs are opposite each other.

✓ Jam. tjalamaſpe (means estafiate sp.) = the sausal below Brito's valley.

used to make ramadas,
& as firewood.

1456a

ákatfro'a^{sa} = mistletoe
(such as in trees here - como bola).
Call both oak moss & mistletoe
thus. def. insists.

hákatoyatfr = sauc chino,
que dicen. Phi. to hákatoyam.
grows here also.

hútfits, like sauc but
cuzo. ~~known here~~ O.K.

Grows here.

def. never saw snow fall when a
girl in El Piro. ~~had snow on mts~~
near when at Piro saw snow ^{in his house} on the
mts. at Matappán's ~~and asked~~ from
Piro (that range can be seen at Camulos
& Piro) - and asked her mother what it
was. Her mother said joat patá
it is snow. Explained that it falls like
rain. Her mother knew how to cook well

APPENDIX B: KITANEMUK FORMS FROM A.L. KROEBER

Handbook forms

The following forms were collected from A.L. Kroeber's Handbook of the Indians of California (Kroeber 1925), chapters 42 and 43. They have been entered into the dictionary with the source code "K". Kroeber's initial upper-case letters in placenames and tribenames have been changed to lower-case, in keeping with the style of the dictionary. The table following the entries lists all the characters appearing in this list of Kitanemuk forms, and a description of each symbol as it applies to the Kitanemuk forms, adapted from the Handbook's appendix, "Pronunciation of Native Words".¹

agutushyam, agudutsyam, akutusyam² — name used by the Kitanemuk and Vanyume Serrano for the Kawaiisu (that is, Tehachapi or Caliente) Indians.

amahaba³ — tribename: the Mohave of the Colorado River, welcome guests among the Kitanemuk, and frequent trading partners.

chivutpa-ve⁴ — placename: on Comanche Creek, called by the Yokuts "Sanchiu".

¹ Pp. 940-41.

² Cf. ?akutucyam in the dictionary.

³ Cf. ?amahava? in the dictionary.

⁴ Cf. civutpavea 'Comanche Spring' or 'El Comanche', in the dictionary. Kroeber doesn't say what his hyphen is intended to represent, but in this case at least it separates the locative suffix from the stem 'water'.

- hinhinkiava⁵ — placename: a hot springs or Agua Caliente in the vicinity of Tehachapi Pass, in Kawaiisu territory; called "tumoyo" or "shatnau ilak" by the Yokuts.
- honestwimats⁶ — placename: below the ranch house on Paso Creek; called by the Yokuts "tsuitsau".
- mavin⁷ — placename: Tehachapi Peak or a mountain near by, perhaps called by the Yokuts "chapanau".
- nakwalki-ve⁸ — placename: the principle village of the Kitanemuk, called by the Yokuts "pusin-tinliu".
- noche⁹ — tribename or nickname for Yokuts.
- pa-manit¹⁰ — the Jimson weed drug or its drinking.
- wuwopraha-ve¹¹ — placename: the Tejon ranch house on Paso Creek, called by the Yokuts "laikiu".

⁵ Cf. hi?nhi?nkeavea, under hi?n+k 'float' in the dictionary.

⁶ This must be the place called Medio Monte, a cowboy camp; cf. hunac in the dictionary.

⁷ Cf. mavea, under mač 'forest', in the dictionary.

⁸ The hyphen again corresponds to a morpheme boundary preceding the locative suffix. Cf. nakwarkivea in the dictionary.

⁹ Nothing similar to this name is cited by any of the other sources in the dictionary.

¹⁰ Cf. manič 'toloache', and pa 'water/drink' in the dictionary.

¹¹ Again, the hyphen separates the locational suffix from the stem; cf. w+w+pšohavea, under w+pšat 'trap', in the dictionary.

Values of symbols in forms from Kroeber's Handbook

- a — as in father, sometimes as in what.
- b — usually a little more difficult to distinguish from p than in English.
- ch — as in English, or nearly so.
- d — somewhat as in English; but its quality is like that of b, its tongue position like t.
- e — as in met, there; sometimes like a in mate.
- g — In Pomo, and occasionally in other languages, both values of g occur, but are designated by the one letter (a "fricative", that is, like g in Spanish gente or colloquial German wagen; and as in go, but harder to distinguish from k than in English).
- h — sometimes as in English; occasionally fainter; sometimes more harshly made with constriction at the back of the mouth, producing a sound equal, or nearly so, to Spanish j or German ch.
- i — as in pin, long or short, or as in machine, long or short.
- k — in languages which possess g, is as in English; in those which do not, it is usually somewhat nearer g than is English k, at least at the beginning and in the middle of words. Indian k is often pronounced much farther back in the mouth than English k.

- l** — never quite the same as in English, but near enough in sound to be unmistakable.
- m** — substantially as in English.
- n** — substantially as in English.
- o** — as in come, ore; when long, sometimes like o in note, more frequently like aw in law.
- p** — as in English, but with a tendency of approach toward b like that of k toward g.
- r** — much as in German, French, Spanish, or Irish brogue.
- s** — is a sound of the same type as English s, though rarely quite identical.
- sh** — much as in English, but probably never quite the same.
- t** — tends to approach d as k does g.
- u** — as in rule, long or short; or as in full, long or short.
- v** — in Shoshonean, Mohave, and Karok; the lower lip touches the upper [lip?], not the teeth.
- w** — as in English, or nearly so.
- y** — as in English.

Kroeber's 1907 forms

The following forms are taken from Kroeber's "Shoshonean dialects of California" (Kroeber 1907: 71-89 and 138-9) and are listed in the dictionary with the code "K". They constitute the only wordlist of Kitanemuk ever published. Kroeber takes the value of many of his symbols to be 'obvious', with some differences which he notes (p. 70): a vowel marked with a grave accent is "open"; a vowel with an overbar is "closed"; o and u are "impure"; ō and ū are "impure" but otherwise similar to French and German ō and ū; c corresponds to I.P.A. [ʃ], and j is its voiced counterpart; ' is aspiration; v is bilabial v; ñ is [ŋ]. There is some discussion of whether g, d, b are really voiced consonants, or just allophones of k, t, p which are slightly different from the English k, t, p; perhaps they are simply unaspirated or lightly aspirated phonetically. q is a "velar or uvular k", and ṭ is "palatal t".

a'-ò — bone

a-nū ma — liver

a'ā — crow

a-ō dj — blood

a-cidja — mouth

a-pi — mamma [breast]

a-dama — tooth

a-pumu — shoulder

a-muhi — neck

a-tò — belly

a-nō ñi — tongue

a-tsaka — leg, foot

a-watsi — nail	anṽsi — small
a-woñ — rain	aqañā — beard
a-xùn — heart	atū a — large
āya-k — white	auv a — eye
abica — head	axue — work
aciv kō — wind	axū ñt — eagle
adjumts — louse	bā-hugaxt — elk
adutsit — flea	bātc — water
agopo — hair	badjukt — bow
aiaikik-am — white man	bahi — three
akav a — ear	batcuk-ai, [but <u>vatcokai</u> p. 94]
amak — give	— man
ama-ts — that	buyu — all
amuik-anū — kill	cumanat — arrow
amuk — there	chivutpave — Comanche Creek
amukpi — nose	dagat — person
amwak — smoke	damiat — sun

didinit — boy
dōwapi — eleven
dugutcuvut — panther
duguxbav i — sky
duk — yesterday
ni-duxdu — [I] dance
dùut — coal
dū hògu t — rabbit
dū muu t — rock
dūv atc — land, earth
gabotc — knife
gihut — fish
giits, ni-gi — house
gõ ca — bad
gudjat — wood
guchayik — plcnm. on the road
from Ft. Tejon to Los

Angeles at Gorman's; said to
mean 'in the timber'.

gugut — ash
gut — fire
gutsi — dog
gwacõ p-k — red
gwagit — baby
gwatskawik — seven
gwikah-ai — woman
hāu — yes
hamat — grass
hāmin āt — what is it? what
do you wish?
hamits — who
haukup — one
hiav it — salt
ni-hu — [I] see

honestimats — plcnm. 1 mile downstream from Tejon ranch house	mavin — plcnm. in the moun- tains, perhaps Tehachapi peak
hugaxt — deer	moatat — mountain
huit — jackrabbit	mòatc — iake
huitahove — Rancho de la Liebre	mu -do'pi — back
hunat — bear	mū ma — arm, hand
hùut' — star	nakwalkive — Tejon rancheria site
hū ñt — rattlesnake	nātsat — girl
ni-hùñu — [l] speak	nāu — no
ip — here	ni'-kwa — eat
itsam — we	ni-tama — knee
iv i-ts — this	nòxdat — old woman
ni-kum — [l] sleep	numuat' — good
mēat, mū at — moon	nū, nō — I
mahatc — five	ni'-pa — [l] drink
makawik — nine	pabahi — six

pahewatsa — twelve	wo — two
pāhatc — night	wòñ-at — cloud
rogaugatc — sit	wuwoprahave — site of Tejon ranch house
tikitspe — Fort Tejon	wū r — much
tsad-uits — sing	wū tcahet — old man
tsiwut — tobacco	yav o-k — black
uv api — tomorrow	yuat — snow
ū mū — ye	
ū mū, imua — thou	
wa'watsa — eight	
wahi — coyote	
ni-wana-k — [I] run	
wanū t — stream	
watsa — four	
we'mahadj — ten	
widjidat — bird	
wi'koxwet — pipe	

APPENDIX C: KITANEMUK FORMS FROM C.H. MERRIAM 1903, 1905¹²

Vocabularies of North American Indians by C. Hart Merriam¹³

[X/23aa/V123]

Tribe:¹⁴ Ketanamoókum (Dominant tribe at Old Fort Tejon)

Informant said he was born on Piru Creek, but later lived at C'ahuenga (hence his native language must have been Tong-vā, but he gave me Ke'-tan-ǎ-mŭ-kum, the dominant language of Tejon.)

[p.2] Indian Vocabularies Collected by C. Hart Merriam

Name of tribe Ke-tan-ǎ-mu-kum

Home of tribe C'ahunga? Peru Cr? Tejon, Calif

Vocabulary obtained from Alto Mirando Vadio'

At (place) Tejon Canyon, Calif. Date Nov. 12, 1905

¹² I would like to thank John Johnson of the Santa Barbara Museum of Natural History for bringing these fieldnotes to my attention. The listing here is a typescript of the notes hand copied by John Johnson, September 26, 1983, at the Bancroft Library, University of California, Berkeley. The two columns give forms from Vadio on the left, and forms from Mrs. Rosemyer on the right.

¹³ Merriam was primarily a biologist; he is not known for the phonetic accuracy of his transcriptions, which he insisted on recording in an inconsistent modified English spelling, rather than using any recognized phonetic transcription system. It is also thought (by Kroeber, cited in Berlin (1981: 246) and Merriam (1966: 3), and by William Bright, personal communication) that Merriam's ear was simply not very good. Nevertheless, due to the paucity of material available on Kitanemuk, I feel it is worthwhile to include these forms. For more information on Merriam, cf. Berlin 1981, and Heizer's introduction to Merriam (1966: 1-9).

¹⁴ The double-underlined words here represent the headings on the pre-printed forms Merriam used for the recording of speaker data on the many consultants for various languages he worked with.

1. NUMERALS

1.	How-köp	How'-oo'-köp
2.	Wöh'	Wöh
3.	Pah'-he	Pah'-he
4.	Wah'-tsah	Wahts-sah (Waht-tsah')
5.	Mah'-hah'tr	Mah-hahts (Mah-hahtch)
6.	Wā'-hāmah-haht'r ¹⁶	Pah'-vah-he
10.	Wā'-mah-hahs	Wā'-mah-hahts

2. PERSONS

People	Tah'-kah-tum	Tah'-kah-tām
Man	Pah'-tro-ki	Pah'cho-ki/Pah'-tso-ki
	hah-kum(plural)	
Woman	Kwe'-ah-ki	Kwe'hah-ki
	My	
My father (spoken of)	Nin'-nah	Nin'-nah
		His [M. crossed Ah'-nah this out]
His father	Ahn'-nah hoo'-as	
Father	Ahn'-nah	
	My	
Mother	Ne'-yah	I-yöh (spoken of)
	My	
Brother ¹⁷	Nip-pē' t	Ah-pahr'
	My	
Sister	Nik-kor (older)	Ah-kor
	My -re	

¹⁶ This looks like 'two-five', or 'ten'.

¹⁷ Apparently Vadio gives the term for 'younger brother', while Mrs. Rosemyer gives 'elder brother'.

Grandmother (father's mother)	Nit-soo'-de ¹⁸	Tsoo-reis
Uncle (father's brother)	Ne-tar'	[n.g. ¹⁹]
Old Man	Wah'-trah-has	Wooch'-cha-hatch
Old Woman	No'-tat	No''-taht
Little Boy (4 to 12 yr.)	Ut-too'-chen-ne ²⁰	Te-teen-it
Little girl (4 to 12 yrs.)	Nah'-tsat	Nah'-tsaht
Children (4 to 12 yrs.)	Nah-nah'-tsum	[n.g.]
Baby	An-no'-tse	kwahkeet
Somebody	Toom-hah'-me	[n.g.]
Friend ²¹	My Nepoo'yu	My Ne'-poo-yu

3. PARTS OF BODY

My head ²²	New-we-win-nə-ko?	[n.g.]
Head ²³	My Nip'-pis-sah	His Ah-pé-sah
Forehead ²⁴	My Ne-sü'-ah	His Ah-soo-ah
Eye ²⁵	Ne-o'-vah My	His Ah-ow-vah His

¹⁸ Note the d for ɟ in Vadio's forms.

¹⁹ Johnson's abbreviation for "not given".

²⁰ This form is unfamiliar to me.

²¹ Merriam's cross out.

²² It looks like Vadio's means 'I'm thinking'.

²³ Merriam's cross out.

²⁴ Merriam's cross out.

²⁵ Merriam's cross out.

Nose ²⁶	Nim-mok-pe	Ah-mōk'-pe
Ear ²⁷	My	His
	Ne-kah-vah	Ah-kah'-vah
Tongue ²⁸	My	
	Ne-nung'-e	Ah-nūng-e
Back of neck ²⁹	My	
	Nim-moo'-he	Ah-mūh'-he
Throat	My	
	Ning-o'-ho	Ah'ng-o-ho (ng-o-ho?)
Shoulder	My	His
	Ne-po'-mo	Ah-só-kah
Arm ³⁰	My	His
	Nim'-mah	Ah'-mah'
Whole Body ³¹	My	His
	Ne-tah'tah-kah	Ah-tah-tah-kah
Back	My	
	Nit'too-pe	Ah-toóch-pe
Chest	My	His
	Ne-to'	Ah-too-no
Female breasts ³²	My	Her
	Nip'-pe	Ah'-pe'
Thigh		His
	Ne-tсах'-kah	Ah'ng-i-kah
Knee		
	Ne-tam'-mo	Ah-tah'-mo
		His

²⁶ Vadio says 'my nose', while Mrs. Rosemyer says 'his/her nose'; Merriam's cross out.

²⁷ Merriam's cross out.

²⁸ Merriam's cross out.

²⁹ Merriam's cross out.

³⁰ Vadio says 'my arm', while Mrs. R. says 'his/her arm'.

³¹ Vadio says 'my body', while Mrs. Rosemyer says 'his/her body'.

³² Vadio says 'my breast', while Mrs. Rosemyer says 'her breast'.

Foot	Ne-sah'-kah	Ah-tсах'-kah
Nails	Ne-wah'-tse	^{His} Ah-wah'-che
Skin	Ne-to'-ko	[n.g.]
Hair ³³	Ne-ko'-po	^{His} Ah-ko-po
Bone	Ah-ō'k	Ah-o'
Teeth	My Ne-tah'-mah	^{His} Ah-tah'-mah
Heart	My Ne-hō'n	^{His} Ah-hō'n
Blood ³⁴	Ne'-eets	^{His} Ah-ūt s
Urine	Ne-see'	[n.g.]

4. HEALTH, DISEASE, AND PHYSICAL CONDITION

Well	Num'-moo'-as	[n.g.]
	You	You
Sick ³⁵	Nim-mō'k	Me-kō'k
Dead	Ahn'-nip-ke	Ahn-nip-ke
Awake ³⁶	Kwut'sk	Yi'-not
Asleep	Ah-koom	Koo-mahn-neets
Fat (corpulent)	wěpt?	Wě'pt
Old	Wūt'-rah-has	[n.g.]
Young	Tit-tin-nit	"
	I'm	
Hungry	Ne-hah'-kah-soo	Hah-kwahts

³³ Vadio says 'my hair', while Mrs. Rosemyer says 'his/her hair'.

³⁴ Vadio says 'my blood', while Mrs. Rosemyer says 'his/her blood'; also, Vadio misses the high central Kitanemuk vowel again.

³⁵ Vadio gives a conjugated (verb) form, while Mrs. Rosemyer gives the invariant (adjective) form.

³⁶ Vadio gives 'standing up'; Mrs. Rosemyer gives 'alive'.

Thirsty	I'm Ne pah'-me-ah-too	Pah'-me-at
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5. DISPOSITION, ATTRIBUTES, AND EMOTIONS

Glad ³⁷	Num'-moo-was	Noo-mo-wats
Sorry	Mŭ-isk	Ne-owah-he-o
Good	Good Man Num'moo-was pah'-so-ki	No-moo-watch
Bad	Good to eat Num'-oo-was ah'-kwah Koo-sah'	Koo-sahk
Afraid	I afraid Ne too'-muk	Tě-mahk
Clothed ³⁸	No'-mah-wah-sah-hak'-vah	[n.g.]
Naked	Poo'-nah	[n.g.]
Clean ³⁹	Noo-mah-was sah-hah'-vo	Bahn-kā-neets
Dirty	Koo-sah-hah'-vo	Ki-vahn'-kan-neets ⁴⁰
Poor	How''ng-ahn	[n.g.]
Rich	Ne'-o-ki	"

6. CLOTHING AND ORNAMENTS

Buckskin (tanned)	Up-pah-ho'-kat ⁴¹	[n.g.]
Belt worn by man ⁴²	My Ne-sot'-kah	Ah'-soot'-ko

³⁷ Both give 'good'.

³⁸ Vadio says perhaps, 'good his clothing'?

³⁹ Vadio says 'good his clothing'; Mrs. Rosemyer says 'swept clean'.

⁴⁰ Apparently this is 'not clean', using the kay negative (otherwise occurring in the corpus in imperative sentences only).

⁴¹ This is the word for 'elk': pahukaht.

⁴² Vadio says 'my belt'; Mrs. Rosemyer says 'his/her belt'.

Necklace of shells	Too-koo'-pas	Ah-ko'-nah-kah
Headdress of feathers ⁴³	Am-mah'-hah	[n.g.]
Wampum	Too-koo'-pahs	[n.g.]
Nose stick ⁴⁴	Ah'-o'	[n.g.]
Red paint	Ah-o'-hah-nañ	(of red earth) o'-haht
Black paint	Yo'-wah-kik	[n.g.]
White paint	Ah'-yah-kik	Toh'-weets

7. DWELLINGS (INCLUDING FIRE)

Village of town ⁴⁵	Keéts	Ke-keets
	Spanish	
Ceremonial house	Kah-sah we'-haht	Wah-kahts
Sweat house ⁴⁶	Ah-no-se-keets	[n.g.]
Brush wikiup	Kee-sah'-maht	Yung-e-kin'-its
Door	Yu'-vahts	[n.g.]
Doorway	"	"
Fire	Koot'	küt
Flame or blaze	Ah-Ar'-ro-muk	Ah'-ro-ah-ro'-e and Ah-ah-rum-ko
Live coals or embers	Toot'r	Too-tr
Ashes	Koo-hoot'	Ko-küt
Smoke ⁴⁷	Mo-waht (m'waht)	Ah-mwah'-kuk
Poker	Tü-poi-nits	[n.g.]
Firewood	Koo-saht'	Koo-chaht
Pole	Met-tow'-o-koo-saht	[n.g.]

⁴³ Vadio says '(its) feather'.

⁴⁴ Vadio says 'his/her bone'.

⁴⁵ Vadio says 'house'; Mrs. Rosemyer says 'houses'.

⁴⁶ Vadio says 'little house'.

⁴⁷ Vadio says the noun, 'smoke'; Mrs. Rosemyer says 'it's smoky'.

Footbridge Nah-kwar'-ke-what Nah-kwahr'-ke-what

8. WEAPONS, IMPLEMENTS, AND UTENSILS (EXCEPT BASKETS)

	My bow arrow	
Bow ⁴⁸	Ne pah'-trok	Pah'-chō'kt
	My	
Arrow	Ne soo'-man'-nah	[n.g.]
Quiver	Tah'ng-ah-tet	Pahng-ah-naht
	My	
Sling	Ne hoo'-nah	[n.g.]
	My	He
Knife (of stone)	Ne kah'-lo	Kah -vots
Firedrill	Nik-ko'-mah-hah	Koóm mwaht' (of wood of e'p-kotsh)
Flint	Tok-se'-vat	[n.g.]
Pestle of stone	Ah-pah'-ho	Pah'-hōt
Hand stone for rubbing	Ah'-mah	Ah'-mah
Kettle or vessel for cooking ⁴⁹	Ne'-o-yah	Ke'-was
A stick ⁵⁰	Koo-saht'ā-no'se	Koo-chaht'
	My	
Pipe (straight)	Ne we'-ko	We'-ke-hwat
	My	His
Tobacco bag ⁵¹	Nit tahng'-at	Ah'-tang'-at
Tobacco	Tse'-woot	Che-woot

⁴⁸ Vadio gives the possessed form; Mrs. Rosemyer gives the absolutive.

⁴⁹ Vadio gives a form borrowed from Spanish olla; Mrs. Rosemyer gives the native Kitanemuk form.

⁵⁰ Vadio says 'little stick'.

⁵¹ Vadio says 'my bag'; Mrs. Rosemyer says 'his/her bag'.

9. BASKETS

Small mush or soup bowl (coiled) ⁵²	An-no'-se ho'-ko-pe-tat	Ho-ko'-pe-tat
Water bottle (small)	Pah'-taht	[n.g.]
Water bottle (large)		Pah'-hah-tat
	(My)	
Subglobular choke-mouth bowl	Nik koo'-mah	Tso'-po-taht

10. FOOD AND DRINK

Meat	Kar-ne [Spanish]	Tŭ-voit
Dried Meat	Ah-wah'-ke kar-ne	Ahwah'-ke tŭ-voit
Fish	Ke-hoot	Ke-hoots
Dried fish ke	Ah-wah'-ke ko-hoot	Ke-hoots-ah-wah-ke
Eggs	Ah-pah'-no	Ah-pah'-no
A feast	Wah-kahts'	Wah-kats
An acorn	Koo'-yahts (Robles' <u>Q lobata</u>)	Shref/Shrev-ve
Acorn mush	Koo'-yahts	Weets
Pine nut (of <u>Pinus monophylla</u>)	Too'-baht (Pinyon/Pine nut)	Tŭ-vaht/To-vah'-aht
Indian tobacco (<u>Nicotiana attenuata</u> and other species)	Tse'-woot	Che-woot
Salt	Hā-ah'-vit	He-ah-vit'
Raw	Rah-oo'pk	Sow'-ŭk
Cooked	Ah-kwah'-he	Ah'-kwah'-he
Ripe	"	Ah'-kwah'-he'
Unripe	"	Sow'ŭ
Sweet	Pis-sah'e	Pe-si-e
Sour	Soo-kwah	Tsoo-kwah'

⁵² Vadio translates the 'little'; Mrs. Rosemyer simply says 'basket'.

11. MORTUARY, CEREMONIAL, AND RELIGIOUS TERMS

Corpse	Ah-nip'-ke	Ah-nip'-ke
Burial Place	Nah-kah'-me-ah'-yuk	Nach'-kah-mea-ne-ve-ah
"Kotumut pole" ⁵³	Ko-too'-mut	[n.g.]
Cremation	Ah-ho'-ye	Nah'kah-me-ah nǎ-ve-ah
The ashes and burnt of the dead	Ah-ho	Kó-koot
[Spirit or soul] after leaving body	Ah-poo'-vhak	kuk'-kennye-hon' heart Ah-hoon-ahp-poop'-ah-kuk
The Devil or bad spirit	Too-ē' t	Tū-ē' t
A ghost	Ah-po-kah'-took	Ah-pöö'-nah'-e'
A dream	Nik-koo'-man- ne-hoon	Ah-kwah'-kwah'-tso-mok
A dance	To'-to-its	Tu ^{ch} -too-its
Dancer	To'-to-he-ō' t	Too ^{ch} -to-hū- e t
A song ⁵⁴	saw'-tro-hea'-it	Tsah'-choo-itch
A singer	"	Tsah'-cho-hut

12. SOCIAL ORGANIZATION, GOVERNMENT, WAR

Chief	Kā'-ki	Ké-ki'
Doctor or shaman	Nah-mah'-we-haw'-it	Nah'-mah-ve-hū' t

14. PHYSIOGRAPHIC TERMS

Water	Pah'ts	Pah' ^{ch}
Ocean ⁵⁵	Wahn'-nit	Mö'-mut
River	Ah'-o-kah kan'-no-e-sa	Wah'n'-nüt

⁵³ Illegible note follows—"wooden in .."??

⁵⁴ Note that Vadio's form includes the passive morpheme (unnecessary in Kitanemuk) before the passive participial suffix.

⁵⁵ Vadio gives 'river'.

Creek	Pah-sow'-oo-wah	Wahn'-noot
Deep	Toong'-ah	Toong-ah
Wet	I-yaw'-suk	Pah'-choo-it
Dry	Ah-wah'-ke	Ah-wah'-ke'
Mountain	Ki'-ē'ts	Ki'-ē'ts
Hill	Mwah'-taht	Moon--mon-kik
Canyon	Ow'-o-kah	Ah-o'-kah
Cave	Ah'-ho	Hor'-o'p'k
Valley	Wū'-wut	Kwung'-av-ve-ah
The whole world	Po-yo-too'-was	Poo-yu-tū'-vahts
An earthquake	Ah-wo'-yuk to'-was	Ah-wo-yuk tu-vaht
		v
Earth (ground)	Too-was (Tū-was)	Tu-bats
Dust	Ah-mo'-ne-kok	Ah'-mo-ne-kuk
Sand	O'-kas	O-kahtsh
Mud	Pah'-kwin-nit	Pah'-kwin-nit
Rock	Toō-mut	Tū'-mut
Rocky	Too'-tǎ-mut	Tū'-tū'-mut
Big rock	Too'-mut at'-too-mah	Tū-mut-ah-tū-ah
Small rock (stone)	Too-mut an'-noō-wus-se	Ah-noo'-se-tū-mut
Shade	Ah-too'-pah-kǎ	Ah-too'-kwah-ki

15. POINTS OF COMPASS. CELESTIAL BODIES. WEATHER

Sun	Tah'-me-at	Tah'-me-aht
Moon	Mo-aht'rǎ	Mwatsh
Star	Hoot'r	Hoo''ts
Shooting star	Ah-hoots-ǎ-koot	Ah-wan-nahk'-hoots'
Sunshine	ǎh-too'-kwah-ki	Tah'-me-at ah-koo'-pah
Dark	Ah-too'-kah	[n.g.]
		Darkness Her-ro'-pē't'k
Cloudy	Wahng'-at	Ah'-om ah-katch-wo-mat
Fog	Pah-keet'	Pah-kē't
Rain	Ah-weng	Wo'ng-ut
Windy	Ah-se'b-koo	Ah'-sé-bō-ko

Thunder	Ah-koo'-roo-roo-e	[n.g.]
Cold weather	Sŭ-vah	Sŭ-băh
Hot	O'-se	O'-se'

16. SEASON AND PERIOD

A year	How-kōb-tŭ-vas	Howk-tă-vatch
This year	Am-mi-tŭ-bas	Am-mi-e-ve tŭ-vatch
Last year	How-was-tŭ-was	Hŭ-was-tŭ-was
Summer	Ow'-o-se	Tong'-av-vah
Winter	Ah-sēb-koo	Tah-mwah'-va-ah
A month or moon	Mo-aht'r (mwaht'r)	How-ko-mwats
Today	Ah-mi tah'-me-at	Ah-mi-e
Yesterday	Took	Took
Tonight	Ah-mi to-kah	To''-kah
Night	Ah-too'-kah	Too'-kah
Morning	Too'-kah-vip'-pe-ah	Too'-kah-vě-pe-ah'
Evening	Yu'-hah	Yěh-hah
Midnight	Ho-nav'-ve-ah-to'-kah	Hoo'-nav-ve-ah-too'-ki ruk
Sunrise	Too'-kah-vip'-pe-ah	Ah'-hō-rah-ah tam'-me-at
Sunset	Yu'-hah	Ah-wōruk tam'-me-at

17. FREQUENCY, TIME, AND QUANTITY

First	Lă-moo'-muk	Pah'-mok-pit and Nah'-mó-mök
Sometimes ⁵⁶	Ho'-oo-koo-pe	Po-kaht-kə-e'k
Not yet	No-hah'-me	Now-hah'-me
Before	Oo'-yah (Oo-ve-ah??)	O'-ve-ah
Soon	Now-hah'-me	Nah-mi'k
Next time	môt s	Hah'-mök-maht
Long ago	Oo-yah	O'-ve-ah wo-am'-mah
Plenty	Wŭr	Wŭr

⁵⁶ Vadio says 'once'; Mrs. Rosemyer says 'suddenly'.

Enough	Wŭr	Wŏr
Not enough ⁵⁷	Now'-hit wŭr'	Che'-ipk
Full	Poot'k	Poot'k
Empty	Poo'-naht	Ah-kŭm
Many (or much)	Wŭr'	Wer''
Few (or not much)	Tseep'k	Che''pk
More	Hah'-mŭk	Hah'-muk
None	Now'-wŭr'	Now-he'-hee't
Half (in length)	Ho'-nav'-ve-oh	Ah- eh -kwah pe-tsah

18. SIZE, FORM, AND PROPERTIES

Large	At-too'-ah	Ah-tŭ-ah
Small	An-no'-se	Ah-noo'-se
Heavy	Poo'-trah	Pŭ'-chă
Light	How-wi' t	How'-wah'-wā
Tall	Met-tah-oo	Met'-taht
Short	Pem'-ma-si-e	Pă-mă-si-e
Long	Met-tah-oo	Met'-taht
Flat	Rě-kwar'-e'kwi	Bahtch'k
Thick (by measure) ⁵⁸	At-too'-ah	Teh-poot's'k
Thick (like mush)	Tup-pusk'	Wah'-keet
Thin (by measure)	E-ve'-ve	E-ve-ve
Thin (like water)	Yow'-wook	Pah'-wah-keet
Round (like a ball)	Par-rŏp-kik	Pah-rŏp-kŏk
A point	We-wahs-kik	We-vat'sk
Zigzag	Kwe-os'-kik	Ke-maht's
Straight ⁵⁹	Doop'k	Roop'-kă
Hard	Poot'-too	Pŭt-to
Soft	Nah-mah'-e	Nah'-mŭ-e

⁵⁷ Vadio says 'it's not much'; Mrs. Rosemyer says 'little'.

⁵⁸ Vadio says 'big'.

⁵⁹ Note Vadio's d for r again.

19. POSITION AND DISTANCE

Up	O'-wah	O'-va
Down	Pŭch'-tuk	Putch-tŏ'k
Upstream	Wah'-nut	Ar-rŏ'k'
Downstream	Puch'-tuk	Witch-ă'k
Inside	Ah-hoo'-nav'-ve-ah	Ah-ho'-nav-ve-ah
Outside	Yu'-vah	Yŏ'-van
Across	Ah'-noh-kwar-rok	Ah'-nah-kwar-rok
Top ⁶⁰	Ah-tum'-ko	Pah'-pe
Middle	Hoo'-nav-ve-ah	Ho'-nav-ve-ah
End	At-soo'-av-ve ⁶¹	Ah-ko-pe-ah
Behind	At-tŭ'-pe	Nă'-tŭ-pā no/Ah-tŭ'-pe
Alone	Poo'-nook	Po'-nŏ'k
Near	Pŏ'p	Pŏ-op
Far	Poo'-yahn	Poo'-yahn

20. COLORS AND MARKINGS

Red	Kwas-sup'-kik	Kwah'-sup'k kik
Green	Rah'-oo'pk	Rah'-ŏ'p-kik
Black	Yo'-wuk	Yah-vok/Yŏ-wuk
White	l-yah-kik	l'-yok/l-yah-kik

23. PARTICLES AND DESCRIPTIVES

Yes	How'ŏ	Hah''-o
No	Now'ŏ	Now'-o
Not (general negative)	Now {Not hot {Not good	Now'-vo
	{Now o'-se {Now'-no'-mo-wats	
	What is it	

⁶⁰ Vadio says 'its lid'; Mrs. Rosemyer says 'on top'.

⁶¹ This form could be a Fernandefio equivalent of Kit. ʔa-h+v+vea 'on its edge'; the s might correspond to Kit. h here as it does in other pairs.

Why	Ham'-me-nat	Hah-me-naht'-now [= why not] [crossed out]
When	Hin'-ne-pah	He'-ne-pah
What	Hǎ'-taht	He-taht
Which	Hah-me-ne-kit	He''t
How	Hah'-me-naht	Hah-me-naht' ["What is it"] [crossed out]
Where	Hī' p	Hi-mǝ' k
Here	E p	E-pahn'
There	Ah'-mook	Ah-mǝ' k
This	E'-we	E'-ve
That	Ah-mah	Ah-mah'
Other	Hoo-waht'r	Pah-tah
Perhaps ⁶²	Ne-we'-ne-ko	Tsǎ'-hok
Again	mǝ' ts	maw''ts
Open	Ah'-nok	Ah'-nuk
Shut	Tum'pk	Toom-ke
Lost	Ah-he'-ah-kuk	Ah-he'-ah-kǝk
New	Ah-mī t	Ah-mī' t
Alike	New'-e-hoon	(the same) Ah-mǔ-mah'p
Different	Howi-ye	Hǔ-wi'-e
Broken	Ah-vin'-ke	Ah'-ve-gnok

24. PRONOUNS AND POSSESSIVES

I (or me)	Nǔ	Neǔ' (Nǔh)
My (or mine)	Nin'-ne-u	Ne'-neǔ [Ne'ne-u] Né-nǔh
You (singular) ⁶³	Mun'-new	ǔ-mǔh (ǝ-mǔ)
You (dual)	Ow'-hung-oo	Um'
You (plural)	Poo'-yu poo'hoo hung'-oo	Um'

⁶² Vadio says 'I think'.

⁶³ Vadio says 'your(s)'.

Your or Yours (singular)	Oo'-ne-u	Mon'-neŭ/mun'-ne-u/ Mun'-nŭh
Your or Yours (dual)	Oo-neu	Ů-neŭ/Ůn'-ne-u/Un'-nŭh
Your or Yours (plural)		" "
	(present or absent same)	
He (him, she, or her)	Oo-mu'	Ah'-mah'
His (or hers)	Mun-nu-mi'k	Ah'-neŭ/Ah'-ne-u Ah-nŭh
We (dual)	Oo-mŭ'-ŭ	E'-tsot'r/, E'-tsom-mŭh
We (plural)	Poo'-yoom-hoo	E'-tsam
Ours (dual)	It'-sam-mŭ	Tsam-neu
Ours (plural)	San-neu poo-yu	Tsoo'-neu
They or them (dual)	Poon'-yu-poon'-yu	Pahm'
They or them (plural)	Poo'-yu-poon'-yu	Pahm'
Theirs (dual)	Po-neu-ahm	Poo-e-neŭ
Theirs (Plural)	Poon-yu-poo-yu	Po-e-neŭ
Who?	Ham-me't	Hah-me
Whoose? ⁶⁴	Ham'-me-să-tan'-yu	Hah-măts/Hahm-ě'ts
	My	
My mother	Ne'-yu	Ne'-yuk
Your (singular) mother	Ŏo-yuk	Mŏ-yuk
Your (dual) mother	Ů-yuk	Ů-yuk
Your (plural) mother	"	Ů-yuk
His mother	I-yuk	Ah'-yuk
Our (dual) mother	Tsi-yuk	Tsoo-yu
Their (plural) mother	Poo-yuk	Po'-e-yu
My dog ⁶⁵	Ne-ah'-tsit ko-tse	Ne-neŭ koo-che
Your (singular) dog	Moo-ah'-tsit "	Mo-neŭ koo-che
His dog	Ah-ah`-tse-tom'-mas "	Ah-neŭ ko-che
Our (dual) dog	Tsah'-ah-tsit "	Tsoo-neŭ ko-che

⁶⁴ Mrs. Rosemyer says merely 'who'.

⁶⁵ In these five entries, Vadio uses the 'pet' classifier, while Mrs. Rosemyer uses the more general 'possession' classifier usually used for things.

Their (plural) dog Poo'-ah-tsi tom-mas " Po'-e-neŭ ko-che

25. PLURALS

One dog	How'-ko-koo-tse	Koo'-che'
Two dogs	Wöh' ko-tse-um	[n.g.]
		tse
Many dogs	Wŭr "	Koo-che-yan
		ch
One man	How'-ko pat'-so-ki	Paht-tso-ki
Two men	Woh pat'-so-kum	[n.g.]
Many men	Wur "	Pah-paht-tso-kom
One woman	How'-koo kwe'-how-ki	Kwe-hok
Many women	Wur-koo-kwe-how-kum	Kwe-kwe'-hok-kum
A tree ⁶⁶	Ko-tsaht	Wah-maht
Many trees	Wur "	Wah-wah-maht
A fish	Ke-hoots	Ke-hoot'r
Many fishes	Wur-ke-hoom'	Ke-hoom
A bird	Witch-e-tah	Mah-haht
Many birds	Wur " -tum	Mah-mah-haht

27. SHORT SENTENCES

I am hot.	Ah-o'-se	[n.g.]
I am cold.	Nis'-sik'-kwah	"
Make a fire.	Kwah't-re-ah	"
Go away.	Me-ah-ah'-muk	"
Go home.	Nä-ke'-yuk	[n.g.]
I am going home.	Nim'-min-ne-ke'-yuk	"
Come here.	Ke'-vah-kwuhk	"
Where is he?	Hi'-pi-tah'-katch	"
Look at that!	Hew'-pah'-tah	"
Where is the water?	Yu'-its-paht'i	"
I don't know.	Now-ne-ŭn	"

⁶⁶ Mrs. Rosemyer gives the word for a particular tree, 'cottonwood'.

Go get water.	M'yow o-paht'r	"
Give me a drink.	Mah-kaht'-se-poht	"
I feel better.	Wah-ne'-kas num'-woo-was	"
I am hungry.	Ne-hah' kwah'-tsoo	"
Go to bed!	Me'ah kwe-ahk'	"
Get up!	Koo-ut'sk	"
I'm sick.	Nim-mǎk-nǔ'	"
He struck me.	Nǔ'-we-ah am-mǔk	Ah-pǒng'-ah-von
I struck him.	Nǔ-ne-mǔk'	Ne-pǒng-ahn
Somebody is coming. ⁶⁷	O-we-hah'-me sah'-kim	[n.g.]
A white man is coming.	O-wah'-kim l'-ah-kik	"
An Indian is coming	O-wah'-kim tah-kaht	"
Who are you? ⁶⁸	Ham'-me tǔ-mǔ'	"
Where are you going?	Hi-mo-kaht mum'-me	Hi'-mo-kaht mum'-me
He killed a bear.	ǎ-moo-kǔ'-wats	Ah-mǔk hoo'-nah-tah
A bear killed him.	ǎ moo-ho-noi-tǎ-ma	Hoo'-naht ah-muk
It's raining now.	Ah-wong'	[n.g.]
Greeting	Ham'-me-nat muk'- katch	Yah''ham'-me-nat muk- katch
Farewell	Wahn-nim'-me (=I am going)	O-ve-ah-ne' me (I'm going)

28. GEOGRAPHIC OR PLACE NAMES

Cahuenga	both in	{ Kah-wen'-gah	(n.g.)
	Tongva	{	
	Territory	{ Tah-hun'-gah (his tribe here also)	

⁶⁷ Merriam has mis-segmented the words: uve hamits akim.

⁶⁸ Merriam mis-segments: hamit 4m4.

APPENDIX D: KITANEMUK FORMS FROM J.W. HUDSON

In about 1899-1902, John W. Hudson did some fieldwork with "Shoshonean" consultants at Tejón [Canyon]; these are now on file at the Field Museum of Natural History in Chicago; a copy was made available to me by John Johnson of the Santa Barbara Museum of Natural History. At least some of the recorded forms were from Mrs. Rosemeyer (her name is not mentioned until the middle of the notes, so there may have another speaker). Some of the words appear to be Gabrielino. The following is a list of words from those notes which appear to be Kitanemuk, and have been entered in the dictionary with the source code "JW".

atciwu — seed food, abundant and popular, 2 1/2' tall, has a small yellowish flower, grows on sandy plains, gathered in fall when fully ripe, ground up with stone pestle, slightly cooked in a pot, eaten as a thin mush

cumanat — arrow straightener stone, in another dialect here

hinukt — salt grass, used as tea and as medicine for fevers and stomach troubles

hokopita — plaque

hutac — basket willow, both warp and woof

kaiyak — Angelica root, chuchupati

kumaskitz — pea and shell game

kumaskkihuat — gambling basket

kumat — basket cap

kwungatc — doctor's charmstone, the mysterious thing [an etym.?
 nurlinyu — medicine in general
 pahot — pestle
 parhinatc — tarweed, a common seed food
 patc — water
 patsaats — conical basket
 piakex — shinney game
 tarahut — cradle frame
 tsatc — charman or medicine man
 tsikarat — abalone gorget
 tsiut — lime for snuff mixing and medication
 tsiwut — snuff
 tsomat — yucca, a red root used for basket patterns
 tsopotat — granery [sic] or meal jar
 Tumkitc — name of a burial cave
 tunganihuat — arrow straightener stone
 ummah — mortar basket or hopper
 wikut — steatite pipe

The following numerals were recorded. They are not entered in the dictionary, since it is unclear whether the list is of Gabrielino or Kitanemuk ("Tijon" in Hudson's terminology) numerals.

- | | | | |
|----------|---------------|-----------------------|--------------------|
| 1. pucko | 5. moha | 9. mahakavie | 20. wiheswihesmaha |
| 2. wehe | 6. pavahi | 10. wihesmaha | |
| 3. pohi | 7. watcakovie | 11. wishesmahakoipoku | |
| 4. watca | 8. wiheswatca | 15. wihesmahakoimaha | |

APPENDIX E: KITANEMUK FORMS FROM C.E. KELSEY

C.E. Kelsey collected numerals from a number of different groups. There are some notes on file at the University of California Berkeley, at the Archaeological Research Facility (MS #424), which include some numerals gotten from a "Mrs. Rosemyre, of Tejon", at Bakersfield, California, March 4, 1906. These appear to be Kitanemuk, and they go much higher than the numerals from any of the other sources. Here is a list of the numerals, which are entered in the dictionary with the label "CK".

- | | |
|--|--------------------|
| 1. hau'kũp | 6. pã'vã hĩ |
| 2. wã(q) | 7. kwãt' kã vĩ/ kô |
| 3. pã hẽ a | 8. wã' wat sã |
| 4. wãt'sã | 9. mã' kã vĩ' kô |
| 5. mãhãch' | 10. wẽ' mã hãch |
| 11. wẽ' mã hãch' hã' mũk hau' kũp | |
| 12. wẽ' mã hãch' hã' mũk wã(q)' | |
| 13. wẽ' mã hãch' hã' mũk pã hẽ a | |
| 14. wẽ' mã hãch' hã' mũk wãt' sã | |
| 15. wẽ' mã hãch' hã' mũk mã hãch' | |
| 16. wẽ' mã hãch' hã' mũk pã' vã hĩ | |
| 17. wẽ' mã hãch' hã' mũk kwãt' kã vĩ' kô | |
| 18. wẽ' mã hãch' hã' mũk wã' wat sã | |
| 19. wẽ' mã hãch' hã' mũk mã' kã vĩ' kô | |
| 20. wã' hẽi wẽ' mã hãch' | |

30. pā hē' a wě' mā hāch'
40. wāt' sā hī' a wě' mā hāch'
50. māhāch' ī' a wě' mā hāch'
60. pā' vā hī' a wě' mā hāch'
70. kwāt' kavī' kō hī' a wě' mā hāch'
80. wā wāt' sā hī' a wě' mā hāch'
90. mā' kā vī' kō hī' a wě' mā hāch'

**APPENDIX F:
KITANEMUK FORMS FROM VAN VALKENBURGH AND FARMER**

On October 24-26, 1934 Richard van Valkenburgh and Malcolm Farmer of the Los Angeles County Museum took some brief notes on "the Hamenot Indians" at Tejón. Their notes contain some Kitanemuk (Gitanemuk) forms elicited from Marcelino Rivera (Moo-hoo-whie), described as "a full-blooded Hamenot Indian ... born at the rancheria of Mauvi in 1874 [son of] Sa-woon-a-hume (Spanish name Magdalena Oliveras [sic])". The following placenames and tribenames from their list have been entered into the dictionary with the code "VF".

- ǎ-wh-ho-mo-mon (Frazier Mt.)
- ah-cant-sita-hovie (Montes ranch in Tejón)
- ah-cuh-kin-ne-who-yóok (ridge at head of Tejón Creek canyon just southeast of the school)
- aquitaum, ah-huh-keet-um (name of the [Kit..] tribe)
- cóó-chita-hovie (Tejon creek canyon at lower end)
- coh-chita-hovit (all the valley [at Tejón Canyon])
- cou-yan (placename over by Grapevine)
- ha-ve-youk (placename at Temescal ranch)
- ha-ya-ui-óok (Salt Lake, 4 or 5 mi. away on the other side of the mountains where they used to get salt)
- hame-e-not (name of the [Kitanemuk] tribe)
- hou-mi-moï, hóó-may-moï (rancheria northeast of Tejón ranch)

kitanemuk, key-tan-eh-muk, quitanamocc (name of the [Kit.] tribe)
 mah-havie (rancheria north of Tejon Ranch by oak grove)
 man-nee-yuk (hill to the right of R. Gomez's ... 1/2 mi. northwest)
 mau-ui (ranchería in the oak trees (monte))
 moo-moy-yóok (Cummings Valley)
 na-quar-key-uai (ranchería at Tejon ranch; people there spoke
 Porterville language)
 pa-cui-yóok (mountain north of Montes ranch (wild bamboo) [wet])
 pãts-a-wha-pai-hi, patch-ow-wah-pit (Castaic Lake)
 pap-pa-vi-ott-um (Bakersfield people)
 pee-pee-waht (San Gabriel people)
 se-vew-gra-cha-pai (Grapevine placename)
 ta-cakvavie (placename at Temescal ranch; ear)
 ta-cu-ya (Salt Lake place)
 te-hech-pi (Tehachapi)
 to-coy-ya, tash-al-lóo-lóo (Ventura plcenames)
 too-ish pai, tóo-ich-pai (rancheria 2 mi. west of Tejón ranch)
 unua-miã (rancheria 1 mi. east of Tejón ranch)

APPENDIX G: THE LAYOUT OF HARRINGTON'S TYPEWRITER

JPH Custom Typewriter Keyboard (drawn from specimen)

back	2	3	4	5	6	7	8	9	ñ	*	~	tab
	"	'	ä	l	S	ñ	>	y	z	-	<	
^		ε)	†		
q	w	a	r	t	y	u	i	o	p	(p	
									<	~	k	
a	s	d	f	g	h	j	k	l	-	~	λ	
Shift			y	v			?	o	⊞	\		Shift
	z	x	c	v	b	n	m	,	.	l	/	

APPENDIX H: DEVERBAL NOMINALS

<u>Stem</u>	<u>Meaning</u>	<u>Instrumental</u>	<u>Meaning</u>	<u>Agentive</u>
ca?cakin	winnow	ca?cakinihwat	winnow. basket	
ciu?	shame			ciu?ni?ač
hakwaču?	hungry, VI			hakwaču?i?ač
hakwaw	stir			
hama?n	thatch			
hanin	winnow			
he?rk	point	-he?rkinivana?	forefinger	
hin+k, hink	float			
h+yk	swing, VT	h+ykihwat	swing	
horohk	pierce	horohkinihwat	drill	
hu?	burn, fart			huhu?i?ač
hugu?	talk			
hiu	see, look			hihi?ač
?i?ihama?	tease			
?ihan	hook down	?ihanihwat	hook	
?+n	know	-?+nanivana?	signal	
?+tah+k	climb up	?+ta?kihwat	stairs	
kamea?	bury, roast			
ka?mk	drunk, crazy			
kaci?	chew			
kim	come	kimivana?	coming	
k+m	make			k+mani?ač
k+ša?	be no good			
kop+k	break, VI			
kuru?	poke at	kuruventu?ihwat	emetic	
kwa?	eat	kwa?ihwa?t	eating table	
kwače?n	feed fire, imp.	kwačēnihwat	poker	
kwara?	smear, VT	kwara?ihwat	tanning plant	
kwam	stir			
mak	give			
man	toast			
manu?mk	turn			
mačea	hear?	-mačivana?	freedom	
may	finish			
mayha?	give birth			mayhani?ač
m+k	kill		mākaniāč	
m+nk	swallow	-m+nkivana?	esophagus	
mirurk	twist			
m+yvan	bet			
mo?nk	mix			
mu	throw, shoot	-muivana?	spear	

Deverbal derivational morphology, cont'd. (completes chart on previous page)

<u>Meaning</u>	<u>Passive</u>	<u>Meaning</u>	<u>General</u>	<u>Meaning</u>
shameful person	ca?cakinic	winnowed		
hungry person	hakwayc-ay hama?nic haninic he?rkinic,č ?ahinki?	chia batida, obj. thatched winnowed forefinger driftwood		
farther	?ahu?i?	burned		
onlooker	huŋuc	language	-huŋu?a?	language
			nə?ihamat ?†nanat	brat wise
	kame?nic kamkic kačič	bread crazy milkweed		
	k†manic k†ša?nic ?akopki	a made figure ugly broken		
	kwamic makic manic manu?mkinic ?ama?yki	pespibata batida gift toasted pifon turned (sack) finished	namakat	generous
midwife			mayhat, -c	child
murderer	m†yvanic mirurkinic	the money bet pita		
	monkinic	mixed up mess		

Deverbal derivational morphology, cont'd.

<u>Stem</u>	<u>Meaning</u>	<u>Instrumental</u>	<u>Meaning</u>	<u>Agentive</u>
mu	crush	múyhwat	mortar	
muak+k	take steam	muhkihwa?t	steaming plant	
muk	sick			
nehnikp	win	nehnikinihwa't	goal	
nehponom	sell			
nehwin	give at shrine			
nahyu	sing, deerhoof			
nakwar	play cert. game	nakwahihwa?t	game stick	
namu	fight			
nanakša?	wrestle			nanakša?i?áč
na?o?	marry	-nao?ivana? p+-y+k	fiancée	
napk	mend			
nihini	make fiesta			
n+m	walk			nami?áč
?okwa?	get caught	?okwa?nihwa?t	fishhook	
?ošan	paint	?oša?ihwa?t	paint	
pəhpəhk				pəhpəhkiáč
pəro?k	ball up			
pəvacay?e?	swim	-pəvaca?ivana?	web	
pi?	hit, etc.	-pi?vana?	pecking stone	
pikw(k)	scrape	-pikwinivana?	scraper	
p+n	tie	pənihwa?t	door thong	
pock	tie			
po?ŋk	hit	-poŋivana?	pounder	
pučəhk	play ball	pučəhkinihwa?t	stick, ball, pl.grnd.	
punitə?	play game	punitə?ihwat	game pole	
punink	make car.ring			
purikaw	string beads			
ra?wk	sit	ra?wkihwa?t	seat	
rio?in	shear, imp.	rio?inihwa?t	shears	rio?ini?áč
ša?	defecate			
šəhk	part hair			
ši?	urinate	-ši?ivana?	urine	
šiv	plane	-šivivana?	saw, plane, etc.	
š+m	scratch	š+mihwa?t	scratcher	
ta	put	-tarivana?	place to keep things	
t+m	shut	t+mkinihwa?t	key, stopper	
t+muhivan	envy			nəht+muhivaniáč
t+?ŋk	deep	-t+?ŋkinivana?	strainer	
t+pu?i,	play peón			
t+pwí?	play peón			
t+yu	frost comes			

Deverbal derivational morphology, cont'd. (this completes chart of previous page)

<u>Meaning</u>	<u>Passive</u>	<u>Meaning</u>	<u>General</u>	<u>Meaning</u>
	muic	pinole; crushed		
	mukic	sickness		
			nahponomat	store
	nahwinič	shrine		
	nahyuic	singing		
	nakwahit,c	a certain game		
prof.wrestler	namuic	war		
	nanakša?ic	wrestling match		
	napkinic	mended		
tramp	nihinič,-c	a type of fiesta		
popping plant	paropkinič	ball		
	pocokič	bundle of clothes		
	pučahkinic	game		
	puninkinic	carrying ring		
shearer	rio?inic	sheared wool	punitat	game
	ša?ič, ?aša?	shit		
	ši?c	urine	-še ahkina?	part in hair
envious person				
	t+kpuynic	peón game		
	t+pwinic	peón game		
			t+yuat	frost

Deverbal derivational morphology, cont'd.

<u>Stem</u>	<u>Meaning</u>	<u>Instrumental</u>	<u>Meaning</u>	<u>Agentive</u>
tohiyicin	play chilecote	tohiyicinihwa?t	playing pieces	
tuhtu?	dance			
tur	grind	tuhiwhat	mortar	
tuhtutu?	play	tuhtutu?hwa?t	toy	tuhtutu?i?ač
vank	sweep			
vatk	clap			
v+ya?,v+yk	touch	-v+y?avana?	feeler	
wetereže	shoot at targt	weterere?nihwa?t	target	
wik	smoke tobac.	wikihwat	pipe	
win	cut	winihwa?t	shears	
win	have diarrh.	winihwa?t	purge	
wiro?y	play instr.	wiro?ynihwa?t	musical instr.	
w+k	hit	w+k+vihwa?t	whip	
w+šk	winnow			
w+vanea?	cure			w+vanea?ni?ač
ya?	carry	ya?ihwa?t	[var. carriers]	
yorin	plow	yorinihwa?t	plow	
yu?	sing, cry	yuynanihwa?t	musical instr.	

Deverbal derivational morphology. cont'd. (this completes chart of previous page)

<u>Meaning</u>	<u>Passive</u> tuhtuyc	<u>Meaning</u> dance	<u>General</u>	<u>Meaning</u>
playful person	vajkinic vatvatkinic	swept, patio type of dance		
healer	w+škinic yorinic	winnowed plowed		

APPENDIX I: CLASSES OF VERBS

<u>Basic non-caus.</u>	<u>Caus.</u>	<u>Imp. non-caus.</u>	<u>Imp.caus.</u>
?ar 'bathe, VI'	?ahan 'bathe, VT'		
h+?y+k 'swing'	h+yk 'swing'		h+yki
horok+k 'have a hole'	horohk 'put a hole'		
hyu 'see, look'		(t+?)hyu	
huc+k 'fall'	huck 'drop,VT'		
kamea? 'bury'		kamea?n	
k+m 'spill'	k+mea? 'pour, spill'		k+mea?n
k+m 'make'		k+man	
man+k 'return, VI'	mankinea 'return,VT'		
monik+k 'be mixed'	mo?nk 'mix'		mo?nki
mu 'shoot'			
namu 'fight'			
nap+k 'be stuck'	napk 'glue, VT'		
gak+k 'choke,VI'	gahk 'choke,VT'		
pamuk 'drown, VI'	pamukunea? 'drown,VT'		
purak+k 'come out'	purahk 'take out'	purahk	purahki
ra?wh+k 'sit'	ra?wk 'seat'	ra?wk	
waw 'roast'			
wawt+k 'be tired'	wawtk+nea? 'tire, VT'		
wanak 'run, VI'	wanakanea? 'make run'		
wiroy 'play instr.'		wiro?yi	
yamk 'remember'	yamk+nea? 'remind'		

Appendix I: Classes of verbs (this completes the chart on the previous page)

<u>Passive</u>	<u>Desid.</u>	<u>Participle</u>	<u>Nominals, etc.</u>
			-ahe a-y 'pool,obj.'
			h+ykihwat 'swing'
			horohkinihwa?t 'drill'
			hihi?ač 'onlooker'
kamea?nea		kamea?nic	
			k+mani?ač
		monkinic	
muhea	muihun nehnemu, namuihun		-muivana? 'spear'
		napkinic	?anapkinia 'patch?'
			ra?wkihwat 'chair'
			wayka?y (inf.)
			wiro'ynihwa?t

APPENDIX J: IMPERATIVE VERB FORMS

<u>Indic. Stem</u>	<u>Gloss</u>	<u>2nd sg.</u>	<u>2nd plu.</u>	<u>1st plu.</u>
ʔank	open	ʔaʔnki		
ʔayk	lap	ʔayk	ʔayk-č	ca-ʔayk-č
canaʔnk	open eyes	canaʔnk		
ciʔ	pick up	ciʔ	ciʔ-č	ca-ciʔ-č
ciŋim	kick	ciŋim	ciŋim-č	
coʔnk	stop, VT	coʔnki		
cuʔmk	close eyes	cuʔmki		
cuʔŋk	suck	cuʔŋki		
hakwaw	stir	hakwaw	hakwa-č	
hanin	winnow	hanin	hanin-č	
hayin	rest	hayin	hayin-č	ca-hayin-č
heʔrk	point	heʔrki		
hɨyk	swing	hɨyki	hɨykič	
hyu	look at	(tɨʔ)hyu	(tɨʔ)hy-č	
huʔ	fart	huʔ		
hueʔaha	work	hueʔahaw	hueʔaha-č	
huŋuʔ	talk	huŋuʔ		ca-huŋuʔ-pay ⁶⁹
hurk	peek out	hurki		

⁶⁹This seems not to be an imperative form as described above, but it is listed here because it uses the imperative subject first person plural prefix. There are very few examples of the morpheme *-pay*, so it is hard to say much about it, but some volition might be guessed from the use of the otherwise imperative subject prefix; the translation suggests a milder mode of "imperative", or volitional meaning.

<u>Indic. Stem</u>	<u>Gloss</u>	<u>2nd sg.</u>	<u>2nd plu.</u>	<u>1st plu.</u>
?ic	ladle	?ic	?ic-+č	
?icu?k	fix up	?icu?ki		
kamea?	bury	kamea?n	kamea?n-+č	
kav+k	listen	ka?vk	ka?vk-+č	
kawtk	break	kawtki	kawtki-č	
kim	come	kiva	kiva-č	
k+m	make, do	k+man	k+man-+č	
k+mea?	spill	kamea?n	k+mea?n-+č	
kumk	throw face dn.	kumk		
kwa?	eat	kwa?		ca-kwa?-+č
kwačea?	light fire	kwače?n		
kwahan	cook	kwahan	kwahan-+č	ca-kahan-+č
kwa?k	spread legs	kwa?ki		
kweak	lay down	kwea?ki		
kwitum+k	turn aside, VI	kwitumki		
mak	give	mak, makan	makan-+č	
[NB: short form for I-3p; longer form for 2-1s]				
mavi	cb	mavi	mavi?-č	
mayk	peep out	mayhki		
mi	go	mea, meah	me-č	ca-mi-č
mirurk	twist	mirurki		
m+čk	pull	m+čki	m+čki-č	
m+nk	swallow	m+nki		
m+yvan	bet		m+yvan-+č	
mo?nk	swirl, mix, VT	mo?nki		

<u>Indic. Stem</u>	<u>Gloss</u>	<u>2nd sg.</u>	<u>2nd plu.</u>	<u>1st plu.</u>
nehnik	win	nehnik	nehnik-č	
ne?kan	separate	ne?kan	ne?kan-+č	
ne?rk	help	ne?rk	ne?rk-+č	
n+h+n+yaw	separate	n+h+n+yaw		
n+khk??	close, VT	n+khki		
ŋ + w k	wear out	ŋ + w ki		
?očk	mount	?očki		
p+?k	fan	p+?ki		
p+n	tie	p+n		
piakhk??	take out	piakhki		
pikwk	scrape	pikwki	pikwki-č	
pi?mk	gather	pi?mki		
piŋ..	decay	piŋ an	piŋ an-+č	
puhea?	blow	puhea?n	puhea?n-+č	
puk	unclothe	puk	puk-+č	
punita?	play a cert. game			ca-punita?-č
puh+k	come out	puh+k	puh+k-+č	
puh+k	make come out	puh+k	?	
purikaw	string beads	purikaw	purika-+č	
pučahk	play ball			ca-pučahk-+č
ra?wk	sit/set	ra?wk		
rio?in	shear	rio?in		
rukutk	pull out	rukutki		
šeahk	part, VT	šeahki		
šererk	scrape	šererki		

<u>Indic. Stem</u>	<u>Gloss</u>	<u>2nd sg.</u>	<u>2nd plu.</u>	<u>1st plu.</u>
š+m	scratch	š+m-		
siv	plane	šiv	šiv-+č	
ta	put	tah, ta?ə		
takwk?	shake,VT	takwki		
təpɪrə?	tuck	təpɪrə?	təpɪrə?-č	
t+m̩k	shut	t+m̩ki?		
t+pwi	play peón			ca-t+pwi?-č
t+?ur	count	t+?ur, t+?uham		
tovk	spit	tovk	tovki-č	
tuhtu?	dance			ca-tuhtu?-č
tui?n	try	tui?n		
tun	chase	tunin	tunin-+č	
?u?	take	?u?		
vatvatk	clap	vatvatki?		
wanək	run	wanəki, VI wanək+neə?, VT		
wawk	throw down	wawki		
wean	go, wink [!]			ca-wean-+č
wik	smoke tobacco	wik, *wiki	wik-+č	
win	cut	win	win-+č	ca-win-+č
wɪrəpk	let go	wɪrəpki		
wiroy	play instr.	wiroy?i		
wicu?	twist rope	wicu?		
yaw	grab	yaw	ya-+č	
y+ŋivan	eat together	y+ŋivan	y+ŋivan-+č	

APPENDIX K: SPANISH AND CHUMASH GLOSSARY

The following is a brief glossary of Spanish and Chumash terms that are frequently used in discussions of southern California Indian ethnographic and linguistic studies, and are therefore not always translated in the text and dictionary.

?ant ap — an inductee into the y+var religious cult of the Kitanemuk and other southern California groups.

atole — cooked mush made from acorns or grain and often flavored with meat or berries.

capitán — the usual term for native leaders in Southern California. Though Spanish for 'captain', this is usually translated as 'chief'.

chichiquelite — nightshade, per Harrington in H: 1349; but description given here describes eating boiled or fried leaves; chaparral nightshade, per Raven (1966), is a group of plants with poisonous leaves and berries, though related to cultivated tomatoes and potatoes.

chilecote — apparently chilicothe, the wild cucumber plant, or the game like marbles that southern California Indians played with its seeds.⁷⁰

⁷⁰The game is described in Hudson and Timbrook (1980: 6).

coime — umpire in the game of peón.

'iwhinmo — Mt. Pinos, a sacred mountain.

juanito — squirrel or chipmunk sp., sɨpɨhy(a) in Chemehuevi sɨpɨvawɨ (Laird 1984, Notebook section). Later reference gives sɨpɨyɨ, pl. sɨpɨvawɨ, almost certainly Citellus tereticaudus Bard, round-tailed ground-squirrel (Laird 1984, cites Stephens' California Mammals, 1906: 69-70). Name is onomatopoeic. From whistling note. "Like prairie dogs—live in holes, stand up."

muncho — the equivalent in the Spanish of the Harrington notes of standard Spanish "mucho" 'much'.

peón — a game played by many southern California Indians; it is played by teams each of which hides sticks behind their backs while the other team guesses their location; gambling is often involved.

pespibata - Indian tobacco plant Nicotiniana bigelovii or its prepared medicinal form, an emetic.

pinole - a food made of ground seeds such as chia.

pitahaya - a cactus fruit; pitahaya agria [bitter pitahaya] (Machaerocereus gummosus) or pitahaya dulce [sweet pitahaya] (Lemaireocereus Thurberi) (Masterkey 48:3: 106).

quelite — a general term for edible greens.

real - a Spanish word indicating an amount of money equivalent to the American "bit", and used to reckon payment for services in bead money. Kroeber (1925: 565) charts various central and southern California methods of wrapping strings of bead money around the hand or wrist to measure it in these units, and cites Gabrielino and Luiseño terms cognate with the Kitanemuk pɨnk to name the "real" unit. Strong (1929: 95-9) also cites a Pass Cahuilla practice of measuring from the forehead to the ground. Harrington's Kitanemuk notes describe the hand wrapping method in detail.

toloache — a hallucinogenic drink made from Jimson weed.

vini - Harrington notes' equivalent of standard Spanish "vine" ('I went')

yerba mansa - used for colds, sores, VD.

APPENDIX L: PSEUDO-ABSOLUTE SUFFIX

A: Nouns which add "pseudo-absolutive"

<u>possessed N. obj.</u>	<u>Mng.</u>
m+-?ahir-c-ay	your nephew
m+-?ahkane-c-ay	your nephew, niece
m+-?ana-c-ay	your brother-in-law
m+-curi?-t-ay	your grandparent
m+-?+kihu?-c-ay	your breastbone [attested abs.: kihuc]
m+-herk-in-i-c-ay	your forefinger [attested abs.: herkinic]
m+-hintua?-č-ay	your relative
m+-kwari?-t-ay	your grandfather [possessive plu. -yam]
?a-ŋayka?-č-ay	his thigh [subject form: -ŋayka?; abs.: ŋaykač]
m+-ŋoho-c-ay	your neck [abs. obj.: ŋohocay]
?a-pavahata-c-ay	his bladder
m+-š+ka-c-ay	your shoulder blade [attested abs. obj.: š+kacay]
m+-tamo?-č-ay	your knee [attested abs.: tamoc]
m+-t+mk+-č-ay	your tapadera [attested abs.: t+mk+t; loc. -tunu-ŋea]
m+-t+h-t+mk+-č-ay	your tapaderas
m+-t+mupi-c-ay	your heel [attested abs.: t+mupic]
m+-tunu?-č-ay	'your chest, obj.' [attested abs.: tunuc]
ni-piša-č-ay	my head [attested abs.: pišač]
?a-?uva-č-ay	his eyes [subj.: -?uva?]
m+-?uyka-č-ay	your girlfriend [subj.: -?uyk]
?a-?a-c-ay	its horn [subj.: -?a?; abs.: ac]
?a-tahtaka-č-ay	his body [subj.: -tahtaka?]
?a-noh-no?si-t-ay	the little grains [but cf. 'little finger', below]
?a-to?-č-ay	his belly [but cf. also 'belly' in Table B]
ni-š+m-ivana?-č-ay	my scraper [abs.: š+m-ihwa?-t]
ni-hav+-č-ay	my blanket

B: Nouns which do not add "pseudo-absolutive"

<u>possessed N. obj.</u>	<u>Mng.</u>
m+-?amcite-y	your nephew/niece
m+-?at+?a-y	your thumb [attested abs.: ?at+?ac]
m+-hamu-y	your sibling
m+-hilos	your gizzard [invariant form?—no obj. mrkng.]
?a-ho-y	its cave
?a-ho-ho-y	its caves
m+-herk-in-ivana?	your forefinger [no obj. marking]
mu-huna-y	[sic] your heart [attested abs.: hunacay]
m+-y+k-ay	your mother

B: Nouns which do not add "pseudo-absolutive" (cont'd)

<u>possessed N. obj.</u>	<u>Mng.</u>
m†-y+ha(-)y	your aunt
m†-kan+m	your gall [no obj. marking]
m†-kačua?	your ankle [no obj. marking]
m†-kohe-y	your elder sister [attested abs.: kohač]
m†-kuhana?nəy	your sister-in-law]
m†-kuhma-y	your uncle
m†-kwašt-y	your parent-in-law
?a-kwacitə-y	his tail [attested abs.: kwacitəcəy]
m†-mahcitəy	your nephew [subject form: -mahcit]
m†-mə-y	your arm [attested abs.: məcəy]
m†-mayha-y	your offspring
m†-məkəy	your uncle/father-in-law
m†-miakəy	your daughter-in-law
m†-mišanəy	your son-in-law
m†-mori	your snot [no obj. marking transcribed]
m†-nə?nə(-)y	your father
m†-n†(h)məy	your aunt
m†-paha-y	your older brother
m†-parə-y	your shinbone [attested abs.: parəcəy]
m†-pačukə-y	your collar bone [abs. obj.: pačuktəy]
m†-pačuk-yam-†y	your collarbones [!] [abs.: pačukyam†y]
m†-pitəy	your younger sibling [abs.: pitəčəy]
m†-pinicəy	your aunt [subject form: -pinic]
?a-ši	his guts ("tripas") [no object marking transcribed]
?a-povo-y	its kidneys
m†-təhəy	your uncle
?a-toro-y	his navel
m†-cakə-y	your foot [attested abs.: cakəcəy]
m†-c†ə-y	your elbow
m†-c†h-c†ə-y	your elbows
m†-waci	your nail [no obj. marking transcribed]
?a-?acitə-y	your pet
?a(-)pano	her egg [no obj. marking; possessive structure doubtful]
?a-tamə-y	his teeth
?a-šiča-y	his cheeks [mouth]
m†-?anosi?	his little finger [abs.: ?ano?si(c)]
?a-to?-y	his/her belly [subject form: -to?; abs.: to?č]

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