THE CHIMARIKO INDIANS AND LANGUAGE

BY

ROLAND B. DIXON

BERKELEY
THE UNIVERSITY PRESS
### UNIVERSITY OF CALIFORNIA PUBLICATIONS

#### DEPARTMENT OF ANTHROPOLOGY

The following publications dealing with archaeological and ethnological subjects issued under the direction of the Department of Anthropology are sent in exchange for the publications of anthropological departments and museums, and for journals devoted to general anthropology or to archaeology and ethnology. They are for sale at the prices stated, which include postage or express charges. Exchanges should be directed to The Exchange Department, University Library, Berkeley, California, U. S. A. All orders and remittances should be addressed to the University Press.

<table>
<thead>
<tr>
<th>Volume</th>
<th>Title</th>
<th>Author(s)</th>
<th>Pages</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vol. 1</td>
<td>Life and Culture of the Hupa</td>
<td>Pliny Earle Goddard</td>
<td>Pp. 1-88; plates 1-30. September, 1903</td>
<td>1.25</td>
</tr>
<tr>
<td>Vol. 1</td>
<td>Hupa Texts</td>
<td>Pliny Earle Goddard</td>
<td>Pp. 39-368. March, 1904</td>
<td>3.00</td>
</tr>
<tr>
<td>Vol. 2</td>
<td>The Exploration of the Potter Creek Cave</td>
<td>William J. Sinclair</td>
<td>Pp. 1-27; plates 1-14. April, 1904</td>
<td>.40</td>
</tr>
<tr>
<td>Vol. 2</td>
<td>The Languages of the Coast of California South of San Francisco</td>
<td>A. L. Kroeber</td>
<td>Pp. 29-80, with a map. June, 1904</td>
<td>.60</td>
</tr>
<tr>
<td>Vol. 2</td>
<td>Types of Indian Culture in California</td>
<td>A. L. Kroeber</td>
<td>Pp. 81-103. June, 1904</td>
<td>.25</td>
</tr>
<tr>
<td>Vol. 4</td>
<td>The Earliest Historical Relations between Mexico and Japan</td>
<td>Alfred Hrdlicka</td>
<td>Pp. 1-17. April, 1908</td>
<td>.50</td>
</tr>
<tr>
<td>Vol. 4</td>
<td>Contribution to the Physical Anthropology of California, based on collections in the Department of Anthropology of the University of California, and in the U. S. National Museum, by Ales Hrdlicka</td>
<td></td>
<td>Pp. 49-64, with 5 tables; plates 1-10, and map. June, 1906</td>
<td>.75</td>
</tr>
<tr>
<td>Vol. 4</td>
<td>The Shoshonean Dialects of California</td>
<td>A. L. Kroeber</td>
<td>Pp. 65-166. February, 1907</td>
<td>1.50</td>
</tr>
<tr>
<td>Vol. 4</td>
<td>Indian Myths from South Central California</td>
<td>A. L. Kroeber</td>
<td>Pp. 167-250. May, 1907</td>
<td>.75</td>
</tr>
<tr>
<td>Vol. 4</td>
<td>The Washo Language of East Central California and Nevada</td>
<td>A. L. Kroeber</td>
<td>Pp. 251-318. September, 1907</td>
<td>.75</td>
</tr>
<tr>
<td>Vol. 5</td>
<td>Navaho Myths, Prayers and Songs, with Texts and Translations</td>
<td>Washington Matthews, edited by Pliny Earle Goddard</td>
<td>Pp. 21-63. September, 1907</td>
<td>.75</td>
</tr>
<tr>
<td>Vol. 6</td>
<td>The Ethno-Geography of the Pomo and Neighboring Indians</td>
<td>Samuel Alfred Barrett</td>
<td>Pp. 1-332, maps 1-2. February, 1908</td>
<td>3.25</td>
</tr>
<tr>
<td>Vol. 6</td>
<td>On the Evidence of the Occupation of Certain Regions by the Miwok Indians</td>
<td>A. L. Kroeber</td>
<td>Pp. 369-380. Nos. 2 and 3 in one cover. February, 1908</td>
<td>.50</td>
</tr>
<tr>
<td>Vol. 7</td>
<td>The Elizondo Shellmound</td>
<td>N. C. Nelson</td>
<td>Pp. 357-456, plates 36-50. April, 1910</td>
<td>.75</td>
</tr>
</tbody>
</table>

Index, pp. 427-441.
THE CHIMARIKO INDIANS AND LANGUAGE.

BY

ROLAND B. DIXON.

CONTENTS.

PART I. CULTURE.

Introduction ......................................................... 295
Territory and History ............................................. 295
Material Culture ..................................................... 298
Social Organization ............................................... 301
Religion .................................................................... 303
Conclusions .............................................................. 305

PART II. LANGUAGE.

Introduction ............................................................. 307
Phonetics ................................................................. 307
Initial Sounds ......................................................... 309
Terminal Sounds ....................................................... 309
Dialectical Differences ............................................... 309
Combinations of Sounds ........................................... 310
Influence of Sounds on One Another ............................. 310
Summary ................................................................. 311
Reduplication ............................................................ 311
Composition .............................................................. 311
A. Prefixes or Suffixes .............................................. 318
B. Prefixes ................................................................. 318
C. Suffixes ............................................................... 319
Pronoun ................................................................. 321
Independent Personal Pronoun .................................... 322
Demonstratives ......................................................... 322
Interrogatives ........................................................... 322
Noun ....................................................................... 323
Case Suffixes ............................................................ 323
Number ................................................................. 323
Possessive ............................................................... 323
<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Verb</td>
<td>324</td>
</tr>
<tr>
<td>Pronominal Affixes</td>
<td>324</td>
</tr>
<tr>
<td>Reflexive</td>
<td>328</td>
</tr>
<tr>
<td>Imperative</td>
<td>329</td>
</tr>
<tr>
<td>Formative Affixes</td>
<td>329</td>
</tr>
<tr>
<td>Temporal and Modal Affixes</td>
<td>331</td>
</tr>
<tr>
<td>Verbal Stems</td>
<td>332</td>
</tr>
<tr>
<td>Adjectives</td>
<td>334</td>
</tr>
<tr>
<td>Numerals</td>
<td>334</td>
</tr>
<tr>
<td>Postpositions</td>
<td>335</td>
</tr>
<tr>
<td>Connectives</td>
<td>335</td>
</tr>
<tr>
<td>Order of Words</td>
<td>335</td>
</tr>
<tr>
<td>Conclusion and Relations</td>
<td>335</td>
</tr>
<tr>
<td>Texts</td>
<td>339</td>
</tr>
<tr>
<td>I. The Sorcerer</td>
<td>339</td>
</tr>
<tr>
<td>Notes</td>
<td>340</td>
</tr>
<tr>
<td>II. The Flood</td>
<td>341</td>
</tr>
<tr>
<td>Notes</td>
<td>343</td>
</tr>
<tr>
<td>Free Translation</td>
<td>346</td>
</tr>
<tr>
<td>III. The Unsuccessful Hunter</td>
<td>346</td>
</tr>
<tr>
<td>Notes</td>
<td>347</td>
</tr>
<tr>
<td>Free Translation</td>
<td>349</td>
</tr>
<tr>
<td>IV. The Theft of Fire</td>
<td>349</td>
</tr>
<tr>
<td>Notes</td>
<td>352</td>
</tr>
<tr>
<td>Free Translation</td>
<td>353</td>
</tr>
<tr>
<td>V. A Myth</td>
<td>354</td>
</tr>
<tr>
<td>Notes</td>
<td>356</td>
</tr>
<tr>
<td>VI.</td>
<td>359</td>
</tr>
<tr>
<td>Notes</td>
<td>360</td>
</tr>
<tr>
<td>Sentences</td>
<td>361</td>
</tr>
<tr>
<td>Vocabulary</td>
<td>362</td>
</tr>
<tr>
<td>English-Chimariko</td>
<td>363</td>
</tr>
<tr>
<td>Chimariko-English</td>
<td>370</td>
</tr>
<tr>
<td>Place Names</td>
<td>379</td>
</tr>
</tbody>
</table>
PART I. CULTURE.

INTRODUCTION.

The investigation in the course of which the material was secured upon which the following account of the culture and language of the Chimariko Indians of California is based, was conducted during July and August, 1906, on behalf of the Department of Anthropology of the University of California, and, in common with the other researches of the Department, was made possible by the support of Mrs. Phoebe A. Hearst. At the present time there appear to be only two living full-blood Chimariko. One of these, Doctor Tom, a half-crazy old man, proved worthless for purposes of investigation, and the bulk of the information secured was obtained from Mrs. Dyer, a failing old woman of about eighty years of age, living on lower New River. Some supplementary details were gathered from "Friday," a well-known character near the Hupa reservation, half Hupa and half Wintun by birth, but having had close affiliations with the Chimariko many years ago.

The little group of Indians to whom the name Chimariko has been given occupied a small area situated in the western portion of Trinity County, in northern California. The language spoken by the group has always been believed to differ radically from all others known, so that, unless certain resemblances discussed in the linguistic portion of this paper are accepted as establishing an affinity with the Shastan family, the Chimariko by themselves constitute an independent linguistic stock. In the small size of the area occupied, the Chimariko fall into the same class with several other stocks in California, such as the Yana and the extinct Esselen.

TERRITORY AND HISTORY.

As far as can be ascertained at present, the Chimariko seem to have regarded as their territory a narrow strip of country extending along Trinity River from the mouth of the South Fork
up as far as Taylor's Flat at French Creek. This upper limit is well corroborated by repeated statements of the Wintun, who controlled all the upper Trinity, reaching as far downstream as Cox's or Big Bar, some five or six miles above French Creek. In addition to this strip of territory along the main Trinity, there is some evidence to the effect that the Chimariko also extended up the South Fork to a point about fifteen miles above Hyampom, and also up Hay Fork as far as the mouth of Corral Creek. These statements in regard to this extension up the South Fork are rather confusing and somewhat contradictory, but appear to be confirmed by the testimony of the Wintun in Hay Fork Valley. In view, however, of positive statements secured by Dr. P. E. Goddard from the Athabascan tribes on the upper South Fork, to the effect that they occupied the South Fork as far as its mouth, the extension up this stream of the Chimariko may be considered doubtful.

Whether or not the so-called Chimalakwe of New River formed a portion of the Chimariko, or were identical with them, is a matter which must apparently remain unsettled. Powers declares\(^1\) that the Chimalakwe occupied New River, and that they were in process of conquest and absorption by the Hupa at the time of the first appearance of the whites. The upper portion of New River, about New River City and perhaps below, was occupied according to Shasta accounts by a small branch of the Shastan family, speaking a distinct dialect.\(^2\) Satisfactory statements in regard to the occupants of lower New River cannot now be secured. The survivors of the Chimariko most emphatically deny that they ever permanently occupied any part of New River, stating that they merely visited and ascended it a short distance, and only for the purpose of hunting. The people living on New River are declared to have been very few, and to have spoken a Hupa dialect. It is unquestionable that the name Chimalakwe, given to the New River tribe by Powers, is derived from the same stem \textit{tcimal, tcimar}\(^3\) as Chimariko. Inasmuch as


\(^{3}\) Tc = English ch, c = sh. See the discussion of phonetics in the linguistic part.
these New River people are entirely extinct, and the Chimariko virtually so, it seems doubtful if the question of their relationship can now be definitely settled.

According to the information procured, the Chimariko had only a few small villages within the small area they occupied; that at Burnt Ranch, Tsuda’mdadjì, being the largest. Other villages of which names and locations were secured were at Cedar Flat, Hà’dinaktecohâda; Hawkin’s Bar, Hamai’dadjì; Taylor’s Flat, Teitcâ’nmâ; Big Bar, Citimaadjì; and one known as Mamsû’idji on the Trinity River just above the mouth of the South Fork. In addition to these the following names of places on New River were obtained, but were said to have been mere temporary hunting camps: Itcavo’sta, Dyer’s; Paktô’ndjì, Patterson’s; and Mai’djasore, Thomas’.

The earliest contact of the Chimariko with the whites probably took place in the second or third decade of the nineteenth century, when the first trappers of the fur companies made their appearance in this region. This first contact was, however, of small moment compared with the sudden irruption into the region of the gold-seekers who, in the early fifties, overran the whole middle and upper Trinity River. From this time on for fifteen years or more, the placers of the section were largely worked, and the inevitable conflicts between the miners and the Indians occurred. In the sixties the feeling was particularly bitter, and the unequal contest resulted in the practical annihilation of the Chimariko. A few remnants fled, taking refuge either with the Hupa, or on the upper Salmon River, or in Scott Valley with tribes belonging to the Shastan stock. From here, after an exile of many years, the survivors, then numbering only some half-dozen, straggled back to their old homes; and of this handful all are now gone except one old man and woman, besides whom there are two or three mixed bloods who have little or no knowledge of the earlier culture of the stock.

What may have been the population of the area before the coming of the whites it is impossible to say. In all probability it could not have numbered more than some hundreds.
MATERIAL CULTURE.

The dress of the Chimariko seems to have been to some extent a compromise between that of the Wintun and the Hupa. Men apparently wore no breech-clout, merely wrapping a deer-skin about the waist, and adding to this in winter a deer-skin mantle. Moccasins were worn only in the winter months. Women wore a buckskin fringe or apron in front, reaching from the waist to the knee, and about ten inches in width. A second apron or half-skirt was also worn behind, similar in general to those worn by the Hupa, but plain and unfringed. A basket cap was worn on the head. In winter time men wore snow-shoes, which were made by bending a hazel stick in a circle or hoop, and tying to this two cross-sticks at right angles to each other. The foot was securely tied on by a buckskin lashing.

Bodily decoration and ornament were more restricted than among the Hupa. Dentalia and abalone were used to some extent, as was also a variety of small cylindrical beads, said to have been made of bone. All of these were, however, sparingly employed. Dentalia, if large, were sometimes wrapped spirally with narrow strips of snake-skin, and were measured by the string, the unit of length being from the thumb to the tip of the shoulder.

The ears were generally pierced, but not the nose, and tattooing was less elaborate than among the Trinity Wintun. These latter tattooed the whole cheek up to the temples, and also the chin, whereas the Chimariko, like the Hupa, confined themselves to a few lines on the chin only. The tattooing was restricted to the women alone, and was effected by the same method as among the Shasta, namely by fine, parallel cuts rather than by puncture. The process was begun early in life, and the lines broadened by additions from time to time, until in some cases the chin became an almost solid area of blue. Certain women were particularly skillful in the work, and were much in demand.

The food supply of the Chimariko was formerly abundant. The Trinity River supplied them with ample quantities of salmon, which were split and dried in the usual manner, and preserved either in this or in powdered form. Eels were another important source of food. Deer, elk, and bear constituted the
larger part of the game supply, in addition to which mountain-lion and several other animals supplied an occasional meal. Yellow-jacket larvae were considered delicacies, but grasshoppers and worms, relished by the Sacramento Valley tribes, were not eaten.

As among most California Indians, vegetable products, and particularly acorns, formed a large element in the food supply. The acorns were prepared and eaten in the same manner as among the Hupa and Maidu. Grass-seeds of various kinds, pine-nuts, berries, and roots of several varieties were gathered in large quantities, and eaten either fresh or dried.

In cooking, deer-meat was either roasted or boiled, whereas for bear-meat only the latter method was practiced.

None of the old type of houses built by the Chimariko now survive. As described they were roughly similar to those of the Hupa, but ruder. The structure was made of fir-bark slabs, and in shape was round or oval. The usual diameter of the house was from ten to fourteen feet, and the interior was as a rule excavated to a depth of about one foot. The ridge-pole was supported by two posts, and the simple gable roof, in general like that of the Hupa, was not provided with any earth covering. The low side-walls were formed of vertical slabs of bark. At one end of the house was the door, small, but not rounded, and closed by a movable piece of bark. At the end opposite the door was a small draught-hole, through which game was always hauled in. Along the sides of the house were the sleeping places, consisting of beds of grass, leaves, and pine-needles, covered with skins.

In addition to this dwelling house, awa', the Chimariko had a sweat-house, ma'tta. This was circular, excavated to a depth of two or three feet, and had the fireplace somewhat back of the center. The roof was of brush and earth, without any smoke-hole. Houses of this type would accommodate eight or ten men, and in these houses were held the so-called sweat-dances. This type of house seems on the whole to be rather more like the earth lodges of the Sacramento Valley than the taikyuw of the Hupa. It is stated that there were no menstrual lodges of any sort.

The furnishings of the houses were simple. Baskets exclusively were used for storage and cooking, and the soap-stone troughs and vessels of the Hupa appear to have been lacking. For stirring acorn-mush a simple paddle was in use. Information as to spoons was contradictory, one informant declaring that carved spoons like those of the Hupa\(^5\) were employed, the other that this was not the case. The cylindrical wooden trunks of the Hupa were not known.

Knives and arrowpoints were as a rule made of obsidian, obtained either from the Wintun or the Redwood Creek Indians. Both informants declared that no axes or adzes were made, and that trees, if cut, were laboriously hacked with small knives.

The bow was of yew as a rule, flat, sinew-backed, and resembling the usual type of bow in Northwestern California.\(^6\) Arrows were generally made of syringa, and were carried in a quiver of raccoon, wild-cat or fawn skin. In shooting the bow was held horizontally. For armor, the Chimariko used an elk-hide robe coming down to the knees, the heavy skin of the neck standing up in front of the face. Slat or stick armor is said not to have been used.

Canoes were not made by the Chimariko, and rivers and streams were crossed by swimming, or on rude rafts, built of logs.

Pipes were made, according to one account, similar to those of the Hupa, with neatly formed stone bowls.\(^7\) Other accounts, however, state that the pipe was much cruder, and made like that of the Wintun, without stone and with a large bowl.

For musical instruments the Chimariko made chief use of the flute. This had four holes, and was used chiefly in courting. Rattles are declared to have been only sparingly used.

Fish-spears were, like the arrows, made of syringa, and had bone points. Nets, apparently identical with those of the Hupa, were largely used in catching salmon. Basketry, of which no specimens now survive, was considerably developed. The baskets were exclusively of the twined variety, and in pattern were declared to have been similar to those of the northern Wintun.\(^8\)

---

\(^5\) Goddard, op. cit., pl. 16.

\(^6\) Ibid., pl. 11.

\(^7\) Ibid., pl. 17.

SOCIAL ORGANIZATION.

The information secured in regard to the social organization of the Chimariko is unfortunately rather scanty. In common with most California tribes, there was no trace, apparently, of any clan organization, and the only social units were the various village communities. Each such village group had its chief or head-man, whose position was usually hereditary in the male line. If the natural successor was, however, thought unfit, some one else was elected. The chief led his people in time of war, and seems to have exercised considerable control over the members of the village group.

Any type of social stratification into classes, seen in a rudimentary form among the Hupa, and increasingly northwards into Oregon and Washington, appears here to be lacking; and slavery, which was a regular institution among the Hupa, was not known.

The whole area occupied by the Chimariko was a common hunting ground, and fishing places in the river are also said to have been public property, without any evidence of private control as among the Shasta and other neighboring peoples.

The Chimariko were, in general, monogamic. Wives were usually bought from parents, although sometimes a girl would be sent by her parents, as a wife, to a man who was famed as a good hunter and a reliable man. If the girl disliked him, she would bite his hands, and scratch him, until he sent her back to her home. The levirate was a common custom, and if a man's wife died soon after her marriage her family were bound to give him her sister, or some near relative, as a second wife. For this substitute wife, no additional payment was required.

Puberty ceremonials for women were as a whole simple. The girl had to remain secluded in the house for a period of about a month. Much of this time she was obliged to lie down, and be covered up with skins. She was subject to many food restrictions, and ate sparingly, always alone, at dawn and sunset. Throughout the period of her seclusion she was obliged to use a scratching-stick. At times, she was supposed to dance, usually outside the house. In these dances her hair, cut in a bang on
the forehead, was made with pitch into a series of tassels or tassel-like ringlets, and these were long enough to fall down over her eyes. When the period of seclusion was over, there was generally a feast given by her parents, and another dance, and then the whole was regarded as completed. The ceremony was apparently not repeated at any of the subsequent menstrual periods.

At childbirth a woman was subject to food restrictions, and had to remain in seclusion for two or three weeks.

But little information was obtained in regard to funeral customs. Cremation was declared never to have been practiced, the body always having been buried. The ceremony if possible took place on the day of the death, and a considerable quantity of property, both personal and gifts from relatives, was placed with the body in the grave. Widows cut their hair short, and "cried" for a month, but did not put pitch on their faces and heads. The house of the deceased was sometimes, but not always, destroyed. The persons who dug the grave were considered unclean, and had to undergo a five days' fast, and then bathe before they might again take up their regular life.

The chief gambling game of the Chimariko was the widespread "grass-game" of Central California. It was played here by two players on a side, each player having a single, unmarked bone or stick about two inches long. One side guesses while the other "rolls," shuffling the bones from hand to hand, wrapping them in small bunches of grass, and then presenting their hands, containing these bunches of grass, to the other side that they may guess the relative position of the two bones. Each side is said to have started with ten counters, and one side or the other must win all twenty to come out victor. Details in regard to methods of counting could not be secured.

The cup and ball game, played with salmon vertebrae, was in use; also cats-cradle; and a game in which objects were thrown at a pin or a post, as in quoits.

---

RELIGION.

The religious ceremonials of the Chimariko appear to have been more like those of the Shasta than of any other of their neighbors, in that they had no other dances except those of the shaman.

There were, it seems, both men and women shamans, and they might or might not inherit their position. The sign that a person was destined to become a shaman was a series of dreams. These were, in the case of a man, often the result of solitary visits to remote mountain lakes, in which the person would bathe at dusk. In these dreams, instructions were given the neophyte by various supernatural beings, and these directions must be followed exactly. Later a full-fledged shaman came and put a "pain" into the mouth of the new member. This ceremony was accompanied by dances, held out of doors, the neophyte wearing a buckskin skirt painted red in stripes, and holding a bunch of yellow feathers in the hand. Details of this dance could not be obtained. In doctoring, the shaman was usually seated, and after singing for some time, sucked out the pain, which was generally a small, spindle-shaped object from one to two inches in length. The pain once extracted, melted away and disappeared in the shaman's hand.

Apart from the dance held by the shaman neophyte, and that already alluded to in speaking of the girls' puberty ceremony, the Chimariko seem to have had nothing except the so-called sweat-dance. This was a very simple affair, participated in by men alone, dancing without clothing and indoors. One member sang, and beat time on the ground with a stick. So far as could be learned, all the typical dances of the Hupa, Karok, and Yurok were wanting, and the Chimariko did not even attend them when held by the Hupa, as did the Shasta with the Karok.

In the summer time occasionally people would hold the "round-dance" merely for pleasure. This consisted simply in a number of people dancing around in a circle, without ornaments or paraphernalia of any sort, and was repeated as often as desired. It seems to have had little or no religious or ceremonial importance.
Of the mythology of the Chimariko, only one or two fragments could be obtained. Concerning the creation, it is said that the dog was the most powerful being. He knew everything beforehand, and told the coyote that a great wind was coming, which would blow all people away. He counselled the coyote to hold tightly to a tree, but when the wind came, the coyote whirled round and round, twisted the tree off, and blew away. Later the coyote returned, and the dog sang songs over him, and made him strong. The dog next prophesies a flood, and to escape it the two build a house of stone with an underground chamber. The flood comes, and all other people are destroyed, except the frog, mink, and otter, and one man. The flood subsides, finally, and the man finds a small fragment of bone in the canoe in which the frog has taken refuge. This piece of bone he preserves in a basket, and it later comes to life as a girl child. The man marries the child, and from this pair all Chimariko are descended. There is possibly an element of missionary teaching in this tale, but it constitutes all that could be learned in regard to ideas of the origin of things.

The second fragment secured deals with a man who had two wives. Unsuccessful in hunting, he cuts off one leg and brings this back as game for the household. Next day he brings back his entrails and finally his other leg. The wives suspect what he has done and refuse to eat the meat, finally leaving him secretly while he sleeps, and running away.

There is finally a brief statement in regard to the securing of fire. The coyote suggests that all animals unite in an attempt to steal fire from the person who owns it. Several try to reach the place where it is kept, but give out before arriving. Finally Coyote himself tries, and succeeds in reaching the house, to find all away but the children. He outwits them, seizes the brand, and runs away. He is pursued by the father when he returns, and is almost caught, but throws the brand away, setting the whole country on fire, and thus escapes. In the fire the fox is burned red.

These tales do not show any close resemblance to any recorded from the Hupa or Wiyot, as representatives of the Northwestern Californian culture. As little relation appears to
the tales known from the Wintun. With the tales from the Shasta there appears to be slightly greater similarity, although here the agreement is not at all striking. At best, however, these fragments do not offer very satisfactory material to judge from, and the most that can be said is that what association there is, appears more clearly with the Shasta than with any other of the stocks in the vicinity.

CONCLUSIONS.

From the foregoing account of the Chimariko, meagre though it is, we may draw certain conclusions in regard to their general culture, and their relation to the surrounding cultures.

Living in close proximity to the Hupa, they nevertheless do not seem to have assimilated themselves at all closely to the Northwest Californian culture, of which the Hupa are representative. They feared the Hupa, and fought against them, allying themselves rather in sympathy and to some extent in culture, with the Northern Wintun and the Shasta. Like the latter they lacked most of the distinctive features of both the Central and Northwestern Californian cultures, and seem to have occupied a kind of intermediate position between the two. In their material culture they were colorless, and this lack of any strongly marked characteristics is also apparent in their social organization and religious beliefs.

Any attempt to discuss the past history or determine the movements of the Chimariko must be almost wholly speculative. On the one hand we may regard them as the remnant of a once much larger stock, subjected to pressure and attack on several sides, and so reduced to the small compass and unimportance which were theirs when discovered; on the other, we might perhaps assume from their cultural colorlessness and lack of close agreement with either the Northwestern or Central Californian cultures, that they are more closely affiliated with the Shastan stock, which appears to have been pushing in a south-southwesterly direction. With them also, as already stated, such resemblances as may be noted in the myths are most apparent. The two outlying dialectic groups of this stock, the Konomihu and the New River, apparently occupy advance positions beyond
the natural physiographic boundaries of the main area of the stock. Moreover, the language of the Chimariko shows in general greater similarities both formal and lexical, to the Shasta than to either the Hupa or the Wintun. These similarities, which are discussed in the linguistic portion of the paper, in fact are so numerous as to make it seem most likely that the two languages are genetically related. Further, it was among the Shasta, chiefly, that the remnants of the Chimariko took refuge when they fled from the Trinity River in the sixties. The paucity of material secured in regard to the Chimariko culture of course adds to the difficulty, and as usual in California, we get no aid here from any tradition of migration or earlier habitat. All things considered, the second of the above two suggestions appears the more reasonable, and we may conclude that, so far as the evidence goes, the Chimariko are to be regarded as related culturally most closely to the Shastan stock, and in origin probably forming part of it. Their historical affiliations therefore run northward and northeastward towards the interior of southwestern Oregon.
PART II. LANGUAGE.

INTRODUCTION.

The material upon which the following sketch of the Chimariko language is based, was collected in the summer of 1906 on the New River, and at Willow Creek or China Flat, in Trinity County, California. The bulk of the material was obtained from Mrs. Dyer, probably the last full-blood Chimariko survivor, and from Friday, a man who, although not of Chimariko descent, yet spoke the language fluently, and had lived much of his life with the people. Owing to Mrs. Dyer’s age and lack of teeth, she was not a very good informant, and some of the phonetic uncertainty is probably due to this fact. Previous to the writer’s visit in 1906, short vocabularies and some grammatical material had been collected by Dr. P. E. Goddard and Dr. A. L. Kroeber, in part from the same informants. This material has been placed at the author’s disposal. The only other available source of information on the language is Powers’ vocabularies in his Tribes of California, and these have been used in connection with the more recent collection.

It is to be regretted that a larger mass of texts, and of a more satisfactory character, could not have been secured, as these are so necessary for a clear understanding of the language, and to check information obtained in other ways. It is felt, however, that the material here presented affords a reasonably complete sketch of the main features of Chimariko, although certain details still remain obscure.

PHONETICS.

The vowel sounds occurring in Chimariko are i, e, a, o, u. As a rule the vowels are not short enough to be obscure, the only exception being in the the case of e, written E when obscure. Doubling of vowels or their extreme length, particularly in the case of a and o, is not uncommon, and the language is apparently
fond of combinations of two vowel sounds, separated by ', a faint glottal catch. The sound of ö, although occurring, is not common. There is some doubt as to whether long open è should not be written ä. A broad a or open o sound resembling English aw has been represented by å. Of all the vowel sounds, a is by far the most frequent. Nasalized vowels do not occur, and the infrequency of ä, ö, and ü, so common in the adjacent languages, as for instance the Shasta, is noticeable. The vowels may be represented as follows:

<table>
<thead>
<tr>
<th>i</th>
<th>ą</th>
<th>e</th>
<th>è</th>
</tr>
</thead>
<tbody>
<tr>
<td>ä</td>
<td>a</td>
<td>å</td>
<td></td>
</tr>
<tr>
<td>ö</td>
<td>o</td>
<td>ö</td>
<td></td>
</tr>
<tr>
<td>ü</td>
<td>u</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

In the consonants, the sonant group is somewhat more developed than the surd. A true b seems to be lacking, although an intermediate sound, between surd and sonant, occasionally occurs. Of the two sonants g and d, neither is common initially, the latter perhaps never so occurring, and generally being found in combination with n as nd. The velar surd stop q is of moderately frequent occurrence, but its corresponding sonant is absent. Nasals are represented only by n and m, ñ(ng) being absent. The surd l sounds common in the languages adjacent, are absent, although ordinary l is common. There are apparently two r sounds. Besides the ordinary, rather strongly trilled r, there is a velar or uvular r, almost equivalent to spirant guttural x. T followed by r seems to be a sound similar to tc, as one was often written for the other. A single instance of the use of an interdental, ð, has been noted. The consonants in Chimariko may be shown as follows:

<table>
<thead>
<tr>
<th>q</th>
<th>k</th>
<th>g</th>
<th>k&lt;sup&gt;10&lt;/sup&gt;</th>
<th>x</th>
</tr>
</thead>
<tbody>
<tr>
<td>k</td>
<td>g</td>
<td>s, c (=sh)</td>
<td>ð&lt;sup&gt;10&lt;/sup&gt;</td>
<td>n</td>
</tr>
<tr>
<td>t</td>
<td>d</td>
<td>m</td>
<td></td>
<td></td>
</tr>
<tr>
<td>p</td>
<td>b</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ts, te</td>
<td>dj</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<sup>10</sup> It is not certain whether ð represents a stop or a spirant. Several California languages possess a t whose interdental quality causes it to resemble English th. The character 't, whether following k or another sound, indicates aspiration.
INITIAL SOUNDS.

Although all the simple vowels occur initially, e and especially o are rare, a being by far the most common. The tendency for words to begin with vowels is only moderately strong, perhaps one-fourth falling into this class. Of the semi-vowels, y is initial but rarely. Of the consonants, g, d, b, and r do not occur initially, and l and n are rare. The most frequent initial consonants are h, k, q, tc, x, p, s or c, m, t. Syllables begin most usually with a consonant or double consonant.

TERMINAL SOUNDS.

All vowels except o have been found to occur finally, u and e however being rare, and a by far the most common. Vowels are terminal sounds in perhaps three-fourths of the words noted. Of consonants, the only ones which rarely appear finally are b, q, x and h. The most common are n, r, l, and t. Syllables very frequently end in a consonant, and the typical monosyllabic stem is formed of either consonant-vowel, or consonant-vowel-consonant.

DIALECTICAL DIFFERENCES.

In one point the material secured from the informant Friday differs rather regularly from that obtained from Mrs. Dyer. Very generally l was used by the former, where r was heard from the latter. There was also a less frequent substitution of s for c. The fact that Mrs. Dyer had but very few teeth may in part account for these differences, but in not a few cases the same person would speak the word sometimes with r and sometimes with l, or the sound would be very doubtful, as between the two.11 The difficulty was most noticeable where the sound was terminal. It is possible that there may have been a real dialectic difference, but the opportunity of determining this point with any certainty was lacking, owing to the fact that Mrs. Dyer represents one of the two last surviving members of the stock, and Friday is not a native Chimariko.

11 This was also the experience of Dr. A. L. Kroeber, who at times found difficulty in distinguishing d from l and r, though he states that Friday frequently spoke l where Doctor Tom, another informant, used r.
COMBINATIONS OF SOUNDS.

Combinations of vowels are frequent, and several diphthongs are in use, as ai, ei, oi, öi, au and eu. Consonant combinations occasionally occur at the beginning, and less frequently at the end of words, the initial combinations noted being tq, tx, trx, px, sr. Combinations of two consonants within words are very common. In such combinations there is wide latitude as a whole, although the following restrictions may be noted. Both q and x are unknown as initial members of combinations. Of the sonants b, d, and g, the first is never, and the others very rarely first members, and the labials are also, as a rule, unusual in this position. Combinations of three consonants are not wanting, the following having been observed: ntx, ndr, mtx, mpx, trq. Combinations of consonants at the beginning of syllables occur quite frequently, tr, tx, tce, kl, km, and px being the most common.

INFLUENCE OF SOUNDS ON ONE ANOTHER.

Chimariko is in accord with many of the languages of Northern Central California, in that there is little apparent modification of sounds through juxtaposition. There is a slight tendency for the connecting vowel between the pronominal prefix and the instrumental prefix, or the pronominal prefix and the verbal stem, to show some relationship to the vowel of the stem. This is, however, noticeable only in the case of o and u and perhaps a stems. In these cases, the connecting vowel is either the same as that of the stem, or near it in the regular vowel series. Such instances are retroactive. In other cases, the influence is proactive, the vowel of the negative prefix being assimilated to the vowel of the pronominal prefix, where this changes in the first person plural, as tećawini, I am old, tećowini, we are old. So far as consonants are concerned, euphonic and other changes in sound are not of very common occurrence. The following are the more important of those noted. K is sometimes softened to x, owakni becoming owaxni, and is generally elided before x, as in yeta(k)xani, I shall sing. One instance occurs where x is replaced by w: ixusni, I blow, qowusni, ye blow. For euphony, m is sometimes inserted after a before d, x, or g. In some cases,
g changes to x after tc. There are a number of instances where one stem-consonant may be replaced by another without apparent change of meaning, as: mum, muk; sum, sux; sim, six; am, ak; tcut, tcuk; pen, hen; pat, hat. In these cases t and m are replaced by k or x, and p by h. Contraction occurs not uncommonly, as in yaateiman for yayateiman; natacidut for noatcidut; -wax, -wak, -wok, -wauk for -watok.

SUMMARY.

In general Chimariko may be said to be simple and regular in its phonetics. It is not so smooth and soft as are Maidu, Wintun, and Yana and some other languages of the Central Californian area, but is considerably more so than the Shastan languages, and those of Northwestern California. The relative absence of sonants and spirants, and of velars and laterals, is characteristic. The considerable frequency of consonant combinations renders the language less transparent in structure than the Maidu or Wintun, but the slight degree of phonetic modification saves it from any considerable obscurity.

REDUPLICATION.

As compared with some of the adjacent languages, Chimariko makes comparatively little use of reduplication. Employed little if at all as a grammatical form, it occurs only sparingly in the names of a few birds, animals, and plants. In the case of the bird names, most, if not all, show clearly onomatopoeia. Color adjectives, it is interesting to note, do not appear to be reduplicated. The following cases of reduplication have been noted:

<table>
<thead>
<tr>
<th>English</th>
<th>Chimariko</th>
</tr>
</thead>
</table>
| a' 
| pipilla | chipmunk          |
| tsokokotei | bluejay          |
| xaxatcël | duck              |
| yekyék    | hawk              |
| masomas   | red-salmon        |
|             | himitatei, grouse |
|             | lálo, goose       |
|             | tečiteël, buzzard |
|             | tsadadak, kingfisher |
|             | hutatat, crane    |

COMPOSITION.

Investigation of the processes of composition and derivation for purely etymological purposes, does not reveal a very extensive use. The following cases illustrate the principle examples noted:

<table>
<thead>
<tr>
<th>English</th>
<th>Chimariko</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>
āqa, water
āqa-qot, āqa-kat, river ("at the water")
āqa-rēda, aqa-toeta, ocean (probably "water-large")
āqa-xatsa, spring, "water-cold"
apu-n-aqa, "fire-water," whiskey
tcit-ci-āqa-i, "manzanita-water," cider
āqa-mateitsxol, water-fall, "water-dust"
asi-n-alla, sun, day-sun
himi-n-alla, moon, night-sun
hi-pxa, intestine
hi-pxa-dji, skin, bark
ama, earth, place, country
ama-yāqa, sand
ama-idatei-ku, nowhere
ami-texamut, earthquake
wee, antler
wee-naqalne, spoon
tira, di'la, bird
tira-cela, tei-a-teele, blackbird
-sot, eye
-so-xa, tears (eye-water)
-sot-nimi, eyebrow
-su-nsa, eyelash
xuli, bad
xuli-teni, left hand
hō-akta-xoli-k, lame
hisi-kni, good
hisi-deni, right hand
-kos-, to blow
i-kos-eta, wind
apu, fire
apu-n-aqa, fire-water
apu'-natxui, fire-drill base
apo-tcitpid-aktea, smoke-hole
tcim-ar, person, Indian
tcim-tukta, white man
acot-n-o-umul, "winter-salmon," steelhead
umul-iteawa, "salmon-large," sturgeon
pa, to smoke
oni-pa, pipe
ataxu, net
ataxu-nde, rope

a’ a, deer
a’ čino, sanok, elk

am, ama, eat
ame-mtu, hungry

hime, himi, night
hime-tasur, hime-tacus, morning
himi-n-alla, moon
hime-da, to-morrow
himek, evening
himek-ni, night
himoq-anan, noon
himi-santo, ‘‘devil’’

itri-, to grow
itri, man
itri-lla, boy
itri-nečalla, old man
itei-la-i, my father
itra-xaid-eu, chief
itra-dusku, old maid

Other instances appear in the Chimariko-English vocabulary, in which derivatives are grouped under stems. Compare there, for instance, tcemu, sky, tca, hand, txa, leg.

In several of the above instances, an -n- appears between two nouns that are joined in composition: apu-n-aqa, asi-n-alla, himi-n-alla, acot-n-o-umul.

Some verb stems are identical with body-part terms that execute the action of the verb.

cam, sem, ear, or to hear
tu, wing, feather, or to fly
pen, tongue, or to lick

Derivation is by suffixes, of which the most important are:

-alla, -ulla, -olla, diminutive, especially on names of animals:
xar-ulla, xal-alla, baby
titeam-ulla, apxante-olla, fox
bëmoq-olla, jack-rabbit
ipüit-ella, bluebird
itri-lla, boy
itric-ulla, old man
cunh-ulla, old woman
punts-illa, girl
ōel-ulla, bachelor
o-illa-i, my son
mas-olla-i, my daughter
ite-illa-i, my father
mag-olla-i, my uncle
tesum-ulla, orphan
pāsindjax-ola, water-ousel
pip-illa, wis-illa, chipmunk, beaver(?)
pōq-ella, cooking basket (pok, to wash)
cite-ella, site-ela, dog (cite-iwi, wolf)
cid-ulla, a spring
tumtit-ella, swallow
aw-illa, who(?)
maidjahute-ulla, Yoeumville
-na, tree, wood, stick, bush, plant:
apū'-ena, fire-drill, lit. fire-wood
axxe-na, puktča-ena, chaparral
ētxol-na, madrone
haqēw-ina, sugar-pine (haqēu, the cone)
hau-na, tinder
hawu'-una, grass
hepūiteci'-ina, live oak
k̂īpi'-ina, fir
mūne'-ena, black oak (muni, the acorn)
mutuma-na, redwood (mutuma, canoe)
qapu-na, deer brush
ipxadji'-ina, ēpxadji'-ina, maple
paktō'-ena, alder
tēutēu-na, fern
tseili-na, gooseberry bush
teimia-na, serviceberry bush
tētica-na, manzanita
tsuna-na, digging stick
xaxec-na, poison oak
yaqā-na, white oak
yutxū-ina, tan-bark oak
-ceu, forms nouns from verbal stems:
aqēd-eu, wild oats
ahat-eu, dentalium
axād-eu cat's cradle
hā'-eu, mortar basket
haq-eu, sugar-pine cone
hām-eu, food (am, ama, eat)
habukōd-ēu, slave
hekot-ēu, tattoo
hiēktcand-eu, woman's skirt
hitecumūd-ad-ēu, cup and ball game
ho'-eu, board
hohankut-eu, fish spear
hāp-ēu, acorn soup
hāsunwed-eu, spear
isekād-iu, tongs
itraxaid-eu, chief
petson-eu, grass-seed
trēmanumte-eu, thunder
teen-eu, acorn-bread
trun-eu, belly
xāpun-eu, bow

-ktca, -uktca, -gutca, instrument or object for. As all the forms obtained begin with a vowel or h, it seems that they contain the pronominal prefix of the third person.

apo-tecītπid-aktca, smoke-hole
atcib-uksa, arrow-flaker
haim-uksa, ham-uktca, ax
hamamē-gutca, fish-line, hook
hāma 'an-aksia, table (ama, eat)
hatciinar-utsa, bed
hax-aktca, deer trap
hēμuim-ektsa, split stick rattle
hēuma-kutca, grass game
hiśsmai-gutca, paddle
himī-gutca, sling
himīnid-uktsa, red lizard
hipun-aktca, button
hisūsam-aksia, window
hiūxi-gutca, saw
hiwoanad-atsa, chair
hose-ktca, hāsus-akta, quiver
hātsi-ktca, fire-drill (hatsir, make fire)
hātsi-na-ktca, cedar (-na, wood)
ixa-gutca, thief
ixod-akta, clock
opum-aktea, storage basket

-ar:
teim-ar, man
punts-ar, woman
at-ar, fish-spear (at, to hit)
kos-ar, crane

Perhaps also:
tsat-ur, grasshopper (tsat, fishweir)
akweec-ur, gray squirrel
tsabok-or, mole
pis-or, quail
himetas-ur, morning

-xol, -xal, -xul:
mateits-xol, or matre-pa, dust
aqa-mateits-xol, waterfall
pate-xal, cocoon rattle
t'anie-xul, red ant
pête-xol, hawk
sap-xel, spoon
êts-xol-na, madrone-tree

-tcei, on names of animals, especially birds. The syllable preceding the suffix is usually reduplicated, and therefore probably often onomatopoeic:

himim-tcei, grouse
xaxa-tcei, duck
tekuku-teê, owl
konana-teê, woodpecker
trelêk-teê, humming-bird
tskoko-tei, blue-bird
ejxoi-teei, otter
qêpxami-teêi, fisher
qêrek-teci, humming-bird

-tada, suffix of tribal names:
maitrok-tada, Hyampom people
qataidûwak-tada, Arcata Wiyot
hâdsnakto-hâda, Cedar Flat, a place (hâtsnakto, cedar)

-dji, -dje, local suffix:
äqi-teci, Salt Ranch (äqi, salt)
teûtama-dji, Burnt Ranch
paktûna-dji, Patterson's (paktû'na, alder)
maitjatâ-dje, Cecilia (maitra, a flat or bench)
hitûai-dje, Willow Creek
and many others given in the list of place names in the vocabulary.

-ma, -mu, on place names:
teûtcan-ma, Taylor’s Flat (teútca-na, manzanita)
têntxap-mu, Big Flat (têntcei, sun-flower)
tran-qa-ma, Hyampom
hisaq-mu, Weaverville

-matci, on names of seasons:
ahan-matci, summer
kicu-matei, spring
kicu-matci, spring (kisum, crane)
qâ-suk-matci, when

-ckut, privative:
aqye-ckut, tail-less
itra-ckut, handleless
hu-po-ckun, footless
puntsarie-ckut, wife-less, bachelor
itri-d-usku, old maid

-gu, -ku, negative; perhaps also indefinite:
xani-gu, by and by
curai-gu, some time ago (sul, long ago)
pateam-ku, something (patei, what)
patei-ku, no
amaidatei-ku, nowhere
-da, on terms of direction:  
  wise-da, down-stream  
  wai-da, up-stream, east  
  qadaq-da, south  
  xunoi-da, north  
  tanm-da, across stream  
  tranmi-da, down-stream  

Possibly also:  
  hime-da, to-morrow  

'-i, on terms of color and other adjectives, both syllables of the stem  
  showing the same vowel:  
  teele-'i, black  
  mene-'i, white  
  wili-'i, red  
  sote-'i, blue(†)  
  tono'-i, dull  
  mata-'i, clean  
  cupu-i, sharp  

-in, -n, -ni, on adjectives, is evidently the verbal suffix indicating present  
or incompleted action:  
  atexum-ni, dry  
  eloqni, hot  
  hadoha-n, straight  
  hêmudadja-n, bitter  
  hiqüi-ni, sweet  
  hisik-ni, good  
  hitcu-n, hitcü-Eni, long, high  
  hoqatâ-Eni, square  
  hukâna-n, deaf  
  hutcolana-n, empty  
  huteula-n, low  
  quoyo-in, sour  
  kumite-in, all  
  lo'ore-n, soft  
  lûyu-in, smooth  
  nodadub-ni, rough  
  pepe-'in, thick  
  p'qele-'in, crooked  
  tque'er-'in, thin  
  teele-'in, dirty  
  teuxum-ni, deep  
  texale-n, light  
  xê'ire-n, xerê-'in, narrow, wide  
  xodala-n, poor  
  xuitcula-n, short  

For grammatical purposes, affixation is chiefly used. The  
following list of affixes comprises those which have been deter-
mined with any certainty:
A. PREFIXES OR SUFFIXES.

Pronominal:

tc, first person singular. Prefixed or suffixed as subject of intransitive verbs, with adjectival stems. Prefixed as object of transitive verbs. Prefixed as possessive, with nouns where possession is inherent.

i, y, first person singular. Prefixed or suffixed as subject of intransitive verbs, with verbal stems. Prefixed as subject of transitive verbs. Suffixed as possessive with nouns where possession is accidental.

m, mi, second person singular. Prefixed or suffixed as subject of intransitive verbs. Prefixed as object of transitive verbs, or as possessive with nouns where possession is inherent. Suffixed with nouns where possession is accidental.

n, second person singular. Imperative. Prefixed.

h, 't, third person singular and plural. Prefixed (as h) or suffixed (as 't) as subject of intransitive verbs. Prefixed as possessive with nouns where possession is inherent.

tea, teo, first person plural. Prefixed or suffixed as subject of intransitive verbs, with adjectival stems. This suffix is distinguished from singular te- by change of vowel. If the singular has a as connecting vowel, the plural has o, and vice-versa. Prefixed as object of transitive verbs.

tce, first person plural. Suffixed with nouns where possession is accidental.

ya, we, w, first person plural. Prefixed or suffixed as subject of intransitive verbs, with verbal stems. Prefixed (ya-) as subject of transitive verbs.

q, qo, qe, second person plural. Prefixed or suffixed as subject of intransitive verbs. Prefixed as subject or object of transitive verbs. Suffixed as possessive with nouns where possession is accidental.

Affix used with verbal stems:

x, g, k. Negative affix, with variable connecting vowel. Used either as prefix or suffix, or both.

B. PREFIXES.

Instrumental, with verbs:

a- with a long object
e- with the end of a long object
ma-’
me- with the head
mitci- with the foot
tc-’
tcu- with a round object
tu- with the hand
wa- by sitting on(’t)
C. SUFFIXES.

With pronominal stems:
-owa Combined with the independent pronouns of the first and second persons to form the inclusive and exclusive first person plural.

With nominal stems:
Locative, instrumental.
-dan, -danku ablative
-mdi, -mdu instrumental
Miscellaneous.
-hni many
-tan many
-rotpin only a, just a
-gulan merely, only (Cf. negative affix -g)
-abo also, too

With verbal stems:
Ideas of motion or direction.
-dam, -tam, -ktam down
-xma into
-xnam into
-ha up
-hot down
-lo apart(†)
-mi down(†)
-puye around, about
-ro up
-sku towards
-smu across
-tap out
-tpi out of
-usam through
-xun into

Modal, temporal.
-ak completed action, past
-n, -ni, -in incompleted action, present
-sun present. Used apparently as the auxiliary verb to be.
-xan, -gon future. (Former with verbal, latter with adjectival stems.)
-soop conditional
-dialhin dubitative
-hun continuous
-pum iterative
-wet continuous
-teai desiderative(†)
-ye reflexive
-ye interrogative
-a         interrogative
-pu        interrogative
-da, -ida, -inda, -tinda present participle

Miscellaneous.
-tek        Used to indicate plurality, generally of the
            object, but occasionally of the subject.
-nan, -an   A general verbal suffix of uncertain meaning,
            possibly temporal (Cf. -ni, -in).

With all classes of stems:
-ot, -ut, -op A suffix apparently with an intensive, or
            emphatic meaning, such as indeed, really,
            in truth. It is used with nominal, pro-
            nominal, verbal, adjectival, and adverbial
            stems.

The above list brings out clearly several features of import-
ance in regard to the Chimariko language. In the first place, it
will be seen from the series of pronominal affixes, that these are
by no means regular in position, appearing sometimes as prefixes,
sometimes as suffixes. It is possible that in some cases they are
also used as infixes. This variability of position of the pro-
nominal elements with regard to the verbal stem is a feature also
found developed among the Shastan languages, which adjoin
Chimariko on the north, and differentiates these two languages
from those which, like Washo, Chumash, Southern and North-
eastern Maidu, have the pronominal elements in an invariable
position. Although there seems to be a strong preference for
prefixation, there are yet a large number of verbs which take the
pronoun suffixed. No logical reason is apparent for the distinc-
tion, such verbs as to sit, to work, to dance, to run, to eat, and
others, prefixing the pronominal elements, whereas to bleed, to
grow, to die, and so on, take them suffixed. The lack of any
logical division is shown still more clearly in the verbs indicating
condition or state. Some, as to be good, to be bad, to be old, have
the pronominal elements prefixed; others, as to be hot, to be cold,
to be strong, suffix them. Dry belongs to the first class, and wet
to the second. The employment of varied position in the pro-
nominal affixes, to indicate two forms of possession, is interesting.
Where possession is inherent, the elements are prefixed, where
accidental, suffixed.

A further feature brought out by the list, is the great paucity
of nominal suffixes. Chimariko not only lacks such indications for grammatical cases and for number, but also is almost destitute of locative endings. An instrumental suffix it has, to be sure, but of locatives the only one noted is an ablative; there is apparently no general locative. In this paucity of locative suffixes, Chimariko lies at the other extreme from the majority of the languages of Central California, which possess a considerable development of this class of suffixes. Even the neighboring Shastan languages, although having fewer locatives than Maidu and Washo, still exceed Chimariko in this particular.

The considerable development of verbal instrumental prefixes, places Chimariko in this respect in agreement with Washo, Maidu, Wintun, and the Shastan languages. As is usual, the suffixes of motion precede those which are modal or temporal. In general, the large preponderance of suffixes over prefixes places Chimariko in the class of suffixing languages.

An interesting feature of the language is presented by the emphatic or intensive suffix -ut, -ot. It is used with the pronominal stems to form the independent pronouns, which are rarely used except for emphasis, or where the sense is doubtful. These may therefore be translated I indeed, I myself, and so on. With nouns, this suffix is used generally to mark either the subject or the object as the most important in the sentence, as, cictela hitratinda puntsal-ot, the dog bit the woman (not man); ūmul-op yekotpmn̓i, salmon (not deer) I kill. In some cases, curiously, it is used with both subject and object, and in others entirely omitted. With verbs, its purpose is similar, to emphasize the verbal idea above any other in the sentence, as, tcimal-ot hiticex-ot pusūa man broke (not cut, burned) the stick. With adjectives and adverbs it also intensifies the idea contained in the word to which it is added, as, qaˈa trêwil-ot nahak, stone large bring me; eitel-op yekoxan himet-op, dog I will kill to-morrow.

PRONOUN.

Chimariko, differing from a large number of languages in California, belongs to the class of incorporating languages. There are thus two forms for the personal pronoun, the independent and the incorporated.
INDEPENDENT PERSONAL PRONOUN.

In general, as already stated, the independent form is rarely used. A complete paradigm can not be given, as it proved impossible to get from any of the informants the second and third persons plural, they invariably using either the numeral two, or some word equivalent to many or several. So far as obtained the forms are as follows:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. nōut</td>
<td>nōutowa (excl.)</td>
<td>natcudut</td>
</tr>
<tr>
<td>2. mamut</td>
<td>mamutowa (incl.)</td>
<td></td>
</tr>
<tr>
<td>3. hamut</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

It will be seen that, as in so many American languages, the pronominal stems of the first and second persons are based on n and m. The independent forms are derived from the stems nō- and mam- by the addition of the emphatic suffix -ut. The form given for the third person is only rarely used, a demonstrative form, pamut, paut, pāt, generally taking its place. Although the material secured is not entirely clear on this point, it is probable that there are, in addition to a simple plural formed by the addition of what is apparently a plural suffix -atc, also both an inclusive and exclusive form, derived from the first and second persons singular. On the other hand, it is possible that these two forms are really the first and second persons dual.

DEMONSTRATIVES.

Two demonstratives are known with certainty. These are formed with the stem qē-, near the speaker, here; and pa-, at a distance, there. These stems take the intensive suffix -ut, becoming thus qēwot, qāt, this, and pamut, paut, pāt, that.

INTERROGATIVES.

The interrogative pronouns are derived mainly from a single stem qo-, qā, and are as follows:

- qomas or awilla: who
- qātei or pātei: what
- qomalla: where
- qosīdadjji: why
- qāsuk: when
- qātala: how many
- qāteu: how far
- qātramdu: how often
NOUN.

CASE SUFFIXES.

As might be expected from its being an incorporating language, Chimariko shows no trace of any syntactical cases. Locative and instrumental suffixes are largely lacking also, their place being taken in part by a small number of postpositions. The suffixes of locative or instrumental meaning derivable from the material at hand are only two: -dan, -danku, a general locative or more commonly ablative, and -mdi, -mdu, instrumental.

NUMBER.

Number is not indicated in the noun, and no variation for number is made when nouns are used with numeral adjectives. There are, however, two suffixes sometimes used to indicate a collective. These are -hni and -tan, as in qā’ahni, a lot of stones, many stones; itritan, a crowd, a lot of men. The latter suffix seems to be a shortened form of hētan, many.

POSSESSIVE.

The possessive is formed by affixing to the noun the proper pronominal stem. Two classes of possession are recognized, accidental and inherent. In the former, the pronominal elements are always suffixed, and are -i, -mi, -ye, -ida, -tce, -qe, -ye, -ida; in the latter they are always prefixed, and are tc-, m- h-. It will be seen that the same form of the pronominal element is used thus for inherent possession as is employed in intransitive verbs with stems indicating a quality or condition. Quality or condition may thus be thought of perhaps as more inherent in the subject than are motion or action, on stems denoting which the same pronominal elements are used as to indicate accidental possession. Examples of the use of the two forms are:

Accidental:

| Masomas-i | my red-salmon | āwai’-i | my house |
| Masomas-mi | thy red-salmon | āwa-mi | thy house |
| Masomas-ye | his red-salmon | āwa-ida | his house |
| Masomas-tce | our red-salmon | āwa’-tce | our house |
| Masomas-qe | your red-salmon | āwa-qe | your house |
| Masomas-ye | their red-salmon | āwa-ida | their house |
Inherent:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>teū-po</td>
<td>teū-sam</td>
</tr>
<tr>
<td>mū-po</td>
<td>mi-sam</td>
</tr>
<tr>
<td>hū-po</td>
<td>hi-sam</td>
</tr>
<tr>
<td>my foot</td>
<td>my ear</td>
</tr>
<tr>
<td>thy foot</td>
<td>thy ear</td>
</tr>
<tr>
<td>his foot</td>
<td>his ear</td>
</tr>
</tbody>
</table>

Some question arises as to the two forms used in the third person where possession is accidental. The suffix -ye seems to be merely the interrogative, often found in use with verbs, so that this form should be translated; "is it his?" The use of -da on the other hand offers much difficulty. This suffix is, in its uses, far from clear, although its normal force, as used with verbs, is participial.

VERB.

The discussion of the verb may best be taken up under two headings, first the various affixes used for syntactical or etymological purposes, and second the stem and such modifications as it undergoes.

PRONOMINAL AFFIXES.

First in importance are the pronominal affixes. As stated in speaking of the pronoun, the independent forms are rarely used, and the subject and subject-object relationship is expressed instead by incorporated forms.

In the intransitive, the pronominal affixes show some variety of form, and a rather puzzling irregularity of use. The affixes in question are as follows:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. tc, i, y</td>
<td>te, ts, ya</td>
</tr>
<tr>
<td>2. m, mi</td>
<td>q, qe</td>
</tr>
<tr>
<td>3. h, ‘</td>
<td>h</td>
</tr>
</tbody>
</table>

As compared with the independent forms of the pronoun, it is evident that there is correspondence in the second and third persons, the first person being on the other hand entirely distinct. A further difference lies in the apparent absence, in the affixed form, of any distinction between inclusive and exclusive plurals. In use these pronominal elements seem normally to be prefixed,
being so used in over seventy per cent. of the cases known. In
the remainder of the instances they are suffixed, with one or two
possible cases where they seem to be infixed. From the small
number of instances of this latter usage, however, it is not pos-
sible to be sure that the syllable following the pronominal
element is really a part of the verbal stem. What principle
determines the use of one or the other of these positions is
obscure, such verbs as sing, work, be good, be blind, taking
the elements as prefixes, whereas grow, die, be hungry, sick, take
them as suffixes. One distinction can however be made, namely
that verbs indicating action or movement invariably take the
pronominal affixes prefixed.

It will be seen that two wholly different forms are given in
both singular and plural for the first person. In the use of one
or the other of these, there is a fairly clear distinction in use.
The first type, te, is never employed with verbal stems indicating
action or movement, but with those, on the contrary, which
indicate a state or condition. On the other hand, whereas the
second form, i, y, is invariably used with the former class of
verbal stems, it is also employed with the latter, but is then
always suffixed. In most cases, there is no confusion between the
two forms, i.e., if the first person singular is i or y, the first
person plural is ya. A few instances appear however in which
this does not hold, and we have i in the singular, and te or ts in
the plural. In a limited number of cases also, either form may
apparently be used, as qe-i-xanan, qe-tee-xanan, I shall die,
i-saxni, tea-saxni, I cough. A phonetic basis is to some extent
.observable, in that te or ts is never a prefix when the verbal stem
begins with a vowel. As between i and y, it appears that the
latter is always used before stems beginning with a vowel except
i, whereas i is employed before stems beginning with i or with
consonants. The first persons singular and plural are distin-
guished from each other, where the form te is used, only by a
change of connecting vowel already pointed out.

The pronominal elements as given, are, when used as prefixes,
attached to the verb by means of connecting vowels. These, as
stated in discussing the phonetic characteristics of the language,
often show some relation to the vowel of the verbal stem, but this is noticeable chiefly in the case of o and u stems. The first persons singular and plural are distinguished from each other only by the change in this connecting vowel. As a rule, the first person singular is tco or tcu, whereas the plural is tca. In one or two instances, however, this seems to be reversed.

The material collected to illustrate the use of the pronominal elements in the transitive verb, is unfortunately conflicting, and the lack of adequate text material here makes itself felt. In the transitive verb with nominal object the situation is clear enough. Here the pronominal elements used as subject are invariably prefixed, and are those used with the intransitive verbs indicating action or movement, i.e., the first person appears always as i, y, or ya.

Where the object is pronominal, however, the usage is different, as the following table will indicate:

<table>
<thead>
<tr>
<th></th>
<th>me</th>
<th>thee</th>
<th>him</th>
<th>us</th>
<th>ye</th>
<th>them</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>i-</td>
<td>i-</td>
<td></td>
<td>i atei</td>
<td></td>
<td></td>
</tr>
<tr>
<td>thou</td>
<td>mi, me-</td>
<td>i-</td>
<td>mi</td>
<td>mi</td>
<td></td>
<td></td>
</tr>
<tr>
<td>he</td>
<td>tca, tca-</td>
<td>mi</td>
<td>tca, ya-</td>
<td>qo-, qa-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ye</td>
<td>ya-</td>
<td>ya-</td>
<td>ya-</td>
<td>ya-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>they</td>
<td>tca, tca-</td>
<td>mi</td>
<td>ha-</td>
<td>tca-</td>
<td>qo-</td>
<td></td>
</tr>
</tbody>
</table>

From this it is clear, that in the first and second persons, only the subject is expressed by a pronominal affix, and that the same form is used as with the transitive verb with nominal object. In the third person, on the other hand, it is the object rather than the subject which is expressed by the prefix, which here, in the

---

12 Much the same occurs in the possessive prefixes of the noun. The following are observed cases of the third person possessive on body part terms:

Vowel of prefix same as that of stem:

- i: hi-wi, hi-mina, hi-ni, hi-mi, hi-ki, hi-pel, hi-teipe, hi-pen.
- u: hi-truneu, hu-txun, hu-tu, hu-sot, hu-po.
- a: ha-wa.

Vowel of prefix differing from stem:

- i: hi-ta, hi-tanpu, hi-sam, hi-wax, hi-ma, hi-pxa, hi-pxadj, hi-txa, hi-txanimaxa, hi-txai, hi-suma, hi-mosni.
- u: hi-si, hi-santce, hu-tananundjutun.

It will be seen that the connecting vowel of the prefix contrasts with the stem about as often as it differs from it, but the principle determining the choice of vowel—which is definitely fixed for each word—is not clear. Conditions in the verb are generally similar.
case of the first person as object, is the other form, that namely in tc. In some cases, where the first or second persons are the subject, the independent form of the pronoun is used outside the verb to indicate the object. In other cases the independent forms were not used, leaving the meaning apparently obscure. To some extent Chimariko in this respect resembles the neighboring Shasta, where also both subject and object are not always indicated by incorporated pronominal elements. In Shasta, however, this loss of definiteness is atoned for by the wide use of demonstratives, which do not seem to be in use for the same purpose in Chimariko. In this connection should be mentioned the troublesome suffix -da, -ida, -inda, -tinda. This is frequently used with verbs, and was at first thought to be perhaps a demonstrative, but seems on the whole most probably to be simply the participial suffix -da, combined with the suffix of the present tense, -in, -ni. Examples of the use of pronominal elements with verbal stems are given below.

**Nominal object:**

- i-miteitni citeela: I kick the dog
- mi-miteitida citeela: You kick the dog
- hi-miteitni citeela: He kicks the dog
- ya-miteitni citeela: We kick the dog
- qo-miteit citeela: Ye kick the dog
- hi-miteit citeela: They kick the dog

**Pronominal object:**

- i-miteitni: I kick you
- i-patni: I poke you
- i-mamni: I see you
- i-puimukni: I pinch you
- i-miteitinda: I kick him
- i-patni pamut: I poke him
- i-mamni: I see him
- i-puimukni: I pinch him
- i-miteitnatei: I kick you
- i-patnatei: I poke you
- i-puimuknatei: I pinch them
- me-miteitida: You kick me
- me-patni: You poke me
- me-puimukni: You pinch me
- mi-miteitni: You kick him
- mi-puimuk: You pinch him
- mi-miteitida: You kick us
- tcu-miteitida: He kicks me
- tcu-hatni: He pokes me
teu-mamni, He sees me
mi-miteitni, He kicks you
mi-hatni, He pokes you
mi-mamni(mi-hatinda), He pokes you
teu-miteitinda, He sees you
teu-puiluk, He kicks us
teu-mamni, He sees us
qa-miteitinda, He pokes you
qa-hatni, He pokes you
hi-miteitinda(mi-hatni), He pokes us
ya-mamni, We see you
ya-mamni, We see him
qa-mama, Ye see me
qa-mama, Ye see him
teu-mam-tinda, They see me
mi-mam-tinda, They see you

A feature of considerable importance in the structure of the verb lies in the apparent use, although rarely, of nominal incorporation, and possibly of complete incorporation of both subject and object pronominal elements. In the texts as obtained occur the forms ápexadjit and ápisuxta, translated respectively as "fire he steals" and "fire he throws away." The noun fire is áp, and the verbal stems -xadj, to steal, and -sux-, to throw, occur frequently without any such apparent incorporation of nominal object. As these are the only clear cases, nominal incorporation is hardly a characteristic of the language. The tendency toward such forms may however be seen also in the words for wink and to shake the head, (nu)sulaplap, (teu)mait-sat, the former incorporating the stem for eye (-sot-), the other that for head (-ma). A single instance of apparent incorporation of both subject and object pronominal elements occurs in the form ye-mam-i-xan, probably for ye-mam-mi-xan, I-feed(eat)-you-will, I will feed you. As the verbal stem here ends in m, it is difficult to tell whether the i really stands for mi or is simply euphonic before the future suffix.

REFLEXIVE.

The reflexive is indicated by the use of the suffix -eye, -yiye, -èiyeu, added directly to the verbal stem, the prefixed pronominal elements being the same as those used with the intransitive verb.

i-teut-èiyeu I strike myself
mi-teut-èiyeu you strike yourself
hi-teut-èiyeuni pamut he strikes himself
The imperative is indicated in the singular by a prefix n-, which always takes the same connecting vowel between it and the verbal stem as the second person singular indicative. The verbal stem is in most cases used without suffix of any sort. For the exhortative "let us" the prefix of the first person plural, y-, ya-, is used, the verbal stem being similarly without suffixes.

- na-tak: sing!
- ni-miteit: kick him!
- ni-puimuk: pinch him!
- n-ama: eat!
- ya-texuai: let us fight!
- ya-traxismu: let us run!
- y-amma: let us eat!

**FORMATIVE AFFIXES.**

Apart from the pronominal and the modal and temporal elements, there are two classes of affixes used with the verb. One of these is instrumental in meaning, the other is used to modify the idea of motion contained in the verbal stem.

Ideas of instrumentality, as that the action is performed by the hand, foot, end of a long thing, and so forth, are expressed uniformly by means of prefixes. This is in accord with the usual rule of American languages, and with the usage of three of the stocks which are in close geographical proximity to Chimariko, the Shasta, Maidu, and Wintun. These instrumental prefixes are placed immediately before the verbal stem, and, so far as obtained, are as follows:

- a-: with a long object
- e-: with the end of a long object
- ma-: ⏯
- me-: with the head
- mitei-: with the foot
- te-: ⏯
- teu-: with a round object
- tu-: with the hand
- wa-: by sitting on(_indent)

**Examples:**
- ni-a-axiaxe: rub with long thing (side of ⏯)
- n-a-kluemu: knock over with bat
- ni-e-kluemu: knock over with end of pole by thrust
ni-e-kmu roll log with end of pole
ni-mee-kmu roll log with head, by butting
i-me-khuemiu knock over with head, butt over
ni-mitei-khuemiu knock over with foot, kick over
ni-mitei-kmu roll log with foot
ni-teu-khuemiu knock over with a stone, ball
ni-tu-khuemiu knock over with hand
ni-tu-kmu roll log with hand
ni-tu-xiaxe rub with hand
ni-wa-texu break by sitting on.

Modifications of the idea of motion expressed in the verbal stem are indicated uniformly by suffixes, and not by prefixes. The meanings of some of these suffixes are not as yet wholly clear, and it is probable that the list could be extended by further material.

-exm, -tam, -ktam down
-exm into
-exn across
-exmi down(?)
-expuye around, about
-exro up
-exsku towards
-exsmu across
-extap out
-extpi out of
-exusam through
-exxun into

Examples:

nu-tu’-xma jump into
na-ar-ha climb up
wak-ti-he-inda they travel about
ni-sap-hot-mi slide down roof
ni-tu-k-tam roll down with hand
ni-te-xa-lo pull out tooth
hu-tsal-min he flies down
hu-tut-puye he flies around
hu-tsu-sku he flies toward
ni-tu-smu jump across toward
hu-tsu-tap-ni he flies out
nu-tu-tpim jump out of
nu-tu-tusam jump, run under
nu-teuk-xun-mi hammer into down (a nail)
TEMPORAL AND MODAL AFFIXES.

As in the case of the last group, ideas of tense or mode are uniformly expressed by suffixes, and these suffixes invariably follow any suffixes of motion where these are used. In the case of the future, the suffix follows the verbal stem or suffixes of motion when the pronominal element is prefixed, but comes after the latter in those cases where it is suffixed. In addition to those here given, there are several suffixes of which the meaning is still obscure.

-\(\text{-ni, -nin, -in, present, incompletely expressed action:}\)
  \begin{align*}
  \text{i-mam-ni} & \quad \text{I see you} \\
  \text{tcu-kei-ni} & \quad \text{he hears me} \\
  \text{södrê-i-ni} & \quad \text{I bleed}
  \end{align*}

-\(\text{-sun, present. Used apparently as the auxiliary verb to be.}\)
  \begin{align*}
  \text{amentuin-ak} & \quad \text{I was hungry} \\
  \text{ya-hadan-ak} & \quad \text{we were rich} \\
  \text{ecomdum-qa-te-ak-cur} & \quad \text{ye were cold then}
  \end{align*}

-\(\text{-gon, -xan, future:}\)
  \begin{align*}
  \text{pala-tce-gon} & \quad \text{we shall be strong} \\
  \text{amentu-tce-gon xani} & \quad \text{I shall be hungry and by} \\
  \text{ye-hada-e-gon} & \quad \text{I shall be rich} \\
  \text{yo-wam-xanan} & \quad \text{I shall go} \\
  \text{hi-mum-han} & \quad \text{he will run} \\
  \text{ye-ko-xanan} & \quad \text{I shall kill him}
  \end{align*}

-\(\text{-da, -ida, -inda, -tinda, present participle:}\)
  \begin{align*}
  \text{puntsari-da anowesta itrila} & \quad \text{woman-being she whipped boy} \\
  \text{imim-da i-txa-eni} & \quad \text{I stop running (running I stop)} \\
  \text{i-mam-ni samxun-ida} & \quad \text{I saw him dancing} \\
  \text{hi-samxun-inda ye-ko-n} & \quad \text{I kill him while dancing (dancing I kill)} \\
  \text{qo-xowin-tinda} & \quad \text{ye being old, ye are old} \\
  \text{i-mitcit-inda} & \quad \text{I (am) kicking him}
  \end{align*}

-\(\text{-ye, -e, interrogative:}\)
  \begin{align*}
  \text{ma-ko-ye} & \quad \text{are you going to kill me?} \\
  \text{mi-ke’eye} & \quad \text{do you hear me?}
  \end{align*}

-\(\text{-soop, conditional:}\)
  \begin{align*}
  \text{mi-mum-soop ye-nuwee-xan} & \quad \text{if you run, I shall whip you} \\
  \text{himeta hitak-soop yu-wam-xan} & \quad \text{if it rains to-morrow, I will go} \\
  \text{qe-soop} & \quad \text{if (I) should die.}
  \end{align*}

-\(\text{-dialhin, dubitative:}\)
  \begin{align*}
  \text{qe-te-ok-dialhin} & \quad \text{perhaps I shall be sick (sick-I-perhaps)} \\
  \text{mi-mitelt-dialhin} & \quad \text{you kick he may (he may kick you)}
  \end{align*}
-hun, -nihun, continuative:
  ye-tak-nu-hun I continue to sing
  ye-man-hun I continue to eat

-wet, continuative:
  i-mum-wet I run all the time
  ye-ma-wet I eat continually

-teai, desiderative:
  xo-wam-gu-teai-nan not-go-not-wish

-pu, interrogative.

-xa, -xo, -xu, -x, -gu, -k, negative:
  ma-xa-hada-nan you are not rich
  tco-xo-xu-nan I am not fat
  xe-tak-nan I am not singing
  pala-mi-gu-nan you are not strong
  me-xe-pumuk-unan you are not pinching me

The negative is expressed in two ways, according as the pronominal elements are prefixed or suffixed to the verbal stem. In the former case, a prefix xa-, xo-, xe- is placed between the verbal stem and the pronominal element, and a suffix -nan added after the verbal stem or such other suffixes as there may be. The essential element seems to be x, the connecting vowel varying with that of the pronominal element and the verbal stem. In the first person singular intransitive, it is generally xe-, and the pronominal element is omitted. Where the pronominal elements are suffixed, the negative affix is combined with -nan, and is placed as a suffix following the pronominal element, the x being changed to a g, and the connecting vowel sometimes dropping out, resulting in the form -gnan. In some cases, indeed quite frequently in the transitive verb, the negative affix appears twice, xo- or xu- preceding, and -gu following the verbal stem. Very commonly the apparently desiderative suffix -teai is used with the negative, resulting in a form which may be translated "do not wish to."

VERBAL STEMS.

In a limited number of instances, a different verbal stem is employed in the plural from that in the singular. Not infrequently, however, informants, on giving such forms, on closer questioning admitted that the singular stem might also be used, and that the variant stem first given for the plural might be
used also in the singular, *i.e.*, the two stems were merely synonyms. Only two cases were found which did not appear to be explainable in this manner, and the second seems only to belong partly to this category, inasmuch as the distinction holds good only in the present tense.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sit</td>
<td>-wo-</td>
</tr>
<tr>
<td>-pat-</td>
<td>-teaxis-</td>
</tr>
</tbody>
</table>

The verbal stems which have been isolated in the analysis of the material collected, are both monosyllabic and polysyllabic. Many of the latter are probably derivatives, but it has not been possible to analyze them as yet. The great majority of stems appear to be monosyllabic.

*Monosyllabic:*

- **ap** get off  
- **ar** climb  
- **at** strike  
- **ax** lose, get lost  
- **bis** split  
- **dai** pay  
- **djek** go in a boat  
- **hà, hoa** stand  
- **hai** spit, vomit  
- **ham** carry  
- **hap** take down  
- **hen, pen** lick  
- **hue, xuc, kos** blow  
- **koc** whisper  
- **k** roll  
- **kat** break, separate  
- **kè** understand  
- **ki** lean  
- **kim, gim** float, hang  
- **kir** scratch  
- **klu** slip, slide (Cf. lu)  
- **kluc** knock over (Cf. luc)  
- **kmu** make, do (Cf. mu)  
- **ko** talk  
- **kot** tattoo  
- **ku** cut  
- **kut** keep (†)  
- **lè** hiccough  
- **lot** mash  
- **lu** drink  
- **lus** drop  

- **luc** shake, throw  
- **mai** carry  
- **man** fall  
- **maq** roast  
- **ma, ama** eat  
- **mat** find  
- **mo** fall  
- **mu** make  
- **mum** run  
- **påk** burst (†)  
- **pat** sit  
- **pim** play  
- **po** dig  
- **poi** sleep  
- **pu** work  
- **pū** shoot  
- **pxel** twist  
- **qè** die  
- **qi** carry on head  
- **qo** pour  
- **qō** kill  
- **qol** shatter  
- **sāp** slide  
- **sax** cough  
- **sek** swallow  
- **sik, sim** accompany  
- **cik** cover up  
- **sit** sharpen  
- **six** sweep  
- **su** throw
ADJECTIVES.

Adjectival stems are commonly polysyllabic. The attributive and predicative forms are alike, and the former precedes the noun, whereas the latter follows. In their combination with the pronominal elements, some take these before, some after the stem, as pointed out previously, but no rule has been found for the varied use.

NUMERALS.

The numeral system of the Chimariko is quinary up to ten and then continues decimally. Six is 1-cibum, seven is 2-sbum, eight is 4-cibum, nine is 1-teigu, ten is sa’an-1, eleven is 1-lasut or 1-rasut, twelve is 2-risut or 2-lsut, thirteen is 3-risut or 3-ulsut, and so on regularly to twenty, which is two-ten, xoku-mtun.
sa'anpun. Thirty is three-ten, xoda-m-tun sa'anpun, and one hundred is wood-one, pucua-pun. Numerals seem to be unchanged, and do not vary with things counted.

POSTPOSITIONS.

The paucity of locative suffixes in the noun is in part made up for by a few postpositions, which serve to point out locative ideas. But two have been tentatively identified, and their use may be seen from the following:

äwa xunoi yeaxu'nmoxanan house into I shall go
pusua hiya'talot tešmū board it lies under

CONNECTIVES.

Chimariko is apparently rather destitute of connectives. In the text fragments secured, they do not appear at all, but the texts are clearly somewhat disjointed, and so do not serve as satisfactory material to judge from. The complete absence of connectives, however, seems to point to their comparative rarity.

ORDER OF WORDS.

The usual order of words is subject-verb-object, or subject-object-verb. In some cases, however, particularly when the subject is pronominal, the order is reversed, object preceding subject. In the transitive verb when the independent pronoun is used as object, the order is regularly subject-verb-object. When one of two nouns stands in a possessive relation to the other, the possessor always precedes the thing possessed.

CONCLUSION AND RELATIONS.

Compared with neighboring linguistic families, Chimariko occupies a somewhat intermediate position. In phonetic character it lies rather between the smooth, vocalic languages of the Central Californian type, and the harsher, more consonantal Northwestern type. In this respect it is like the Shastan family, and may be regarded on the whole as belonging to that group. In its use of incomplete incorporation and its lack of plural it also
resembles this type, but differs from it in its lack of syntactical cases, and its greater paucity of nominal locative suffixes. In common with the Shastan languages, and some of those of Central California, is its use of verbal instrumental prefixes. It will be seen, therefore, that Chimariko does not fall distinctly into either the Central or Northwestern morphological group, and may more properly be regarded as belonging to the Shastan type. In the general classification of Californian languages recently proposed,\(^\text{18}\) Chimariko was placed with the Northwestern type, but it was stated that it showed less clearly than the others of that group the distinctive features upon which the group was based.

The considerable degree of similarity in grammatical and phonetic character between the Chimariko and the Shastan family, lends further interest and importance to certain curious features on the lexical side. Comparison of Chimariko with Hupa and Wintun shows practically nothing in the way of lexical resemblance, and in the case of Wintun at least, less than one might expect in the way of direct borrowing between two adjacent and friendly tribes. If comparison be made however with the Shastan family, a different situation is revealed, for between forty and fifty cases have been noted here, in which lexical correspondence is clear or probable. The similarities are found in words of varied classes, including parts of the body, animals, artificial and natural objects, and verbal stems. Further, a number of verbal instrumental prefixes and directive suffixes, and perhaps pronominal elements, show agreement also. So considerable a number of lexical similarities, and with so wide a range, brings up sharply the question how far such agreements are to be regarded as due to borrowing. That one language should adopt from another a few words is to be expected; but can the possession of common forms for such fundamental words as head, ear, mouth, tooth, tongue, man, woman, fire, water, deer, rattlesnake, and several numerals, and such verbal stems as to eat and to see, be explained on this basis? The explanation of borrowing here is made more difficult in view of the further fact

that the larger number of similarities are not between Chimariko and its immediate neighbor the Shasta, but between Chimariko and the Atsugewi and Achomawi, members of the Shastan family, but separated from the Chimariko by the whole extent of Wintun and Yanan territory. As has been pointed out,¹⁴ the Achomawi and Atsugewi are lexically widely divergent from the Shasta, and in many cases Chimariko agrees with forms in Achomawi or Atsugewi where their stems differ wholly from Shasta. If borrowing is the explanation of these agreements, then we must assume that the Chimariko and Achomawi and Atsugewi were formerly contiguous peoples, since separated by migration. Such movements must have been however relatively old, as no traditions or other evidences of migration are observed. If, on the other hand, the similarities are regarded as of such character and number as to point to real genetic relationship, then we have another instance of the great degree of differentiation which has taken place within the Shastan family. That this is unquestionably great, is shown by both Achomawi and Atsugewi, and the problematical Konomihu, with which latter indeed, there are one or two agreements in Chimariko. The fact that, in spite of the close association of the Chimariko with the Wintun, there has been practically no borrowing, and that the phonetics and grammar of the Chimariko show close similarities with those of the Shastan family, makes the probability of real relationship much greater.

The following list illustrates the more striking instances of lexical agreement between the Chimariko and Shastan families:

<table>
<thead>
<tr>
<th>Chimariko</th>
<th>Shasta</th>
<th>Achomawi</th>
<th>Atsugewi</th>
</tr>
</thead>
<tbody>
<tr>
<td>arm</td>
<td>-tanpu</td>
<td>lapau</td>
<td>rapau</td>
</tr>
<tr>
<td>armpit</td>
<td>cilëitecumuni</td>
<td>amdjilex</td>
<td>tumiteilëha</td>
</tr>
<tr>
<td>blood</td>
<td>cötiri</td>
<td>isak</td>
<td>a'sa</td>
</tr>
<tr>
<td>ear</td>
<td>-sam</td>
<td>isak</td>
<td>isat</td>
</tr>
<tr>
<td>eye</td>
<td>-sot</td>
<td>-waxni</td>
<td>wehki</td>
</tr>
<tr>
<td>excrement</td>
<td>-ma</td>
<td>-na(Konomihu) lax</td>
<td>naxa</td>
</tr>
<tr>
<td>head</td>
<td>-pxa</td>
<td>-ipa</td>
<td>bitsxol</td>
</tr>
<tr>
<td>intestines</td>
<td>-pxa</td>
<td>-xatis</td>
<td></td>
</tr>
<tr>
<td>leg</td>
<td>-txan</td>
<td></td>
<td></td>
</tr>
<tr>
<td>liver</td>
<td>-ei</td>
<td></td>
<td>ōpeī</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>English</th>
<th>Chimariko</th>
<th>Shasta</th>
<th>Achomawi</th>
<th>Atsugewi</th>
</tr>
</thead>
<tbody>
<tr>
<td>milk</td>
<td>ciira</td>
<td>itsik</td>
<td>eteit</td>
<td>atoiska</td>
</tr>
<tr>
<td>mouth</td>
<td>(ha)wa</td>
<td>au</td>
<td>ap 'bo</td>
<td>ap 'bo</td>
</tr>
<tr>
<td>neck</td>
<td>-ki</td>
<td></td>
<td>op 'ki</td>
<td></td>
</tr>
<tr>
<td>teeth</td>
<td>-tsu</td>
<td>etsau</td>
<td>itsa</td>
<td>itsau</td>
</tr>
<tr>
<td>tongue</td>
<td>-pen, -hen</td>
<td>chena</td>
<td></td>
<td></td>
</tr>
<tr>
<td>man</td>
<td>itri, itci</td>
<td>ie</td>
<td></td>
<td></td>
</tr>
<tr>
<td>woman</td>
<td>punctear</td>
<td>daritei</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ant</td>
<td>pelo 'a</td>
<td></td>
<td>blamasa</td>
<td></td>
</tr>
<tr>
<td>deer</td>
<td>a 'a</td>
<td></td>
<td>adau, arau</td>
<td></td>
</tr>
<tr>
<td>raccoon</td>
<td>yeto 'a</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>rattlesnake</td>
<td>qawu</td>
<td>xowatid</td>
<td>häuta</td>
<td></td>
</tr>
<tr>
<td>wolf</td>
<td>citeiwi</td>
<td>tciwa</td>
<td>tsimu</td>
<td></td>
</tr>
<tr>
<td>acorn</td>
<td>yutri</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>willow</td>
<td>pate 'xu</td>
<td>bas</td>
<td>pateu</td>
<td></td>
</tr>
<tr>
<td>day</td>
<td>ase</td>
<td>atcaii</td>
<td></td>
<td>assiyi</td>
</tr>
<tr>
<td>fog</td>
<td>aptum</td>
<td></td>
<td>datumumdji</td>
<td></td>
</tr>
<tr>
<td>fire</td>
<td>a 'pu</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>smoke</td>
<td>qa</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>stone</td>
<td>kwasunip</td>
<td>kwasunip</td>
<td></td>
<td></td>
</tr>
<tr>
<td>sun</td>
<td>alla</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>water</td>
<td>aka</td>
<td>atsa</td>
<td></td>
<td></td>
</tr>
<tr>
<td>winter</td>
<td>asoti</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>arrow</td>
<td>sâ</td>
<td>sat</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>(arrow-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>bow</td>
<td>xâpuncu</td>
<td>xau</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>hatsda</td>
<td></td>
</tr>
<tr>
<td>deer-trap</td>
<td>haxaktea</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>fishline, hook</td>
<td>hamamegutea</td>
<td>amai</td>
<td>damame</td>
<td></td>
</tr>
<tr>
<td>spea</td>
<td>hasunwedeu</td>
<td></td>
<td>lasu</td>
<td></td>
</tr>
<tr>
<td>soup-basket</td>
<td>poqelata</td>
<td>yapuk</td>
<td></td>
<td></td>
</tr>
<tr>
<td>two</td>
<td>xok'u</td>
<td>xokwa</td>
<td>hak</td>
<td></td>
</tr>
<tr>
<td>three</td>
<td>xodai</td>
<td>xatski</td>
<td>tssadi</td>
<td></td>
</tr>
<tr>
<td>five</td>
<td>tsanehe</td>
<td>etsa</td>
<td></td>
<td></td>
</tr>
<tr>
<td>to eat</td>
<td>-am-, -ama-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>to carry</td>
<td>-mai-</td>
<td>-mu-</td>
<td></td>
<td>-ammi-</td>
</tr>
<tr>
<td>to cry</td>
<td>-wo-</td>
<td>-wo-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>to dent</td>
<td>-kxol-</td>
<td>-qol-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>to drop</td>
<td>-lus-, -lur-</td>
<td></td>
<td>-lup-</td>
<td></td>
</tr>
<tr>
<td>to pull off</td>
<td>-pul-</td>
<td>-pil-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>to see</td>
<td>-mam-</td>
<td>-nima-</td>
<td>-ima-</td>
<td></td>
</tr>
<tr>
<td>with the foot</td>
<td>miti-</td>
<td></td>
<td>tsi-</td>
<td></td>
</tr>
<tr>
<td>with the hand</td>
<td>tu-</td>
<td></td>
<td></td>
<td>to-</td>
</tr>
<tr>
<td>by sitting on</td>
<td>wa-</td>
<td></td>
<td></td>
<td>we-</td>
</tr>
<tr>
<td>downwards</td>
<td>-mi</td>
<td></td>
<td>-mi</td>
<td></td>
</tr>
<tr>
<td>across, through</td>
<td>-smu</td>
<td></td>
<td></td>
<td>-smu (into)</td>
</tr>
<tr>
<td>out of</td>
<td>-tsep-</td>
<td></td>
<td></td>
<td>-ta</td>
</tr>
<tr>
<td>I</td>
<td>te</td>
<td>s</td>
<td>s</td>
<td></td>
</tr>
<tr>
<td>thou</td>
<td>m</td>
<td>m</td>
<td></td>
<td></td>
</tr>
<tr>
<td>this</td>
<td>qe</td>
<td>qepi</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
In the present state of our knowledge of the extent to which borrowing has taken place in California at large, it is difficult to arrive at a definite solution of the question of the relationship of Chimariko with the Shastan family. The extent of the similarity in this case, however, points to the necessity of a thorough investigation of the whole matter of borrowing throughout the state. The question also involves the much wider one of the real limits of genetic relationship, in the need of determining the character and number of agreements which shall be regarded as essential to establish common descent.

TEXTS.

The following text fragments comprise all that was secured. The translation is often doubtful, but as a rule, that which was given by my informant has been given, with queries where the meaning is evidently wrong. The same word is often spelled differently in different places, it seeming better to give the forms just as they were heard at the time, rather than to attempt to reduce them to a common spelling. Not infrequently the text forms differ from those secured in the paradigms of grammatical material. Explanations and discussion of uncertain points are given in the notes. I have attempted to give a running translation of three of the tales, but they are so fragmentary and confused, that it is almost impossible.

I. THE SORCERER.

himi’santo haa’tpikt’a teima’r oha’tida hakot’a
(Sorcerer) he comes out a person shooting magically he kills
pokelai’dop itexú’tduxt’a teima’r akodče’nda
basket hiding it away a person missing him
kowa’doknanda’ puntsar wa’xni’ qowá’doknanda š’wa
he does not return woman went away she did not return house
nateiwa’nda’ qowa’doknanda hó’wadokta’ qé’wokinda’
she went to she did not return she did not return (f) said she was sick
wa’xni qowa’doknan’ itse’xni mútu’m qá’šuk’
went away she did not return she took canoe why
hoida’nda’ qowa’dokdanda’ mā’ta xunoi atcū’dat’
did she not return she did not return sweathouse in he lay
drowned he went off track (f) he went off
howa’mtanda hiwo’nda xüßwö’danapton
he has gone he stays I see him didn’t look at him
hiwö’mda ato’danda pun puntsa’ri madö’patinda
staying he lies down one woman (f)
hama’mdanda huu’mxanan dime’da xuño’mnitcku
he eats I am going tomorrow Salmon River to
ama’da huu’mxanan place I am going.

NOTES.

1 ha-a-tpik-ta. The suffix -tpi, out of, seems sometimes to occur with a
    final k. The suffix -ta may be the participle. The stem is a.
2 The stem -hat- also occurs in the following: nihatxa, poke; nobat’öi, close window. -ida is the participial suffix.
3 Probably contracted from ha-ko-tinda.
4 Contracted from pokelaida-op. The suffix is the intensive.
5 This stem occurs also as -txat-. The suffix occurs also in himai’dukta, he carried it home. See note 6.
6 Ko is xo, negative prefix. -wa-dok, to return, from -wa-, -owa-, to go, and -dok a suffix apparently meaning backwards, or toward speaker.
7 Perhaps contracted from òwa’xni.
8 Perhaps nátei-awamda, we go. The first person plural has not been found elsewhere without the intensive suffix -dut.
9 Probably participial.
10 This stem also occurs as qédjok-, qétok-.
11 Shortened from qowa’doknanda.
12 Interrogative of uncertain meaning.
13 Verbal stem here is obscure. Negative prefix ho- is xo-.
14 No explanation of the difference between -danda and -nanda could be secured.
15 The stem -tcu- is also used for to sleep. The ending -t occurring quite frequently in the texts, after participial and other endings, is found but rarely in the paradigms secured. Its function has not been made out.
16 The stem here is -tcuk-.
17 Abbreviated (f) from howam’danda.
18 Literally his-foot.
19 The stem appears to be qå, which occurs also in nuqå’duha, lie on
    back, nuqå’ohunmi, lie on belly.
20 For hiwo’mda. The stem apparently also occurs as -wam-, as in
    iwa’mxanan, I’ll stay. Owa-, -owam- on the other hand means to go.
21 Analyzed as i-mam-ni, i being the pronominal prefix of the first
    person singular, and -ni the suffix of the present tense.
22 Probably for howa’mxanan. The stem is owam, howam, with the
    future suffix -xan.
23 See previous note.
II. THE FLOOD.

wai'da howa'nda cite'ella teitindo'sa hitake'gon
Eastwards going dog coyote it will rain

hiko'se'gon yu'triina ma'wimuda'texun teitindo'sawi
it will blow live-oak acorns hold tight coyote

yu'tri ino'p iko'tkut teitindo'sa exo'kut cite'ella
live-oak tree (f) it blew coyote blew away dog

huoa'da'ndat nuwauk pala'mixan nuwan'k iko'toe
he stood up "Come back! you shall be strong come back! blows (f)"

cite'ella pai't1 a'wawum12 la'mipukni18 teugu'tcen14
dog he said go back you are weak I do not want to

teitindo'sa xowomgutce'ainan yeko'xanan awu'm16
coyote I do not wish to go I will kill you let's go

mowa'm17 nuwa'm18 po'lam teitindo'sa haw'da19
you go go on! alone coyote he was angry with

cite'ella ya'texu'ai20 teitindo'sa teugu'tcen yuwan'm14

dog let's fight coyote I don't want to I'm going

am'isudaye22 a'mamiknatinda yowa'mdaxanan
is that your place that is not your place I shall go

yuwa'ктake'ainan cite'ella xomi 'inan gan awakdaxa'n27
I do not want to go around dog I don't like let's go around

mice'qe28 awakdaxa'n mica'kui29 mago'lla30
"mice'e" let's go around nephew uncle

husi'kda'kta'ainan yetcu'mdaxanan22 mice'qe teitindo'sa
he doesn't want to follow I'm going to get married "mice'e" coyote

howa'ktayana'nan yetcu'mdan a'qiteu'кdamhut34
I am not coming back I am married water flood

tce'te'ktxexanan32 që'wot tc'a'ldan a'wu a'wa yamu36
we all shall die this metal mountain house we will fix

yawë'risam homõ'xat38 a'wa yã'mut omu'xan
we make holes through it fell down house we fix all fell down

tca'xadjisen49 që'tce nü'nü aqiteu'kni41 hita'kta42
all do not wish die (?) water coming raining

hita'kta hipu'i13 iteuxun'mmit44 amëcte'ta'djixan45 hita'kta
raining it snowed it got deep all will starve raining

aqâ' hitceu'kni46 aqiteu'ksas e'ye(q)etcexa'non pu'namar47
water it came water comes all will die not one
qudro'tpinan\textsuperscript{48} aqidju'tkun\textsuperscript{49} qëiteci'yaxan qâitus left water coming all will die Frog
puhi'tsedan\textsuperscript{50} qëiteci'yaxan qâitus hidje'ktan\textsuperscript{51} exâ'tcei went about in boat all will die Frog he went in boat Otter
aqi'ktan\textsuperscript{52} hûnë'ri aqi'ktan te'i'mar tcetra'xut\textsuperscript{53} pun he floated Mink he floated people all dead one
me'matinda\textsuperscript{54} te'i'mar hupo'on\textsuperscript{55} tcâ'txun himat'ta\textsuperscript{56} alive person his rib bone he found
itxâ'ndakutat\textsuperscript{57} ixotawê'\textsuperscript{58} tcâ'txun iwoxu'nmla\textsuperscript{59} I keep it I look at it bone near sunset
xara'lima't'ta\textsuperscript{60} aumgilo'da xarola 'ülë'di\textsuperscript{61} ma't'ta baby find in basket baby small found
itxâ'ndaguta'ndat\textsuperscript{62} hamè'\textsuperscript{63} â'mat\textsuperscript{64} ha'ralolê'do hà'mat I keep it always food she ate baby-small she ate
puntsa'la\textsuperscript{65} olê'da hiwo't\textsuperscript{66} puntsa'la pun i'tri pâ'teigut\textsuperscript{67} girl small sat girl one man none
tei'mar xoku'li'it\textsuperscript{68} ēpatma'ndat\textsuperscript{69} i'trirop\textsuperscript{70} ē'xapûda\textsuperscript{71} persons we are two we remain that man hunting
á' a puntsa'la amanû'da i'tri awa'nhut owelai\textsuperscript{72} deer girl he fed man I stay little boy
dah'ta etaxa'nat\textsuperscript{73} te'i'mar owelai'top\textsuperscript{74} i'tri'hida\textsuperscript{75} born many shall be people boy growing
mahino'iyat puntsa'la te'i'mar etaxa'n âqitcu'ktam had children girls people will be many water-flood
hinoo'kni te'o'tan hamè'u i'trihinda qâ'tei hiâ'daptoehanda\textsuperscript{76} (f) (f) food is growing grass growing now
yu'tri amebâ'nda\textsuperscript{77} mu'në amebâ'nda hë'puteiina acorns are plenty black-oak are plenty live-oak acorns
amè'banda ya'qa amè'bâ'nda hë'cigo hatciani'nda are plenty white-oak acorns are plenty hazel are many
tei'miana amè'bâ'nda tei'tci amè'bâ'nda ü'muli hië'tjumunda service-berry are plenty manzanita is plenty salmon come many
tsa'wi ç'tjumunda\textsuperscript{78} amata'nda ho'samhùnita'nda\textsuperscript{79} eels are many they ate they danced
hë'uma'htanda\textsuperscript{80} hû'ktatandaman owa'kthë'inda\textsuperscript{81} tei'mar gambled many go about they come people
pohimta'nda hosa'm hùnîdë'u pohimta'nda\textsuperscript{82} tei'mar they sleep dance (f) they slept people
wa'ktxêinda went about
hepata'nda they stayed
ha'matanda they ate
ha'madêu food
hitxa'itanda they finished
xema'non they ate
yuma'mxanan I'm not eating
xema'non I'm going
pomii'yen howa'mgutcainan I'm not eating
qêdjo'knî hâtihuktcâi'nan
I'm sleepy
I'm not going
I am sick
I don't want to
nûwa'man I'm not going
a'wam follow
himollai' I am sick
mowa'mimi'ina you want to go.

NOTES.

1 Probably participial.
2 The more common future suffix -xan is sometimes -gon, as here, and elsewhere.
3 The verbal stem here is -imu-, to hold. The form is second person, future, the force of the suffix -ate being here obscure.
4 The more usual word for tree seems to be at'â, atsa.
5 The more usual word for "to blow," is -koc-, -xos-. This form -kot- appears again below, and also in hekoteu, tattoo-mark. The suffix -ku implies separation.
6 Another form of the stem for "to blow," seen also in teoxû'xanan, I shall blow away, and in yoxun'ot, I whistle.
7 The stem is -hoa-, -hâ; seen also in yohô'adaxanan, I shall stand up, nubâ'âd, stand up!
8 With the imperative prefix n-. -wauk is probably a contraction from -watok-. Other forms are -wok-, -wak-, -wax-.
9 Pala- is the stem, -xan the future suffix, -mi the suffix of the second person singular.
10 The suffix -tee appears also in such forms as moxolitee, you are bad,
maxawintcei, you are old.
11 The stem here is pa-.
12 Probably the same stem as -owa-. Occurs also in natcidut â'wan, we go, ya'n'aye, I go for, awu'm, let's go.
13 One of the apparent cases of infixed pronouns, la-mi-puk-ni. La- also occurs as la-i-dam-ni, I am tired, la-mi-dam-a, are you tired?
14 Apparently from a stem -tcâi-, -te-, to wish, desire. Seen also in such forms as xowû'mgutcainan, I won't go.
15 The stem is -ko-. Ye- is the pronominal prefix of the first person singular, -xanan the future suffix.
16 See note 12.
17 Stem is -owa-. M- is the pronominal prefix of the second person singular.
18 Imperative.
19 The stem here is apparently -wâ-, seen also in teawê'pan, I am angry with you, mawê'ni, you are mean, surly.
20 This stem -texua'- is seen also in yetexua'xanan, I shall fight; mêtxu'â, have you been, are you fighting?
21 Y- is the pronominal prefix of the first person singular; the stem is -owa- and the suffix -ni is that of the present tense.
22 Ama-mi-su-da-ye. Perhaps "place-your-being"; see under Pronoun, possessive.
The -k- here is the negative.

23 The use of the prefix -da with the suffix of the future is frequent.

24 Probably contracted from y-uwa-tok-da-k-teai-nan, the -k- being the negative. For -teai- see note 14; -tok-, -ok is a suffix meaning backwards.

25 The negative prefix xo-, with the stem -mi'inan-

26 See note 12. The -k- is here again negative.

27 An exclamation characteristic of Coyote, and frequently used by him.

28 Not the usual form, which is himollai.

29 Either maternal or paternal apparently.

30 The stem is -sik-, seen also in yusi'mxan, I'll follow; mexasi'-mnate-xun, don't you follow. The prefix is that of the third person singular.

31 The stem is -tcem-.

32 The prefix h- is apparently the negative, which is more usually x-.

33 Obscure. The same stem appears in nite'x'tam, to lie on ground, of a round thing; also perhaps in hitcu'kni, he drowns.

34 Probably modified from tce-tq'e-tece-xanan. The use of tce- both before and after the stem -qe-, to die, seems intended to intensify the meaning, we all.

35 The stem here is -mu-, appearing also in i'muxanan, I will fix. The prefix is that of the first person plural.

36 The stem is -wer-, -wel-, seen also in hawe'lsamni, it goes through a hole.

37 Translation doubtful. Probably homu'xat, from the same stem as ya'nu.

38 See note 38.

39 Translation doubtful. Apparently teu-xa-djisen, the stem -dji- being perhaps related to -teai-, to wish, desire.

40 See note 34.

41 Probably participial. The stem -tak- seems to be homophonous with that for to sing.

42 The stem is apparently -pui-, not to be confounded with -pu-imu- as in i-pui-mukni, I pinch (with-fingers-press, hold-tightly).

43 Probably hi-teu-xun-mi-t. The prefix teu- indicates a bulky object. The stem -xun- appears also in niteux'u'mni, pound down a nail; niteoux'u'mu, bore a hole; ni'axunnutpu, put cap on pen, cover on box. The suffix -mi seems to refer generally to the ground, or motion downwards, as nya'tmi, a flat thing lies on ground; nuqaxahu'mni, lie on belly.

44 See note 35. The two forms seem to be identical, except for the addition here of ame-, meaning hunger.

45 See note 34.

46 Pun is the numeral ‘‘one.’’

47 Translation doubtful. The suffix -rotpin occurs in the forms pu'n-usrotpin, one left; xo'kosrotpin, two left.

48 Probably aqi-teut-xan, for aqi-teek-xan. See note 34.

49 The stem seems to be -tse-, seen also in itsxe'nxi, she took boat.

50 The stem here, -djek-, teek-, seems to be related to that in itsxe'nxi.

51 Probably participial. Two explanations of this form seem possible, either aqi-k-tan, water-rolling (-k-, to roll, move over surface), or (h)a-qik-tan, the stem -qik- being for -qim-, kim-, seen in aki'mni, he floats.

52 See note 35.

53 Compare ma-i-mat-ni, I am alive; ma-mi-mat-a, are you alive?

54 Po is elsewhere always used for foot.
Stem is -mat-, seen also in ima’tni, I find. Probably participial.

Other comparable forms are, mitt’nda kutaxa’na, shall you keep it; iicehen’da kutaxa’na, I shall keep it. Itxan is the word for leg.

The stem is apparently -xota-, seen also in: ixo’taxanan, I shall watch; yaxotal’yaxan, we shall look for. The xo- does not seem to be the negative. The suffix -wet is a continuative. Compare imu’mwet, I run continually; yema’wet, I eat constantly.

If -wo- is the stem, this means to sit, as in ywo, I sit; hi’wotinda, he sits. For -xun- see note 44. The ending is puzzling.

Apparently a case of nominal incorporation, xarala-himat’ta, baby-he-finding. Another form for the noun was given as xalul’a.

Small is ul’d’a. This is apparently run together in rapid speech with hima’t’ta.

Noun formed from the stem -am-, -ama-, to eat.

The usual form would be ha’ma. The pronominal prefix of the third person is however quite frequently omitted. The final -t here and in other cases does not occur in the paradigms of verbal forms secured.

From puntsa, woman. The suffix -la occurs in many names of animals and of relations, the form here being probably puntsalla, the interchange or equality of r and l being clearly marked in many words.

Derived from the demonstrative stem pa-. Other derivatives are seen in pátcees/mku, something; pátci, what; pátteigun, no. The suffix -gun, -gut is the negative.

Probably for xoku’litca. Cf. tcima’rtca, we are men, Chimarikos.

The stem -pa- occurs also in ya’patcen, we stay with.

The intensive suffix -op, -ot. Refers to the particular man previously spoken of.

The stem is apparently -päh, to shoot. The xa- may be the negative, in the sense of not shooting, i.e., stalking, hunting, I stalk game being given as xexap’unn. The same prefix (t) occurs apparently also in nxadu’mxu, cook, boil it!

The usual word for boy is itri’la. This same stem appears again in òwel’ila, bachelor.

From ets, many, with future suffix and final -t.

See note 70.

Literally ‗‘man-becoming.’‘

The only comparable form is na’tap, sift!

Elsewhere the stem a-m means hungry.

Perhaps connected with ets, many.

The stem is -samxu-. Cf. iis’mxuni, I dance; miss’mxuni, you dance.

The more common stem is -wentso: hiwe’mtson, he gambles.

In the paradigms secured, this is given as owa’kni, or owa’ktinda.

The stem is -po- or -poi-. Cf. poi’mni, I sleep; pomu’yen, I am sleeping; poa’mmu, are you sleeping?

See note 81.

See note 69.

See note 63.

The stem is apparently -txa-. Cf. itxa’zni, I stop, cease.

Negative. Cf. ma’mut maxa’mana, you are not eating; ná’tcidut ya’zamanat, we are not eating.

Derived from the stem gê-, to die.

Compound form, from -wa-, -owa-, to go, and -mi’ina-, to wish.
FREE TRANSLATION.

Dog and Coyote were travelling eastwards. Dog said, "It is going to rain, it is going to blow. Hold tight to a live-oak tree." It blew, and Coyote was blown away. Dog stood there and called, "Come back, you shall be strong." Coyote did not wish to, for he was angry with dog. The latter said, "Let us fight," but Coyote declined. After some discussion they agreed to travel about, and get married. A flood was coming on, in which they believed they would be drowned, so they tried to make a metal house, but it fell down. Water came, it rained and snowed, and all people were starved and lost. Frog was floating in a canoe, and Otter and Mink floated on the water. Frog found the rib of one of those who had been drowned. At sunset it became a baby, which was put in a basket. The girl baby grew up, and married Frog, and to them a child, a boy was born, and by and by there were many people. There was an abundance of food then, and people went about eating and dancing, and living as they do now.

III. THE UNSUCCESSFUL HUNTER.

exapû'umut hako'wadukta hi'tcîp himai'dukta
He hunted he didn't kill his thigh he carried back
hutrînê'ut1 imai'dukta tea'koasun a'a kogutex'kni intestines he brought back I'm good hunter deer you don't like me
i'trirok7 aqa' ya'aye pu'ntsarop yatcaxi'sxun wise'da that man water I go for that woman they ran off down river
awa'tmun axâ'wayaguktcainan11 ëwō'mut12 i'trirop went did not want to come back he cried that man
kuto'kkutei'dananda12 tcûm14 tcûm teisi't hatcise'nda15 never coming back (?) (?) I said not following
ëwo'maminda16 i'trirop i'trirop ëwo'munda pu'ntsarop still crying that man that man crying that woman
xomi'înanan xowa'mgutei'dan danan uwîr ya'patcen17 uwîr I don't like I do not wish to go (?) we stay (?)
ya'pa'en xowa'mgutei'nan yowa'manda xo'wadumgutei'nan we stay with don't want to go I going don't want to go home again
awa'mai yâ'pat hisî'k teutexe'mun ëlo'hni
(?) (?) good (?) (?)
xowa'mgutei'nan teugu'tcen xoma'imuktcainan18 hi'midanda19 I don't want to go I don't want to I don't want to carry it is heavy
texalê'gu20 imai'momen21 xuxodaktei'nan22 xugonaktei'nan23 light-not I carry I don't want to watch I won't talk to you
teudi"ineman  tcupi'tan24  xowa'mgutcainan
(?)  my foot is sore  I don't want to go
moxoligé 'čúni25  teï'texémun26  xowa'mgutcainan  teumai'idan
you are no good  I drag away (?)  I don't want to go  I carrying
tcuwa'xyen  ěxé'u  itexú'eman27  yexó'yexanan28  ěxèu  trxol
(?)  shell  I like  I'll go and swim  shell  crayfish
imi"inan28  trá'wel  ülë'tcida  hëtcë'tcöi  poqë'mtrolla
I like  trout  little suckers  small suckers
yeko'oxan  ameqe'èda30  ye'man  xatci'la  hama'axan
I'll kill  dying of hunger  let's eat  children  they will eat
xêma'non31  lũ'in32  lũmi'ginà'ye  naupi'  yëxadumxodê'u
I am not eating  I drink  don't you drink (?)  I cook soup
ni'maqaï  nitexu'cki  nõ'mux33  nima'qai  nëxadu'mxu
roast it!  put it in fire  fix it!  roast it!  cook it!
ye'man  mûkîwa'tkunat34  ice'mdamdan35  xêma'axanam
let's eat  you did not come  I have been listening  shall not eat
ná'ma  xêmaktei'nan  tcu'xoda'mdan  pohmu'mdan36
eat!  I don't want to eat  you look at me  sleeping
xama'nan  qô'ma  aqà'deu  komatrà'zmi  tremu'mtxu
not eating  grass-seed  grass-seed  yellow daisy  a yellow flower
toi'ntcei  teexá'ma  kowatca'mxu  pëtsoneu  yemo'rna
sunflower-seed  a sort of flower (?) (?) (?)

NOTES.
1 See note 71, text II.
2 The stem is -ko-, to kill. Cf. yeko'oxan, I shall kill you. The suffix -duk is uncertain. Cf. xowa'doknanda, he didn't come back; itexut'duxta, I hide it away. See following note and note 6, text I.
3 Possibly a case of nominal incorporation, from (hi)tcipe, thigh and himai'dukta, carrying back. Cf. nimai'mu, you carry it! imai'muxan, I'll carry it.
4 A nominal form in -eu, formed from a stem -tri- (?) of unknown meaning.
5 Apparently from -ko-, to kill. This form is obscure, as the pronominal suffix tea- is not elsewhere used as subject of a transitive verb, but as object. Cf. pâ'ut tea'kotinda, he kills me. The use of -sun which elsewhere has the force of the auxiliary verb "to be," is also unusual.
6 The prefix ko- is probably the negative.
7 Probably for f'trirop.
8 The stem is -á- (Cf. -wa-, -owa-). See note 1, text I.
9 The stem is -tcaxis-. Generally used as the plural for "to run," another stem, -mum- being used in the singular.
10 Probably from -wa-, -owa- to go. The suffix is undoubtedly -mu-ni, upwards, the -ni being the present tense ending.
12 The stem seems to be -wa-, with the negative prefix. The usual form of the ending is -gutcaidanan.
13 From -wo-, to cry, weep.
14 There is a stem -teu- which means "to sleep." Cf. yetcu'yegon, I shall sleep. Another stem -teum- has the meaning of "to marry." Cf. yetcu'mndaxanan, I shall get married.
15 The usual stem for "to follow" is -sim-. Cf. yusi'm, I follow, go with; mexas'uman'texun, do not follow me!
16 See note 12.
17 See note 69, text II.
18 The stem appears to be -mi-.
19 Other instances of its use are ni-te-xa-xpi, pull out nail; ni-te-xa-lo, pull out tooth; nu-te-oru-ha, reach up for, etc., etc.
20 The stem is -xu- or -xu'a-. Other examples are nego'na, talk to me!; igo'tegon, I'll talk to you.
21 Doubtful. The possessive prefix of the first person singular is evident, but the remainder of the word is not clear. The stem for "foot" is elsewhere always -po-.
22 This is apparently xu-xo-da-k-teai-nan. There seems to be a reduplication of the negative prefix, but other examples occur, where -xota- as a stem means simply to watch, observe, as ixo'tanhu, I watch; ixo'taxanan, I shall look at. Ta-alone has no meaning applicable here.
23 The stem is -go- or -go'a-. Other examples are nego'na, talk to me!; igo'tegon, I'll talk to you.
24 There is a stem -wa-, with the negative prefix. The usual form of the ending is -gutcaidanan.
25 Perhaps for mu-ku-wa-tok-gu-nat with the negative suffix repeated.
26 The stem is apparently -cem-. See note 10, text IV.
FREE TRANSLATION.

A man went out to hunt, but secured nothing. So he carried back his thigh and his intestines, saying, "I am a good hunter." His wives suspected, and did not like him. They said, "We will get some water." Then they ran away. (The remainder seems to be wholly unconnected, my informant maundering on until she was tired.)

IV. THE THEFT OF FIRE.

Waida howamda apėxadjit¹ tciitindosa xātcile pun
Eastwards he went fire-steal Coyote child one
xēxadjit² tciitindosa micie'qe himu'kta apisu'xta yuwaum'nia
he stole Coyote "micieqe" running fire throwing I go
micie'qe yaxat'en'ya pa'tcimam³ itukmūsun⁴ micie'qe
"micieqe" I steal everything I make "micieqe"
yuwaum'xanan micie'qe kimidjunū'mdju⁵ yowamxa'nan
I shall go "micieqe" to the head of the river I'll go
yuwaumxa'nan wisē'da puntsa'ē ētasun micie'qe ā'ma
I'll go down river woman many are "micieqe" place
yuwaupa'kasun micie'qe a'ma pun xo'nasun⁶ micie'qe
I go around "micieqe" place one I'll not "micieqe"
lure'djasun xu'mde tciitindō'sa tcusato"mun qā'qatece
quick (†) Coyote I choke a bird
nuw'am tcusato"smun⁷ tcē'tcē nuw'am tcusato"smun
go! I'm choking Buzzard go! I'm choking
yekoxa'nan nā'teidut ā'wam iwa'mdaxanan⁸ xē'qoqta'nan
I'll kill you we go I'll stay I won't kill him
tci'marat qē'sop⁹ xu'nogidji micie'qe nagi'teuk iee'mtina¹⁰
people if die I'll get well (?) "micieqe" (?) listening (?)
imitecici'gut¹¹ we'lmu micie'qe yowa'mxanan micie'qe
I kiek it open quickly "micieqe" I'll go "micieqe"
tcā'sisgasun¹² micie'qe yē'koxanan micie'qe me'xemi'inanan
I'm handsome "micieqe" I'll kill "micieqe" you don't like me
micie'qe megutxu'kni xuwo'kte'nan hamē'u i'teiknan¹³
"micieqe" you don't like me I don't want to come back food not growing
hamē'u pā'teigun hamē'u idan mitexū'na¹⁴ mowa'mxana
food none food (?) do you like you shall go
xusi'mkukte'nan tu'gu'tteen iwo'mdaxanan tciusi'mxanan
I don't want to follow I don't want to I'll stay me shall follow
"University of California Publications. [AM. ARCH. ETH."

tcugu’teenama he’wu a’man xatcile’gulan
I don’t want all right place children only
cu’nuhulaigulan itr’e’igulan xatcile’gulan xotxa’gutcainan
old woman only men only children only I don’t want to stop
itr’e’iguktcaidananan i’nadaxan i’woxanan15 xowaw’xgutcainan
(?) I’ll wait I’ll stay I won’t go off
itrieu’xai’dën16 tcxog’o’anatan17 xowo’ktcainan yowa’mxanan
I’m a chief they don’t talk to me I don’t want to return I’ll go
i’woxantin iwaw’togegon y’e’tcuyegon18 iwo’mtegon iwau’tegon
I’ll stay I’m coming back I shall sleep I’ll stay I’ll come
ywaw’togegon qëdëe’gon19 xowaw’toknop isumda’mdegon20
I’m coming back will pay (?) I may not return I’ll seek (?) you
mowa’tokatexun21 miwo’mtohon22 yuwa’u’gegon
you better all return you stay I’ll go
më’ina’mdatekun misamda’mdatekun më’ina’datekun23
do ye wait for me do ye all listen do ye wait for me
ye’tcudamdegon mowau’gatekun yowaw’togegon yëaxtë”’egon
I’ll lie down ye all return I’ll return I’ll get lost
igo’na’mdegon tcima’r imam’dë’egon ixota’mdegon
I’ll talk to them people I shall see I shall watch
xowaw’tokeggon yuwa’mxan’nan amemt’ini uluí’daitce
I’ll not come back I’ll go I’m hungry my brother
ywawa’mxanan mëköi’tce yowa’mxanan yu’wo’kegon
I’ll go brother-in-law I’ll go I’ll return
yuwa’tokeggon ini’inan yuwa’mxanan yëuyë’ke’egon
I’ll return I like you I’m going home (?)
mowa’mxanan too’kehen yä’patmamda axamgutca’dan24
are you going (?) we’ll sit don’t want to go
xa’tciteenta pola yuwa’mxanan xota’irtece awa’mxanan
all lazy alone I’ll go three will go
husumutni25 yeko’i’axanan tcugu’teen palad’jesun
he stays I’ll kill I don’t want to I’m strong
la’mipukni26 pa’laidjë yuwa’mni xokolë’tce awa’mxanan
you are weak I’m strong I go two of us will go
iwo’mxadananan nügüwa’mnär niwoma’ta isu’mdan
I shall stay don’t go! stay I look for
iko’mxadananan27 mo’xogoanan niya’tcima mamë’ini niko’omoda
I’m going to talk don’t you talk laugh! (?) talk!
núwau'ım nixo'ta mugu'tcen you go back! look at me you don't want to I'm coming back
miwomdatxun mowa'mkunaxana po'mòxana mie'nxana you stay aren't you coming back! shall you sleep you'll listen
po'la iwa'megonye xokolè'tee awa'mxanan xà'rale niki'da alone I shall go two of us will go child carry
mugu'tcen ni'ceheda tre'ùlot nìche'm xaì'rot you don't want to take it that big one take it! that little one
niki'da yowa'mxanan ni'ceheda po'la iwom't's'ègòn carry! I'll go take it! alone I'll stay
nuwa'mhini teugu'teen nòwa'man ameqè'èni nohá'tamda go on! I don't want to go! I'm dying of hunger look at me!
nitcu'kta teugu'teen nowa'mhini xowa'mgutcaìnana'hè'yè take it (f) I don't want to go on! I don't want to go (f)
tee'pini nate'ë'da nà'xaman hamè'ù muputcè'teeaxini (f) lie down! don't eat! food you are too lazy (f)
ùte'ndaka'eye miwo'rhanaqè mugu'tcen á'wam teugu'teen (f) you don't want to let's go I don't want to
tcui'pìtan xowa'mgutcaìnanahtcu'pìtan ye'tupmoi na'tcidut my foot sore I don't want to go my foot sore (f) we
nuhwè'aqì yamai'ìta imai'ta puntsa'r itri puntsa'riè (f) my place (f) (f) woman man wife
ulù'idaida miko'modahanxani yowa'mxanan hisi'kni xolè'ini sister you will talk I'm going good bad
iko'modaxanan yako'onèwa mo'xoligositee mìche'emxana I will talk we are going to talk you are no good are you going to take him
mowa'mxanan nùwa'man xosi'mgutca'ìnanahtcu'pìte you are going go on! I don't want to follow I don't want to
xomi'ìnanan qàqo'n qò'ni niko'muda ko'omitexun I don't like you you kill me I cry out I talk you better cry out
an'ë'tei laibu'kni poimu'yen yahai'ća hè'u awa'man (f) weak I'm sleepy let's get food all right we'll go
nà'tcidut xowa'mgutca'ìnanahtcu'pìtan nowa'man xowokte'ìnan we I don't want to go go on! I don't want to stay
mitciuxaxa'na madaq'ìnà awa'm yaxo'dà nisu'kta (f) you sing let's go we look back! we
himò' aqe'ntuini lù'mixana nuwà'gài youwa'dkun yes I'm thirsty you better cry out
yuwa'dkun
I see him you drink (†)
I’m going I shall growl
I’ll go and growl aren’t you going to go? I’m going
I shall talk I always growl you stay I’ll give you
ma’musqo’sexana he’wu mowa’mxana ye’koaxanan nō’nu
I’ll go and growl aren’t you going to go? I’ll kill him don’t
xō’mamgute’ai’nan nowa’man iwo’mdaxanan tri’rhatcen
I don’t want to see you go on! I’ll stay (†)
nowa’m tougu’tcen ni’koxun mala’ nuwa’m hēu himo’
I don’t want to see you go on! I’ll stay (†)
miko’moda ye’čni a’ta magollai ma’tri’i matco’lai
you talk (†) (†) uncle nephew grandmother
matrica’ ulū’idai matco’lai ma’la’i muta’lai mass’lai
nephew brother grandmother maternal sister mother’s sister (†)
himo’lai a’ntxasai xā’wilai ulū’idaxaiye mitoc’nlūlai
father’s sister’s child older sister paternal grandfather younger sister (†)

NOTES.
1 Apparently nominal incorporation. Cf. apisu’xta, below.
2 The usual third personal prefix is here strengthened to x-.
3 Cf. patci, what; patees’mku, something; pateigun, none.
4 See note 36, text II. The prefix tu- seems to mean actions done with hands. The stem is puzzling. In several cases, -kmu- seems to mean ‘‘to roll,’’ as nimitci’kmu, roll with foot; nič’kmu, roll with end of stick; nime’kmu, roll with head. There is a common suffix, however, -mu, which seems to have somewhat variable directive meaning and function, as na’mu, chop; mise’kmu, swallow; ipe’nmu, I lick; iya’tmunip, I lay down a flat thing. If -k- is the stem, its meaning is general, as we have nitecu’ktcan, drive nail; nū’kmak, comb hair, etc.
5 Probably a place name.
6 Perhaps related to inam, I touch. Cf. inadaxan, page 350, third line of text.
7 The stem is -satoE-. The meaning is said to be choking because of rapid motion.
8 The stem is -wam-, -wom-.
9 Conditional suffix.
10 Apparently first person. The stem is -cem-.
11 The prefix mitco- meaning actions with the foot. The stem does not occur elsewhere.
12 The stem is apparently -siga-. Cf. misiga’sun, you are handsome.
13 The stem here, -iti- apparently is the same as -iti-. See note 75, text II.
14 See note 27, text III.
The m of -wom- seems to have disappeared here.

Chief is itrixaidēa. The pronominal element here is inserted apparently into the structure of the noun, which may perhaps be analyzed as itri, men, -xai-, stem for to make, create, and the suffix -ēu which usually forms nouns from verbs.

The stem is -go- or -go'na-. Cf. note 23, text III.

The stem is -teu-. Cf. yaxute'u'ixan, we shall not sleep; yetcuda'm-degon, I shall lie down, sleep.

Cf. idai'goxan, I shall pay; teadai'gunip, we pay.

Cf. isu'mai, I follow. The suffix (f) -dam occurs also in such forms as meinada'mda, you look for me; yetcu'damdegon, I'll lie down.

The suffix -ate seems to denote plurality. Cf. naticdut ==(r)neatei-dut.

Probably for miwo'mtaxan.

The stem is apparently -inada.

The usual form is xowamguteaidanan.

Cf. i'samunini, I come back; ya'samuta, we come back.

Apparently a case of infixing the pronominal element. Cf. la'teipukni, I am weak.

The stem here is clearly the same as in the next word. It is tempting to regard the -mo as perhaps an incorporated second personal objective element, but there are no other cases to support this view. Cf. nikomoda, talk, speak!

See note 14, text II.

The stem is apparently -cehe-. See next line.

Shows the use of the intensive suffix -ot, with an adjective.

Perhaps related to xara'il, xaru'la, baby.

Elsewhere -xotam-.

The stem -teuk-, or what appears to be but one such stem, has many meanings. As iteu'ktamnip, I put down a round thing; niteu'k'tean, drive a nail; teiteu'kni, I drown; niteu'klo, pull off button. See note 34, text II.

See note 55, text II.

See note 25, text III.

The stem -hai- elsewhere has the meaning of to spit, to vomit.

The stem is -tak-. Cf. yetakni, I sing; ya'tak, we sing.

This stem does not occur elsewhere. To throw is -sux-.

Cf. ame'm'tuini, I am hungry.

Perhaps for -wauk- contracted from -watok-.

Perhaps for yuwa'tokun.

By 'growling' was meant, it was explained, 'talking big.'

The suffix -ose apparently means 'also, too.'

Meaning doubtful. The stem -wo- elsewhere means to cry, whereas -wo- is the form used in the singular for 'to sit.'

FREE TRANSLATION.

Coyote went eastwards to steal fire. There was one child only of the owner at home. Coyote stole the fire, and ran off down river, where there were many women. He ran so fast that he choked, then surrendered the brand to a bird, who did likewise, giving it up to the Buzzard. (The latter portion of this tale also is apparently extremely confused, and it seems impossible to make any connected sense out of it.)
V. A MYTH.13

nisè'it1 iwo't2 māta hi'wot2 atcalaitañ hiwot2 North lived sweathouse lived with his grandmother lived

ōwatgu't3 oā'mta4 owa'temut owa'mdawā'temut bādji'mdu5 started went went up went up-stream what for

Imāmātecimi6 waituamtuwatmut bā'teikitie7 owatmut have you come? come back come back went

wā'ita8 t'usait iwo't2 uwā'wuktan t'imar ida't9 west where his sister lived you must talk people many

ēcimīt'ni' cā'ik'et10 hoxadā'ktca'nat11 tsusutā'ik-e'et come to see the dance I am ashamed I don't want to watch do not be ashamed

xe'manat12 nimamī13 hoca'fkunīt14 hōcetapun15 yuā'mta16 I do not eat (?) (?) not dance I know nothing arrived

bo'unmut17 ēqū'īctan18 a'maniku'ni'kiiyat ni'tcahu'dat19 slept what do you say? you act foolishly have you sense?

xa'nimnosainoxāś20 lū'it21 idji'tmit22 yāca'fnkunīt23 do you know what you do? drink I sit on one side that is why I dance

yasā'mta24 i'djitmi nāxama'nan25 qōsi'n26 imica'fkunīt27 thus I do I sit do not eat how did you dance?

nōxopī'mni28 mā'ik'et10 ā'manot29 yuwa'tmun30 nōt31 I'qorok32 do not play are you ashamed? recently I came my language

mī'qot33 mīdja'pū15 mīqow'ē'g'ān34 xo'lik maliniqo'neg'ān35 you speak do you know you will always talk that bad you will always have to talk

aqō'sit ē'wanmu36 ō'u'xaik-'ē'nan37 bā'teacami38 why do you cry? you are no good

nō'xojimta39 iqō'iorot40 dira'mda qē'g'edatei djēwu imamī41 you do not know long ago pray large look for

moxolikaxa'winta40 ba'dja37 muxā'ian41 dira'mda mi'tcapu'ta42 two old men sat nothing made long ago you know

ōtuntsa43 . . . yāca'mkunaxan44 ētcut45 feathers we will dance long

---

13 Obtained in 1901 by Dr. A. L. Kroeber from Doctor Tom, the Chimariko informant mentioned below in connection with the vocabulary. While the thread of the story cannot be made out from the disjointed narrative, it evidently is a myth. Doctor Tom passes among the Indians as being more or less out of his mind. As he is old and knows practically no English, the translation had to be given by him in the Hupa language, with which Dr. Kroeber is unacquainted, and translated into English by a Hupa. While loose, it is however shown to be approximately correct by the analysis that can be made of many forms.
yäxo’taxan onicema’ri naajidijit’min
we will see you do not wish to go once more we must go then they stay
yüpqa’radjimi’ i xo’taxanen p‘atcuyama ba’tca
I get up now I will see him what will we eat what
qo’tseseka’in yacamkunit nääcia’racimni bá’ikinaesan
must we do? we dance I must stretch myself I will dance about
ho’tceu yùtiwíë’ni nimiina’t xo’miinana’n nég’ ada’txumú’i
fall in water you like I do not like yourself
we’yit imitsamá’kot ná’páata mutsuñita nie’kio’t
dance hold! me (?) surpassed make a fire!
xo’taxan44 mukice’ta45 onicema’ri naajidijit’min46
we will see you do not wish to go once more we must go then they stay
yüpqa’radjimi’ i xo’taxanen p‘atcuyama ba’tca
I get up now I will see him what will we eat what
qo’tseseka’in yacamkunit nääcia’racimni bá’ikinaesan
must we do? we dance I must stretch myself I will dance about
ho’tceu yùtiwíë’ni nimiina’t xo’miinana’n nég’ ada’txumú’i
fall in water you like I do not like yourself
we’yit imitsamá’kot ná’páata mutsuñita nie’kio’t
dance hold! me (?) surpassed make a fire!
xo’taxan44 mukice’ta45 onicema’ri naajidijit’min46
we will see you do not wish to go once more we must go then they stay
yüpqa’radjimi’ i xo’taxanen p‘atcuyama ba’tca
I get up now I will see him what will we eat what
qo’tseseka’in yacamkunit nääcia’racimni bá’ikinaesan
must we do? we dance I must stretch myself I will dance about
ho’tceu yùtiwíë’ni nimiina’t xo’miinana’n nég’ ada’txumú’i
fall in water you like I do not like yourself
we’yit imitsamá’kot ná’páata mutsuñita nie’kio’t
dance hold! me (?) surpassed make a fire!
xo’taxan44 mukice’ta45 onicema’ri naajidijit’min46
we will see you do not wish to go once more we must go then they stay
yüpqa’radjimi’ i xo’taxanen p‘atcuyama ba’tca
I get up now I will see him what will we eat what
qo’tseseka’in yacamkunit nääcia’racimni bá’ikinaesan
must we do? we dance I must stretch myself I will dance about
ho’tceu yùtiwíë’ni nimiina’t xo’miinana’n nég’ ada’txumú’i
fall in water you like I do not like yourself
we’yit imitsamá’kot ná’páata mutsuñita nie’kio’t
dance hold! me (?) surpassed make a fire!
xo’taxan44 mukice’ta45 onicema’ri naajidijit’min46
we will see you do not wish to go once more we must go then they stay
yüpqa’radjimi’ i xo’taxanen p‘atcuyama ba’tca
I get up now I will see him what will we eat what
qo’tseseka’in yacamkunit nääcia’racimni bá’ikinaesan
must we do? we dance I must stretch myself I will dance about
ho’tceu yùtiwíë’ni nimiina’t xo’miinana’n nég’ ada’txumú’i
fall in water you like I do not like yourself
we’yit imitsamá’kot ná’páata mutsuñita nie’kio’t
dance hold! me (?) surpassed make a fire!

**Vol. 5** Dixon.—The Chimariko Indians and Language. 355
himèn⁸⁵ hi’mitcilatcila⁸⁵ ă’si’n⁸⁶ xo’djabutnati⁸⁷ mǐ’si’k-e’i⁸⁸
dark middle of night day do not know make right
mi’qoxanat⁷² naxaik-en⁸⁹ miatic’ma takxu’n⁸⁰ mō’xoci’nta⁹¹
you will talk do not be ashamed might laugh at you if you do not know
niice’x nā’maxonat⁹² ni’iciex niā’i nīd’e’k nā’witmì⁹³
want you will see want blind let me look lie down!
nā’p’ha⁹⁴ yuwo’mmi⁹⁵ teupa’i⁹⁶ itsawi’sen djōoq’i’n
get him up! I am going home my feet are sore do not wish
maxā’ikun⁹⁷ hātcutan⁹⁸ nimama hā’teadarup⁹⁹ uā’mxanat¹⁰⁰
make it! lies there you see it surely will go
yè’wetdaxana’c nā’sieta’mxanan¹⁰¹ lā’mitamakun¹⁰¹ hi’tat⁹
I shall catch him it will be day tired many
é’icamkunit¹⁰² ilā’djin¹¹¹ a’mimtu’ita¹⁰³ badji maxā’ia
I dance tired I am hungry nothing you can make
qō’màiexu’n nousi’n yimā’mda wu’tsunat¹⁰⁴ katō’xu’mi’ninan¹⁰⁵
know I breathe I see I am not sick I do not like you
gaik-i’ektecan¹⁰⁶
how do you know?

NOTES.
1 Perhaps for wis-i-da, down-stream, i.e., north.
2 -wo- to sit, to stay. Cf. hiwotinda, he sits.
3 -wa-tok, -owa-tok, return(?). Cf. muku-watku-nat, you did not come, page 347, line 8 of text.
4 -wam-, -owam-, to go; -ta, participle.
5 patci, what; -mdu, instrumental.
6 -mat-, to find; -mamat-, alive. Cf. ma-i-mat-ni, I am alive.
7 Cf. ante, badji-mdu.
8 wai-da, west or up-stream.
9 Cf. ētasun, many.
10 c-, probably for te-, I; -akie-, ashamed.
11 Cf. note 22, text III.
12 Cf. xemanon, page 347, line 6 of text.
13 Perhaps ni-, imperative, and -mam-, to see.
14 ho-, negative; -samxu-, to dance.
15 ho-, negative; teapu- probably -trahu, to know.
16 Cf. note 4.
17 -po-, to sleep. Cf. po-anmu, you sleep.
18 Probably -qu-, -ko-, -komo-, to talk; e- perhaps interrogative. Cf. i-mi-canku-nit, did you dance? a-qosit, why? e-wanmu, do you cry?
19 Probably -teaho-, for -trahu, to know. Cf. ante hotecapanat.
20 Perhaps xani, by and by;
21 -lu-, to drink. Cf. page 347, line 6 of text.
22 i-, I; -cit-, to sit; -mi, the verbal suffix, down; -t probably the intensive suffix, -ut, -ot, -t.
VOL. 5] Dixon.—The Chimariko Indians and Language. 357

23 ya-, we; -samxu-, to dance.
24 Probably -sam-, to listen(?). Cf. mi-sam-damdatekun, page 350, line 8 of text.
25 na-, second person imperative; x-, negative; -ama-, to eat; -nan, verbal suffix. Cf. xèmanat, ante line 6.
26 Interrogative stem qo.
27 i, perhaps interrogative. Cf. note 18.
28 no, imperative; xo-, negative; -pim-, to play; -ni, suffix of present tense.
29 Cf. aman-itri, young; aman-inhu, new. Perhaps also a’maniku’mkiyat ante, line 7.
30 ya-, we; -samxu-, to dance.
31 Contracted from nóût.
32 Evidently from the stem -ko-, -qo-, -go-, to speak. The form is obscure, as the possessive -i, my, is always suffixed.
33 mi-, you; stem as in the previous word.
34 mi-, you; -ko- to talk; -we, perhaps for -wet, continuative; -g’an for -xan, future.
35 It is possible that the first portion of this word is the Wintun pronoun for the second person dual, malin. A Hupa word is inserted in the following text.
36 Cf. ewo’imamni, I cry.
37 Cf. pà’tceam-ku, something (nothing?).
38 no-, imperative; xo-, negative; -ta, participle. The stem -jim- (tcim) does not occur elsewhere in the material collected.
39 i-, I; -xotat-, -xotat-, to come.
40 Obscure. -xoli, may be xuli, bad; xawin, old. Cf. note 25, text III.
41 mu-, you; -xai-, to make.
42 hu-tu, its feather.
43 Cf. hitcun, long.
44 ya-, we; -xota-, to see; -xan, future.
45 Cf. -gute-, -guteai-, do not wish, as in teu-guteen, I do not wish.
46 na-, imperative; -jid- (tcit) (reduplicated), to sit. So “do ye sit down one after the other?” (?).
47 i-, I; -xota-, to see; -xan, future.
48 patei, what; y-, I; -ama-, to eat.
49 ni, second person imperative; -mi’inan-, to like.
50 -cikiot perhaps for -cekta-, to build fire.
51 la-, weak, tired; -tei, I; -in, incompleted action. In other instances, -mi, you.
52 -po-, to sleep; -xan, future. Cf. poimni, I sleep.
53 Cf. ixota’x, line before.
54 Cf. note 45.
55 tei, I; me-, actions done with hand (?); -xai-, to make; -ta, participle.
56 ni-, second person imperative; -txa-, to stop; -xan, future.
57 mi-, you; -samxu-, to dance. The phrase “how you will dance” seems to mean “thus you will always dance in the future.”
58 -won-, for -wom, to stay.
59 ciraku, curauigu, from cur-, long ago, and the negative -gu.
60 mu-, you; -wam-, to go; -ta, participle.
61 Seems to contain the negative.
62 nu, second person imperative; -wam-, to go.
Cf. note 29. Perhaps -pu is the interrogative suffix. Cf. mexadjipu, have you stolen?

Cf. note 61. -dam is a verbal suffix of uncertain meaning in this case. Cf. meinadamda, you look for me.

Cf. tcugutcen, I don't want to, text IV, line 15.

Cf. note 51. -dam is a verbal suffix of uncertain meaning in this case. Cf. meinadamda, you look for me.

Cf. note 59. -xe- is the negative, xe-; -mai-, to carry.

Cf. tcugutcen, I don't want to, text IV, line 15.

Cf. note 59. -xe- is the negative, xe-; -mai-, to carry.

Cf. note 29. Perhaps -pu is the interrogative suffix. Cf. mexadjipu, have you stolen?

Cf. note 29. Perhaps -pu is the interrogative suffix. Cf. mexadjipu, have you stolen?

Perhaps he- is the negative, xe-; -mai-, to carry.

Cf. pateigun, no.

Cf. tcugutcen, I don't want to, text IV, line 15.

Cf. note 29. Perhaps -pu is the interrogative suffix. Cf. mexadjipu, have you stolen?

Cf. tcugutcen, I don't want to, text IV, line 15.

Cf. pateigun, no.

Cf. note 29. Perhaps -pu is the interrogative suffix. Cf. mexadjipu, have you stolen?

Cf. note 29. Perhaps -pu is the interrogative suffix. Cf. mexadjipu, have you stolen?

Cf. tcugutcen, I don't want to, text IV, line 15.

Cf. note 29. Perhaps -pu is the interrogative suffix. Cf. mexadjipu, have you stolen?

Cf. note 29. Perhaps -pu is the interrogative suffix. Cf. mexadjipu, have you stolen?

Cf. note 29. Perhaps -pu is the interrogative suffix. Cf. mexadjipu, have you stolen?

Cf. note 29. Perhaps -pu is the interrogative suffix. Cf. mexadjipu, have you stolen?

Cf. note 29. Perhaps -pu is the interrogative suffix. Cf. mexadjipu, have you stolen?

Cf. note 29. Perhaps -pu is the interrogative suffix. Cf. mexadjipu, have you stolen?

Cf. note 29. Perhaps -pu is the interrogative suffix. Cf. mexadjipu, have you stolen?

Cf. note 29. Perhaps -pu is the interrogative suffix. Cf. mexadjipu, have you stolen?

Cf. note 29. Perhaps -pu is the interrogative suffix. Cf. mexadjipu, have you stolen?

Cf. note 29. Perhaps -pu is the interrogative suffix. Cf. mexadjipu, have you stolen?

Cf. note 29. Perhaps -pu is the interrogative suffix. Cf. mexadjipu, have you stolen?

Cf. note 29. Perhaps -pu is the interrogative suffix. Cf. mexadjipu, have you stolen?

Cf. note 29. Perhaps -pu is the interrogative suffix. Cf. mexadjipu, have you stolen?

Cf. note 29. Perhaps -pu is the interrogative suffix. Cf. mexadjipu, have you stolen?

Cf. note 29. Perhaps -pu is the interrogative suffix. Cf. mexadjipu, have you stolen?

Cf. note 29. Perhaps -pu is the interrogative suffix. Cf. mexadjipu, have you stolen?

Cf. note 29. Perhaps -pu is the interrogative suffix. Cf. mexadjipu, have you stolen?

Cf. note 29. Perhaps -pu is the interrogative suffix. Cf. mexadjipu, have you stolen?

Cf. note 29. Perhaps -pu is the interrogative suffix. Cf. mexadjipu, have you stolen?
VI.14

yè'ma1 t'waxanin2 e'kocxanan3 tci'mitcakun kolalai yua'mni
I eat I will defecate I will urinate enough sick I go
nim'a'ma4 nidjidadga'na5 nipa'itca6 bâ'teik'u' iici'cnû'xi ni i'sân7
you see say so pick up no bring wood sleepy
xa'nisama8 xe'ma9 dji'txanak10 hösètejjanwu' nîmîna11 hîsî'ktâ12
soon head blanket sick behind good
hi'edât hîdjukni13 hî'djubitan14 nâdja'ldan15 nax'o'cxi16 misâ'gü17
fall in drown a spring rock cut in mouth
nîsâ'wê'kî hitâi18 k'o'n19 hitèiwâm'da nîxotâ20 muxu'lika21 âwa'm
put in mouth much talk go down look! say go
nûakta22 xâ'ye dje'nu23 miwû' xumâmman24 yacangxu'nî25
g'o' small large give do not see let us dance
yâxu'teu nîci'nâ'te'i nô'sexana'n26 nîmâmâ' nêeco yôkû'n
go to bed cover me! suckle me look make basket
nêwu pâ'dju27 nuyî'28 xoda'la29 nitexè'm30 nitexê'ako31
give enough carry little drag! stop!
mî'tcapu32 hî'wana'dan nâ'k'lo badxâ'la nuxu'mâmman34
chew go on see two enough not see
yôkumramni'p35 mitexa'ni36 yèko'n37 tcâwi'n mèxo'tan38
run small kill I fear on
yutsuxa'mni39 yuwâ'wukne40 bô'anmu41 nâ'waxâi42 muxuliûni43
fall down I come back you sleep your mouth is small you are ugly
xâ'se hitêma' nîmama nimaitce44 yamat imà'mta nîmâ'mxanat
grass (7) cook see food I see you will see
nâot xu'noita42 nîntji43 ā'ma îxâ'îta xo'še himóu
I go up your nose earth I made grass yes
exâinî'p44 yè'kô'n45 nàjidi'li nàxà46 huwa'm xa'ni
I make I kill play flute! stop go soon
lädjitamni djo'pa elo'ni46 eloneh'ê46 ni'djitmi47 nitexê'mku48
tired too hot hot sit down! drag!
djemta nuamatcxun49 wèsatlâ'se yû'tsû'txamu49 hawalla49
across river go! sleepy fall down who are you
lâmítama nâmâxuni xâlalâ'idji'nî diramda diramd na'kdât50
tired around go home long ago long ago came

14 Part of a text obtained in the same way as the last.
hica’mniman ni’xota dję’wut23 i’te’i’xni xunó’ita42 lútsuku’n38
not see you look! large play up fall in
mỳ’adokni31 teigtuxotne’i22 yéaxtu’n wètc’o migáatcxu’én48
you come back lonely I return near leave
nàcuǎmni’ hitái ko’on hùpucnëi34 mèmammëi’54 mì’tcapu
go away much talk his leg straight I see you you know
nàma wë’lemù55 ëджëncë’i nèma’iradjim55 nètxe’m nicigystë27
eat! quickly shoot carry! drag! make fire!
nixa’ii tca’xawinta58 ni’mamxa’nat ètè’i’xta58 koma namaxana’t
make it! I am old you will see grow seeds
watcel ni’mamxanat koma hèceigu djimia’na
pepper-nuts you will see seeds hazel-nuts service-berry
haikyè’u hatchò’u hosiri’na60
sugar-pine-nuts digger pine-nuts cedar

NOTES.

1 i-, I; -ama-, to eat.
2 j-, I; -hi-wax, his excrement; -xan, future; -in, incomplete action.
3 e-que, his urine.
4 ni-, second person imperative; -mam-, to see.
5 ni-, second person imperative; -teít- to sit; -gan, -xan, future.
6 ni, second person imperative; -pa-, perhaps -pa-, to smoke.
7 Cf. liisan, text V, next to last line.
8 xani, soon, by and by.
9 hi-ma, his head.
10 teitxa, blanket.
11 Cf. himinatee, behind; himinna, back.
12 hisiki-, hisikni, good.
13 -teuk-, a stem of varied meaning. Cf. niteuktaman, drive nail; niteuk-tapku, take out a round thing; iteukar, drowned; text I, line 7.
14 -tou, to strike(?); -pi, -tpi, suffix, out, out of.
15 Cf. tcaldan, metal.
16 Cf. tea-xos-amu, I yawn.
17 Cf. note 65, text V.
19 Cf. note 9, text V.
20 From -ko-, to speak.
21 n-, second person imperative; -xota, to look, watch.
22 Cf. note 46, text V.
22 nu-, second person imperative; -wak-, to come; -ta, participle.
23 djèn, teèn, tràe, large.
24 xu-, negative; -mam-, see; -nan, verbal suffix.
25 ya-, we; -samxu-, to dance; -ni, incompletely action.
26 no-, second person imperative; -sex, cf. -sek-, to swallow; -xan, future.
27 Cf. pàdju, grizzly-bear.
28 nu-, second person imperative; -wi, cf. ha-wi’-ida, drive deer.
29 xoddallan, poor.
30 Cf. tcu-itx-e-mun, page 347, line 2 of text.
31 mi-, you; -tea-, to chew; -pu, perhaps interrogative.
32 Cf. ni-te-xa-lo, pull out tooth; itx-a-posta, Dyer’s ranch.
33 ye-, I; -ko-, to kill; -n, incomplete action.
34 mi-xota-n(?).
35 -tsu, to jump.
36 Cf. note 67, text V. But hu-tsu-tmin, fly down; -xam, suffix, down; -ni, incomplete action.
37 y-, I; -owak, to come, here apparently reduplicated; -ne, -ni, incomplete action.
38 Cf. note 17, text V.
39 ha-wa, his mouth.
40 mu-, you; -xuli-, bad. Cf. note 21.
41 Cf. -mai-, to carry.
42 xonoi-da means west or north.
43 A Hupa word. The Chimariko would be mo-xu.
44 e-, for i-, I; -xai-, to make; -ni, incomplete action; -p, intensive.
45 Cf. i-txa-mni, I stop.
46 elo-ni, elo-ta, hot.
47 ni-, second person imperative; -tcit-, to sit; -mi, suffix, down.
48 Cf. mo-watok-atcxun, page 350, line 7 of text.
49 awilla, who.
50 -wak-, to come; -da, participle; -t, intensive.
51 mu-, you; -atok, -watok, return; -ni, incomplete action.
52 Cf. teigule, we all. Or more probably, tei-, I; gu-, negative.
53 hu-po, his leg.
54 me-, for mi-, you; -mam-, to see; -nei, cf. preceding word, and, post, -dje-nei.
55 welmu, quickly.
56 ne-, second person imperative; -mai-, to carry.
57 ni, second person imperative; -ekta-, make fire.
58 tea-, I; -xawin, old; -ta, participle.
59 Cf. -itri-, -itei-, to grow, a man.
60 Cedar is hatsinaktca; hosu, xosu is yellow-pine nut. The tree would be hosu-na.

SENTENCES.

puntsalot hamtatinda citeelot  woman whipped dog
puntsalot himiteitinda teimal  man kicked the woman
citeela hapukëini hemxolla  dog caught the jack-rabbit
mimiteitida citeela  you are kicking the dog
hipuimuktinda citeela  they are pinching the dog
imiteitinda  I am kicking him
memiteitida  you are kicking me
teumì’matinda  he likes me
qonowectinda  ye are whipping me
imiteitxanain citeelot  I shall kick the dog
nitent citeela  hit the dog!
imamni I see thee, him
imi'inanatein I like ye
mepatni you are poking me
tcumamni he sees me
qomamapu do ye see me
hiwotinda he sits
miwemtsodida you gamble
qatexundjulinda ye are thin
qewoktinda he is sick
nout yematinda I eat
teaxawintinda teigule we all are old
mamatindak you ate
hisamxunin he dances
yawemtsom we gamble
mixun you are fat
qaxatcuemi ye are short
hama he eats
imumni I run
yetakni I sing
haomiüktsaida his hat
awaida his house
onipaida his pipe
qomas musuda who are you
qomas asuda who is he
patci suda what is this
awilîda mohatida who shot you
puntsarida anowesta itrila woman whipped boy
mitinda kutaxana are you going to keep it?
ewomunda still crying
imunda itxazni I stop running
imunda tehotimen while running, he shot me
imamni haqomelamda I saw him running, hurrying away
hisamxuninda yekon while he was dancing, I killed him

VOCABULARY.

The following English-Chimariko and Chimariko-English vocabulary is based on the author's notes. To these are added materials from the following sources.

Words marked with an asterisk, *, are from Powers' Tribes of California, pages 474-477, slightly transcribed to conform to the present orthography. Those marked with a dagger, †, were obtained by the author, but are given in identical form by Powers, allowing for the fact that Powers does not distinguish k and q and writes no glottal catches.
Words in parentheses, ( ), were obtained by Dr. A. L. Kroeber from the informant Friday in 1902, and those in brackets, [ ], from Doctor Tom, an old feeble-minded Chimariko at Hupa, in 1901 and 1902. Many of the more common words, having been obtained by Dr. Kroeber in a form identical with that recorded by the writer, are not separately given.

Words marked with § were obtained by Dr. P. E. Goddard from Mrs. Noble, a daughter of Mrs. Dyer, in 1902. A considerable number of other words also obtained by Dr. Goddard, in a form identical with that recorded by Dr. Kroeber or the writer, are not specially marked.

**ENGLISH-CHIMARIKO.**

<table>
<thead>
<tr>
<th>English</th>
<th>Chimariko</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abalone, sulhim</td>
<td>Málna-i, mútalá-i</td>
</tr>
<tr>
<td>Abandon, -txax-</td>
<td></td>
</tr>
<tr>
<td>Accompany, -sim-</td>
<td></td>
</tr>
<tr>
<td>Acorn, yütri, (textupun)</td>
<td></td>
</tr>
<tr>
<td>Acorn (black-oak), [(muni)]</td>
<td></td>
</tr>
<tr>
<td>Acorn-bread, teéneu</td>
<td></td>
</tr>
<tr>
<td>Acorn-meal (leached), päci</td>
<td></td>
</tr>
<tr>
<td>Acorn-meal (unleached), yóma</td>
<td></td>
</tr>
<tr>
<td>Acorn-soaking place, mateiya</td>
<td></td>
</tr>
<tr>
<td>Acorn-soup, hàpêu</td>
<td></td>
</tr>
<tr>
<td>Acorn (shelled), ihitei</td>
<td></td>
</tr>
<tr>
<td>Across-stream, teém-da</td>
<td></td>
</tr>
<tr>
<td>Again, (tabum)</td>
<td></td>
</tr>
<tr>
<td>Alder, pakto'kna</td>
<td></td>
</tr>
<tr>
<td>Alive, -mamati-</td>
<td></td>
</tr>
<tr>
<td>All, (kumitein)†</td>
<td></td>
</tr>
<tr>
<td>Alone, pola</td>
<td></td>
</tr>
<tr>
<td>Angry, -awè-</td>
<td></td>
</tr>
<tr>
<td>Ankle, hi-kxanlëë, hi-txanlede</td>
<td></td>
</tr>
<tr>
<td>Ant (black), pêlo'a</td>
<td></td>
</tr>
<tr>
<td>Ant (red), t'amitexul</td>
<td></td>
</tr>
<tr>
<td>Antlers, ho-ewe</td>
<td></td>
</tr>
<tr>
<td>Anus, hi-wi</td>
<td></td>
</tr>
<tr>
<td>Arm, hi-tanpu, [hi-teanpu], hi-teanpo*</td>
<td></td>
</tr>
<tr>
<td>Arm-pit,eloítexómani</td>
<td></td>
</tr>
<tr>
<td>Armor, t'ummi</td>
<td></td>
</tr>
<tr>
<td>Arrow, sa'a</td>
<td></td>
</tr>
<tr>
<td>Arrow-flaker, atcibuksa</td>
<td></td>
</tr>
<tr>
<td>Arrow-point, qaku</td>
<td></td>
</tr>
<tr>
<td>Ashes, matripxa, matripa</td>
<td></td>
</tr>
<tr>
<td>Aunt (paternal), uulída-i(†)</td>
<td></td>
</tr>
<tr>
<td>Aunt (maternal), mäla-i, mútalá-i</td>
<td></td>
</tr>
<tr>
<td>Autumn, asódìwukni, nomatci*</td>
<td></td>
</tr>
<tr>
<td>Awl, quiui</td>
<td></td>
</tr>
<tr>
<td>Axe, haimuksa, hamukton*</td>
<td></td>
</tr>
<tr>
<td>Baby, xarílla, xalúla, (xalala), halalla*</td>
<td></td>
</tr>
<tr>
<td>Back, hi-mina</td>
<td></td>
</tr>
<tr>
<td>Bad, xuli, holi-ta*</td>
<td></td>
</tr>
<tr>
<td>Bark (of tree), hi-pxadji, hi-pateii*</td>
<td></td>
</tr>
<tr>
<td>To bark, wowoin</td>
<td></td>
</tr>
<tr>
<td>Basket-hat, háomiüksa (haamimaktea)</td>
<td></td>
</tr>
<tr>
<td>Basket (burden), sangen, (eánkæen)</td>
<td></td>
</tr>
<tr>
<td>Basket (cooking), poquela</td>
<td></td>
</tr>
<tr>
<td>Basket (mortar), hà'eu</td>
<td></td>
</tr>
<tr>
<td>Basket (open tray), powa</td>
<td></td>
</tr>
<tr>
<td>Basket (sifting), atanisuk</td>
<td></td>
</tr>
<tr>
<td>Basket (spoon), kalîwè̂è̂̂t</td>
<td></td>
</tr>
<tr>
<td>Basket (storage), (opumaktea)</td>
<td></td>
</tr>
<tr>
<td>Basket (tray), p'unna</td>
<td></td>
</tr>
<tr>
<td>Bat, teemxateila</td>
<td></td>
</tr>
<tr>
<td>Bachelor, punsariéeku, ôélálla</td>
<td></td>
</tr>
<tr>
<td>Beads (disk), mendrabè̂̂</td>
<td></td>
</tr>
<tr>
<td>Bear (black), teisamra, (díjicamla), [díjisamra], teisamra*</td>
<td></td>
</tr>
<tr>
<td>Bear (grizzly), pâduj, (poten)</td>
<td></td>
</tr>
<tr>
<td>Beard, (hu-puteu-n-xame), [ha-budju-n-xami], o-puteu-hama*</td>
<td></td>
</tr>
<tr>
<td>Beaver, wisilla</td>
<td></td>
</tr>
<tr>
<td>Bed, hateinarutsa</td>
<td></td>
</tr>
<tr>
<td>Beetle, qô'a</td>
<td></td>
</tr>
</tbody>
</table>
Belly, hu-truneu, (hu-teeneu), u-teuniwa*
Belt, hi-ca'amatat
To bend, -koru-
Bird, (di'la), tirha*
Bitter, hemùadjan
Black, te'eléi, teeli-t*
Blackberry, xamoana
Blackbird, tira-cels, teöla-tecle
Blanket, teitxa
To bleed, sôdrè-
Blind, -suxomem, -xosanmun
Blood, sôtri, citri, sitso*
To blow, -hus-, -xuc-, -xu-
Blue (†—cf. blood), sôtè'i
Bluebird, ipüitella
Bluejay, tsokokotee
Board, ho'eu
To boil, -potpot-, -dum-
Bone, hu-txun
Born, -dah-
Bow, xàpunèu
Boy, itrilla, iteila†
Brain, hi-ni
To break, -kat-, -teex-, -xotöe-
Breast, hu-ni*
Breast (woman's), sî'léye, sirha†, [aída]
To breathe, -saxut-
To bring, -hak-, -hek-
Brother, ulúida
Brother-in-law, meku-i
Buckeye, yonot
Buckskin, teirhuntol
To burn, -ni, -maz-
To bury, -lot-
Butterfly, tsamila
Button, hi-punaktea
Buzzard, teetëbi
By and by, punuslala, xani, tamin
To call, kö, -köö-
Cane, hutatat
Canoe, mútumma, motuma*
To carry, -mai, -ham, -gi, -xù-
Caterpillar, xawin, qawin
Cats-cradle, axàâdu
Cedar, hâsitaktea, háthinaktsana
Chair, hi-woanadatsa
Chaparral, puktea'zna, axacna
Cheek, hu-tananundjatun
To chew, -teatei-
Chief, ito-xai-dëu, itëi-haitie*
Chimarriko, (teimaliko)
Chin, tsuna, wëtu
Chipmunk, pipila, wisilla($) C
civet-cat, kakesmillalo
To clap hands, -putata
Clean, mata'i
To clear (weather), -teumux-
To climb, ar-
Clock, ixodaktea
Cloud, hawedam, [awetama], (awatamaxni)
Clover, kâteu
Coal, kôwa
Cold, eco, (xatsa), eso-ta*
Comb, tanatei
To comb, -kma-
To comb, -wakok-, -wok-, -owak
To cough, -sax-
Cousin, antxala-i
Country, ama
Coyote, tætitändöesa, (maidjandela), [maidjandera]
Cradle, wenteu
Crane, kisum, kásar
Cray-fish, kxol
Crooked, p'qelë'in
Crow, wa'da, wa'la
To cry, -wo-
Cup and ball, hiteumudadehu
To cut, -kut-, -lolo-
To dance, -samxu-
Daughter, masola-i, maisula-i*
Daughter-in-law, teu-simda
Day, assë,f [asi]
Deaf, hukënan
Deep, teuxumun (†)
Deer, a 'a, aa*
Deer (buck), (xuweteci)
Deer ( doe), (yetecawi)
Deer-brush, qapuna
Deer-trap, haxaktea
To dent, -xkol, -tran-
Dentia, hateidri, t'oööööhi
[ (ahateu)]
‘Devil’ (prob. sorcerer), himisanto, (himisamtu)
Dew, qoido
To die, -qê-
To dig, -po-, -tsik-
Digging-stick, tsunana
To dip up, -hedo- (†)
Dirty, teelê'in
To dismount, -ap-
Dog, citecella, sitecela†
Door, wessa
Dove, yùra
Downwards, tramuida
Down stream, wisôda
To drag, -tex-
Dragon-fly, hitinemmém
To dream, -maka-
To drink, -ê-
To drive, -sik-
To drop, -lul-, -lus-, -lurim-
To drown, -teuk- (†)
Drum, bisamquini
Dry, atexumni
Duck, xaxateêi, hahatee* (= mallard)
Dull, tono'i
Dust, matecitsxol, matrepa
Eagle, wemer, teawitcau, (djâwidjau)
Ear, hi-sam, hi-cam*
Earth, [ama]†
Earthquake, amitxamut
East, up stream, waida, (waida)
To eat, -ama-, -ma-
Eddy, apenmaspoi
Eel (lamprey), tsâwa
Egg, anôqai, amoka*
Eight, xodaitcibum, hotaiteipum
Elder tree, teitxöi
Eleven, pandräut, saânpun
Frog, qâto, qoigo*
Elder tree, teitxöi
Eleven, pandräut, saânpun
Frog, qâto, qoigo*
Egg, anôqai, amoka*
Epoxy, xodaitcibum, hotaiteipum
Elder tree, teitxöi
Eleven, pandräut, saânpun
Frog, qâto, qoigo*
Egg, anôqai, amoka*
Dull, tono'i
Dust, matecitsxol, matrepa
Eagle, wemer, teawitcau, (djâwidjau)
Ear, hi-sam, hi-cam*
Earth, [ama]†
Earthquake, amitxamut
East, up stream, waida, (waida)
To eat, -ama-, -ma-
Eddy, apenmaspoi
Eel (lamprey), tsâwa
Egg, anôqai, amoka*
Eight, xodaitcibum, hotaiteipum
Elder tree, teitxöi
Eleven, pandräut, saânpun
Frog, qâto, qoigo*
Egg, anôqai, amoka*
Epoxy, xodaitcibum, hotaiteipum
Elder tree, teitxöi
Eleven, pandräut, saânpun
Frog, qâto, qoigo*
Egg, anôqai, amoka*
Dull, tono'i
Dust, matecitsxol, matrepa
Eagle, wemer, teawitcau, (djâwidjau)
Ear, hi-sam, hi-cam*
Earth, [ama]†
Earthquake, amitxamut
East, up stream, waida, (waida)
To eat, -ama-, -ma-
Eddy, apenmaspoi
Eel (lamprey), tsâwa
Egg, anôqai, amoka*
Eight, xodaitcibum, hotaiteipum
Elder tree, teitxöi
Eleven, pandräut, saânpun
Frog, qâto, qoigo*
Egg, anôqai, amoka*
Epoxy, xodaitcibum, hotaiteipum
Elder tree, teitxöi
Eleven, pandräut, saânpun
Frog, qâto, qoigo*
Egg, anôqai, amoka*
Epoxy, xodaitcibum, hotaiteipum
Elder tree, teitxöi
Eleven, pandräut, saânpun
Frog, qâto, qoigo*
Egg, anôqai, amoka*
Epoxy, xodaitcibum, hotaiteipum
Elder tree, teitxöi
Eleven, pandräut, saânpun
Frog, qâto, qoigo*
Gopher, yümate  
Grandfather (paternal), xawila-i  
Grandson, himolla-i  
Grass, hawuna, (əwuna), kotou*  
Grass-game, həumakutea  
Grasshopper, tsatur, tsatul  
Grass-seed, qomma  
Green, himamto, (imamcu), himamsu-t*  
Grouse, himiniteći  
To grow, -iti-  

Hair, hi-ma†  
Hand, hi-ta, hi-tra, hi-tea*  
To hang, -kim-  
Happy (†), tcumidan  
Hard, texi  
Hawk, yępỳęk, pętxol  
Hazel, hecigo  
He, hamut  
Head, hi-ma†  
To hear, -kę-  
Heart, hu-saña’centeći, (hu-santceći), u-santce*  
Heavy (†), tcumidan  
Heel, in66kta§  
Hemlock, xutcxu  
Here, this side of stream, kntcuk  
To hiceup, lę-  
To hide, -txat-  
High, hiteñi  
To hit, -at-  
To hold, -imu-  
Honey, huwuńękai§  
Hornet, huṣu  
Hot, elo, (elojni), elo-ta*  
House, šwa†  
How long, far, qāitéu  
How many, qatala  
How often, qatramdun  
Humming-bird, qęekte, tręekteći  
To be hungry, -ame-, -amentu-  
Hupa, person, hitexų; place, hitewami  
Hyampom people, maitroktađa hiteņami*  

I, nōut  
Ice, hateen, atći*  
Intestines, hi-pxu  
Into, xunoi(†)  

To jump, -tudu.  
To keep, -kut  
To kick, -mitci- = with foot  
To kill, -ko-  
King-fisher, tstådádak  
Knee, hi-txanima, [hi-txanemaza]  
To kneel, -komat- (†)  
Knife, teisili, teididi, teeselli*  
To know, -trahu-  

Ladder, ha’amputni  
Lake, tcitätah  
Lame, hoakta-xolik  
Large, třewu-t, (djewu), tceu-t*  
To laugh, -yateći†  
Leaf, hi-taxai, tahanwi*  
Left-hand, xuli-teni  
Leg, hi-txan, hi-tal*  
To lick, -pen-, -hen-  
To lie on ground, -ceu  
Light, texalén  
Lightning, itkašélxun, hitekesel-ta*  
To like, -mi-’inan-  
To listen, -cem-  
Liver (†), hu-ći. See breast  
Lizard, takteel  
Lizard (red), hıminduktaa  
Log, sámu  
Long, hiteńu  
Long ago, eul, eur, [diramda], (dilamda)  
To lose, -liczu-, lüluxę-  
Low, hutcujan (†)  

Madrone, étzolna, [hetzolna], (hetxolna)  
To make, -xai-  
Man, itri, itći*  
Many, much, čta, (hitat), itat*  
Manzanita, teitecaña, teiteći  
Manzanita-cider, teiteíaqai  
Maple, trępxajì’ina, ipxajì’ina  
To marry, -teun-  
Marten, xuņeri, qąpam  
To mash, -lot-  
Meat (dried), pıtítexun  
To meet, -hayaqm-  
Milk, cìra, ci’ła  
Mink, hunéri (†—see marten)
Mistletoe, hakilasaqam
Moccasin, pa, ipa
Mole, tsabokor, xosanmu
Moon, himen alla, [himi-n-ala]
Morning, himetasur, himetacu
Morning-star, munoieqa
Mortar, ka'a
Mosquito, tsel'eye
Moss, hikina
Mother, cido-i, sito-i
Mother-in-law, teu-makosa
Mountain, awu, [ama]
Mountain-lion, teerasmu, [teidasmu]
Mouse, pusdr
Mouth, ha-wa, [ha-wa]
Mud, ladiido
Narrow, xel'iren
Navel, ho-napu
Nest, hemut
Nephew, mieaku-i, himolla-i
Nest, hemut
New, amanimu
Niece, himolla-i
Night, hime, himokni, [himi]
Nine, punteigu
No, pateigun, (patcikun), patcut
To nod, -pukim-, -pupul-
To push, -whek-
Noon, himoqanan
North (west?), xunoida
Nose, ho-xu
Nowhere, amaidatciku
Oak (black), mune'ena, (munena)
Oak (live, hepixitei'ina
(hepeteina)
Oak (poison), xaxena
Oak (tan-bark), yuxuna
Oak (white), yaqana
Oats (wild), aqedenu
Ocean, aquarida, aka-teeta
Old, xawini, hahawinta
Old maid, itridusk, amalulla
Old man, itrineulla
Old woman, cunhulla
One, pun, p'un
Onion, sapti
Orphan, teisumula
Otter, xoitee, [haiokwotee]
Outside, himinatee("")
Owl, teukutee, hara
Paddle, hiasmaigatea
"Pain," qehewa
To print, -poxolol-
To pay, -daigu-
Penis, hi-pel, [hi-bele]
Pepper-wood, wateel
Person, teimar, teimal, [djimar], (teimal)
Pestle, teesundan
Pigeon, yanunua, yanunwa
To pinch, -pimuk-
Pine (digger), hate'ho, hateo,ena
Pine (sugar), haqewinda
Pine (sugar, cones), (haqueu), [haikeu]
Pine (yellow), xosu, hosu
Pipe, onipa
Pitch, ano'a
To play, -pim-
To poke, -pat-
Poor, xodalan
Potato (wild), sáwu, qawal,
á'asawi, sanna
To pour, -qo-
Pretty, siga
To pull, -texet-, -texa-
To push, -whek-
Quail (mountain), pisor, pisol
Quail (valley), qakitak pisor
Quickly, welmu weleni, luredja
Quiver, hasusakta
Rabbit (cotton-tail), hiwinolam
Rabbit (jack), hemoxola, emoholla
Raccoon, yeto'a, [yeteiwa]
Rain, hitak, itak-ta
Rainbow, trexanmatcux
Rat, patusu
Rattle (split), hemuimektsa
Rattle (cocoon), patebal
Rattlesnake, qawu, kawutcane
To recover, -nook-
Red, wili't, wili-t
Redwood, mutumana
To remember, -xutaxun-
Rich, hitam, -hada-
Right-hand, hisi-den

Ripe, hōmat
River, aqaqot
To roast, -maq-
Robin, srito, citra
Roe, hi-txalyi
To roll, -k-
Root, ātci
Rope, atxundē
Rough, nodadunmi
Round, nolle
To rub, -xiaxe-
To run, -mum-

Salmon, ümul, omul*
Salmon (dog), (djeida)
Salmon (hook-bill), (bitcoqolmu)
Salmon (red), masomas
Salmon (steelhead), (acotno-umul)
Salmon (summer), (umul-teani)
Salmon (dried, crumbled), tsamma
Salmon-river people, hūnomiteku
Salmon-trout, heetsama
Salt, aqi, aki*
Sand, amayāqa
Service-berry, teimiana
Saw, hi-uxigutca
To say, -pa, -patcu-
Scorpion (†—see cray-fish), teisitcin, txol
To scowl, -suta-
To scrape, -xēdo-
To scratch, -kirkir-, -xolgo-
To see, -mam-
To sell, -teiwa-
Seven, xākuspom, qāqiepom
Shade, qatrāta
To shake, -lucluc-
Shallow, txodhunmi
Shaman, teōwu, (teū)
Sharp, cupui
Shell, ēxēu
Shell (conical), teanapa
To shiver, -nini-
To shoot, -pū-
Short, xūtuculan
Shoulder, hi-ta
To sing, -tak-
Sister (older), antxasa-i
Sister-in-law, maxa-i
To sit, -teit-, -wo-, -pat-

Six, p’unteibum, p’untepom
Skin, hi-pxadji
Skirt (woman’s), hīḵteändēu(†)
ōxwai
Skunk, pxieira, [piciu]
Sky, teēmu†
Slave, habuḵēdu
To sleep, -po-
To slide, -sāp-, -sāpho-
Sling, hi-migutca
To slip, -klu-
Slowly, xowēnīla
Small, ulēta
Smoke, qē
To smoke, -pa-
Smoke-hole, āpoteitpidaktea
Smooth, lūyuuin
Snail, nixetai
Snake (king), mambil
To sneeze, -nixu-
To snore, -xātdu
Snow, hipūi, hipue*
Snowshoes, hipūi ipa, panna
Soft, lo’oren
Something, pāteamkū
Son, qella-i, olla-i*
Son-in-law, itcumda
Soot, nagoti
Sour, qoiyūin
South, qadaida
Spear, hūsunwedēu
Spear (fish), hohankutēu, altar
Spider, kwanpūtcıkta
Spider-web, kō’okoda
To spill, -qox-
To spit, -haibu-
To split, -bis-
Spoon, wēnawalne, sāperl
Spotted, lētretē
A spring, ciḏalla, (aqa-xatsa)
Spring, kisumatei, kicumatei*
Square, hoqata’zni
To squeeze, -tei-
Squirrel (gray), akwēcūr, [akuitcut]
Squirrel (ground), ta’ira
To stand, -hoa-, -hā-
Star, munu, mono*
Star (falling), munūtummi
To stay, -wo-, -wom-
To steal, -xadji-
Stepfather, matrida
To stink, -mitexu-
Stone, qâ'na, kaan*
To stop, -tax-
Straight, hådohan
To strike, -teut-
Striped, qisöi, éxaduqisman
Strong, palo
Sturgeon, (umul-itcawa)
Sucker, hêtespula
Summer, ahânmatëi, ahemmatëi*
Sun, alla,† ülla, [asi-n-ala]
Sunflower-seed, teinteçi
Sunrise, êxatatakun
Sunset, biwobunmi
To swallow, -sek-
Swallow, tuntelltêla
Swamp, hixut, cita
Sweet-house, matta
Sweet, hiqûini
To swim, -xu-
Table, hama'anaanksia
Tail, aqûye
To talk, -kâ-, -gô-
Tattoo, hekotiêu
To tear, -tra-, -xata-
Tears, hu-so'xa
Teeth, hu-tsû†
Ten, sânpun
That, pâmut, pâut, pât
Thick, pepe'in
Thief, iaxugotea
Thigh, hi-teipe
Thin, têq'erin
This, qêwot, qât
Thou, mamut
Three, xodiæ, hotai
To throw, -su-, -sux-
Thumb, hi-teitecêta*
Thunder, tremûmûta, trêmamutoçu, [djememoxetic], teimumuta*
To tie, -wûqam-
Tinder, hauna
Tobacco, ëwu†
Today, kimâsê, assef†
Tomorrow, himêdå, himêtâ†
Tong, isekekdiâu
Tongue, hi-pen†
To touch, -na-
Trail, hissa
Tree, ât'a (†), atsa*
Trout, tràwel, (teawal)†
Tump-line, himâ'idan, kâsusû
To twist, -pxel-
Two, xoku, qâqû
Uncle (m. or p.), magola-i
Under, teumu(†), wisë§
Unripe, xomanat
Up, (-ts'o, wienu)
Urine, e-quc
Vagina, e-qâ
Valley, hitexäni (†), maitecîteam*
Village, âwitat, teimëretanama†
To vomit, -haima-
To wake, -suñni-
Warrior, hêtewat
To wash, -pok-
To watch, -xota
Water, â'ka, aqa, aka*
Water-fall, âqamateçexol
Water-ousel, päsindjajola
We, nàteidut, nûtowa, teçigule
Weak, làpukni
Wedge, tranper
Wet, cidji'în
What, pâtcî, qâtcî
When, qâsukmatei
Where, qômalu, (gosî)
To whip, -nuwec-
To whistle, -xu-
White, mêne'î, mene*
White-man, teimtükta, (djemduakta)
Whiskey, (apu-n-aqa)
Who, qomas, komas, awilla
Why, kosiçåji
Wide, x'reî'in
Widow, lasa
Widow (remarried), yapada§
Widower, mamuxû (†)
Wife (my), punsear- tô, (punsal-i), punsear-hî†
Wild-cat, tagnir, tagnil, hicûmâxuteülû
Willow, pûte'xu
Wind, ikosê-ta, ikosiwa*  
Window, hisûsamandaksia  
Wing, utû,† hu-tu  
To wink, -raprap-, -laplap-  
Winter, asôdi, asuti*  
Wintun, pâtxuuai  
To wish, -tcxfif, -teai- (?)  
To yawn, -xaca-  
Wiyot(t), aqatr6duwaktada  
Ye, qatkule  
Wiyot at Arcata, qataiduwaktada  
Yellowhammer, tsïyamen, trïyamen, (teiaman)  
Woodpecker, konanatc6i, tcuredhu,  
Yellowjacket, x6wu  
Wood, pusflat  
[(himo, hiye)]  
Woodpeeker, konanatc6i, teuredhu,  
(wtâx-S), [dirima], (tculeti)  
Young, âmanitri, amaniti-ta

The alphabetical order is that of the letters in English. On account of some uncertainty as regards surd and sonant stops, b, d, and g have been treated as if they read p, t, and k. The same holds true of dj and te. For similar reasons q has been put in the same place in the alphabet as k, and e as s. The sound of ā apparently being nearer open o than a, these two characters have also been treated as one in alphabetizing. Ts and te may be variants of one sound; tr, in many cases at least, is not t plus r, but a sound similar to te, with which it often alternates. These three sounds have therefore been united. Glottal catches have been disregarded in alphabetizing. The order of the characters used is thus as follows:

<table>
<thead>
<tr>
<th>a</th>
<th>p, b</th>
</tr>
</thead>
<tbody>
<tr>
<td>e</td>
<td>r</td>
</tr>
<tr>
<td>h</td>
<td>s, e</td>
</tr>
<tr>
<td>i</td>
<td>t, d</td>
</tr>
<tr>
<td>k, q, g</td>
<td>te, tr, ts, dj</td>
</tr>
<tr>
<td>l</td>
<td>u</td>
</tr>
<tr>
<td>m</td>
<td>w</td>
</tr>
<tr>
<td>n</td>
<td>x</td>
</tr>
<tr>
<td>o, â</td>
<td>y</td>
</tr>
</tbody>
</table>

Words denoting parts of the body are given with the prefix of the third person. Terms of relationship usually show the suffix of the first person. Wherever the derivation or structure seemed reasonably certain it has been indicated by hyphenation.

-a-, to go. See also -wam-, -waum-, -wawum, -owa-  
ā'a, aa,* deer  
ā'ê-no, aa-nok,* elk  
ā'asawi, wild potato. See also  
sâwu, qâwal, sanna  
ahân-matei, ahen-matei,* summer  
[(ahateu)], dentalia. See also  
hâteki, t'õdödöhi

CHIMARIKO–ENGLISH

-aq, ā'ka, aks,* water  
aqa-qot, river  
aqarêda, aka-teetsa,' ocean  
aqâ-mateixol, water-fall, ('water-dust')  
aqa-treduwaktada, Wiyot  
sitjiu-aqai, Hoboken  
aqa-xatsa, water-cold, spring  
[agaxteca-dji], a place name
akamina ā'pu, fire-place
aqēd-ēu, wild oats
aqi,† salt
aqi-teč, [siki-dje], Salt Ranch
aqüye, tail
akwēčur, [akuitcut], gray squirrel
alla,† ulla, [asi-n-ala], sun
-ama-, †-ma-, to eat
ham-eu, food
-ame-mtu-, to be hungry
h-amá'a-na-aksi, table
ama, [ama], country, earth, ground
ama-yāqa, sand
ama-idaikeiku, nowhere. Cf. patcikun, no.
ami-txamut, earth’dake
[ama-teele-dji], place name
amālilla, old maid
amani-nhu, new
āmani-tri, amani-ti-ta,* young
[amimamucu], place name
(amitsihe-dji), [amitsepi], village
at foot of Hupa Valley
āno'a, pitch
ānoqai, amoka,† egg
antxal-i, cousin
antxa-sa-i, older sister
-ap-, to dismount, get off a horse
apenmaspoi, eddy
ā'pu, apu,† fire
apū 'xna, fire-drill. Also hátsiktea
apū-na-txui, fire-drill base
-apo-tcīpīd-aktca, smoke-hole
(apu-n-aqa), fire-water, whiskey
āptum, fog
apxan-ecilla, fox. Also teitcamullu, haura
-ar-, to climb
asē,† [asi], day, today
asōdi, asuti,† winter—
asōdi-wunki, autumn
(acotno-umul), winter-salmon, steelhead
-at-, to hit
at-ar, fish-spear. Also hohankuteč
āt'a, atsa,† tree
atanisuk, sifting basket
atrēi, flower. Cf. next
āteči, root. Cf. last
ateib-uktas, arrow-flaker
āteugi-đjė, Bennett’s, Forks of
Salmon
atexū, fish-net
atexundē, rope
atexumni, dry
āwa,† house
awi-tat, village
-awè, angry
awilla, who. See qōmas
awu,† aunima, mountain. See ama
awu-t,† give
axam-na, chaparral. Also
puktca-‘xna
axā̀d-ēu, cats-cradle. Cf. ahateu, dentalia, which were strung
(axantelbot), frog. See qātus
č, today. See also kimase
ēxatatkun, sunrise
eło-ta,† (elo-xni), hot
eso-ta,† eco-, cold
ēta, (hitat), many
t-xol-na, [hetxolna], (hetexol-na), madrone
ēxatatkun, sunrise.
ēxol-teči, [hakwoitee], otter
ha’amputni, ladder
hā-'eu, basket (acorn-mortar)
hahawin-ta,† old
-hai-hu, to spit
-hai-ma-, to vomit
haim-uktas, ham-uktua,† axe
-hak-, to bring. See also -hek-
-hak- (?), to give
(haq-eu), [haik-eu], sugar pine
cone
haq-ēw-ina, sugar pine
-ham-, to carry. See also -mai-,
-qi-, xū-
haimađdji, [amaita-dji],
Hawkin’s Bar
hamamę-gutca, fish-line, hook
hamut, he
haomi-ūksa, (haamiakeča), basket-
hat
habukēđ-ēu, slave
-hada-, rich. See also hitam
hādōha-n, straight
hatcenc, atec,† ice
hate’hō, digger-pine (cone or nut)
hatec-‘xna, digger pine
hatciinear-utsa, bed
hatcídri, dentalia. See also
t’ōdōdōhi, ahateu
hátęugi-djë, South Fork of Trinity
River
hau-na, tinder
haura,* fox. See apxanteolla,
tcitenamilla
hawędam, [awetama], (awatama-
xxi), cloud
hawu-nna, (åwu-na), grass
haxa-kte, deer-trap
-hayaqom, to meet
heetsama, salmon-trout
-hék, to bring. See also -hak-
hekot-ëu, tatoo
hémox-ola, emob-olla,* jackrabbit
hémuime-kte, split-stick rattle
hemut, nest
hémutsa, worm
hemúddaja-n, bitter
-hen, to lick. See also -pen-
hepüiti1-ina, (hepeti-na), live oak
hecigo, hazel
-hedo- (f), to dip up
hèteespuila, sucker
hétewat, warrior
hémuna-kutca, grass-game
-hi, to burn. See also -maa-
hásmai-gutca, paddle
hiékteand-eu( f), woman’s skirt.
See also óxwai
[hiikda-dji], a place name
hiki-inà, moss
hiqüi-ni, sweet
himá’idam, tamp-line. See also
kásusù
himanto, green; (imameu), blue;
himansu-t,* green, blue, yellow
hime, [himi], night
himen álla, hime-u-alla,*
himi-n-alla, moon
himé-da, himé-ta,* tomorrow
hime-tasur, himé-tæus,* morning
himok,* evening
himok-ni, night
himq-an, noon
himí-santo, (himi-samtu),
‘‘devil,’’ sorcerer
himáqatu-te, Big Creek
himí-gutca, sling
himimi-teëi, grouse
himínu-kte, red lizard
himò,[ (himmó)], yes
[(hiye)], yes
himolla-i, brother’s child, father’s
sister’s child, grandson
hipuí, hipue,* snow
hipui ipa, snowshoes. See also
panna
hipuna-kte, button
híse, trail
[hisaa-da-mu], a place name
híseé-mu, Weaverville
hi-ca’amatat, belt
hísi-kni, hísi-ta,* (hisi-ki), good
hísi-déni, right hand
[hisitasai-dje], a place name
híssusmanda-ksoa, window
hitak, itak-ta,* rain
hitam, rich. See also -hada-
hítutai-dji, Willow Creek
hitxaiyi, roe
hiteinemmem, dragon-fly
hiteolam, full
huteolanam, empty
hiteu-n, hiteu-xni, long, high
xu-icu-lan, short
hitcumúddad-ëu, cup and ball game
hitexáeni (f), valley
hitexü, [hitchu], Hupa (person)
hitewamai, Hupa (place)
híuxi-gutca, saw
híxut, swamp. See also cita
-hoa-, há, to stand
hóa-kta-xoli-k, lame
ho-ëu, board
hohankut-ëu, fish spear. See also
atar
hoqat’a-kni, square
hákilsaqaam, mistletoe
hómát, ripe
xomanat, unripe
háp-ëu, acorn-soup
[(hobe-ta-dji)], Hostler village,
Hupa, where an annual acorn
ceremony is held
hára, owl. See also teukuukteëi
hásunwed-ëu, spear
hásusa-kte, [(hose-kte)], quiver
hotai, xodai, three
hotai-tei-pum, xodalteibum, eight
hatsir, to make fire
hātsī-ktea, fire-drill. See also apū'ēna
hātsī-na-ktea, cedar
datai-na-kteo-hāda, Cedar Flat
hoxu-djī, a place name
hunoini,* Trinity river; [hunoini-
wam], South Fork of the Trin-
ity
hūnomitcku, Salmon-river people
-hus, -xuc, -kos, -xu, to blow
husē, hornet
hutafat, cane
huteulan (?), low. See hitcolam,
full, hutcolanan, empty
[hutsutsae-dje], a place name
huwita-djī, a place name
(ihitei), shelled acorns
imimu-t,* to love; -mi'inan, to like
[imikot], my friend
-imu, to hold
inōktsa,§ heel
ipūit-ella, bluebird
iskeḍad-iu, tongs
-itri, to grow
itri, itci,* man
itri-lla, itci-la,† boy
itri-ne-ūlla, old man
itri-dūsku, old maid
itri-xai-d-ēu, itci-haitie,* chief
itci-la-i, itci-lła-i,* father
[(iteikut)], a place name
itekasel-xun, hitekessel-sel-ta,*
lightning
[(iteul)], a place name
iteumda, son-in-law
[itsutsatmi-dji], a place name
itexaposta, Dyer’s Ranch
-ko,† to roll
qā'a, kaa, stone
kā'a, mortar
qā-ku, arrow-point
egā, vagina
[gaetxata], a place name
[kaimandot], a place name
qaiyauumā-djī, Forks of New River
kakesmilla,§ civet-cat
qā'kule, ye
kalāwē,§ spoon basket
qāpam, marten. See also xunēri
qapu-na, deer-brush
-kat-, to break. See also -teex,
-xōtōs-
qadai-da, south
qatai-duwaktada, Wiyot at Arcata
qatrâta, shade
qāwal, wild potato. See also sāwu,
ā’asawi, sanna
qawu, kawu-teane,* rattlesnake
-kē-, to hear
hu-kē-nan, deaf
qē, smoke
-qē-, to die
qē-hewa, ‘‘pain,’’ magic cause
of disease
qēpxami-teēi, fisher
qērek-teee, humming-bird. See also
trelekteēi
qēwot, this. See qat
kē-ntcuk, here, this side of stream
hi-kit,† neck
-qi-, to carry. See also -mai,
-ham, -xū-
-kim-, to hang, to float (?)
kimāse, today. See also ē
kipi'-ina, [kimpi-na], fr
-kir-, to scratch. See also -xolgo-
qis-ōi, exadu-qis-mam, striped
kisum, crane. See also kāsar
kisu-mate, kicu-matei,* spring
-klu, to slip; also to fall, for which
see also -man, -mo-
-kma-,* to comb
-ko-, to kill
-kō-, -gō-, -kokō-, to talk, to call
[kokomātxami], a place name
-kos-, -xuc-, -hus, -xu, to blow
i-kos-ēta, i-kos-iwa,* wind
-qo-, to pour
-qox-, to spill
qoido, dew
qō-masu,† who. See also awilla
qā-teci, what. See also pā-teci
qō-malu, (qo-si), where
qā-iteu, how long, how far
ko-sidaji, why
qā-sukmatci, when
qā-tala, how many
qā-tramdun, how often
qō’a, beetle
kō’okoda, spider-web
qāqū, xoku, two
qōígū, qūigú, four
qāqic-pom, xākus-pom, seven
-komat- (?), to kneel
qōmma, grass-seed
qo’oméniwiinda, New River City
konona-teći, woodpecker. See also teuredhu
-koru-, to bend
kās-ar, kisum, crane
kāsusū, tump-line. See also hima’idan
qāt, qewot, this
kāteu, clover; koten,* ‘grass’
qātus, frog
kōwa, coals
koiyō-in, sour
kumite-in,* all
e-uc, urine
-kut-, to keep
-kut-, to cut. See also -lolo-
kwancuieitka, spider
-kxol-, to dent. See also -tran-
-lalap, -raprap-, to wink
lasa, widow
lāpuk-ni, weak
lē, to hiecup
lētrētē, spotted
-lolo-, to cut. See also -kut-
lālo, lalo,* goose
-lot-, to mash
lo’or-en, soft
lāviddo, mud
lā, lui-t,* to drink
-lul-, -jurim-, -jus-, to drop
luredja, quickly. See also welmu
-luclue, to shake
lūyu-in, smooth
hi-ma,† hear, hair. Cf. himađan
ma-mut, thou
-maa-, to burn. See also -hi-
-maq-, to roast
-mai-, to carry. See also -ham-
-qi-, xū-
hi-mađan, tump-line
maitra, flat, river-bench
maitcitcam,* valley
maidja-hūteula, Yocumville
maidpū-sōre, Thomas’, a place
maidja-teū-djō, Ceciville
maido-lēda, Jordan’s
maito-tōu-djō, Summerville
maitrō-ktada, Hyampom people
(maidjandela), [maidjandra],
tcitindoša, coyote
-maka-, to dream
mago-la-i, (my uncle, maternal or paternal
teu-maku, father-in-law
teu-mako-sa, mother-in-law
maxā-i, sister-in-law
mālai’i, (my) aunt, (maternal)
-mam-, to see
-mat-, to find
-mamat-, alive
mamsūidji, a place
mamusui, king-snake
manutxū (?), widower
-man-, to fall. See also -mo-, -klu-
masola-i, maisola-i, daughter
masomas, red salmon
mata’-i, clean
matta, sweat-house
matrepa, matcitxol, dust
matrixu, ashes
matrida, step-father
matciya, acorn-soaking place
mēku-i, brother-in-law
mēne’-i, mene,* white
men-drādě, disk beads
hi-mi,† feather. See also hu-tu
hi-mina, back
hi-mina-teće, behind, outside
mēaku-i, nephew
-miteci-, to kick, with foot
-mitexu-, to stink
-mo-, to fall. See also -man-, -klu-
mō’a, moo,* yesterday
hi-moši, hi-musni,* [hi-nuclei],
forehead
-mu-, to fix
-mum-, to run
[(muni)], black-oak acorn
mūne’-na, (mune-na), black oak
munn, mono,* star
muno-ičta, morning-star
munū-tunu, falling star
músasawa, musotri, mosotee, * fly
mûtala-i, maternal aunt
mûtumma, motuma, * canoe
mutuma-na, redwood
[(mutuma-dji)], Captain John’s village at Hupa, which is reached only by boat
-na?, to touch
nagotpi, soot
ho-napu, navel
nâcîdîut, we. See also noutowa, teîgule
[(nerâdji)], village at head of Hupa valley
hi-ni, brain
-nîn-i, to shiver
-nîn-xu, to sneeze
nîxêtal, § snail
nolle, round
hi-wi-nollom, rabbit (cotton-tail)
no-matei, * autumn
-nook-, to recover
nodaduh-ni, rough
nôut, I
noutowa, we. See also nateîdîut, teîgule
-nuwec, to whip
ô-êl-là-i, o-alla-i, * my son
ôêl-êl-là, bachelor. See also punsartiâêkù
onîpâ, † pipe. Cf. -pa-, to smoke
(opuma-kteâ), storage basket
-oâwà, to go
-oâwâ-tok, to come
ôxwâi, woman’s skirt. See also hiêcîdandèu
-pà-, to smoke. Cf. onîpâ, pipe
-pa-, to say
pa, ipa, † moccasin
pa-nna, snowshoes. See also hipui ipa
paktö’êna, alder
paktöna-dji, baktuna-dji, Patterson’s
pala, strong
pâmùt, pât, pât, that
paeî, leached aecorn-meal
pâsinîdjàx-òla, water-ousel
-pàt-, to poke
-pàt-, to sit. See also -teît-, -wo-
pàtei, what. See also qâtei
pâtei-âmû, something
pâtei-gun, (pâtei-kun), no
patei-mâm (†), everything
pâteut, * no
pâtexal, cocoon rattle
pâtexû, willow
pâtexûâi, Wintun
patsu, rat
pât, pâmût, pât, that
hi-pel, [hi-bele], penis
pêlo’a, black ant
-pen-, -hen-, to lick
hi-pen, † tongue
pepe’în, thick
pêtexol, hawk. See also yêkyêk
pi’û, fat (noun)
-pim-, to play
pîp-îla, chipmunk. See also wisûlla
-bis-, to split
pis-or, pis-ol, quail
pititexûn, dried meat
(hiteqolmu), hook-bill salmon
p’qêlê’în, crooked
hu-po, † foot
hu-po-êknûn, footless
-po-, to dig. See also -tsik-
-po-, to sleep
-pok-, to wash
poq-ûla, cooking basket
pola, alone
bolaxôt, (bulaxût), finger-nail
pât, pâmût, pât, that
pâdju, [pote], grizzly bear
-pot-pot-, to boil. See also -dum-
powà, open-work tray basket
-poxolxol-ûl, to paint
-pù-, to work
-pû-, to shoot
-pûmûk-, to pinch
punuslàla, by and by
-pûkîm-, -pûpûl, to nod
pukte-a”ëna, chaparral. See also
axaxäna
pun, p’un, one
p’un-ëteîbûn, p’unëtepen, six
pun-teîgu, nine
pun-drâsût, eleven. See also
sânpun punasût
p’unûna, tray basket
punts-ar, woman
puntsar-i, punthar-hi,* (punsal-i),
  my wife
puntsari-chu, bachelor. See
  also Ñıllla
punts-di, punche-allu,* girl
-pupul-, -pukim-, to nod
punsalala, by and by
pusu,† wood
pusdr, mouse
-posta, to clap hands
(hu-pute-n-xame), [hu-budju-n-
  xami], o-puteu-n-ha,* beard
hi-pxa, intestines
hi-pxadji, hi-putei,* skin, bark
i-pxadji-i,na, tru-pxadji-i,na,
  maple (** bark-tree)
-pxl-, to twist
pxicra, [pieul], skunk
sa'a, arrow
hi-san, hi-cam,* ear
  -cem-, to listen
  -samxu-, to dance
hi-samqu-ni, drum
sanna, wild potato. See also sa'wu,
  qawal, a'sawui
sangen, (cankeen), burden basket
sânpu, ten
sânpun punlasut, eleven. See
  also pundrasut
hu-sa'antcei, (hu-santei), u-santei,*
  heart
sâpxl, spoon. See also wèc-naquilne
sâpxi, onion
sa'wu, wild potato. See also qawal,
  a'sawui, sanna
-sax-, to cough
-saxutxut, to breathe
-sek-, to swallow
-cekt-, to make fire. See also hatsir
hu-ci, liver; (husî), u-sî,* breast
-sîk-, to drive
siga, pretty
cira, ci'ila, si'lêye, sirha,† [cida],
  woman's breast, milk
elëti-teëmu, arm-pit
[cilo], a place
-sim-, accompany
teu-sim, daughter-in-law
cibui, awl
cita, swamp. See also hixut
citîma'djii, Big Bar
cido'î, sito-i,* (my) mother
cîra, srito, robin
cirqi, sörî, sito,† blood
södrê, to bleed
cite-ella, site-ella,† dog
 cite-iwi, site-iwi, wolf
cidjî-i, wet
sitjîwaqai, Hoboken
cid-ella, a spring
sâmù, log
-sâp-, sâpho, to slide
hu-sot, hu-cot,* eye
hu-sot-ni, eyebrow
hu-sunsa, eyelashes
hu-so-xx, tears
sîte'i, blue (†cf. blood)
-su-, -sux-, to throw
-suhi-, to wake
cul-, cur, long ago
sulhim, abalone
-sum-, to follow
hi-suma,* face
hi-cum-axutulla, wild-cat
sanna, wild potato. See also
cun-silla, old woman
cupui, sharp
-su-, to scowl
[suta-di,], a place
-sux-, -su, to throw
hu-santce, (hu-sûntce), u-suntce,*
  born
heart
daigu-, to pay
ta'ira, ground squirrel
-tak, to sing
tagnir, trecnni, wild-cat
akteel, lizard
t'mina, flea
tamini, by and by
t'amitemux, red ant
hu-tanandjatun, cheek
tanatei, comb
hi-taxai, tahalwi,* leaf
(tabum), again
(dedima), [dirima], woodpecker.
See also konanantcei, teuredhu,
  teuleti
têutè-nya, fern
tirha,* (di'la), bird
  - tira-cela, têla-tece, blackbird
dilanda, [diranda], long ago
tqe'er-in, thin
tono'-i, dull
-tot-, to bury
'tōdōdōhi, hateidri, dentalia. See also ahateu
-tu-, to fly
   hu-tu, u-tū,† feather, wing.
   See also hi-mi
-tudu-, to jump
-dum-, to boil. See also -potpot-
tumtit-ella, swallow
t'ummi, armor. See also teixta
-txa-, to stop
hi-txan, hi-tal,* leg
   hi-txanimaxa, [hi-txanemaxa],
   knee
   hi-txan-lēde, hi-kxan-lēde, ankle
-txat-, to hide
-txax-, abandon. Cf. -ttxat-
txol, trxol, scorpion (?), crayfish.
   See also teixteicin
txodēhummi, shallow
hu-txun, bone
hi-tra, hi-ta, (hi-ta),* hand, finger, arm, shoulder
   trancēhē, tsanēhe, five
hi-tcanka,* fingers
hi-tcanpu, [hi-tcanpu], hi-tecanpo,* arm
hi-tei-teceta, thumb
-tra-, to tear. See also -xara-
   -trahu-, to know
-teai-(†), -texūt-, to wash
teagnil, tagnir, wild-cat
tsamila, butterfly
tsămma, dried crumbled salmon
-trans-, to dent. See also -kxol-
tcanapa, conical shell
tranmi-da, downwards
tranqōma, Hyampom
tranper, wedge
tsakok-or, mole
tsāt, fish-trap, weir
tsādak, king-fisher
-tsatur, grasshopper
-teatai, to chew
tsāwā, lamprey eel
   trāwel, [teawal],* trout
   (djeida), dog-salmon
   -teex-, to break. See also -kat-,
   -xōtōs-
   teelē-i, teeli-t,* black
   teelē'-in, dirty
   trēelektoēi, qērektee, humming-bird
   tselēye, mosquito
tseli-na, gooseberry
   [(tcem-da)], across stream
tcēmu,† sky
   -tcemux-, to clear (weather)
   tumē-muta, tumē- mutants, thremanutce-ōu,
   tumē-muta,* thunder
   tcém-xata-ila, bat
   tcēn-eu, acorn-bread
teerāsmu, [tecamsmu], mountain-lion
tesundan, pestle
tēlēčē, buzzard
trēwut, tce-t,u-t,* (djewu), large
trexanmatexū, rainbow
   -tei-, to squeeze
tem-ar, teim-al, (teim-al),
   [djim-ar], person, Indian
   (teim-al-iko), Chimariko
temār-etanama,† village
tem-tükta, [djem-duakta], white-
temía-na, service-berry
   tsina, wood-tick
   -tsik-, to dig. See also -po-
tcigule, we.
   See also natcidut,
tnoutowa
   teintxap-mu, [djundxap-mu], Big
   Flat
   hi-tcipe, thigh
teirhuntol, buckskin
   teisamra, teisamra,* (djicamla),
   [djisamara], black bear
tesisili, teeselli,* teididi, knife
tesitecin, scorpion. See also txol,
txol
taisum-ul, orphan
   -tcit-, to sit. See also -wo-, -pat-
tcttaba, tcitaba,* lake
tei-tra, Trinity River
tetindōsa, coyote. Cf. teiteam-ul, fox
tei-xa, armor. See also t'ummi
   -teiwa-, to sell
teteam-ūlla, fox. See also apxanto-
   -olla, haura. Cf. teitindōsa,
   coyote
teiteca-na, manzanita
teiteca-na, [djitecaen-ma], Taylor
Flat
teitecaqai, manzanita-cider
teitecioi, elder tree
triyamen, tsayyamen, (tciaman), yellowhammer
(tso), up. See also wiemu
tsokokotce, bluejay
tooladasum, [djaliotasun, djalitasom],
New River
tewu, (tefu), shaman
hu-tsu, u-tsu, * teeth
-teuk- (†), to drown
teuukuteei, owl. See also hara
-teum-, to marry
tcumiidan, happy (†), heavy (†)
tcumi (†), under
tsuana, chin. See also hu-wetu
tsuana-na, digging-stick
hu-tru-ën, (hu-teen-eu), u-tuuniwa, belly
trupxadji'-ina, ipxadji'-ina, maple
teuradhu, (teuleti), woodpecker. See also konanaxiteei, dedima, dirima
-teut-, to strike
tsudamda-dji, [djidadmada-dji], Burnt Ranch
texummin (†), deep
texa-, texet-, to pull. See also -texet-
texul-ën, light
texet-, texa, to pull
trxul, txol, cray-fish, scorpion (†)
texua-, to fight
texupun, acorn. See also yuti
-texuü, -teai-, to wish
ulëta, small
ululida-i, (my) paternal aunt
umul, omul, * salmon
(unumul-iteawa), sturgeon ("large-
salmon")
(unumul-teani), summer salmon
uwu, * tobacco
ha-wa, † mouth
wai-da, east; (wai-da), up-stream
-wak, -watok-, to come
wai-la, wa' da, crow
-wam-, -waum-, -wawum-, -a, to go
-watok-, -wak, to come
wateel, pepper-wood
hi-wax, excrement
welmu, quickly. See also luredja
wemer, eagle. See also djawidja
-wentso-, to gamble
wentu, cradle
wèboqâm, floor
ho-wec, antlers, horn
wèc-naqalne, spoon
wëssa, door
hu-wëtu, chin. See also tsuna
-whek-, to push
hi-wi, anus
(wiemu), up. See also tso
wili'ñ, wili-t, * red
wisë-da, down-stream
wisilla, chipmunk (†), beaver (†).
See also pipila
-wö-, to cry
-wö-, -wom, to sit, to stay. See also -teit-, -pat-
hi-woonad-atsa, chair
hi-wo-hunmi, sunset
wowoin, to bark
-wuqam-, to tie
-xai-, to make
xamoa-na, blackberry
xar-ulla, hal-alla, * (xal-ala), baby
-xaca-, to yawn
-xata-, to tear. See also -tra-
-xadj-, to steal
i-xa-gitea, thief
(xataa), cold
(xaumta-dji), a village in Hupa,
below the Ferry
[xawaamai], Mad River
xaxa-tebë, duck; havatec, * mallard
duck
xaxec-na, poison oak
xawin, caterpillar
xawi-nid, old
xe'ir-en, xerë'-in, narrow (†),
wide (†)
-xëdo-, to scrape
-xiaxë-, to rub
xoku, qaqû, two
xâku-spom, qâqi-epom, seven
-xolgo-, to scratch. See also -kirkir-
xomë, to forget
xâpun-ëu, bow
[xoraxdu], a place
xōsu, hosu,* yellow pine
xodai, hotai, three
xodai-teibum, hotai-teipum, eight
xodalan, poor. Cf. -hada-, rich
xōtōs-, to break. See also -kat-, -tcex-
-xātudu, to snore
xorwēn-ila, slowly
xorwu, yellow-jacket
-xu-, -xu-, -hus-, -kos-, to blow
-xū-, to whistle
-xū, to swim
-xū, to carry. See also -mai, -ham-, -gi-
ho-xu, nose
-xu-, fat (adj.)
-xuc-, -xu-, -hus-, -kos-, to blow
xōitecu-lan, short
xuli, holli-ta,* bad
xuli-teni, left-hand
xunēri, hunēri, marten(†), mink(†).
See also qāpam
xorou-da, west (†), north (†)
-xutaxun-, to remember
xutexu, hemlock
(xuwetci), deer (buck). Cf. -wec, antlers
yagā-na, white oak
[yaqana-dji], a place
yanunūwa, yanunwa,* pigeon
-yateci-, iateci-mut,* to laugh
yēkyēk, hawk. See also pētxol
yëtōa, [yeteiwa], raccoon
(yetcawe), deer (doe)
yōma, unleached acorn-meal
yonot, buckeye
yūmate, gopher
yūtri, acorn
yūtxūi-na, tan-bark oak
yūura, dove

PLACE NAMES.

Taylor Flat
cedar Flat
Burnt Ranch
Hawkin's Bar
Dyer's ranch
Patterson's
Thomas'
Forks of New River
New River City
Willow Creek
Big Bar
Weaverville
New River
Big Creek
Trinity River
Hoboken
South Fork Trinity River
Summerville
Jordan's
Cobbleville
Youemville
Bennett's
Hyampom
Big Flat
Salt Ranch
Mad River
teltceam [djetcanma]
hādinaktehāda
tsudāmadaj [djdāmadajjī]
ahamajdaj [amaitajjī]
itexaposta
paktōnadaj [baktnadajjī]
maidjasōre
qaiausμudij
qo'mēniwinda
hitūtadji
hitimādji
hīsāmμ
teolīdasam [djalintasun, djalitasom]
himēaqutee
tetitra
sitjīwāqai
hāteugidjē
maitofōudjī
maidolōda
maidjateudjō
maidjahučula
āteugidjē
tranqōma
teintxapmu [djundxapmu]
āqiteč [aikidje]
Hupa, village at foot of valley (amitsihedji) [amitsept]
Hupa, village below Ferry [hobetadji]
Hupa, Hostler village (xaumtadji)
Hupa, Captain John's village [(mutuma-dji)]
Hupa, village at head of valley [(neradji)]

Unidentified place names mentioned by Doctor Tom to Dr. A. L. Kroeber: amimamuco, hikdadji, kaimandot, itcikut, itcui, hoxudji, sutadji, hisitsaidje, huwitadji, qetxata, yaqanadji, amateeledji, itsutsatmidji, agaxteadji, baktunadji, hisaadamu, xoraxdu, hutsutsaiedje, ciloki, kokomaxami.