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THE CHIMARIKO INDIANS AND LANGUAGE.

BY

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The investigation of the Chimariko language was conducted during the summer of 1929 by the Department of the American Museum of Natural History, and, in connection with the work in the Hupa and Hall languages, was made possible through the interest of the late Dr. William A. Ritchie, whose work on the language of the Hupa Indians of Trinity County was so highly esteemed. The investigation was conducted in collaboration with the linguistic anthropologist William A. Ritchie, who was an authority on the linguistics of the area occupied by the Hupa and Ha!-Hais. The work was conducted with the cooperation of several other ethnologists, including Dr. Kenneth Langdon, on the extinct Esselen and other languages of the area.

As far as is known, the Chimariko language has not been given a name or a descriptive analysis. It is known to have relationships with the Hupa and Ha!-Hais languages, extending along the Trinity River. Some of the features of the language, such as the form "sorcerer," have been noted by others. The language is characterized by a strong verb stem, with a number of affixes indicating tense, aspect, and mood. It also has a rich system of pronominal affixes, with a marked emphasis on reflexive and imperative forms. The language also has a number of case markers, including postpositions and connectives, which indicate the grammatical relationships between words. The language is characterized by a high degree of synchronicity, with a number of morphological and syntactic features that are unique to the language.
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 teimal, teimar\(^3\) as Chimariko. Inasmuch as

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\(^3\) 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’mdadji, being the largest. Other villages of which names and locations were secured were at Cedar Flat, Hā’dinaktehāda; Hawkín’s Bar, Hamai’dadji; Taylor’s Flat, Teiteč’uma; Big Bar, Citimaadje; and one known as Mamsū’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: Itexapo’sta, Dyer’s; Paktō’nadji, 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, struggled 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 diet. Yellow-jack and worms were eaten.

As among the Hupa and the Wintun, the acorns and berries and corn were important food supplies. During the rainy season, when no other food was to be had, the acorns and roots were the staple food of the Hupa. In the absence of acorns, the berries, and especially the chinquapin, were eaten in large quantities, and were stored in the form of meal.

In cooking the acorns were ground, and the meal was then cooked over a fire, and made into cakes by forming them into flat circles and baking them.

None of the acorns, which were stored in large quantities, survive. As with the Hupa, but more so, the acorns were stored in shapeless piles. The acorns were from these piles by hand, and the meal was then excavated to a small hole in the ground, and supported by shaking over the acorns. The meal was kept in a pot, and used for the purpose of cooking a variety of dishes.

In addition to the acorns, the Hupa and Chimariko ate a great deal of fish, particularly the eels, which were caught by means of a small draught, called the "fishing stick." The stick was inserted into the mouth of the fish, and the fish was then pulled out of the water. The fish were then cooked in a pot, and the meal was then made into cakes by forming them into flat circles and baking them.

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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 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. 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. 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.

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The inherited property of the Chimariko was, with most other tribes, in the hands of any clan or individual. Headmanship of the village comprised that of the head-man, or the village leader. If the natural head-man of the village else was executed, the chief of the nearest village seems to have been elected to the headmanship of the village.

Any temporary form of slavery was found among the Chimariko, but little is known of its extent or manner of execution.

The whole region was in the hands of the hunting groups, which had their power and control as such.

The Chimariko, if they caught, usually bought fish, but if they failed to catch, they were sent by the hunting group to the owner of the good hunter, who would bite the hand of the one who had failed to catch, and would bring to her home his wife, and would send him her sister, or another substitute wife.

Puberty for the girl usually lasted a month. During this period she could not be covered up, but could not be seen in public. Throughout this time she was compelled to make a scratching-stick, or a knife, and quickly outside the house.
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

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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.

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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 Shasta there, here the age of the fragments does not appear to be recent, and the more distant it appears more, the greater the stocks in the
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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

gments 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

ot seem to have assimilated themselves at all closely to the

Northwest Californian culture, of which the Hupa are represent-

ative. 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-

easterly direction. With them also, as already stated, such

sembliances 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.

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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 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 å, 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 ä. Of all the vowel sounds, å is by far the
most frequent. Nasalized vowels do not occur, and the infre-
quency of ä, ö, and ü, so common in the adjacent languages, as
for instance the Shasta, is noticeable. The vowels may be repre-
sented as follows:

\[
\begin{array}{cccc}
1 & \tilde{i} & \ddot{e} & e \\
\ddot{a} & a & \\
\ddot{e} & o & \\
\ddot{u} & u \\
\end{array}
\]

In the consonants, the sonant group is somewhat more de-
veloped 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 moder-
ately 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 fol-
lowed 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 inter-
dental, ç, has been noted. The consonants in Chimariko may be
shown as follows:

\[
\begin{array}{cccc}
q & k & g & k' \\
k & t & d & t' \\
p & b & \\
\tilde{t} & \tilde{b} & \\
\end{array}
\]

\[
\begin{array}{c}
x \\
s, c (= sh) \theta \\
\theta \\
\end{array}
\]

\[
\begin{array}{c}
\ddot{m} \\
\dot{m} \\
\end{array}
\]

l, r, r

y; w; h, ';

\[10] It is not certain whether ç represents a stop or a spirant. Several
California languages possess a t whose interdental quality causes it to
resemble English th. The character ', whether following k or another
sound, indicates aspiration.

\[11] This was a difficulty in dis-
miscellaneous. It represents on
and Friday is
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, t, x, p, s or e, 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, while r was heard from the latter. There was also a less frequent substitution of s for e. 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, tex, 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 tcaxawini, I am old, teoxowini, we are old.

As compared to its phonetics and those of Wintun, but little change of n to t or to k or x, ar yaatciman fa-wok, -wauk.

In general, the language is in accord with the phonetics of Wintun, but is different from any consider.
1. Diphthongs

Diphthongs occur at the end of words: tq, tx, trx, trx. Consonants are very common in this language, especially the ones followed by a, e, or i in this language. Consonants occur quite often in this language. The following is a list of examples:

- mom, muk
- sum, sux
- sim, six
- am, ak
- teut, teuk
- pen, hen
- pat, hat

In these cases, t and m are replaced by k and x, and p by h. Contraction occurs not uncommonly, as in yaateiman for yaateiman; nateidut for noateidut; wak, wok, -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 or not 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:

- a'a, deer
- pipilla, chipmunk
- tsukokotei, bluejay
- xaxateki, duck
- yekyek, hawk
- masomas, red-salmon

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:

- bimitei, grouse
- laio, goose
- teitei, buzzard
- tsaatok, kingfisher
- hatatat, crane
 água, water
água-qot, água-kat, river (‘at the water’?)
água-rôda, água-teeta, ocean (probably ‘water-large’)
água-xatsa, spring, ‘water-cold’
apu-n-aqa, ‘fire-water,’ whiskey
teitci-água-i, ‘manzanita-water,’ cider
água-mateitsxol, water-fall, ‘water-dust’

asi-n-alla, sun, day-sun
himi-n-alla, moon, night-sun
hi-pxa, intestine
hi-pixa-dji, skin, bark
ama, earth, place, country
ama-yâqa, sand
ama-idatci-ku, nowhere
ami-texamut, earthquake

wee, antler
wee-naqaine, spoon
tira, dl’la, bird
tira-celjha, télia-tecle, blackbird

-sot, eye
-sot-xa, tears (eye-water?)
-sot-nimi, eyebrow
-su-osha, eyelash

xuli, bad
xuli-tei, left hand
hó-akta-xoli-k, lame
hisi-kui, 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-teiipid-akten, smoke-hole

tcim-ar, person, Indian
tcim-tukta, white man
acot-n-o-umul, ‘winter-salmon,’ steelhead
unul-iteawa, ‘salmon-large,’ sturgeon

pa, to smoke
oni-pa, pipe
Other instances appear in the Chimariko-English vocabulary, in which derivatives are grouped under stems. Compare there, for instance, tcemu, sky, tea, 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
ten, tongue, or to lick

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

-alla, -alla, -olla, diminutive, especially on names of animals:
  xar-olla, xal-ala, baby
tecim-olla, apxante-olla, fox
hêmox-olla, jack-rabbit
ipüit-olla, bluebird
itr-olla, boy
itrine-olla, old man
cunh-olla, old woman
punts-illa, girl
dél-illa, bachelor
c-illa-i, my son
mas-illa-i, my daughter
ite-illa-i, my father
mug-illa-i, my uncle
tesum-illa, orphan
pàsindjàx-ella, water-ousel
pip-illa, wis-illa, chipmunk, beaver
poq-ella, cooking basket (pok, to wash)
cite-ella, site-ella, dog (cite-iwi, wolf)
cid-illa, a spring
tuntit-ella, swallow
aw-illa, who

-nà, tree, wood, stick, bush, plant:
apf-ëxàna, fire-drill, lit. fire-wood
ax-ac-àna, pukècà-àna, chaparral
tèxol-ëna, madrone
haqëw-ënà, sugar-pine (haqëu, the cone)
hau-ëna, tinder
havu-ëna, grass
hepùlèt-ënà, live oak
kipi-ënà, fir
mùné-ënà, black oak (muni, the acorn)
mutumà-ëna, redwood (mutumà, canoe)
qapu-ëna, deer brush
ipxàdji-ënà, tràpaxàdji-ënà, maple
pakàti-ënà, alder
tètèù-ëna, fern
tseà-ëna, gooseberry bush
tèleù-ëna, serviceberry bush
tètèa-ëna, manzanita
tçuna-ëna, digging stick
xxace-ëna, poison oak
yaqà-ëna, white oak
yuxà-ëna, tan-bark oak

-eu, forms nouns from verbal stems:
aqèè-ënu, wild oats
alat-ënu, dentalium
axàd-ënu cat's cradle
hà-ënu, mortar basket
baq-ënu, sugar-pine cone
hàm-ënu, food (am, ama, eat)
habukèl-ënu, slave
hekèti-ënu, tattoo
kèktonà-ënu, woman's skirt
hìcumàdàd-ënu, cup and ball game
ho-ënu, beard

-hohanki
hàp-ënu, fish
hàsanwà, isèkèdà:
itràxàdà
potàn-ënu, trèmàmà
teen-ënu, tran-ënu,
xàpùn-ënu
-kènu, -ëkènu
begin with a vowel;

of the third person:
apo-ëkèit-
ateh-ëkù
hàmà-ënu, hànà-ënu
hatìnà
hàlàk-ëntè
hèmúìm-ënu
hènumà-ënu
hìàsmà-ënu
hìminìd-ënu
hìpùn-ëntè
hìsàmà-ënu
hìtàk-ëntè
hài-ëntè
hìwànnà
hòste-ëntè
hòtsà-ëntè
ixà-ëntè
ixa-kènu
ixà-ëntè
ixa-gèntè
ixàd-ëntè
opùn-ëntè

-teim-ënu, punt-ënu,
at-ënu, fish
kos-ënu, crain

Perhaps also:
tsat-ënu, grà
akwèt-ënu, tsabòk-ënu,
pìs-ënu, qut
himètas-ënu

-mèxà-ënu, -ëal, -ëxù
matèntà-ënu
aqa-mèntà-ënu
hohankut-en, fish spear
hāp-en, acorn soup
hūsunwel-en, spear
isekīal-en, tongs
itraxiú-en, chief
pẹsun-en, grass-seed
tremamute-en, thunder
ten-en, acorn-bread
trun-en, belly
xūpun-en, bow

-ktca, -ktca, -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-tekip-akte, smoke-hole
atcib-aksu, arrow-flaker
haim-aksu, ham-ukten, ax
hamamê-gutca, fish-line, hook
hāma ‘an-aksia, table (ama, eat)
hatciinat-utsa, bed
hax-aktea, deer trap
hōmīmē-ektea, split stick rattle
hūma-akte, grass game
hūsunmē-gutca, paddle
him-gutca, sling
himimid-ukte, red lizard
hipun-akte, button
hīsūamē-aksia, window
hīxīl-gutca, saw
hīwamam-aktea, chair
hyp-aktea, hūsas-aktea, quiver
hātsi-akte, fire-drill (hatsir, make fire)
hātsi-naktea, cedar (-na, wood)
hīxa-gutca, thief
ixod-aktea, clock
opum-aktea, storage basket

-ar:
tel-m-ar, man
punte-ar, woman
at-ar, fish-spear (at, to hit)
kos-ar, crane

Perhaps also:
atsi-ar, grasshopper (atsat, fishweir)
akwec-ar, gray squirrel
tsun-bok-ar, mole
pis-ar, quail
himetas-ar, morning

-xol, -xal, -zul:
matrites-xol, or matre-pa, dust
aqa-matrites-xol, waterfall
-toei, on names of animals, especially birds. The syllable preceding the suffix is usually reduplicated, and therefore often onomatopoeic:

himimi-toei, grouse
xaxa-toei, duck
teuuku-toei, owl
konana-toei, woodpecker
trellek-toei, humming-bird
tsooko-toei, blue-bird
echo-toei, otter
qepxami-toei, fisher
qerek-toei, humming-bird

-tada, suffix of tribal names:
maitrok-tada, Hyampom people
qataiduwak-tada, Areata Wiyot
hadinakto-hada, Cedar Flat, a place (hatsinakte, cedar)

dji, -dje, local suffix:
ati-tee, Salt Ranch (ati, salt)
tsunanda-dji, Burnt Ranch
paktina-dji, Patterson's (paktina, alder)
malajteu-dje, Ceciville (maitra, a flat or bench)
bhitani-dje, Willow Creek
and many others given in the list of place names in the vocabulary.

-ma, -mu, on place names:
tiitcan-ma, Taylor's Flat (tiitca-na, manzanita)
tcintxap-mu, Big Flat (tiite, sunflower)
traqo-ma, Hyampom
bisc-a-mu, Weaverville

-matei, on names of seasons:
ahan-matei, summer
kiu-matei, spring
kiu-matei, spring (kisum, crane)
g-a-suk-matei, when

-ckut, privative:
aqyoe-ckut, tail-less
itra-ckut, handleless
hu-po-ckun, footless
punstarie-ckut, wife-less, bachelor
itr-d-ckut, old maid

-gu, -ku, negative; perhaps also indefinite:
xani-gu, by and by
curni-gu, sometime ago (sul, long ago)
patei-gu, something (patei, what)
pate-gu, no
amaidatei-gu, nowhere

Possibly also -hime-da,
-
't, on terms showing the same tone:
todele-i, mene-i, will'-i, ro
sote-i, bosque-i, tono'-i, ce
mata-i, cupe-i, s

-in, -n, -ni, on place names or in completed adjectives:
axetum-ni, elox-ni, hadoahn-ni
hemudad-ni, hiqni-ni, n
hisk-ni, p
biete-n, h
bogat-a-x
hukeana-n, huteolana-n
huteula-n, quoyo-in
kumite-in,
lo'ren-s
liyu-in, s
nedaduh-n
pepe-in, t
p'qelet-in, tge'or-in
tele-in, c
texum-mm

texale-n, li
x'tre-n, xo
dala-n, p
xuteula-n,

For grammar following list of terms examined with any
-da, on terms of direction:
  wise-da, down-stream
  wai-da, up-stream, east
  qadai-da, south
  xunoi-da, north
  teem-da, across stream
  tramni-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
  will-‘i, red
  sîte-‘i, blue(f)
  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
  elox-ni, hot
  hadoha-n, straight
  hêamudadjâ-n, bitter
  hiqû-‘i, sweet
  hišk-ni, good
  hitcu-n, hitcu-‘ni, long, high
  hoqatâ-‘eni, square
  hukêna-n, deaf
  huteolana-n, empty
  huteula-n, low
  quayo-in, sour
  kumite-in, all
  lo’ore-n, soft
  liyu-in, smooth
  nodaduh-ni, rough
  pepe-‘in, thick
  p’qe-le-‘in, crooked
  tse’er-‘in, thin
  tecele-‘in, dirty
  teuxnn-ni, deep
  texale-n, light
  xê ‘ire-n, xêre-‘in, narrow, wide
  xodula-n, poor
  xuiteulâ-n, short

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

Pronominal:

t, 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 inherent.
m, mi, second person singular. Prefixed or suffixed as subject of intransitive verbs. Prefixed as subject or 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, ', third person singular and plural. Prefixed (as h) or suffixed (as ') as subject of intransitive verbs. Prefixed as possessive with nouns where possession is inherent.
ta, too, first person plural. Prefixed or suffixed as subject of intransitive verbs, with adjectival stems. This suffix is distinguished from singular ta- 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.
ta, first person plural. Suffixed with nouns where possession is accidental.
yu, 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:

- with a long object
c- with the end of a long object
ma- 
me- with the head
mitci- with the foot
tc- 
tceu- with a round object
tu- with the hand
wa- by sitting on("
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:**

<table>
<thead>
<tr>
<th>Category</th>
<th>Suffixes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Locative, instrumental.</td>
<td>-dan, -danku  ablatvie</td>
</tr>
<tr>
<td></td>
<td>-mdl, -mdu  instrumental</td>
</tr>
<tr>
<td>Miscellaneous.</td>
<td>-hai  many</td>
</tr>
<tr>
<td></td>
<td>-tan  many</td>
</tr>
<tr>
<td></td>
<td>-rotpin  only a, just a</td>
</tr>
<tr>
<td></td>
<td>-gulan  merely, only (Cf. negative affix -g)</td>
</tr>
<tr>
<td></td>
<td>-abo  also, too</td>
</tr>
</tbody>
</table>

**With verbal stems:**

<table>
<thead>
<tr>
<th>Category</th>
<th>Suffixes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ideas of motion or direction.</td>
<td>-dam, -tam, -ktam  down</td>
</tr>
<tr>
<td></td>
<td>-kma  into</td>
</tr>
<tr>
<td></td>
<td>-enak  into</td>
</tr>
<tr>
<td></td>
<td>-ha  up</td>
</tr>
<tr>
<td></td>
<td>-hot  down</td>
</tr>
<tr>
<td></td>
<td>-lo  apart(?)</td>
</tr>
<tr>
<td></td>
<td>-mi  down(?)</td>
</tr>
<tr>
<td></td>
<td>-puye  around, about</td>
</tr>
<tr>
<td></td>
<td>-ro  up</td>
</tr>
<tr>
<td></td>
<td>-sku  towards</td>
</tr>
<tr>
<td></td>
<td>-smu  across</td>
</tr>
<tr>
<td></td>
<td>-tap  out</td>
</tr>
<tr>
<td></td>
<td>-tpi  out of</td>
</tr>
<tr>
<td></td>
<td>-usam  through</td>
</tr>
<tr>
<td></td>
<td>-xun  into</td>
</tr>
<tr>
<td>Modal, temporal.</td>
<td>-ak  completed action, past</td>
</tr>
<tr>
<td></td>
<td>-n, -ni, -in  incompleted action, present</td>
</tr>
<tr>
<td></td>
<td>-sun  present. Used apparently as the auxiliary verb to be.</td>
</tr>
<tr>
<td></td>
<td>-xan, -gon  future. (Former with verbal, latter with adjectival stems.)</td>
</tr>
<tr>
<td></td>
<td>-soop  conditional</td>
</tr>
<tr>
<td></td>
<td>-dialhin  dubitative</td>
</tr>
<tr>
<td></td>
<td>-hun  continuative</td>
</tr>
<tr>
<td></td>
<td>-pum  iterative</td>
</tr>
<tr>
<td></td>
<td>-wet  continuative</td>
</tr>
<tr>
<td></td>
<td>-teai  desiderative(?</td>
</tr>
<tr>
<td></td>
<td>-eyè  reflexive</td>
</tr>
<tr>
<td></td>
<td>-ye  interrogative</td>
</tr>
</tbody>
</table>
The above list brings out clearly several features of importance 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 pronominal 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 Northeastern 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 distinction, 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 pronominal 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 for grammatical relations. There is no general locative ending of locatives that is not also used for grammatical relations. There is no general locative ending of noun stems. The locative, as in Washo and Washo languages of the California, belongs to the individual, and the incorporation of nominals into the verbal ideational elements is very rare. These may take the verbal ideational element; for example, hititeex-ot puts the notion of a word to which is added the pronoun. With nouns, the object or the subject may be indicated by the pronominal elements. Thus may the objects citce la hitratii, umul-op yekot, curiously, it is entirely omitted in the verbal ideational element. Adjectives and adverbs, like other classes of nominals, are thus two types, one with the pronominal elements, the other without them.
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, cietela hitratinda puntsal-ot, the dog bit the woman (not man); ñumul-op yekotpumni, 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, teimal-ot hititeex-ot pusiia 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, qa’a trwil-ot nahak, stone large bring me; cietel-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 cannot 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></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>nōut</td>
<td>nōutowa (excl.)</td>
<td>nateidut</td>
</tr>
<tr>
<td>2.</td>
<td>məmut</td>
<td>mamutowa (incl.)</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>həməut</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, paot, pət, 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 -ate, 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, paot, pət, that.

INTERROGATIVES.

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

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>qomas or awilla</td>
<td>who</td>
<td></td>
</tr>
<tr>
<td>qātei or pātei</td>
<td>what</td>
<td></td>
</tr>
<tr>
<td>qomalla</td>
<td>where</td>
<td></td>
</tr>
<tr>
<td>qosidadji</td>
<td>why</td>
<td></td>
</tr>
<tr>
<td>qāsuk</td>
<td>when</td>
<td></td>
</tr>
<tr>
<td>qātal</td>
<td>how many</td>
<td></td>
</tr>
<tr>
<td>qātum</td>
<td>how far</td>
<td></td>
</tr>
<tr>
<td>qātramdu</td>
<td>how often</td>
<td></td>
</tr>
</tbody>
</table>

Number is singular, dual, and collective. There are, however, no forms for many stones; it seems to be a simple plural.

The possessive pronouns are accidental and possessive. The possessive stems are always -ida; in the latter, it will be seen that they are used thus for intransitive verbs with stem ending in -a. The condition may be stated thus: the subject that has the same pronouns of possession. Ex.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>masomas-i</td>
<td>accidental</td>
</tr>
<tr>
<td>masomas-mi</td>
<td>possessive</td>
</tr>
<tr>
<td>masomas-ye</td>
<td>possessive</td>
</tr>
<tr>
<td>masomas-ite</td>
<td>possessive</td>
</tr>
<tr>
<td>masomas-qa</td>
<td>possessive</td>
</tr>
<tr>
<td>masomas-qe</td>
<td>possessive</td>
</tr>
<tr>
<td>masomas-ye</td>
<td>possessive</td>
</tr>
</tbody>
</table>
form is rarely proved indirect and third general two, or obtained the plural.

The form demonstrative is also both an instrumental and second that these two.

These are and pa-, at a ix -ut, become-
it.

from a single

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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 qə'ahni, a lot of stones, many stones; itritan, a crowd, a lot of men. The latter suffix seems to be a shortened form of hətən, 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,- tee, -qe, -ye, -ida; in the latter they are always prefixed, and are te-, 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:

\[
\begin{align*}
\text{Accidental:} & \\
\text{masomas}-i & \text{my red-salmon} & \text{āwai}-i & \text{my house} \\
\text{masomas}-mi & \text{thy red-salmon} & \text{āwa}-mi & \text{thy house} \\
\text{masomas}-ye & \text{his red-salmon} & \text{āwa}-ida & \text{his house} \\
\text{masomas}-itee & \text{our red-salmon} & \text{āwa}-itee & \text{our house} \\
\text{masomas}-qe & \text{your red-salmon} & \text{āwa}-qe & \text{your house} \\
\text{masomas}-ye & \text{their red-salmon} & \text{āwa}-ida & \text{their house}
\end{align*}
\]
Inherent:

- teč-po  my foot  teč-sam  my ear
- mū-po  thy foot  mū-sam  thy ear
- hū-po  his foot  hū-sam  his ear

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:

- **Singular.**
  1. te, i, y
  2. m, mi
  3. h, 'h

- **Plural.**
  1. te, ts, ya
  2. q, qe
  3. h

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 the remainder.

The number of insensible cases number of insensible cases. It will be both singular or the other or the other. The first type, action or movement, indicate a state or an action or movement, indicate a state or an action or movement, indicate a state...
The use of -da as used with verbs, so as to be prefixed, attached to the verb by means of connecting vowels. These, as stated in discussing the phonetic characteristics of the language, 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 possible 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-te-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 distinguished 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 teo or teu, whereas the plural is tea. 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>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>i</td>
<td>i-</td>
<td>i-aei</td>
</tr>
<tr>
<td>thou</td>
<td>mi, me-</td>
<td>mi-</td>
<td>mi</td>
<td>i-</td>
<td>i-</td>
</tr>
</tbody>
</table>
| he  | teu-, tea- | mi- | ?  | tea-, ya- | qa- | ?
| we  | ya- | ya- | ya | ya- | ya- |
| ye  | qo- | qo- | qo- | qo- | qo- |
| they | teu-, tea- | mi- | ha- | tea- | qo- |

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 case of the first person singular, is often the same as that of the stem.

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-teipe, hi-pen.
\( u \): hu-truneu, hu-txun, hu-tsu, hu-tu, 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-pxadji, hi-txa, hi-txanimax, hi-txa, hi-txane, hi-wax, hi-sam, hi-ma.
\( u \): hu-si, hu-santcei, hu-tananundjatun.
\( o \): ho-wee, ho-napu, ho-xu.
\( e \): e-qa, e-que.

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 te. 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:

<table>
<thead>
<tr>
<th>Subject</th>
<th>Verb</th>
<th>Object</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>i-miteitni citeela</td>
<td>I kick you</td>
</tr>
<tr>
<td>Mi</td>
<td>mi-miteitida citeela</td>
<td>You kick you</td>
</tr>
<tr>
<td>Hi</td>
<td>hi-miteitni citeela</td>
<td>He kicks you</td>
</tr>
<tr>
<td>Ya</td>
<td>ya-miteitni citeela</td>
<td>We kick the dog</td>
</tr>
<tr>
<td>Yo</td>
<td>qo-miteit citeela</td>
<td>Ye kick the dog</td>
</tr>
</tbody>
</table>

Pronominal object:

<table>
<thead>
<tr>
<th>Subject</th>
<th>Pronoun</th>
<th>Verb</th>
<th>Object</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>i-patni</td>
<td>I</td>
<td>I kick you</td>
</tr>
<tr>
<td>Mi</td>
<td>i-mamni</td>
<td>I</td>
<td>I see you</td>
</tr>
<tr>
<td>Hi</td>
<td>i-puimukni</td>
<td>I</td>
<td>I pinch you</td>
</tr>
<tr>
<td>Ya</td>
<td>i-miteitinda</td>
<td>I</td>
<td>I kick him</td>
</tr>
<tr>
<td>Yo</td>
<td>i-puimuk</td>
<td>I</td>
<td>I see him</td>
</tr>
<tr>
<td>Yo</td>
<td>i-patni pamut</td>
<td>I</td>
<td>I pinch him</td>
</tr>
<tr>
<td>Yo</td>
<td>i-mamni</td>
<td>I</td>
<td>I see him</td>
</tr>
<tr>
<td>Yo</td>
<td>i-puimuk</td>
<td>I</td>
<td>I pinch them</td>
</tr>
<tr>
<td>Yo</td>
<td>i-miteitnatei</td>
<td>I</td>
<td>You kick me</td>
</tr>
<tr>
<td>Yo</td>
<td>i-patnatei</td>
<td>I</td>
<td>You poke me</td>
</tr>
<tr>
<td>Yo</td>
<td>i-puimuknatei</td>
<td>I</td>
<td>You pinch me</td>
</tr>
<tr>
<td>Yo</td>
<td>me-miteitida</td>
<td>You</td>
<td>You kick him</td>
</tr>
<tr>
<td>Yo</td>
<td>me-patni</td>
<td>You</td>
<td>You pinch him</td>
</tr>
<tr>
<td>Yo</td>
<td>me-puimuknai</td>
<td>You</td>
<td>You kick us</td>
</tr>
<tr>
<td>Yo</td>
<td>mi-miteitni</td>
<td>You</td>
<td>He kicks me</td>
</tr>
<tr>
<td>Yo</td>
<td>mi-puimuk</td>
<td>You</td>
<td>He pokes me</td>
</tr>
<tr>
<td>Yo</td>
<td>me-miteitida</td>
<td>You</td>
<td></td>
</tr>
<tr>
<td>Yo</td>
<td>teu-miteitida</td>
<td>You</td>
<td></td>
</tr>
<tr>
<td>Yo</td>
<td>teu-hatai</td>
<td>You</td>
<td></td>
</tr>
</tbody>
</table>
teu-mamni He sees me
mi-miteitni He kicks you
mi-hatni, mi-hatinda He pokes you
mi-mamni(?) He sees you
tea-miteitinda He kicks us
ten-puimuk He pinches us
teu-mamni He sees us
qe-miteitinda He kicks you
qa-hatni He pokes you
hi-miteitinda(?) He kicks them
ya-mamni We see you
ya-mamni We see him
qa-mama Ye see me
qa-mama Ye see him
teu-mamtiinda They see me
mi-mamtiinda 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 apexadjit and apisuxta, translated respectively as ‘fire he steals’ and ‘fire he throws away.’ The noun fire is apu, 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)maitsat, 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, -iyeu, added directly to the verbal stem, the prefixed pronominal elements being the same as those used with the intransitive verb.

i-teu-iyeu I strike myself
mi-teu-iyeu you strike yourself
hi-teu-iyeuuni pamut he strikes himself

The imperative, which always follows the verbal stem, has the exhortative suffix y-, ya-, is used as:
na-tak
ni-miteit
ni-puimuk
n-ama
ya-teuxa
ya-traxismi
yamma

Apart from these, ideas of intransitive elements, there are other instances of 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)maitsat, 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.

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i-teu-iyeu I strike myself
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hi-teu-iyeuuni pamut he strikes himself

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na-tak
ni-miteit
ni-puimuk
n-ama
ya-teuxa
ya-traxismi
yamma
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-textui** (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
- **c-** with the end of a long object
- **ma-** ?
- **me-** with the head
- **mitei-** with the foot
- **te-** ?
- **teu-** with a round object
- **ta-** with the hand
- **wa-** by sitting on (?)

**Examples:**
- **ni-a-axiaxe** rub with long thing (side off)
- **n-a-kluemmu** knock over with bat
- **ni-e-kluemmu** knock over with end of pole by thrust
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.

-\text{dam}, -\text{tam}, -\text{k}\text{tam} \quad \text{down}
-\text{xma} \quad \text{into}
-\text{xnak} \quad \text{into}
-\text{ha} \quad \text{up}
-\text{hot} \quad \text{down}
-\text{lo} \quad \text{apart}(\dagger)
-\text{mi} \quad \text{down}(\dagger)
-\text{puye} \quad \text{around, about}
-\text{ro} \quad \text{up}
-\text{sku} \quad \text{towards}
-\text{smu} \quad \text{through}
-\text{tap} \quad \text{out}
-\text{tpi} \quad \text{out of}
-\text{usam} \quad \text{through}
-\text{xun} \quad \text{into}

Examples:
\begin{itemize}
\item nu-tu\text{-xma} \quad \text{jump into}
\item na-ar\text{-ha} \quad \text{climb up}
\item wak-ti-he\text{-inda} \quad \text{they travel about}
\item ni-sap\text{-hot-mi} \quad \text{slide down roof}
\item ni-tu-k\text{-tam} \quad \text{roll down with hand}
\item ni-te-xa-lo \quad \text{pull out tooth}
\item hu-tsut\text{-min} \quad \text{he flies down}
\item hu-tut\text{-puye} \quad \text{he flies around}
\item hu-tsus\text{-sku} \quad \text{he flies toward}
\item ni-tu-smu \quad \text{jump across toward}
\item hu-tsus\text{-tap-ni} \quad \text{he flies out}
\item nu-tu\text{-tipim} \quad \text{jump out of}
\item nu-tu\text{-tussam} \quad \text{jump, run under}
\item ni-teuk\text{-xun-mi} \quad \text{hammer into down (a nail)}
\end{itemize}

As in the case of the idea of motion when the latter in the form of the future, there are, of course, no uniform suffixes to follow any suffix expressing the idea of motion when the latter in the form of the future, the latter is still obscure.

-\text{ni}, -\text{n}, -\text{in}, present,
i-main-ni \quad \text{sit}
teu-kei-ni \quad \text{sit}
sodr\text{-i-ni} \quad \text{sit}

-\text{xun}, present.
-\text{ak}, -\text{k}, past, co...
-\text{amemtu-in-al}
-\text{ya-hadan-ak}
-\text{ecodum-qan}

-\text{gon}, -\text{xan}, future
pala-\text{ton-gon}
-\text{amemtu-tee-}
ye-bada-e-go
ye-wam-xan
hi-mun-han
ye-k\text{-xan}

-\text{da}, -\text{ida}, -\text{inda},
puntsari-da
imim-da i\text{-x}
i-main-ni sam
hi-saxun-in

qo-xowin\text{-tin}
i-miteit\text{-inda}

-\text{ye}, -\text{e}, interrogator
-\text{ma-ko-ye}
mi-ke\text{-e-ye}

-\text{soop}, condition
-\text{mi-mum-soop}
himeta hitak
q\text{-soop}

-dialt\text{-in}, dubita
-\text{qe-tek-dial}
mi-miteit-dial
 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.

-\(\text{-ni, -nin, -in}, \text{present, incompleted action:}\)
-\(i\)-\(\text{-man-ni, I see you}\)
-\(t\)-\(\text{-kei-ni, he hears me}\)
-\(\text{sodr}-\text{r}-\text{i-ni, I bleed}\)

\(\text{-sun, present. Used apparently as the auxiliary verb to be.}\)

-\(\text{-ak, -k, past, completed action:}\)
-\(\text{amemtuin-ak, I was hungry}\)
-\(\text{ya-hadan-ak, we were rich}\)
-\(\text{econdum-qa-te-ak-cwr, ye were cold then}\)

\(\text{-gon, -xan, future:}\)
-\(\text{pala-te-cgon, we shall be strong}\)
-\(\text{amemtu-te-gon xan, I shall be hungry by and by}\)
-\(\text{ye-hada-e-gon, I shall be rich}\)
-\(\text{yo-wam-xan, I shall go}\)
-\(\text{hi-mum-han, he will run}\)
-\(\text{ye-ko-xan, I shall kill him}\)

\(\text{-da, -ida, -inda, -tinda, present participle:}\)
-\(\text{puntsari-da anowesta itrila, woman-being she whipped boy}\)
-\(\text{imim-da i-txa-xni, I stop running (running I stop)}\)
-\(\text{i-man-ni sumxun-ida, I saw him dancing}\)
-\(\text{hi-sumxun-inda ye-ko-n, I kill him while dancing (dancing I kill)}\)
-\(\text{qo-xowin-tinda, ye being old, ye are old}\)
-\(\text{i-mitcit-inda, I (am) kicking him}\)

\(\text{-ye, -e, interrogative:}\)
-\(\text{ma-ko-ye, are you going to kill me?}\)
-\(\text{mi-ke-e-ye, do you hear me?}\)

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

\(\text{-dialhin, dubitative:}\)
-\(\text{qe-te-ok-dialhin, perhaps I shall be sick (sick-I-perhaps)}\)
-\(\text{mi-mitcit-dialhin, you kick he may (he may kick you)}\)
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>Run</td>
<td>-mum-</td>
</tr>
<tr>
<td></td>
<td>-pat-</td>
</tr>
<tr>
<td></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 horse
- **ar** - climb
- **at** - strike
- **ax** - lose, get lost
- **bis** - split
- **dai** - pay
- **djek** - go in a boat
- **hâ, hoa** - stand
- **hai** - spit, vomit
- **ham** - carry
- **hap** - take down
- **hen, pen** - liek
- **hue, xuc, kos** - blow
- **koc** - whisper
- **k** - roll
- **kat** - break, separate
- **kê** - understand
- **ki** - lean
- **kim, güm** - float, hang
- **kir** - scratch
- **klu** - slip, slide (*Cf. lu*)
- **khu** - knock over (*Cf. luc*)
- **kmu** - make, do (*Cf. mu*)
- **ko** - talk
- **kot** - tattoo
- **ku** - cut
- **kut** - keep (?)
- **lè** - hiccough
- **lot** - mash
- **la** - drink
- **lus** - drop

- **lue** - shake, throw
- **mai** - carry
- **man** - fall
- **maq** - roast
- **ma, ama** - eat
- **mat** - find
- **mo** - fall
- **mu** - make
- **mum** - run
- **pa** - smoke
- **päk** - burst (?)
- **pim** - play
- **po** - dig
- **poi** - sleep
- **pu** - work
- **pû** - shoot
- **poxel** - twist
- **qê** - die
- **qi** - carry on head
- **qo** - pour
- **qó** - kill
- **qol** - shatter
- **säp** - 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-shbum, 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-ulsut, 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, pneua-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:

- āwa xnuoi yeaxa'amoxanā house into I shall go
- pusus hiya'talot teşimá 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, 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 and its immediate neighbors and the Atsuge, but separated in time and Yanon terms, and Atsugewi are in many cases in the Atsugewi where borrowing is the rule, we must not assume that the larger and its imme-


that the larger and its immediate neighbors and the Atsuge, but separated in time and Yanon terms, and Atsugewi are in many cases in the Atsugewi where borrowing is the rule, we must not assume that the larger and its imme-

14 Dixon, The New Dialects, An

arm -t
armpit -ch
blood -ep
ear -a
eye -e
excrement -w
head -p
intestines -p
leg -t
liver -e


14 Dixon, The New Dialects, An
of syntactical suffixes. In those of prefixes. It fall distinctly logical group, of the Shastan languages Northwestern than the others the group was grammatical and the Shastan certain curious Chimariko with way of lexical less than one between two made however revealed, for ere, in which similarities are of the body, ems. Further, active suffixes, also. So con- with so wide a ch agreements one language expected; but ament words e, water, deer, stems as to eatenation of bor- e further fact ruia, Am. Anthr., 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, 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>cililetumani</td>
<td>amdjilex</td>
<td>tumitcilëha</td>
</tr>
<tr>
<td>blood</td>
<td>oïtrï</td>
<td></td>
<td>ieurii</td>
</tr>
<tr>
<td>ear</td>
<td>-sak</td>
<td>isak</td>
<td>isat</td>
</tr>
<tr>
<td>eye</td>
<td>-sot</td>
<td>a'sa</td>
<td></td>
</tr>
<tr>
<td>excrement</td>
<td>-waxni</td>
<td></td>
<td>wehki</td>
</tr>
<tr>
<td>head</td>
<td>-ma</td>
<td>-na(Konomihu) lax</td>
<td>naxa</td>
</tr>
<tr>
<td>intestines</td>
<td>-pxi</td>
<td>ipxi</td>
<td>bitsxol</td>
</tr>
<tr>
<td>leg</td>
<td>-txan</td>
<td>xatis</td>
<td></td>
</tr>
<tr>
<td>liver</td>
<td>-ci</td>
<td>âpei</td>
<td></td>
</tr>
</tbody>
</table>

In the present investigation, the problem of borrowing has been examined. It has been attempted to arrive at a definite conclusion as to whether the Chimariko words borrowed by Atsugewi, Shasta, and Achomawi in this case, have been borrowed from a common source or have come into the languages under consideration by mutual influence. The question of the limits of genealogical relationship remains essential to establish the general outline of the linguistic relations between these three languages, which are not confused, that is:  

himi'santo  
(Sorcerer)  
pokelai'dop'  
basket  
kowa'doknanda  
he does not return  
nateiwa'nda  
she went to  
waxni qow  
went away  
she did not return

The following chart is given by my informants. The translation of the Chimariko words is not given by me elsewhere, since the meaning is equivalent in different languages. It appears that just as they were not distinguished by the people who formed them, their forms differ from the standard form. Examples are given in the notation of three languages, each letter corresponding to the other. This is to say, that

<table>
<thead>
<tr>
<th>Chimariko</th>
<th>Shasta</th>
<th>Atchomawi</th>
<th>Atsugewi</th>
</tr>
</thead>
<tbody>
<tr>
<td>milk</td>
<td>cira</td>
<td>itsik</td>
<td>eteit</td>
</tr>
<tr>
<td>mouth</td>
<td>(ha)wa</td>
<td>au</td>
<td>ap'bo</td>
</tr>
<tr>
<td>neck</td>
<td>-ki</td>
<td>-tsau</td>
<td>itsau</td>
</tr>
<tr>
<td>teeth</td>
<td>-tsau</td>
<td>chena</td>
<td>-tsau</td>
</tr>
<tr>
<td>tongue</td>
<td>-pen, -hen</td>
<td>ic</td>
<td>daritei</td>
</tr>
<tr>
<td>man</td>
<td>itri, itci</td>
<td>ic</td>
<td>minrdsara</td>
</tr>
<tr>
<td>woman</td>
<td>puntar</td>
<td>daritei</td>
<td>-tsau</td>
</tr>
<tr>
<td>ant</td>
<td>pelo'a</td>
<td>adau, arau</td>
<td>toh'kaa</td>
</tr>
<tr>
<td>deer</td>
<td>a'a</td>
<td>adau, arau</td>
<td>toh'kaa</td>
</tr>
<tr>
<td>raccoon</td>
<td>yeto'a</td>
<td>bas</td>
<td>pateu</td>
</tr>
<tr>
<td>rattlesnake</td>
<td>qawu</td>
<td>teiwa</td>
<td>tsiwu</td>
</tr>
<tr>
<td>wolf</td>
<td>cieteui</td>
<td>atseuli</td>
<td>-tsau</td>
</tr>
<tr>
<td>seon</td>
<td>yutri</td>
<td>bama</td>
<td>bas</td>
</tr>
<tr>
<td>willow</td>
<td>pate'xu</td>
<td>teiwa</td>
<td>tsiwu</td>
</tr>
<tr>
<td>day</td>
<td>ase</td>
<td>ateuli</td>
<td>-tsau</td>
</tr>
<tr>
<td>fog</td>
<td>aptum</td>
<td>datumundji</td>
<td>pah'yi</td>
</tr>
<tr>
<td>fire</td>
<td>a'pu</td>
<td>maqets</td>
<td>-tsau</td>
</tr>
<tr>
<td>smoke</td>
<td>-qe</td>
<td>kwasunip</td>
<td>-tsau</td>
</tr>
<tr>
<td>stone</td>
<td>-qa</td>
<td>(Konohmu)</td>
<td>-tsau</td>
</tr>
<tr>
<td>sun</td>
<td>alla</td>
<td>tsul</td>
<td>-tsau</td>
</tr>
<tr>
<td>water</td>
<td>aka</td>
<td>atsa</td>
<td>ats'ai</td>
</tr>
<tr>
<td>winter</td>
<td>asoti</td>
<td>astsui</td>
<td>-tsau</td>
</tr>
<tr>
<td>arrow</td>
<td>a'sa</td>
<td>sat (arrow-point)</td>
<td>-tsau</td>
</tr>
<tr>
<td>bow</td>
<td>xapuncu</td>
<td>xau</td>
<td>-tsau</td>
</tr>
<tr>
<td>deer-trap</td>
<td>haxaktea</td>
<td>xau</td>
<td>-tsau</td>
</tr>
<tr>
<td>fishline, hook</td>
<td>hamamegutea</td>
<td>amai</td>
<td>-tsau</td>
</tr>
<tr>
<td>spear</td>
<td>hasuwodeu</td>
<td>amai</td>
<td>-tsau</td>
</tr>
<tr>
<td>soup-basket</td>
<td>pogela</td>
<td>yapuk</td>
<td>-tsau</td>
</tr>
<tr>
<td>two</td>
<td>xok 'u</td>
<td>xokwa</td>
<td>-tsau</td>
</tr>
<tr>
<td>three</td>
<td>xodi</td>
<td>xataki</td>
<td>-tsau</td>
</tr>
<tr>
<td>five</td>
<td>tsanbe</td>
<td>-tsau</td>
<td>-tsau</td>
</tr>
<tr>
<td>to eat</td>
<td>-am, -ama-</td>
<td>-am-</td>
<td>-am-</td>
</tr>
<tr>
<td>to carry</td>
<td>-mai-</td>
<td>-mu-</td>
<td>-mu-</td>
</tr>
<tr>
<td>to cry</td>
<td>-wo-</td>
<td>-wo-</td>
<td>-wo-</td>
</tr>
<tr>
<td>to dump</td>
<td>-kxol-</td>
<td>-qol-</td>
<td>-qol-</td>
</tr>
<tr>
<td>to drop</td>
<td>-lus, -lur-</td>
<td>-lup-</td>
<td>-lup-</td>
</tr>
<tr>
<td>to pull off</td>
<td>-pul-</td>
<td>-pil-</td>
<td>-pil-</td>
</tr>
<tr>
<td>to see</td>
<td>-mam-</td>
<td>-nima-</td>
<td>-nima-</td>
</tr>
<tr>
<td>with the foot</td>
<td>mitei-</td>
<td>-tai-</td>
<td>-tai-</td>
</tr>
<tr>
<td>with the hand</td>
<td>tu-tu-</td>
<td>-we-</td>
<td>-we-</td>
</tr>
<tr>
<td>by sitting on</td>
<td>wa-</td>
<td>-mi-</td>
<td>-mi-</td>
</tr>
<tr>
<td>downwards</td>
<td>-mi-</td>
<td>-su (into)</td>
<td>-su (into)</td>
</tr>
<tr>
<td>across, through</td>
<td>-tap-</td>
<td>-s-</td>
<td>-m</td>
</tr>
<tr>
<td>out of</td>
<td>-tap-</td>
<td>-s-</td>
<td>-m</td>
</tr>
<tr>
<td>I</td>
<td>te</td>
<td>-s-</td>
<td>-m</td>
</tr>
<tr>
<td>thou</td>
<td>m</td>
<td>-s-</td>
<td>-m</td>
</tr>
<tr>
<td>this</td>
<td>qe</td>
<td>-s-</td>
<td>-m</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 ha'a'tpikta¹ teim'a'r oha'tida² hako't³
(Sorcerer) he comes out a person shooting magically he kills
pokelai'dop⁴ itexi'ü'düxta⁵ teim'a'r akodée'nda
basket hiding it away a person missing him
kowa'doknanda⁶ puntsar wa'xni⁷ qowa'doknanda a'wa
he does not return woman went away she did not return house
natewi'manda⁸ qowa'doknanda hō'wadokta⁹ qē'wokinda¹⁰
she went to she did not return she did not return (?) said she was sick
wa'xni qowa'doknan¹¹ itse'xni mútu'm qā'suk¹²
went away she did not return she took canoe why
hoi'da'nda¹³ qowa'dokndanda¹⁴ mā'ta xunoı atcui'dat¹⁵
did she not return she did not return sweathouse in he lay
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Dixit

Drowned he went off track (t) he went off

He has gone he stays I see him didn't look at him

He went down one woman (t)

He eats I am going tomorrow Salmon River to

PLACE

NOTES.

1 ha-a-tpi-ka. The suffix -tpi, out of, seems sometimes to occur with a

2 The stem -hat- also occurs in the following: nihatxa, poke; nohat'oj, close window. -ida is the participle suffix.

3 Probably contracted from ha-ko-tinda.

4 Contracted from pokela-kapa. The suffix is the intensive.

5 This stem occurs also as -txat-. The suffix occurs also in himaidukta, 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 ówa'xni.

8 Perhaps nátei-awanda, we go. The first person plural has not been found elsewhere without the intensive suffix -dur.

9 Probably participial.

10 This stem also occurs as qédjok-, qëtekok-

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 -teu- 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 -teuk-

17 Abbreviated (t) from howam'danda.

18 Literally his-foot.

19 The stem appears to be qá-, which occurs also in nuqá'duha, lie on back, nuqá'ohunmi, lie on belly.

20 For hiwo'mda. The stem apparently also occurs as -wam-, as in iwa'mdaxnan, 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 howam'danda. The stem is owam, howam, with the future suffix -xan.

23 See previous note.
II. THE FLOOD.

wai'da howa'mda¹ citee'lla teitindo'sa hitake'gon²
Eastwards going dog coyote it will rain
hiko'se'egon yu'triina ma'wimuda'texun³ teitindo'sawi
it will blow live-oak acorns hold tight coyote
yu'tri ino'⁴ iko'tkut⁵ teitindo'osa exe'kut⁶ citee'lla
live-oak tree (?) it blew coyote blew away dog
huboa'dat⁷ nuwuak⁸ pala'mixan⁹ nuwau'k iko'tee¹⁰
he stood up "Come back! you shall be strong come back! blows (?)"
citee'lla pai'¹¹ a'wawum¹² la'mipukni¹³ tengu'tceen¹⁴
doog he said go back you are weak I do not want to
teitindo'osa xowomgte'ai'nan yeko'xanan¹⁵ awu'm¹⁶
coyote I do not wish to go I will kill you let's go
mowa'm¹⁷ nuwu'm¹⁸ po'lam teitindo'osa hawë'da¹⁹
you go go on! alone coyote he was angry with
citee'lla y'a'texuni²⁰ teitindo'osa tengu'tceen ynuwau'mni²¹
doog let's fight coyote I don't want to I'm going
amâ'misudaye²² a'mamiknat'i'nda²² yowa'mdaxan'an²³
is that your place that is not your place I shall go
yuva'ktakte'ai'nan²⁴ citee'lla xomi'jinan²⁵ awakdaxa'n²⁶
I do not want to go around dog I don't like let's go around
mice'qo²⁷ awakdaxa'n mica'kui²⁹ mago'lla³⁰
"mice'e" let's go around nephew uncle
hus'i'kakte'ai'nan³¹ yetcu'mdaxan'an³² mice'qe teitindo'sa
he doesn't want to follow I'm going to get married "mice'e" coyote
hova'ktayanaxa'nan³³ yetcu'mdan a'qite'kdahmhit³⁴
I am not coming back I am married water flood
testre'teexanan³⁵ qe'wot tea'ldan a'wu a'wa yamu³⁶
we all shall die this metal mountain house we will fix
yuwa'risam³⁷ homo'xat³⁸ a'wa yamu'omu'xan³⁹
we make holes through it fell down house we fix all fell down
tea'xadjisen⁴⁰ qe'tee nu'nũ aqite'u'kni⁴¹ hita'kta⁴²
all do not wish die (?) water coming raining
hita'kta hipu'u⁴³ iteuxu'mit⁴⁴ amëctatra'dìxan⁴⁵ hita'kta⁴⁶
raining it snowed it got deep all will starve raining
aqâ' hite'u'kni⁴⁷ aqiteu'ksas âye(q)teexa'nom pu'namar⁴⁸
water it came water comes all will die not one
Dixo qudr'otpinan left
qete'yi'xaxan qatus water coming all will die
puhi'tsedan went about in boat qate'kyaxan qatus Frog he went in boat Otter
aqi'ktan hune'ri aqi'ktan tcetra'xut tcetra'xut tcetra'xut tcetra'xut pun people all dead one
me'matinda alive
te'i'mar hupo'n tea'txun himat'ta tea'txun iwoxun'mila you go
itxa'ndakutat I keep it
ixotawet I look at it bone near sunset
xara'lima'ta in basket baby small found
itxa'ndaguta'ndat ham'e'u'mat ha'ralole'do h'amat
I keep it always food she ate baby-small she ate
puntsa'la ola'da hiwo'to pun i'tri pate'git satellite girl small sat girl one man none
tc'i'mar xoku'lit epatma'ndat i'trirop cxapuda
persons we are two we remain that man hunting
a'a puntsa'la amanu'da i'tri awa'nhut owelai
deer girl he fed man I stay little boy
daha etaxanat tc'i'mar owelai'top i'trihida
born many shall be people boy growing
mahimo'yat puntsa'la te'imar etaxan aqite'ktaumahino'kni te'o'tan ham'e'u i'trihinda qate'hiadapteehanda
hd children girls people will be many water-flood
hinoo'kni te'o'tan ham'e' u i'trihinda qate'hiadapteehanda
(f) (f) food is growing grass growing now
yu'tri ameba'nda mu'n'e ameba'nda he'putciina
acorns are plenty black-oak are plenty live-oak acorns
ameba'nda ya'qam ameba'nda he'e'cigo hatoiini'nda
are plenty white-oak acorns are plenty hazel are many
tc'imi'ma ameba'nda tc'imi'ma ameba'nda umuli hi'tjumunda
service-berry are plenty manzanita is plenty salmon come many
tsawii'ctjumunda amata'nda ho'sambhinita'nada
eel s are many they ate they danced
he'uma'htanda huktatandaman owa'kthihe'inda te'i'mar
gambled many go about they come people
pohimta'nda hosa'm hunidi'eu pohimta'nda te'i'mar
y they sleep dance (f) they slept people

1 Probably p,
2 The more c elsewhere.
3 The verbal future, the force
4 The more u
5 The usual s appears again but implies separation
6 Another for I shall blow away
7 The stem is the ordinary person singular.
8 With the in
9 Pala is the person singular.
10 The suffix -maxawinteei, your.
11 The stem has -nuhada, stand up.
12 Probably t we go, ya'aye, I go.
13 One of the forms also occurs as l, m, s, t.
14 Apparently such forms as xo
15 The stem is singular, -xan
16 See note 15.
17 Stem is -xwa, a possessive.
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wa'ktixéinda  hepata'nda  ha'matanda  ha'madéni
went about  they stayed  they ate  food
hitxaitanda  xema'non  yuma'nxanan  xema'non
they finished  I am not eating  I'm going off  I am not eating
pomüyen  howa'mguteainan  qédjo'kni
I'm sleepy  I'm not going  I am sick  follow I don't want to
nüwa'man  a'wam  himollai  mowa'mimi'ina
you go  let's go  niece  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 -atc being here obscure.
4 The more usual word for tree seems to be at's, atsa.
5 The usual stem for 'to blow' is -kos-, koc-, -xos-. This form -kot- appears again below, and also in hokten, tattoo-mark. The suffix -ku implies separation.
6 Another form of the stem for 'to blow,' seen also in teoxú'xanan, I shall blow away, and in yoxun'ot, I whistle.
7 The stem is -hox-, -hâ; seen also in yoh6'adaxanan, I shall stand up, nuhâ'da, stand up!
8 With the imperative prefix w-. -wank 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, maxawinteel, you are old.
11 The stem here is pa-.
12 Probably the same stem as -owa-. Occurs also in nateidut A'wam, we go, ya'nyo, 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 -tcai-, -tee-, to wish, desire. Seen also in such forms as xo'adguteainan, 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 -wé-, seen also in teaw5'pan, I am angry with you, mawé'ni, you are mean, surly.
20 This stem -texua'- is seen also in yetexua'xanan, I shall fight; mëtexua', 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.

Notes continue with explanations of the above words and phrases.
23 The -k- here is the negative.
24 The use of the prefix -da with the suffix of the future is frequent.
25 Probably contracted from y̴u-ń̵u-tok-da-ń̵-teai-nan, the -ń̵- being the negative. For -teai- see note 14; -tok-, -ń̵- is a suffix meaning backwards.
26 The negative prefix xo-, with the stem -mi'ń̵-nan.
27 See note 12. The -k- is here again negative.
28 An exclamation characteristic of Coyote, and frequently used by him.
29 Not the usual form, which is himolai.
30 Either maternal or paternal apparently.
31 The stem is -sik-, seen also in y̴u-si'mxan, I'll follow; mexasi'-nmət- xun, don't you follow. The prefix is that of the third person singular.
32 The stem is -tcum-.
33 The prefix h- is apparently the negative, which is more usually x-.
34 Obscure. The same stem appears in niteu'ktam, to lie on ground, of a round thing; also perhaps in hitcu'kni, he drowns.
35 Probably modified from tcet-q̴-ń̵-teai-xanan. The use of tee- both before and after the stem -q̴-, to die, seems intended to intensify the meaning, we all.
36 The stem here is -mu-, appearing also in nuxa'mxan, I will fix. The prefix is that of the first person plural.
37 The stem is -wer-, -wel-, seen also in hawe'lamsni, it goes through a hole.
38 Translation doubtful. Probably homu'xat, from the same stem as ya'ń̵-mu.
39 See note 38.
40 Translation doubtful. Apparently tea-xa-djisen, the stem -dji- being perhaps related to -teai-, to wish, desire.
41 See note 34.
42 Probably participial. The stem -tak- seems to be homophonous with that for to sing.
43 The stem is apparently -pu'-, not to be confounded with -pu-imu- as in p̴u'-muka, I pinch (with-fingers-press, hold-tightly).
44 Probably hi-teu-xun-mi-t. The prefix teu- indicates a bulky object. The stem -xun- appears also in niteu'xun, I pound down a nail; notoxu'mu, bore a hole; n̴̸-xumutpu, put cap on, cover on box. The suffix -mi seems to refer generally to the ground, or motion downwards, as n̴̸-atmi, a flat thing lies on ground; nuqa'ohunmi, lie on belly.
45 See note 35. The two forms seem to be identical, except for the addition here of ame-, meaning hunger.
46 See note 34.
47 Pun is the numeral "one."
48 Translation doubtful. The suffix -rotpin occurs in the forms pu'nusrotpin, one left; xo'kosrotpin, two left.
49 Probably aki-teu-xan, for aki-teu-xan. See note 34.
50 The stem seems to be -te, seen also in itsel'ni, she took boat.
51 The stem here, -dju-, teak, seems to be related to that in itsel'ni. Probably participial. Two explanations of this form seem possible, either aki-k'tan, water-rolling (-k'-, to roll, move over surface), or (k')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.
55 The stem is -n.
56 Other comparatives are he'nda kʉtxa, he is elsewhere.
57 The stem icəhe'nə, watch; yaxota' negative. The suffix continually; yaxota' negative.
58 If -wo- is used, for -xun-
59 Apparently related to he-finding. Also small is the prefix xo-
60 See note 5.
61 Noun form.
62 The usual form for a person is however not the same as in other cases does.
63 From pun and -mi, as in the suffixes -mi, -mi-s, change or equal.
64 See note 5.
65 Derived from the stem -gut, to harm. As in the suffixes -gut is the negative.
66 Probably ə́wə'ń̵-i, bachelor.
67 From eta, in the sense of whether.
68 See note 7.
69 Literally "he, the only one, etc.
70 The only.
71 Elsewhere.
72 Perhaps comparative.
73 The stem is -pu'-, to be born.
74 The stem is -pu'-, to be born.
75 The more comparative.
76 In the past.
77 The stem is -pu'-, to be born.
78 The stem is -pu'-, to be born.
79 The stem is -pu'-, to be born.
80 Negative.
81 Derived from noun.
82 Compound
e is frequent.

16 -k- being the ling backwards.

ently used by

mexasi'-mnate-

son singular.

re usually x.

ev on ground, of

se of tee- both
.o intensify the

I will fix. The

it goes through e same stem as

stem -dji- being

mophonous with with -pu-imu- as

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ail; notsoxu'n-
or box. The
tion downwards, on belly,
except for the

the forms pu'n-

: took boat.

that in itse'xni.

m seem possible, rface), or (h)a-

'mni, he floats.

you alive?

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56 Stem is -mat- seen also in ima'tni, I find. Probably participial.

57 Other comparable forms are, milti'nda kutaxa'na, shall you keep it;

icehe'nda cutaxa'na, I shall keep it. Itxan is the word for leg.

58 The stem is apparently -xota-, seen also in: ixotaxanan, I shall

watch; yaxotai'yaxan, we shall look for. The xo- does not seem to be the

negative. The suffix -wet is a continuative. Compare immu'mwet, I run

continually; yema'wet, I eat constantly.

59 If -wo- is the stem, this means to sit, as in i'wo, I sit; biwotinda, he

sits. For -xun- see note 44. The ending is puzzling.

60 Apparently a case of nominal incorporation, xarala-himat'ta, baby-

he-finding. Another form for the noun was given as xali'la.

61 Small is ul'nda. This is apparently run together in rapid speech

with himat'ta.

62 See note 57.

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

64 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.

65 From puntsar, woman. The suffix -la occurs in many names of ani-

mals and of relations, the form here being probably puntsula, the inter-

change or equality of r and l being clearly marked in many words.

66 See note 59.

67 Derived from the demonstrative stem pa-. Other derivatives are

seen in pateca'mku, something; patai, what; pata'ci, no. The suffix -gun,

-gut is the negative.

68 Probably for xokulitea. Cf. teimut'retae, we are men, Chimarikos.

69 The stem -pa- occurs also in ya'pateen, we stay with.

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

spoken of.

71 The stem is apparently -p-, to shoot. The xa- may be the negative,

in the sense of not shooting, i.e., stalking, hunting. I stalk game being

given as yexap'umun. The same prefix (t) occurs apparently also in

nexadu'mxu, cook, boil it!

72 The usual word for boy is itri'la. This same stem appears again in

owelila, bachelor.

73 From eta, many, with future suffix and final -t.

74 See note 70.

75 Literally 'man-becoming.'

76 The only comparable form is ma'tap, sift!

77 Elsewhere the stem ame- means hungry.

78 Perhaps connected with eta, many.

79 The stem is -samuxu-. Cf. isamuxuni, I dance; misamuxuni, you dance.

80 The more common stem is -wontso: hiwe'mtson, he gambles.

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

82 The stem is apparently -po- or -pol-. Cf. po'fmeni, I sleep; pomu'wen, I am sleep-

ing; po'xmxnu, are you sleeping?

83 See note 81.

84 See note 69.

85 See note 63.

86 The stem is apparently -txa-. Cf. itxa'mni, I stop, cease.

87 Negative. Cf. ma'mut maxamana, you are not eating; nateidut

yu'xamanat, we are not eating.

88 Derived from the stem qe-, to die.

89 Compound form, from -wa-, -owa-, to go, and -mi'naa-, 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.

exap′umut1 hako′nudukta2 hi′teip himai′dukta3
He hunted he didn't kill his thigh he carried back
hutrin′e′u4 imai′dukta tca′koasun5 a′a kogutux′kn6
intestines he brought back I'm good hunter deer you don't like me
i′trirop7 aqa′ ya′aye8 pu′ntsarop yateaxi′suxun9 wis′e′da
that man water I go for that woman they ran off down river
awa′tmun axa′wayagktcaina11 ēwō′mut12 i′trirop
went did not want to come back he cried that man
kuto′kkutcai′dananda13 tei′m14 tei′m teisi′t hateis′on15
never coming back (奋斗目标) (奋斗目标) I said not following
ēwō′maminda16 i′trirop i′trirop ēwō′munda pu′ntsarop
still crying that man that man crying that woman
xomi′inan xowa′mguteai′danan uwi′r ya′patcen17 uwi′r
I don't like I do not wish to go (奋斗目标) we stay (奋斗目标)
yā′pa′en xowa′mguteainan yowa′manda xo′wadumguteian nan
we stay with don't want to go I going don't want to go home again
awa′mai ya′pat hisi′k teutex′mun ēlo′hni
(奋斗目标) (奋斗目标) good (奋斗目标)
(奋斗目标)
xowa′mguteian nan teugu′teen xoma′imukteian na18 hi′midanda19
I don't want to go I don't want to I don't want to carry it is heavy
texal′e′gu20 imai′moment21 xuxodakteian na22 xugonakteian na22
light-not I carry I don't want to watch I won't talk to you

1 See note 71,
2 The stem is -huk is uncertain
3 I hide it away.
4 Possibly a c
5 himai′dukta, carry it.
6 A nominal i
7 meaning.
8 Apparently : a nominal suffix ten- is a
9 object. Cf. pē′u′ where has the form
10 The prefix k
11 Probably for
12 The stem is
13 pē′u′ other stem, -mri
14 Probably for
15 upwards, the ni has
It is going to " It blew, and " It back, you shall with dog. The some discussion is coming on, in ried to make a and snowed, and canoe, and Otter of those who put in a to them a child. There was a nd dancing, and

hima'dukta he carried back
kogutxu'kni on don't like me
cun9 wis'eda off down river
12 i'trirop that man
hatci'senda not following
pu'ntsarop that woman
stee17 uwi'r stay (?)
dunguctca'nan to go home again
n člo'hni (?)
hi'midanda it is heavy
y čonak'te'ca'nan pl't talk you

NOTES.
1 See note 71, text II.
2 The stem is -ko-, to kill. Cf. yeko'xanan, I shall kill you. The suffix -duk is uncertain. Cf. xowa'doknanda, he didn't come back; itexu'tduxta, 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 -ca', formed from a stem -tri- (?) of unknown meaning.
5 Apparently from -ko-, to kill. This form is obscure, as the pronomi- nal suffix tea- is not elsewhere used as subject of a transitive verb, but as object. Cf. p'ut tea'kotinda, he kills me. The use of -sun which else- where has the force of the auxiliary verb "to be," is also unusual.
6 The prefix ko- is probably the negative.
7 Probably for i'trirop.
8 The stem is -a- (Cf. -wa-, -owa-). See note 1, text I.
9 The stem is -te'xis-. 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.
The stem seems to be -wa-, with the negative prefix. The usual form of the ending is -guteainan.

From -wo-, to cry, weep.

Obscure. There is no stem clear, -tok- being elsewhere always united with some regular verbal stem, sometimes with the meaning of back, returning. Perhaps abbreviated in rapid diction from xowo'tok-guteaidanana.

There is a stem -teu- which means "to sleep." Cf. yeteu'yegon, I shall sleep. Another stem -tenum- has the meaning of "to marry." Cf. yeteu'mdaxanan, I shall get married.

The usual stem for "to follow" is -sim-. Cf. yusim, I follow, go with; mexsim'matexun, do not follow me!

See note 12.

See note 69, text II.

The stem is -mai-. The suffix -mu is uncertain, although it apparently indicates direction of motion.

The stem appears to be -mi-.

The suffix -gu here appears also in such forms as xanigu, by and by; curaigu, some time ago. It is probably the negative suffix.

See note 18.

This is apparently xu-xo-da-k-teca-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 ixota'tanunhun, I watch; ixotaxanan, I shall look at. Ta-alone has no meaning applicable here.

The stem is -go- or -go'na-. Other examples are nego'mna, talk to me!; igbo'ngogon, I'll talk to you.

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-.

The stem here is clearly -xoli-, or -xuli-, meaning bad. Other examples are too'xoligni, I am bad; qoxoyutecyi, are ye bad; xullida, he is bad; xoli'dakakni, you sing poorly. The suffix -eu may be that used to form nouns from verbs, so that the form here would be "you are a bad-one."

Apparently tca-ite-x-a-mun. The stem -xë- occurs also in niexë-xë sweep! The prefix te- is a very common one, and seems to be similar in its meaning to t- or to-, meaning with the hands, or by force. Other instances of its use are ni-te-xe-tipk, pull out nail; ni-te-xa-lo, pull out tooth; ni-te-oru-ha, reach up for, etc., etc.

The stem is -txe- or -txex-. Other instances of its use are yatexunan, I wish, want (to eat); mitex'unam, you wish, want.

The stem is -xö-, as in xhr, I swim; nixiyaxana, shall you swim? What seems to be the same stem however is used with several other meanings, as: tease'xaran, I shall blow away; noxi', whistle!; te'xun, I am fat; qixun, ye are fat, etc. In this latter case, the u is generally short however, but it is certainly long in the other cases.

The stem is -mi'ian-. Other examples are: xomi'xianan, I don't like you; mexitmi'xianan, you don't like me. Cf. teudi'mianan above.

Probably ame-qä-da, I am dying of hunger. See note 45, text II.

See note 87, text II.

The stem is lu-. Cf. lu'mi'ginaye.

See note 36, text II.

Perhaps for mu-kuxiwa-tok-3gu-nut with the negative suffix repeated.

The stem is apparently -cem-. See note 10, text IV.

See note 82, text II.

A man went and his thigh and his is expected, and did the informant man.

Then they ran a informant man.

Waida hxl
Eastwards
xexadjit teita Cham
he stole Cut
mice'qe ya:
"mice'qe"
I shall go
yuwamuxanam
I go around
yuwampa'kasun
lure'djasun quick
nul'am teun I'll go
yuwaum xanarn
I'll kill you
te'xmarut que people if one
imitici'gut
I kiek it open
te'xsiisun
I'm handsome "mice'qe meg
"mice'qe" you do
ham'u patej
food non
xusimuku'te
I don't want to for
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 maulering on until she was tired.)

IV. THE THEFT OF FIRE.

Waida howamda apêxadjit1 teitindosa xâteile pun Eastwards he went fire-steal Coyote child one xêxadjit2 teitindosa mice'qe himû'ktâ apisu'xta yuwau'mia he stole Coyote "miceqe" running fire throwing I go mice'qe yaxate'ya pa'tciman3 ituk-minusun4 mice'qe "miceqe" I steal everything I make "miceqe" yuwau'mxanan mice'qe kimidjunû'mdju5 yowamxa'nan I shall go "miceqe" to the head of the river I'll go yuwaumxan'an wis'e'da punsa'r â'tasan mice'qe â'ma I'll go down river woman many are "miceqe" place yuwaupa'kasun mice'qe a'ma pun xo'nasun6 mice'qe I go around "miceqe" place one I'll not "miceqe" luré'djasun xu'nde teitindô'sa teusato'mun qâ'qatce quick (†) Coyote I choke a bird nû'wam teusato'smun7 te'cê te nû'wam teusato'smun go! I'm choking Buzzard go! I'm choking yekoxa'nan nâteidut â'wam iwa'mdaxanan8 xê'góto'teinaî people if die I'll get well (†) "miceqe" (†) listening (†) tei'marut qê'sop9 xu'nogidji mice'qe nag'i'teuk ice'mtina10 I'll kill you we go I'll stay I won't kill him imiticii'gut11 we'lmu mice'qe yowa'mxanan mice'qe I kick it open quickly "miceqe" I'll go "miceqe" tei'sigasun12 mice'qe yê'koxanxan mice'qe me'xemi'inanan I'm handsome "miceqe" I'll kill "miceqe" you don't like me mice'qe megutxu'kni xê'wo'kteinaî hamê'u îteiknan13 "miceqe" you don't like me I don't want to come back food not growing hamê'u pâ'tcigun hamê'u idan mitexù'na14 mowa'mxana food none food (†) do you like you shall go xusi'mukteinaî teîgu'teen iwo'mdaxanan tcum'mxanan I don't want to follow I don't want to I'll stay me shall follow

1. The usual
2. There where always the meaning of from xo'ata-k-
3. yecu'ye gon, I marry." Cf.
4. fix. The usual
5. 'm, I follow, go
6. gh it apparently
7. 'igu, by and by;
8. to be a redupli-
9. where -xota- as
10. ich; ixo'taxanan,
11. egû'ena, talk to
12. singular is evi-
13. n for "foot" is
14. Other examples
15. I'da, he is bad;
16. at used to form 
a bad-one.'"
17. in nixê'de to be similar in
18. y force. Other 
19. c-xa-lo, pull out
20. its use are ya'-
21. it. shall you swim f
22. eral other mean-
23. !; te'o'xun, I am s
24. generally short
25. 'nanan, I don't 
26. na'tcidut a'wam iwa'mdaxanan8 xe'qogo'teinaî 
27. I'll kill you we go I'll stay I won't kill him 
28. tei'marut qê'sop9 xu'nogidji mice'qe nag'i'teuk ice'mtina10 
29. people if die I'll get well (†) "miceqe" (†) listening (†) 
30. imiticii'gut11 we'lmu mice'qe yowa'mxanan mice'qe 
31. I kick it open quickly "miceqe" I'll go "miceqe" 
32. tei'sigasun12 mice'qe yê'koxanxan mice'qe me'xemi'inanan 
33. I'm handsome "miceqe" I'll kill "miceqe" you don't like me 
34. mice'qe megutxu'kni xê'wo'kteinaî hamê'u îteiknan13 
35. "miceqe" you don't like me I don't want to come back food not growing 
36. hamê'u pâ'tcigun hamê'u idan mitexù'na14 mowa'mxana 
37. food none food (†) do you like you shall go 
38. xusi'mukteinaî teîgu'teen iwo'mdaxanan tcum'mxanan 
39. I don't want to follow I don't want to I'll stay me shall follow

AM. ARCH. ETH.

The usual

where always the meaning of from xo'ata-k-
yecu'ye gon, I marry." Cf.

fix. The usual

't, I follow, go

gh it apparently

'igu, by and by;
to be a redupli-
where -xota- as
ich; ixo'taxanan,
egû'ena, talk to
singular is evi-
for "foot" is

Other examples
I'da, he is bad;
at used to form 
a bad-one.'"
in nixê'de to be similar in
y force. Other 
c-xa-lo, pull out
its use are ya'-
it. shall you swim f
eral other mean-
!; te'o'xun, I am s
generally short

i'a'tnanan, I don't 
na'tcidut a'wam iwa'mdaxanan8 xe'qogo'teinaî 
I'll kill you we go I'll stay I won't kill him 
tei'marut qê'sop9 xu'nogidji mice'qe nag'i'teuk ice'mtina10 
people if die I'll get well (†) "miceqe" (†) listening (†) 
imiticii'gut11 we'lmu mice'qe yowa'mxanan mice'qe 
I kick it open quickly "miceqe" I'll go "miceqe" 
tei'sigasun12 mice'qe yê'koxanxan mice'qe me'xemi'inanan 
I'm handsome "miceqe" I'll kill "miceqe" you don't like me 
mice'qe megutxu'kni xê'wo'kteinaî hamê'u îteiknan13 
"miceqe" you don't like me I don't want to come back food not growing 
hamê'u pâ'tcigun hamê'u idan mitexù'na14 mowa'mxana 
food none food (†) do you like you shall go 
xusi'mukteinaî teîgu'teen iwo'mdaxanan tcum'mxanan 
I don't want to follow I don't want to I'll stay me shall follow

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te'gut'centama  he'wu  a'man  xatcii'gulan
I don't want  all right  place  children only
e'ti'nihulaigulan  itre'gulan  xatcii'gulan  xotxa'guteaigan
old woman only  men only  children only  I don't want to stop
itre'gukteaidanan  i'nadaxan  i'woxanan  xowo'xguteaigan
(?)  I'll wait  I'll stay  I won't go off
itriuxai'deu(?)  tecoxog'anan(?)  xowo'kteaigan  yowa'mxanan
I'm a chief  they don't talk to me  I don't want to return  I'll go
i'woxantin  iw'atoregon  y'etcuugon  iwo'mtegon  iwau'tegon
I'll stay  I'm coming back  I shall sleep  I'll come
yuwa'toregon  qed'egon  xowo'toknop  isu'mdamerogon
I'm coming back  will pay (?)  I may not return  I'll seek (?) you
mowa'tokatecxun  miwo'mtohon  yuwa'guron  you stay
you better all return  you stay  I'll go
me'na'da'mdatekun  misanda'mdatekun  me'na'de'atekun
do ye wait for me  do ye all listen  do ye wait for me
ye'tendersogon  mowa'gatekun  yuwa'toregon  yoksute'egon
I'll lie down  ye all return  I'll return  I'll get lost
igo'na'mdegon  teima'r  imamde'egon  ixota'mdegon
I'll talk to them  people  I shall see  I shall watch
xowa'toknegon  yuwa'mxana'm  amesdumi  ulu'idaitte
I'll not come back  I'll go  I'm hungry  my brother
yowa'mxanan  meko'tee  yowa'mxanan  yuwo'kegon
I'll go  brother-in-law  I'll go  I'll return
yuwa'toregon  imi'inan  yuwa'umxanan  yuwyek'eegon
I'll return  I like you  I'm going home  (?) 
mowa'mxanan  tec'khehen  yapatamda  axamgutea'danan
are you going  (?)  we'll sit  don't want to go
xa'coteentama  pala  yuwa'mxanan  xotai'retec  awa'mxanan
all lazy  alone  I'll go  three  will go
husamunni(?)  yekoi'yauman  teingu'teen  palal'djesun
he stays  I'll kill  I don't want to  I'm strong
la'mipukuni(?)  palaidje  yuwa'mni  xokole'tee  awa'mxanan
you are weak  I'm strong  I go  two of us  will go
iwo'mdatekun  nuggu'mna  niwo'mta  isu'mdan
I shall stay  don't go!  stay  I look for
iko'modaxanun  mo'xogonan  niya'teima  mamoe'ini  niko'moda
I'm going to talk  don't you talk  laugh!  (?)  talk!

nuwaunm
miwomdatecxun
nuni'la
nuwamhini
tcimutuhan
nuhwadi
ikodemaxanun
mowa'mxana
xomi'inanan
anotei laibut(?)
nacudidaxun
mitciuxanna(?)
himo'aqeteni

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nûwau'm nixo'ta mugu'teen\(^{28}\) yowa'toxanana
miwomdatexun mowa'mkunaxana po'môxana miciè'mxana
you stay aren't you coming back? shall you sleep you'll listen
po'lá iwa'megonye xokolë'tee awa'mxanana xâ'rele niki'da
alone I shall go two of us will go child carry
mugu'teen nî'ceheda\(^{28}\) trêúlot\(^{50}\) nicehè'm xai'rot\(^{31}\)
you don't want to take it that big one take it! that little one
niki'da yowa'mxanana nîcîheda pol'a iwomtè'ëgon
carry! I'll go take it! alone I'll stay
nu'wa'mhini tengu'teen nôwa'man ameqè'ëni nohât'ama
I don't want to go! I'm dying of hunger look at me!
nîte'kta\(^{23}\) tengu'teen nôwa'mhini xowa'mgute'ëinan hî'yë
take it! I don't want to go! I don't want to go (?)
tce'pini nate'nda ná'xanâ hamé'n múpûtè'taxaxini
(?) lie down! don't eat! food you are too lazy (?)
ütce'ndakëye miwô'rhanaqë mugu'teen â'wam tengu'teen
(?) you don't want to let's go I don't want to
teu'pitan xowa'mgute'ëinan teu'pitan\(^{24}\) yê'tupmî na'te'idot
my foot sore I don't want to go my foot sore (?) we
nuhwë'aqi yamait'a imait'a puntas'a'iri tiri puntas'a'iri
(?) my place (?) (?) woman man wife
ulû'idaitce nîko'môdahxanani yowa'mxana hisii'kni xolé'ini
sister you will talk I'm going good bad
îko'môdaxanana yako'onëwa mo'xoligësîtce\(^{35}\) miciè'mxana
I will talk we are going to talk you are no good are you going to take him
mowa'mxana nûwa'man xosi'mgute'ënan tengu'teen
are you going go on! I don't want to follow I don't want to
xomi'ninan qâq'o'q'oni niko'mûdà ko'omîhaxun
I don't like you you kill me I cry out I talk you better cry out
anô'tei laibu'kni poinmu'yen yahaitë'ca\(^{26}\) hë'u awa'man
(?) weak I'm sleepy let's get food all right we'll go
na'te'idot xowa'mgute'ënan nôwa'man xôwôk'te'ënan
we I don't want to go go on! I don't want to stay
mitciûmåxanà nàmadàqà'nà awa'm yaxo'îdà nîsu'kta
(?) you sing let's go we look look back!
himô aqec'mtûini\(^{29}\) lû'mixana nuwâ'gaì\(^{40}\) yuwa'dkun\(^{11}\)
yes I'm thirsty shall you drink come on! I'm coming
ima'mni lu'tumiteqhin toi'rhatee yuwa'man iko'kta'xanan42
I see him you drink (?) I'm going I shall growl
iko'kta'xanan mowa'mgunaq'o'sexanan43 yuwa'mni
I'll go and growl aren't you going to go? I'm going
iko'muta'xanan iko'ktasun qosamut ye'wo'xanan44
I shall talk I always growl you stay I'll give you
ma'mu'sqo'sexana he'wu mowa'mxana ye'ko'xanan no'nu
shall you give him too yes are you going I'll kill him don't
xo'manguta'xana nowa'man iwo'mdaxanan tri'rhatee
I don't want to see you go on! I'll stay (?)
nowa'm tougu'tee ni'koaxun mala' nuwa'm huo himo'
go on I don't want to cry out! (?) go on! yes yes
miko'moda ye'eni a'ta magollalai ma'tri'i matco'la'li
you talk (?) (?) uncle nephew grandmother
matrici'i ul'iidai matco'la'li ma'ta'la'ri muta'la'li masala'la
nephew brother grandmother maternal sister mother's sister (?)
himo'la'i a'ntxasai xa'wililai ul'iidaxaiye mitco'nilulai
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. patei, what; pateem'ku, something; pateigun, no, 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 nimitei'kmu, roll with foot; ni'k'kmu, roll with end of stick; nime'kmu, roll with head. There is a common suffix, however, -mu, which seems to have somewhat variable direct meaning and function, as ni'amu, chop; mise'kmu, swallow; ipe'kmu, I lie; iya'tmunip, I lay down a flat thing. If -k- is the stem, its meaning is general, as we have niteu'ktean, drive nail; nü'k'kamak, 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 -sato'. 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 mitci'- 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 itrixaideu. 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 -eu which usually forms nouns from verbs.

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

The stem is -teu-. Cf. yaxuton'ixan, we shall not sleep; yetcud'am-degon, I shall lie down, sleep.

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

20 Cf. isu'mni, I follow. The suffix (1) -dam occurs also in such forms as meinada'nda, you look for me; yetcud'am-degon, I'll lie down.

21 The suffix -ate seems to denote plurality. Cf. natcidut = (1) nateci-dut.

22 Probably for miwo'mtaxan.

23 The stem is apparently -inada.

24 The usual form is xowanguteaidanan.

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

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

27 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!

28 See note 14, text II.

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

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

31 Perhaps related to xara'li, xarfi'la, baby.

32 Elsewhere -xotam-.

33 The stem -teu-, or what appears to be but one such stem, has many meanings. As itu'ktamnup, I put down a round thing; nitcu'ktein, drive a nail; teutcu'kai, I drown; nitcu'klo, pull off button. See note 34, text II.

34 See note 55, text II.

35 See note 25, text III.

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

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

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

39 Cf. ame'mtuini, I am hungry.

40 Perhaps for -wauk- contracted from -watok-.

41 Perhaps for yuwa'tokun.

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

43 The suffix -qose apparently means 'also, too.'

44 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.  

nisè’it iwot² māta hi’wot² atelalaita’i hiwot²  
North lived sweathouse lived with his grandmother lived  

ōwatgu’³ oā’mta³ owa’temut owa’mdaw’temut bādji’i’ndu⁴  
started went up went up-stream what for  

imāmāt’cimą⁵ waitunameiatumat bā’tekiti⁷ owatmut  
have you come? come back come back went  

wā’ita⁶ itusait iwot² uwā’wukta’i teimar ída’³  
west where his sister lived you must talk people many  

ciciminit’⁷ cā’ik’et⁸ hoxđa’kta’nat¹⁰ tsusutāil’k’et  
come to see the dance I am ashamed I don’t want to watch do not be ashamed  

xā’manat¹² nimamie¹³ hoca’āṅkunit¹⁴ hōtca’punat¹⁵ yu’a’mta¹⁶  
I do not eat (f) (f) not dance I know nothing arrived  

bo’ummut¹⁷ ę’q̂i’tan¹⁸ a’maniku’mkıyat n’ية’ah’odat¹⁹  
slept what do you say? you act foolishly have you sense?  

xa’nimosainoxesā’n²⁰ lū’ít²¹ ı’dji’tmit²² yāca’āngkunit²³  
do you know what you do? drink I sit on one side that is why I dance  

yasā’mta²⁴ ı’djii’mti nāxama’nan²⁵ qōs’n²⁶ imica’āngkunit²⁷  
thus I do I sit do not eat how did you dance?  

nōxopimunmi²⁸ mā’ikt’et²⁹ ə’manot³⁰ yuwa’tmun³¹ nō’t³² ı’qorok³³  
do not play are you ashamed? recently I came I my language  

mi’qot³⁴ midjapu³⁵ miqowē’g’ah³⁶ xōl’ik maliniq’unā’han³⁷  
you speak do you know you will always talk that bad you will always have to talk  

aqō’sit ĕ’wanmu³⁸ ə’u’xa’iāngk’et³⁹ bā’teammi⁴⁰  
why do you cry?  

nō’xojimta³⁸ ıq’i’orot³⁹ dira’mda qé’g’edati djèwu imamni⁴⁰  
you do not know long ago pray large look for  

moxolica’winta⁴¹ ba’dja³⁷ muxa’i’nat⁴² dira’mda mī’tcapu’ta³⁵  
two old men sat nothing made long ago you know  

ōtunta⁴² .......... yāca’ānkunaxan⁴³ ē’tut⁴⁴  
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.
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we will see you do not wish to go once more we must go then they stay

I get up now I will see him what will we eat? what

we must we do? we dance I must stretch myself I will dance about

you like I do not like yourself

we'reit imitsamâ'kot nâ'pâata mutsunîta niekio't

dance hold! me (?) surpassed make a fire!

let me look! I see how I am tired I am dizzy I am sleepy

you make

stop! tired how you will dance I stay here

what makes you tired already you start I have nothing

you will eat you must go you must take it in go home

what makes you tired already you start I have nothing

you know stretch yourself how you stretch I am exhausted I am angry

I want to eat look at it what for? with mouth

I talk by and by you will talk we must play

jump into the ground your knees are sore I do not want

you talk by and by you will talk we must play

jump into the ground your knees are sore I do not want

I want to see you mash it are you afraid? bring him out! how

I want to see you mash it are you afraid? bring him out! how

I talk I see I make I I make I see

I do not want to carry him soon
himèn85, hîmite'ilateila85, ë'si'n86, xò'dj-abutnath87, mî'sik-èl88
dark middle of night day do not know make right
mi'qoxanat'7, naxaîk-ëna89, miatci'mataxu'n90, mòxocîn'ta81
you will talk do not be ashamed might laugh at you if you do not know
nîcex nà'maxanat92, nîclecex nîâ'i nidê'ek nà'witmi93
want you will see want blind let me look lie down!
nâ'p'ha94, yuwò'mni85, teupa'i96, itsawí'sen djóoq'i'n
get him up! I am going home my feet are sore do not wish
maxi'kum97, hitteutnà98, nimama hâ'teadarun99, uà'mxanat100
make it! lies there you see it surely will go
yë'wet-axedana'c nà'sieta'mxanan101, là'mitamakun101, hit'tat9
I shall catch him it will be day tired many
ë'ïamkuní't102, ilà'djin51, à'mintú'ít102, badji màxá'ía
I dance tired I am hungry nothing you can make
qô'maiexú'nun iisà'n yiná'mda wutsanat104, kata'oxú'mi'mi'nanan105
know I breathe I see I am not sick I do not like you
gaiék'ëkctan106 how do you know?

NOTES.
1 Perhaps for wiisè-da, down-stream, i.e., north.
2 -wó-, 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 patei, what; -mdu, instrumental.
6 -mat-, to find; -mamé-, alive. Cf. ma-i-mat-nì, I am alive.
7 Cf. ante, badji-mdu.
8 Cf. ante, badji-mdu.
9 Cf. ante, badji-mdu.
10 e, probably for te; I -alkie-, 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; teapa'-probably -trahu, to know.
16 Cf. note 4.
17 -po-, to sleep. Cf. po-anmu, you sleep.
18 Probably -qu-, -ko-, -kono, to talk; e perhaps interrogative. Cf.
i-mi-canku-nit, did you dance?; a-quot, why?, e-wanmu, do you cry?
19 Probably -teko-, for -trahu, to know. Cf. ante xotecapunat.
20 Perhaps xani, by and by.
21 -lu-, to drink. Cf. page 347, line 6 of text.
22 i, I -teit-, to sit; -mi, the verbal suffix, down; -t probably the intensive
suffix, -ut, -ot, -t.
you did not know

n djōqi'n
do not wish

u'il'manat

will go

un hi'tat

many

dji maxii'a

you can make

cu'mii'nanan

not like you

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28 y-, we; -samxu-, to dance.
29 Probably -sam-, to listen(?). Cf. mi-sam-damdatekun, page 350, line 8 of text.
30 ma-, second person imperative; x-, negative; -ama-, to eat; -nan, verbal suffix. Cf. x'emanat, ante line 6.
31 Interrogative stem go.
32 i, perhaps interrogative. Cf. note 18.
33 no, imperative; xo-, negative; -pim-, to play; -ni, suffix of present tense.
34 Cf. aman-itri, young; aman-inhu, new. Perhaps also a'maniku'mkiyat ante, line 7.
35 y-, for i-, I; -uwat-, -owat-, to come.
36 Contrasted from nōut.
37 Evidently from the stem -ko-, -go-, to speak. The form is obscure, as the possessive -i, my, is always suffixed.
38 mi-, you; stem as in the previous word.
39 mi-, you; -ko- to talk; -wet, perhaps for -wet, continuative; -xan, future.
40 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.
41 Cf. owo'i'mamni, I cry.
42 Cf. ph'team-ku, something(nothing?).
43 no-, imperative; xo-, negative; -ta, participle. The stem -jim-(teim) does not occur elsewhere in the material collected.
44 i-, I; -mam-, to see; -ni, present tense.
45 Obscure. -xolii, may be xuli, bad; xawin, old. Cf. note 25, text III.
46 mu-, you; -xai-, to make.
47 hu-tu, its feather.
48 Cf. hitcu'n, long.
49 y-, we; -xota-, to see; -xan, future.
50 Cf. gutce-, -gutcai-, do not wish, as in teu-guteen, I do not wish.
51 It seems that this portion of the word is something like -xan-
52 In one instance, the stem is -gutce-; in another, -xan-.
53 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.
54 In the previous instance, -ki'kot perhaps for -cketa-, to build fire.
55 la-, weak, tired; -tei, I; -in, incompl. action. In other instances, -mi, you.
56 -po-, to sleep; -xan, future. Cf. pøimni, I sleep.
57 Cf. ixota'x, line before.
58 Cf. note 45.
59 tei, I; me-, actions done with hand(?); -xai-, to make; -ta, participle.
60 mi-, second person imperative; -txa-, to stop; -xan, future.
61 mi-, you; -samxu-, to dance. The phrase "how you will dance" seems to mean "thus you will always dance in the future."
62 -wo-, for -wom, to stay.
63 Cf. curaigu, from cur-, long ago, and the negative -gu.
64 mu-, you; -wam-, to go; -ta, participle.
65 Seem to contain the negative.
66 -wam-, second person imperative; -wam-, to go.
Cf. note 29. Perhaps -pu is the interrogative suffix. Cf. mexadjipu, have you stolen?

64 ni-, second person imperative; -tco-, cf. -tcu-, to lie down, to sleep.

65 tsi, I; -sag, cf. -sax, to cough (?).

66 tse, I; -awb, angry; -ta, participle.

67 tsu, -tsum, -tsun, to jump.

68 dju, tco, I; -klu, to fall.

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

70 Contains -xota, to look, watch.

71 ha-wa, his mouth; -mdu, instrumental.

72 Or else from -ko, to kill. Cf. ye-kuxan-an, I'll kill you, text IV, line 9.

73 -pim, to play.

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

75 ni-, second person imperative; -tco-, cf. -tcu-, to lie down, to sleep.

76 -tSu-, -tsum-, -tsun-, to jump.

77 dju, teu, I; -klu, to fall.

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

79 Contains -xota, to look, watch.

80 or else from -ko, to kill. Cf. ye-kuxan-an, I'll kill you, text IV, line 9.

81 teem-da means "across a stream."

82 Cf. note 74.

83 -pim, to play.

84 ni-, I; -whek-, to push; -tap, out of.

85 teem-da means "across a stream."

86 -xe-, for -xai-, to make.

87 hi-txanemaxa, his knee.

88 Cf. pateigun, no.

89 ni-, I; -whek, to push; -tap, out of.

90 Cf. qorok, ante line 10.

91 Cf. note 74.

92 Or else from -ko, to kill. Cf. ye-kuxan-an, I'll kill you, text IV, line 9.

93 ni-, I; -whek-, to push; -tap, out of.

94 hi-txanemaxa, his knee.

95 na, second person imperative; -xai, to make.

96 hi-txanemaxa, his knee.

97 na-, second person imperative; -xai, to make.

98 na, second person imperative; -xai, to make.

99 ni-, second person imperative; -xai, to make.

100 ni, second person imperative; -xai, to make.

101 teem-da means "across a stream."

102 amemtu-, hungry; -i-, I; -ta, participle.

103 The final -t, -at, probably the intensive -ut, -ot is of frequent occurrence.

104 -m'tcapu3, chew.
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VI.14

yê'ma\textsuperscript{4} i'waxanin\textsuperscript{3} ę'koxanann\textsuperscript{3} te'i'miteakun kolalai yua'mni I eat I will defecate I will urinate enough sick I go

\textsuperscript{4} Part of a text obtained in the same way as the last.

\textsuperscript{4} Part of a text obtained in the same way as the last.
hiem'niman ni'xota djë'wut23 i'te'ixni xunö'ita12 lütsuktun26 not see you look! large play up fall in
mü'adoki13 teigutxotne'15 yëaxtu'n wëtec'ö migäätxë'en43 you come back lonely I return near leave
ni'cu'amni' hitä ko'on hüpucë'15 mëmammë'14 më'tcapu
go away much talk his leg straight I see you know
näma wë'lemü'15 edjeenë'ë nëma'radjim26 nëtcxë'm niegyät27 eat! quickly shoot carry! drag! make fire!
nixa'iit te'ixawinta38 ni'mamxmå'nat èct'e'xta39 koma namaxamå'nat make it! I am old you will see grow seeds
watcel ni'mamxamå'nat koma hëcigu djimia'na
pepper-nuts you will see grow seeds hazel-nuts service-berry
haikyë'u hatchë'hu hosiri'na50
sugar-pine-nuts digger pine-nuts cedar

NOTES.
1 i-, 1; -ama-, to eat.
2 i-, 1; hi-wax, his excrement; -xan, future; -in, incomplete action.
3 a-que, his urine.
4 ni-, second person imperative; -mâm, to see.
5 ni-, second person imperative; -teit-, 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 xanii, 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. niteuktan, drive nail; niteuk-tapku, take out a round thing; iteukar, drowned; text I, line 7.
14 -teut, to strike(1); -pi, -tpi, suffix, out, out of.
15 Cf. tealdan, metal.
16 Cf. tca-xos-amu, I yawn.
17 Cf. note 65, text V.
18 Cf. note 9, text V.
19 From -ko-, to speak.
20 n-, second person imperative; -xota, to look, watch.
21 Cf. note 46, text V.
22 nu-, second person imperative; -wak-, to come; -ta, participle.
23 djëñu, teçu, trêu, large.
24 xu-, negative; -man-, see; -nan, verbal suffix.
25 ya-, we; -samxu-, to dance; -ni, incompleted action.
26 no-, second person imperative; -sex-, cf. -sek-, to swallow; -xan, future.
27 Cf. ñadju, grizzly-bear.
28 nu-, second person imperative; -wi, cf. ha-wi'-ida, drive deer.

puntsalot hantsa
puntsalot himite
citeela hapuktin
mimiteitida citeela
hëpuimuktintida
citeela
memiteitida
tenu'لاثi
citeela
qmonecwêntida
mimiteixnand cita
niteut citeela
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2 liitsuktu’n29
fall in

ulgátemë’én30
leave

mp’tecapu
you know

’m nicigya’t31
make fire!
a namaxana’t

djimia’na
service-berry


tle action.
in, future.
moke.

ive nail; niteuk-
line 7.

SENTENCES.
puntsalot hamtatinda citeelot
woman whipped dog
puntsalot hímiteitinda teimal
citeela hapukcíni hemxolla
dog caught the jack-rabbit
mimiteitinda citeela
you are kicking the dog
hipumuktiinda citeela
they are pinching the dog
imititeitinda
I am kicking him
memiteitinda
you are kicking me
temí’natinda
he likes me
qonowéetitinda
ye are whipping me
imititeititxan nam citeelot
I shall kick the dog
niteut citeela
hit the dog!
Words in plain English:

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.

VOCABULARY.
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.

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<td>sulhim</td>
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<td>Abandon</td>
<td>txax</td>
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<tr>
<td>Accompany</td>
<td>-sim</td>
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<tr>
<td>Acorn, yůtri, (texpun)</td>
<td>Acorn (black-oak), [(muni)]</td>
</tr>
<tr>
<td>Acorn-bread, tečneu</td>
<td>Acorn-meal (leached), pāci</td>
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<tr>
<td>Acorn-meal (unleached), yōma</td>
<td>Acorn-soaking place, matēhya</td>
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<td>Acorn-soup, hāpēu</td>
<td>Acorn (shelled), ihitci</td>
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<td>Across-stream, tceg-da</td>
<td>Autumn, saśidiwukni, nomatci</td>
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<td>Again, (tabum)</td>
<td>Awl, cibui</td>
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<td>Alder, pakto'na</td>
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<td>Alive, -mamat-</td>
<td>Baby, xarūlla, xalūla, (xalala), xalala</td>
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<td>Ali, (kumitein)†</td>
<td>Balk, hi-mina</td>
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<td>Alone, pola</td>
<td>Bad, xuli, holį-ta</td>
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<td>Angry, aw-e</td>
<td>Bark (of tree), hi-pxadji, bi-patci</td>
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<tr>
<td>Ankle, hi-kxanlēdē, hi-txanlede</td>
<td>To bark, wowoin</td>
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<td>Ant (black), pělo'</td>
<td>Basket-bat, hōniūkka</td>
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<tr>
<td>Ant (red), t'amitexul</td>
<td>(hanniatext)</td>
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<tr>
<td>Antlers, ho-wee</td>
<td>Basket (burden), sangen, (čānkeën)</td>
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<td>Anus, hi-wi</td>
<td>Basket (cooking), potquela</td>
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<tr>
<td>Arm, hi-tanpu, [hi-teanpu], hi-tecano*</td>
<td>Basket (mortar), hā'eu</td>
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<tr>
<td>Art-lers, ho-wee</td>
<td>Basket (open tray), powa</td>
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<td>Basket (sifting), atanisuk</td>
<td>Basket (storage), (opumaktea)</td>
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<tr>
<td>Basket (spoon), xalala*</td>
<td>Basket (tray), p'unna</td>
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<tr>
<td>Basket (storage), (opumaktea)</td>
<td>Bat, teemxateca</td>
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<tr>
<td>Basket (tray), p'unna</td>
<td>Bachelor, puntosaričeku, čđkilla</td>
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<tr>
<td>Baskets, ho-wee</td>
<td>Beads (disk), mendrahē</td>
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<td>Baskets, ho-wee</td>
<td>Bear (black), teisamra, (đišamra), teisamra</td>
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<td>Beaver, wisilla</td>
<td>Bear (grizzly), pāδju, (potu)</td>
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<tr>
<td>Bed, hatxiinarutsa</td>
<td>Beard, (hu-puteun-n-xame), [ha-budju-n-xami], o-puteun-šama</td>
</tr>
<tr>
<td>Beetle, qo'a</td>
<td>beads (disk), mendrahē</td>
</tr>
</tbody>
</table>
Belly, hu-trunēcu, (hu-teenēu), u-teuniwa"  
Belt, hi-en'amatat  
To bend, -koru-  
Bird (dī'la), tirha"  
Bitter, hemfidadjan  
Black, tcele, tceli-t*  
Blackberry, xamoana  
Blackbird, tira-cela, teila-tcele  
Blanket, tcitxa  
To bleed, sodre-  
Blind, -sukxomen, -xosanmun  
Blood, s6tri, citrqi, sitso*  
To blow, -hus-, -xuc-, -kos-, -xu-  
Blue (?-cf. blood), sote'i  
Bluebird, ipuiitella  
Bluejay, tsokokotce  
Board, ho 'eu  
To boil, -potpot-, -dum-  
Bone, hu-txun  
Born, -dah-  
Bow, xapuneu  
Boy, itrilla, iteilat  
Brain, hi-ni  
To break, -kat-, -tcex-, -xotos-  
Breast, hu-si*  
Breast (woman's), si'leye, sirhat, [cida]  
To breathe, -saxut-  
To bring, -hak-, -hek-  
Brother, ulilida  
Brother-in-law, meku-i  
Buckeye, yonot  
Buckskin, tcirhuntol  
To burn, -hii-, -maa-  
To bury, -tot-  
Butterfly, tsamila  
Button, hi-punaktca  
Buzzard, tcecti  
By and by, punuslala, xani, tamini  
To call, -kō-, -kōkō-  
Cane, hutatat  
Canoe, mūtamma, motuma*  
To carry, -mai-, -ham-, -qi-, -xō-  
Caterpillar, xawin, qawin  
Cats-cradle, azādēu  
Cedar, hátkinańka, hátiñksana  
Chair, hi-wonadatsa  
Chaparral, pukta'n'ma, axaena  
Cheek, hu-tananundjatun  
To chew, -teatei-  
Chief, itra-xai-deu, itei-haitie"  
Chimarako, (teimaliko)  
Chin, tsuna, wotu  
Chipmunk, pipila, wisilla(?)  
Civet-cat, kakesmilla*  
To clap hands, -putata  
Clean, mata'i  
To clear (weather), -teemux-  
To climb, -ar-  
Clock, ixodaktea  
Cloud, hawēdam, [āwetama], (awatamxni)  
Clover, kāteu  
Coals, kōwa  
Cold, eco-, (xatsa), eso-ta*  
Comb, tanatei  
To comb, -kma-  
To comb, -watok-, -wok-, -owak  
To cough, -sax-  
Consin, antxala-i  
Country, ama  
Coyote, teitiñdōsā, (maidjandela), [maidjandera]  
Cradle, wentcu  
Crane, kisum, kisar  
Cray-fish, trxol  
Crooked, p 'qele 'in  
Crow, wa'da, wa'la  
To cry, -wo-  
Cup and ball, biteumūdadehu  
To cut, -kut-, -lolo-  
To dance, -samxu-  
Daughter, masola-i, maisula-i*  
Daughter-in-law, teiñdeu  
Day, assē, [asi]  
Deaf, hukēnān  
Deep, teuxumnin (f)  
Deer, a'a, a*  
Deer (buck), (xuwetci)  
Deer ( doe), (yotewa)  
Deer-brush, gapan  
Deer-trap, haxaktca  
To dent, -kxol-, -tran-  
Dentalia, hateidri, t 'ōdōdōhi  
[ahateu]  
Devil" (prob. sorcerer), himisanto, (himisamtu)  
Dew, qido  

To die, -qē-  
To dig, -po-, -tsi-  
Digging-stick, tsokotce  
To dip up, -heki-  
Dirty, tekile'in  
To dismount, -a  
Dog, citeella, si'se  
Door, wotu  
Dove, yūura  
Downwards, trai  
Down stream, Yh  
To drag, -txe-  
Dragon-fly, hitei-kona  
To dream, -mar-  
To drink, lu-  
To drive, -sik-  
To drop, -hul-, -tenu-  
To drown, -teku-  
Drum, hisamqu, -a-  
Dry, atexummi  
Duck, xazatōle, [mallard]  
Dull, tono 'i  
Dust, matsitexon  
Eagle, wemer, tanu  
Ear, hi-sam, hi-  
Earth, [ama]†  
Earthquake, ama  
East, up stream  
To eat, -ama-, -kata-  
Eddy, apemasp  
Eel (lamprey), t  
Egg, anoqai, air  
Eight, xodaitcit  
Elder tree, tcit  
Eleven, pandrāsput, punasput  
Elk, a'eno, aan  
Empty, huteolam  
Evening, himok  
Everything, pat  
Excrement, hi-u  
Eye, hu-sot, hu-  
Eyebrow, hu-st  
Eyelashes, hu-st  
Face, hi-suma*  
To fall, -man-  
Fat (n.), pl'a
To die, -qø.
To dig, -po-, -tsik-
Digger-stick, tsunana
To dip up, -hedo- (†)
Dirty, teelø’ in
To dismount, -ap-
Dog, citeella, siteela
Door, wessa
Dove, yilora
Down, stream, wisa-da
To drag, -ta-
Dragon-fly, hitcinemnem
To dream, -maka-
To drink, Ṽ
To drive, -sik-
To drop, -lu-, -lus-, -Jurim-
To drown, -teuk- (†)
Drum, hisamkuni
Dry, atexumni
Duck, xaxatecí, habatecí* (= mallard)
Dull, tono’i
Dust, matitecoli, matrepa
Eagle, wemer, tcawitcau, (djawidjau)
Ear, hi-sam, hi-cam*
Earthquake, amitexamut
East, up stream, waida, (waida)
To eat, -ama-, -ma-
Eddy, pevenonpol
Eel (lamprey), tsawa
Egg, anoqai, amoka*
Eight, xodaitcibum, hotaiteipum
Elder tree, teitexi
Eleven, pundrøut, suñapun
pulasañ
Elk, ø’eno, nakan*
Empty, botelelum
Evening, himok*
Everything, patcinam (†)
Excrement, hi-wax
Eye, hu-sot, hu-cot*
Eyebrow, hu-sotnimi
Eyelashes, hu-sunsa
Face, hi-suma*
To fall, -man-, -mo-, -klu-
Fat (n.), pl’a
Fat (adj.), -xu-
Father, itcila-it†
Father-in-law, teu-maku
Feather, hu-to, hi-mi‡
Fern, tøutøna
To fight, -texu-
To find, -mat-
Finger, hi-ta, hi-tra, (hi-tea), hi-teanka†
Finger-nail, bolaxot, (bulaxut)
Fire, a’pu, apu*
To make fire, -ekta-, hatsir
Fire-drill, apu’kna, hátska†
Fire-drill base, apu’natxu
Fire-place, akamina a’pu
Fish-line, hook, hamamigeta
Fish-net, atexu
Fish-trap, weir, ta‘at
Fisher, qexamteci
Five, tešane, tranché
To fix, -mu-
Flat, river-bench, maitra
Flea, t’amina
To float, -kim- (†)
Floor, weboqam
Flower, ateši
Fly, múasa, múasori, mosotece*
To fly, -tu-
Fog, apóm
To follow, -sum-
Food, hámeu
Foot, hu-po†
Forehead, hi-mosni† [hi-mucle]
To forget, -xome-
Four, qígú, qígú
Fox, teiteamōlla, apxanteolla,
auru*
Friend, [imikot], imi-mut (= love)
Prog, qatós, (axantebot)
Full, hitcolam
To gamble, -wemtso-
Girl, puntos, puntealla*
To give, -hak- (†), awu-t*
To go, -a-, -wam-, -wawum-, -owa-
Good, hisikni, (hisiki-), hisi-ta*
Goose, lalo, lalo*
Gooseberry, tselina
Gopher, yù'mate
Grandfather (paternal), xàwila-i
Grandson, hìmolla-i
Grass, hawunna, (awuna), koten*
Grass-game, hìumakutea
Grasshopper, tsatut, tsatut
Grass-seed, qomma
Green, himamto, (imamcu), himamstu-t*
Grouse, hìmîmiteči
Hair, hì-màt
Hand, hì-ta, hì-tra, hì-tca*
Heart, hu-santcei, (hu-santcei), u-santce*
Heavy (?), teumidan
Heel, inòkta*
Hemlock, xutexu
Here, this side of stream, kentcu
To hiccup, le-
To hide, -txat-
High, hìtefEni
To hit, -at-
Honey, hìwànëkaì§
Hornet, busù
Hot, elo, (eloxni), elo-ta*
House, ñawat
How long, far, qàitcu
How many, qàtal
How often, qàtrandum
Humming-bird, gërëctee, tròëłêctèi
To be hungry, a-me, -amentu
Hupa, person, hìtxu; place, hìtwamâu
Hyampom people, maltroktada hìxwamäu
I, nòut
Ice, hatcu*n, atci*
Intestines, hi-pxa
Into, xunoi(?)

To jump, -tudu.
To keep, -kut-
To kick, -mitei = with foot
To kill, -ko-
King-fisher, tsìdàdak
Knee, hì-txaniima[xa]
[hi-txanemaxa]
To kneel, -komat- (?)
Knife, tèsili, tèđidi, tèśelli*
To know, -trahu-
Ladder, ha’umputni
Lake, teitàha
Lame, hùkta-xolik
Large, trèwu-t, (djowu), tècu-t*
Leaf, hì-taxi, tàhalwi*
Left-hand, xùli-téni
Log, hì-txan, hì-tal*
To lie on ground, -tèu
Light, têxalen
Lightsing, itëkàëlxun, hìtekësel-ta*
To like, -mi’inan-
To listen, -cem-
Liver (?), hu-ci. See breast
Lizard, taktekel
Lizard (red), himiniduktsa
Log, sămu
Long, hìteun
Long ago, cul, cur, [diramda], (dilamda)
To lose, -lexu-, lìlìxé-
Low, huteu[n]a
Madrone, étxonla, [hetxonla], (hëxtxonla)
To make, -xai-
Man, itri, itci*
Many, much, èta, (hitàt), itat*
Manzanita, teîtceu, toltei
Manzanita-cider, teítctaiqai
Maple, trëpndjì’ina, ipndjì’ina
To marry, -teum-
Marten, xunéri, qapam
To mash, -lot-
Mead (dried), pitexun
To meet, -hàyqom-
Milk, cìra, cì’ìla
Mink, hunëri (?)—see marten

Mistletoe, hàkìl
Moccasin, pa, i
Mole, tsabokor, tsabokor
Moon, himen al
Morning, himet
Morning-star, rät-
Mortar, hàt
Mosquito, teitc
Moss, hìkìna
Mother, cido-i,
Mother-in-law, hìmìla
Mountain, awu
Mountain-lion, [teidasmu]
Mouse, pusud
Mud, hìdi

Narrow, xë’ic
Navel, ho-napu
Nest, hìmét
Nephew, miak-
Nest, hìmét
New, amaninhu
Niece, hìmolla-i
Night, bìme, hi
Nineteen, pùncëgu
No, pëteigun, ô
To nod, -pëkim
Noon, hìmoqan
North (west?), hëned
Nose, hì-xu
Nowhere, amai

Oak (black), mëna
Oak (live, hëpetcina), (hepetcina)
Oak (poison), xë’ic
Oak (tan-bark)
Oak (white), yàxì
Oats (wild), aq
Ocean, aquared
Old, xàwini, hà
Old maid, itridi
Old man, itrinc
Old woman, cm
One, pun, p’un
Onion, sàpxi
Orphan, tèsumñi
Pine, xòqæ
Mistletoe, hākilasaqum
Moccasin, pa, ipa†
Mole, tsabokor, mosanmu
Moon, himen alla,† [himi-a-ala]
Morning, himetasur, himetacu*®
Morning-star, munoita
Mortar, ka'a
Mosquito, tsal'ye
Moss, hikina
Mother, cido-i, sito-i*
Mother-in-law, tceu-makosa
Mountain, aum, aumiy, [āma]
Mountain-lion, teerlamu, [teidasmu]
Mouse, pusudr
Mouth, ha-wa, [ha-wa]
Mud, ladido
Narrow, xe'iren
Navel, ho-napu
Nest, hemut
Nephew, micaku-i, himolla-i
New, amaninhu
Niece, himolla-i
Night, hime, himokna, [himi]
Nine, puntcigu
No, patcigun, (patcikun), patcut*
To nod, -pukim-, -pupul-
Noon, himoqanan
North (west?), xunoida
Nose, ho-xu
Nowhere, amaidatcu
Oak (black), munen'ina, (munena)
Oak (live, hepateita) (hepeteina)
Oak (poison), xazoena
Oak (tan-bark), yaxuina
Oak (white), yaqauna
Oats (wild), aqēdēu
Ocean, aqarēda, aka-testa*
Old, xawini, hahawina-ta*
Old maid, itridisku, amalsula
Old man, itrineku
Old woman, cunhuula
One, pun, paun
Onion, sapxi
Orphan, teisumula
Otter, xolule'i, [xolule'i]
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Ripe, hømat
River, aqaqot
To roast, -maq-
Robin, srîto, citra
Roe, hi-traipi
To roll, -k-
Root, ťeîl
Rope, a terxundê
Round, nodaduñîl
To rub, -xiaxe-
To run, -mum-
Salmon, ŭmûl, omul*
Salmon (dog), (djeida)
Salmon (hook-bill), (bitcoqolmu)
Salmon (red), masomas
Salmon (steelhead), (aotno-umul)
Salmon (summer), (umul-tcanî)
Salmon (dried, crumbled), tsamma
Salmon-trout, heetsama
Salt, aqi, aki*
Sand, amayaqa
Sarvice-berry, tcimiana
Saw, hi-uxiqutca
To say, -pa, -patci-
Scorpion (?-see cray-fish), tcisitcin, txol
To scowl, -suta-
To scrape, -xedo-
To scratch, -kirkir-, -xolgo-
To see, -mam-
To sell, -tciwa-
Seven, xikusupom, qâqîcîpom
Shade, qâtrûta
To shike, -lucluc-
Shallow, txodêhunmi
Shaman, tcâwû (teûtû)
Sharp, cupui
Shell, êxêu
Shell (conical), tesnâpa
To shiver, -mini-
To shoot, -pû-
Short, xütuanlûn
Shoulder, hi-ta
To sing, -tak-
Sister (older), antxasa-i
Sister-in-law, maqâ-i
To sit, -teîl, -wo, -pat-
Six, p'unteibum, p'untepom
Skin, hi-paadî
Skirt (woman's), hiêkêandêu(1)
Skunk, pxicira, [pîcuî]
Sky, têcmût
Slave, harukôđêu
To sleep, -po-
To slide, -sâp-, -sapho-
Sling, hi-migutea
To slip, -klu-
Slowly, xowînîla
Small, ulêta
Smoke, qê
Smoke-hole, âpoteîpitdâktea
Smooth, luyxin
Snail, nixetai
Snake (king), manusi
Snake, -twom-
To snore, -xåtûdû
Snow, hîpû, hîpû*
Snowhoses, hîpîn ipa, panna
Soft, lo'oren
Something, pâtseamkû
Son, cêllî-i, oalla-i*
Son-in-law, têumdà
To stay, -wo-, -tci-
To steal, -xadj-
Stepfather, mat-
Stone, qâ's, kaw-
To stop, -txa-
Straight, hâdûbû
to strike, -tuc-
Striped, qisî, ò-
Strong, pula
Sturgeon, (umu)
Sucker, hiîtepsî
Summer, ahandû
Sun, allå, fûlî
Sunflower-seed, 
Sunrise, èxatâtu
Sunset, hîwûtû
To swallow, -se-
Swallow, òntâmû
Swamp, hîxût, hîxut-
Sweet, hiqûî
To swim, -xi-
Table, hâmà'nâmû
Tail, âqîyê
To talk, -kô-, -ê-
Tattoo, hêkotfu
To tear, -xar-
Tears, hû-so'xa
Teeth, hû-tsû
Ten, sañpûn
That, pâmût, pû-
Thick, pepe'în-
Thief, ixiâgrû;
Thigh, hi-teîpsû
Thin, tqê'êrî
This, qêwot, qû-
Thou, manmê-
Three, xoûdî, hû-
To throw, -au-
Thumb, hi-têîtû
Thunder, tremî
To tie, -wuqam
Tinder, hâmà
Tobacco, ûwût
Today, kimáa,
Tomorrow, hîm-
Tongs, isêkâdû
To stay, -wo-, -wom-
Stepfather, matrida
To sink, -mitexu-
Stone, qā'ā, kas*
To stop, -txa-
Straight, hādohan
To strike, -teut-
Striped, qis6i, ektcsisman
Strong, pala
Surgeon, (umul-itsawa)
Sucker, hêteespula
Summer, shānmatei, ahenmatei*
Sun, alla, ôilla, [asi-n-ala]
Sunflower seed, teinteë
Sunrise, ēkatatken
Sunset, hiwohunmi
To swallow, -sek-
Swallow, tumtitēlla
Swamp, hixut, cita
Sweat-house, matta
Sweet, hiqūni
To swim, -xui-
Table, hama 'anaksia
Tail, aqfuye
To talk, -k6-, -g6-
Tattoo, hekoteu
To tear, -tra-, -xata-
Tears, hu-so'xa
Teeth, hu-tsuf
Ten, sānpun
That, pānut, pāut, pāt
Thick, pepe 'in
Thief, ixagutea
Thigh, hi-tcipe
Thin, tē'erin
This, qēwot, qāt
Thou, mamut
Three, xodai, hotai
To throw, -su-, -sux-
Thumb, hi-teiteits*
Thunder, tremāmūta, trēmmamutešu,
[đjememoxetx], tecimunuta*
To tie, -wuqam-
Tinder, hauna
Tobacco, ūruf
Today, kimāse, assef
Tomorrow, himēda, himētaf
Tongs, isekdhdu
Tongue, hi-pen†
To touch, -na-
Trail, hissa
Tree, āta (f), atsa*
Troll, trāvēl, (tcawal)†
Tump-line, himā'dan, kāsusu
To twist, -pxel-
Two, xoku, qāqū
Uncle (m. or p.), magola-i
Under, temun(?)*, wiseg
Unripe, xomanat
Up, (-tso, wiemun)
Urine, e-que
Vagina, e-qā
Valley, hitexāeni (f), maititecam*
Village, ēwitat, teimāretanama†
To vomit, -haima-
To wake, -subni-
Warrior, hētewat
To wash, -pok-
To watch, -xota
Water, 'ka, aqa, aka*
Water-fall, ūqamatcitsxol
Water-ousel, pāsindjxola
We, nāteidut, nōutowa, tcīgule
Weak, lāpukni
Wedge, tranper
Wet, cidji 'in
What, pātei, qatei
When, qāsukmatei
Where, qomalu, (qoi)
To whip, -nuwec-
To whistle, -xū
White, mēne 'i, mene*
White-man, teimtikta,
(djemduakta)
Whiskey, (apu-n-aqa)
Who, qomas, komas,* awilla
Why, kosidaqī
Wide, xērē 'in
Widow, lasa
Widow (remarried), yapada§
Widower, mamutxu (f)
Wife (my), puntsar-ič, (punsal-i),
puntcar-hi*
Wild-east, tagnir, tragnail,
hičumaxutešša
Willow, pāte'xu
Wind, ikosè-ta, ikosiwa
Window, hisusamdakia
Wing, utu, hu-tu
To wink, -raprap-, -laplap-
Winter, nsodi, asuti
Windua, pûtxuai
To wish, -texû, -teai
Wiyot(?), aqatreduwaktada
Wiyot at Arcata, qatoiduwaktada
Wolf, cicitwi, sitewi
Woman, puntsar
Wood, pusuat
Woodpecker, konanategi, tcuredhu, (dedima), [dirima], (tculeti)
Wood-tick, tsina
To work, -pu-
Worm, hemuta
To yawn, -xaca-
Ye, qakule
Yellowhammer, tseyamen, trlyamen, (tciaman)
Yellowjacket, xowu
Yes, him6, (himo, hiye)
Yesterday, mo'a, moo
Young, amanitri, amaniti-ta

CHIMARIKO-ENGLISH.

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 c as s. The sound of å apparently being nearer open o than a, these two characters have also been treated as one in alphabetizing. Ta 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:

a b p, b
e r
h s, e
i t, d
k, q, g te, tr, ts, dj
l u
m w
n x
ó, å y

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 , -waum
áfu, an, deer
a'c-no, as-oek, elk
á'asavi, wild potato. See also sêwu, qêwal, sanna
ahâm-matei, ahen-matei, summer
[(ahateu)], dentalia. See also hatelîrî, tâôdôhî
Wood-tick, tsina
To work, -pu-
Worm, hêmuta
To yawn, -xaca-
Ye, qakule
Yellowhammer, tseyamen, trlyamen, (tciaman)
Yellowjacket, xowu
Yes, himô, [(himô, hiyo)]
Yesterday, mû'a, moo
Young, âmanitri, âmaniti-ta

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ahâm-matei, ahen-matei, summer
[(ahateu)], dentalia. See also hatelîrî, tâôdôhî

akamina â'pu, fire
aqêd-êwu, wild onion
aqual, salt
aqi-tê, [akiku]-aquye, tail
akwêcêur, [akuit]-alla, ülla, [asi]-ama, -ma, tail
âm-etu, food
hâm-eu, food
hâma'â-na-ksama, [ama], mountain
ama-yâqa, salt
ama-ïdâteiku, pateikun, mountain
ama-tecile-dji, amâlûla, old man
âman-i-nu, new
âmani-tri, anâmanamuco, "amâmunamuco", pateikun, mountain
apê-Ena, fire-
apê-na-txai, apê-tcîpî-nak (apu-n-aqa), fire
aptum, fog
apxantc-olla, fog
haura
-a, to go. See also -wam, -waum, -waum
áfu, an, deer
a'c-no, as-oek, elk
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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.
akamina 'apu, fire-place
aqōd-ēu, wild onions
aqi,† salt
aqi-tē, [aiki-dje], Salt Ranch
aqūye, tail
akwēcr, [akuiteut], gray squirrel
alla,† ulla, [asi-n-ala], sun
-ama-, -ma-, to eat
hām-ēu, food
-amēmtu-, to be hungry
hāma'n-na-kia, table
ama, [ama], country, earth, ground
mountain
ama-yāqa, sand
ama-idētēku, nowhere. Cf. pateikun, no.
ami-tezamunt, earthquake
[ama-teele-dji], place name
amālūlla, old maid
amani-nu, new
āmani-tri, amani-ti-ta,* young
[aminamucco], place name
[aminatebed-dji], [aminicpe], village
at foot of Hupa Valley
āno’a, pitch
ānoqia, amoka,* egg
antxinla-i, cousin
antxin-sa-i, older sister
-ap-, to dismount, get off a horse
apennaspoi, eddy
ā’pu, apu,* fire
apū’-ena, fire-drill. Also hātsakteu
apū-na-txui, fire-drill base
āpo-teitpid-aktna, smoke-hole
[apu-n-aqa], fire-water, whiskey
aptum, fog
apxante-olla, fox. Also telaemullna,
laura
-ar, to climb
ānei,[† nai], day, today
āsōdl, asuti,* winter
āsōdl-wunki, autumn
[aceotno-unum], winter-salmon,
steelhead
-at-, to hit
at-ar, fish-spear. Also hohankutū
āt’a, atea,* tree
ataniak, sifting basket
ātēi, flower. Cf. next
ātēi, root. Cf. last
ateb-ukna, arrow-fasher
ātnggi-djē, Bennett’s, Forks of
Salmon
atexm, fish-net
atexundē, rope
atexumni, dry
āwa,† house
awi-tat, village
-awē, angry
awilla, who. See qōmas
awu,† aumiy, mountain. See ama
awu-t,* give
axae-na, chapparral. Also
pukte’a,†-ena
axād-ēu, cats-cradle. Cf. ahateu,
dentiala, which were strung
(axanteibot), frog. See āqūtus
č, today. See also kimase
èxatatkun, sunrise
elo-ta,* (elo-xni), hot
eso-ta,* eco-, cold
čta, (hitat), many
ēl-xol-na, [hetxolna], (hetxol-ea),
madrone
èxatatkun, sunrise.
èxol-teē, [haikwoitee], otter
ha’amputni, ladder
hā’-eua, basket (acorn-mortar)
hahawin-ea,* old
-hai-hu, to spit
-hai-mod, to vomit
haim-a, uska, ham-ukteu,* axe
-hak-, to bring. See also -hek-
-hak, (t), to give
[haq-eu], [kaq-eu], sugar pine
cone
haq-ēw-ina, sugar pine
-ham-, to carry. See also -mai-
-qi, xii-
hamaida-dji, [amaita-dji],
Hawkin’s Bar
hamamè-gutea, fish-line, hook
hamut, he
hāomi-ūksa, (haamitea), basket-
hat
habukēd-ēu, slave
-hada, rich. See also hitam
hādona-n, straight
hatcen, atel,* ice
hatc’hō, digger-pine (cone or nut)
hatc'o, digger pine
<table>
<thead>
<tr>
<th>Word</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>hateechnar-utsa</td>
<td>bed</td>
</tr>
<tr>
<td>hateldri</td>
<td>dentalia. See also t’ododohi, shatuu</td>
</tr>
<tr>
<td>hâteugi-djé</td>
<td>South Fork of Trinity River</td>
</tr>
<tr>
<td>hau-na</td>
<td>tender</td>
</tr>
<tr>
<td>haura</td>
<td>fox. See axpanteola, teiteamilla</td>
</tr>
<tr>
<td>hawëdëam</td>
<td>[awetama], (awatama-xii), cloud</td>
</tr>
<tr>
<td>hawu-naa</td>
<td>(swa-na), grass</td>
</tr>
<tr>
<td>haxa-ktea</td>
<td>deer-trap</td>
</tr>
<tr>
<td>-hayaqon</td>
<td>to meet</td>
</tr>
<tr>
<td>heetsama</td>
<td>salmon-trout</td>
</tr>
<tr>
<td>-hek</td>
<td>to bring. See also -hak-hokot-ëu, tatoo</td>
</tr>
<tr>
<td>hëbëx-ola</td>
<td>emoh-olla, jackrabbit</td>
</tr>
<tr>
<td>hëmuime-ktea</td>
<td>split-stick rattle</td>
</tr>
<tr>
<td>hemut</td>
<td>nest</td>
</tr>
<tr>
<td>hëfuuta</td>
<td>worm</td>
</tr>
<tr>
<td>hemuñadja-ëa</td>
<td>bitter</td>
</tr>
</tbody>
</table>
| -hen | to lick. See also -pen-
| hëpëtii-tëna, (hëpetii-na), live oak |
| hecigo | hazel                              |
| -hedo | (?), to dip up                    |
| hëtsesupa | sucker                           |
| hëtcwat | warrior                           |
| hëmuna-kutea | grass-game                    |
| -hi | to burn. See also -man-
| hëmuñi-gutea, paddle |
| hëkëtrenda-(ëa), woman’s skirt |
| [hiikada-dji], a place name |
| hiki-ina | moss                                |
| hiqi-ri | sweet                              |
| hëmi-ðan, lump-tine. See also klasu | |
| hëmanto | green; (Imameu), blue; |
| hëmameu-ë, green, blue, yellow |
| hime, [himi], night |
| himen-ëla, hime-n-ella, * |
| hëmi-n-ala | moon                            |
| hëmi-da, hime-ëta, * tomorrow |
| hime-tasur | hime-tacus, * morning         |
| himok | evening                           |
| himok-ri | night                               |
| himoq-anan, noon |
| himi-santo, (himi-samtu), §devil, §sorcerer |
| himequt-tea | Big Creek                     |
| himi-gutea, aing | |
| himimi-teë, grouse     |
| himinu-ktea | red lizard                     |
| himó, *(himi)*, yes     |
| *(hiye)*, yes       |
| himolla | brother’s child, father’s |
| himollá-ë | sister’s child, grandeeon |
| hipuë, hipue, * snow |
| hipu-ëpa | snowshoes. See also panna      |
| hipuna-ktea, button |
| hisaa | trail                              |
| [hisaa-da-mu], a place name |
| hisaë-mu, Weaverville |
| hic-a’matat, belt  |
| hisi-kai, hisi-ta, *(hisi-ki), good |
| hisi-dëni, right hand |
| [histiisai-dje], a place name |
| hisuñamsa-ksi, window |
| hitak, itak-ta, * rain |
| hitam, rich. See also -had-
| hituñtai-dëj, Willow Creek |
| hitxaiyi, roe |
| hitximennem, dragon-dy |
| hitcolom, full |
| hitxolanan, empty |
| hitca-ë, hitcë-zëi, long, high |
| xu-iteca-ëan, short |
| hitcumuñad-ëchu, cup and ball game |
| hitxeñi (ëa), valley |
| hitxëñi, [hitchew], Hupa (person) |
| hitxwëmaí, Hupa (place) |
| hitximi-gutea, saw |
| hixut, swamp. See also cita |
| -hoa, hâ, to stand |
| hoo-kta-xoli-k, lame |
| ho-ëu, board |
| hohankut-ëu, fish spear. See also atar |
| bogartë-qëni, square |
| bëkëkalaqam, mistletoe |
| hënomat, ripe |
| xomatu, unripe |
| hëpë-ëu, acorn-soup |
| [(hobe-ta-dji)], Hostler village |
| Hupa, where an annual acorn |
| ceremony is held |
| hëra, owl. See also teukukteëi |
| hësunwëd-ëu, spear |
| hësusa-ktea, *(hose-ktea)*, quiver |
| hotai, xodai, three |
| hotal-ëi-pum, xodaitelbium, eight |

**Notes:**
- § indicates glosses.
- * indicates variable pronunciation.
- ** indicates emphasis.
- § indicates glosses.
- § indicates glosses.
hatsir, to make fire
hātsi-k'teu, fire-drill. See also
apū'ēna
hātsi-na-k'teu, cedar
hādī-na-kteo-hāda, Cedar Flat
hoxu-djī, a place name
hunoini,* Trinity river; [hunoini-
wan], South Fork of the Trin-
ity
hūnomiteku, Salmon-river people
-hus-, -xuc-, -kos-, -xu, to blow
husū, hornet
hutatat, cane
huteulan (?) low. See hitcolam,
full, huteolanan, empty
[huteulsoni-djici], a place name
hutwata-djī, a place name
(ihitci), shellac acorns
imimu-t,* to love; -mi'ian, to like
[imikot], my friend
-imu-, to hold
inōkta,§ heel
ipūtel-lla, bluebird
isekād-in, tongs
-itri-, to grow
itri, iteci:* man
itri-djī, iteci-djī,* boy
itri-ac-īla, old man
itri-dakso, old maid
itri-xai-d-ēn, iteci-haitie,* chief
iteci-in-i, iteci-lla-ii,* father
[(iteikut)], a place name
itekāsel-xun, hitkekesel-sel-ta,*
lighning
-itucu], a place name
iteumda, son-in-law
[itucutami-djī], a place name
iteuxposta, Dyer's Ranch
-i-k-, to roll
qā'a, kaas, stone
kā'a, mortar
qā-ku, arrow-point
eqā, vagina
[eqaxata], a place name
[kaimandot], a place name
qaimana-djī, Forks of New River
kakesmilla,§ civet-cat
qā'ula, ye
kālōwē,§ spoon basket
qēpam, marten. See also xunēri
qapu-na, deer-brush
-kat-, to break. See also -teex,
-xōtsōs-
qadai-da, south
qatai-dwaktada, Wiyot at Arcata
qatrāta, shade
qāval, wild potato. See also sēwv,
ā'asawi, sanna
qawu, kawu-teane,* rattlesnake
-kē', to hear
hu-kē-nan, deaf
qē, smoke
-qē', to die
qē-hwana, "pain," magic cause
of disease
qēpxami-tei, fisher
qērek-tci, humming-bird. See also
trēlektei
qēwot, this. See qē
kē-nteuk, here, this side of stream
hi-ki,† neck
-qī-, to carry. See also -mai-, -ham-, -xii-
-kim-, to hang, to float (?)
kimāse, today. See also qī
kipi'ina, [kipi-na], fr
-kir-, to scratch. See also -xolgo-
qis-ēl, oxadu-qis-mam, striped
kismu, erane. See also kāsar
kisum-mateci, kieum-mateci,* spring
-klu-, to slip; also to fall, for which
see also -man, -mo-
-kma-, to comb
-ko-, to kill
-kō-, qō-, kokō-, to talk, to call
[kokomātxami], a place name
-kos-, -xuc-, -hus-, -xu, to blow
-i-kos-ēta, i-kos-ēwa,* wind
-qo-, to pour
-qox-, to spill
goito, dew
qō-mas,§ who. See also awilla
qā-tei, what. See also pā-tei
qō-mal, (qo-si), where
qā-iceu, how long, how far
ko-sida, why
qā-sukmatci, when
qā-ta, how many
qā-tramdun, how often
qō'a, beetle
kō'okoda, spider-web
qūqū, zoku, two
qōigu, quigu, four
qāqī-pon, xākus-pon, seven
-komāt (ł), to kneel
qōmma, grass-seed
qo'śeminivińda, New River City
konona-teę, woodpecker. See also teeričhu
-koru, to bend
kās-ar, kisum, crane
kāsās, tump-line. See also hümā'idan
qät, qōwot, this
kātce, clover; kōtce, "grass"
qātus, frog
kōwa, coals
qo'yō-in, sour
kumite-in, all
e-que, urine
-kut, to keep
-kut, to cut. See also -lolo-
wpopściitka, spider
-kxol, to dent. See also -tran-
laplap, -raprap-, to wink
lasa, widow
lāpōn, weak
lē, to biceup
lētēretē, spotted
-lolo-, to cut. See also -kut-
lālo, lala, goose
-lot, to mash
lo'or-en, soft
lād-ido, mud
lō, luit, to drink
-lul, -ural, -lun, to drop
hureja, quickly. See also wemnu
-heluc, to shake
lōyn-in, smooth
hi-mā, hear, hair. Cf. himāidan
ma-mut, thou
-man, to burn. See also -hi-
mag, to roast
-mai, to carry. See also -ham-
-qī, xā-
hi-māidan, tump-line
maitra, flat, river-bench
maitaiteem, valley
maidja-hūteula, Yoeumville
maidpa-sōre, Thomas', a place
maidja-teę-dijken, Cecilville
maidō-lēda, Jordan's
maito-tōn-dji, Summerville
maitra-kta, Hyanpom people
(maidjandela), [maidjandera], tētingdomo, coyote
-mak-, to dream
mago-la-i, (my uncle, maternal or
paternal
tec-maku, father-in-law
tec-mako-sa, mother-in-law
mālā-i, (my) aunt, (maternal)
-mam-, to see
-mat-, to find
-mamta-, alive
mamśiđi, a place
manusi, king-snake
manmūx (ł), widower
-man-, to fall. See also -mo-, -klu-
masola-i, maisola-i, daughter
masomas, red salmon
mata'č, clean
matta, sweat-house
matrepica, matcitsxol, dust
matrīxa, ashes
matrida, step-father
mateiya, acorn-soaking place
mēkū, brother-in-law
mēne'č, mene', white
men-drahē, disk beads
hi-mi, feather. See also hu-tu
hi-wi-nollom, rabbit
no-matei, autumn
-nook-, to recover
nodatiti-'nok, to rough
nōlu, I
nōtowa, we. See
-teigule
-nuwee, to whip
o-ella-i, o-all-a-i, o-ella, bachelor
-ōel-ulla, bachelor
-pres, pipe. Cf
-opuma-kta), step
-o-owa, to go
-o-owa-tok, to come
ōxwai, woman's
hīćteandau
-pa-, to smoke. Cf
-pa-, to say
pa, ipat moccas
paktb'-ena, alder
-pakto-dji, bu
Patterson's
pal, strong
pāmut, pāut, pāt, pāči, leached acorn
pāśinda, morning-star
pā-t, to poke
-pāt, to sit. See
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mussawa, musotri, mosotee,* fly
mütala-i, maternal aunt
mutuma, motuma,* canoe
mutuma-na, redwood

[(mutuma-dji)], Captain John's
village at Hupa, which is
reached only by boat

-ni-, to touch
nagopi, soot
ho-napu, navel
natiču, we. See also noutowa, teigule

[(neradji)], village at head of
Hupa valley

hi-ni, brain
-nini-, to shiver
-ninxu-, to sneeze

nixėta,§ snail
nolle, round
hi-wi-nollom, rabbit (cotton-tail)

no-mačei,* autumn

-nook-, to recover
nodaš-na, rough
nōt., I
noutowa, we. See also nateidu, teigule
-nupec, to whip

o-ülla-i, o-alla-i,* my son
o-ülla, bachelor. See also punšarćēcu

onipa,† pipe. Cf. -pa-, to smoke
(opuma-kte-a), storage basket
-çwa, to go

-çwa-tok, to come

őxwai, woman's skirt. See also hićtančedu

-pa-, to smoke. Cf. onipa, pipe
-pa, to say

pa, ipa,† moccasin
pa-çna, snowshoes. See also hićpun ipa

paktō'na, alder
paktōna-dji, baktuna-dji,
Patterson's

pala, strong

pāmit, pāmit, pāt, that
pācī, leached acorn-meal
pāsindjaks-čna, water-ousel

-pat-, to poke

-pat-, to sit. See also -teit-, -wo-

pātei, what. See also qātei
pātei-arku, something
pātei-gun, (pātei-kuun), no
patei-mači (†), everything

pateut,* no
pateuxa, cocoon rattle

patexu, willow

patexu-a, Wintun

patusu, rat
pāut, pāmut, pāt, that
hi-pel, [hi-bele], penis
pēlo'a, black ant

-pen-, -ben, to lick

hi-pen-čn, tongue
pepe'-'in, thick

pētxol, hawk. See also yōkýeč
pi'a, fat (noun)

-pim-, to play

pipilla, chipmunk. See also wisiilla

-bis-, to split

pis-or, pis-ol, quail

pititexun, dried meat

(biteqolmu), hook-bill salmon

p'qēč'-'in, crooked

hu-po,† foot

hu-po-chun, footless

-pvo, to dig. See also -taik-

-po, to sleep

-pol-, to wash

poqčla, cooking basket

pola, alone

bōlaxut, (bōlaxot), finger-nail

pāt, pāmut, pāut, that

pādju, [poteu], grizzly bear

-potpot-, to pot

-poččot, to boil. See also dum-
powa, open-work tray basket

-poxolxol-, to paint

-pō-, to work

-pō-, to shoot

-puimuk-, to pinch

punšalala, by and by

-pukim-, -pupul, to nod

puktea'xna, chaparral. See also

axmeka

pun, p'un, one

p'un-teibum, p'un-tepom, six

pun-teigu, nine

pun-dรsvat, eleven. See also

sānpun punusat

p'unna, tray basket
punts-ar, woman
punts-ar-i, puntcar-i,* (punsal-i), eido-i, siteo-i,* (my) mother
cita, srito, robin
citqi, sitqi, sitqi,* blood
sudre, to bleed
cite-ela, site-ela,* dog
cite-iwi, site-iwi, wolf
cidji'-in, wet
siitjwaqai, Hoboken
cid-alla, a spring
s'amu, log
-sap', sapho, to slide
hu-sot, hu-cot,* eye
hu-sot-nimi, eyebrow
hu-sunsu, eyelashes
hu-so'-xa, tears
sotte'i, blue (cf. blood)
-su-, -sux-, to throw
-suhni-, to wake
cul, cur, long ago
suhhi, abalone
-sam-, to follow
hi-sun, face
-samul, a spring
shmu, log
-sap-, sapho, to slide
hu-sot, hu-cot,* eye
hu-sot-nimi, eyebrow
hu-sunsu, eyelashes
sote'i, blue (cf. blood)
-su-, -sux-, to throw
-suhni-, to wake
hi-sam, hi-cam,* ear
sulhim, abalone
-cem-, to listen
-sum-, to follow
hi-samqu-ni, drum
hi-cum-axutulla, wild-cat
sanna, wild potato. See also siiwu, cun-hulla, old woman
qawal, a'asawi tagnir, treagnil, wild-cat
sanna, wild potato. See also siiwu, cun-hulla, old woman
-qawal, a'asawi
sangen, (cainkeen), burden basket
sampun, ten
saunpun punlasut, eleven. See also pundiasut
hu-sa'antecei, (hu-santecei), u-santecei,* heart
sapxi, spoon. See also wic-e-wagadine
sapxi, onion
sawu, wild potato. See also qawal, a'asawi, sanna
-sawu, wild potato. See also qawal, a'asawi, sanna
-sax-, to cough
-saxutxut, to breathe
-sek-, to swallow
-cekta-, to make fire. See also hatsir
hu-ci, River; (hust), u-ci,* breast
-silk, to drive
siga, pretty
cira, ci'ila, si'leye, sirha,t [cida], woman's breast, milk
eile-tecinmini, arm-pit
[cilok], a place
-sim, accompany
teu-simda, daughter-in-law
eibui, awl
cita, swamp. See also hixut
citimaa-dji, Big Bar
punts-ar, woman
cita, srito, robin
citqi, sitqi, sitqi,* blood
sudre, to bleed
cite-ela, site-ela,* dog
cite-iwi, site-iwi, wolf
cidji'-in, wet
siitjwaqai, Hoboken
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-cekta-, to make fire. See also hatsir
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-silk, to drive
siga, pretty
cira, ci'ila, si'leye, sirha,t [cida], woman's breast, milk
eile-tecinmini, arm-pit
[cilok], a place
-sim, accompany
teu-simda, daughter-in-law
eibui, awl
cita, swamp. See also hixut
tono'-i, dull
-tot-, to bury
t'ododobi, hate, do, dentalia. See also ahateu
-tu, to fly
hu-tu, u-tu,† feather, wing. See also hi-mi
-tuva, to jump
dum-, to boil. See also -potopotummit-illa, swallow
t'ummi, armor. See also teitxa
-txa-, to stop
hi-txan, hi-tal,* leg
hi-txanimama, [hi-txanemama], knee
hi-txan-lobby, hi-kxan-lobby, ankle
-txat-, to hide
-ttxax-, abandon. Cf. -ttxol,
txol, trxol, scorpion (1), crayfish.
See also teisitein
txodhunni, shallow
hu-txun, bone
hi-tra, hi-ta, (hi-tea),* hand, finger, arm, shoulder
tranehe, tsanehe, five
hi-tcanka,* fingers
hi-tanpu, [hi-tcanpu], hi-tcanpo,* arm
hi-tei-teeta, thumb
-tra-, to tear. See also -xara-
-trahu-, to know
-teai-(†), -texu-, to wash
tseagnal, tagnir, wild-cat
tsamila, butterfly
tsamind6sa, coyote. Cf. teitcam-ulla, fox
t'ummi, armor. See also t'ummi
-teiwa-, to sell
-teiwa-, to sell
-teitcam-illa, fox. See also apxantc-olla, haura. Cf. teitindosa, coyote

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-tes-, to break. See also -kat-
-xotose-
tel-e-i, teel-i-t,* black
tel-e-in, dirty
trolektci, qrekkee, humming-bird
tetlavye, mosquito
tael-na, gooseberry
[(teem-da)], across stream
temmu,† sky
-teemux-, to clear (weather)
tremu-muta, trêma-mute-çu,
temmu-muta,* thunder
tcem-xata-lla, bat
tcim-en, acorn-bread
tcim-i, teidasmu, mountain-lion
teesundan, pestle
tetetcii, buzzard
trebut, tceu-t,* (djewu), large
treexamtextu, rainbow
-toi-, to squeeze
tem-ar, teim-al, (teim-al),
[djim-ar], person, Indian
(teim-al-iko), Chimariko
temmar-ettama,† village
tem-tuktä, (djem-dauka), white-
timeline-na, service-berry
tesina, wood-tick
t-sik-, to dig. See also -po-
tegule, we. See also nateidut,
noutowa
texeXP-mu, [djundxap-mu], Big
Flat
hi-tcepe, thigh
teihruntol, buckskin
tesamra, tesamra,* (djidamla),
[djismara], black bear
tesilii, teceselli,* teididi, knife
tesitein, scorpion. See also txol,
trxol
tesum-ula, orphan
-teki-, to sit. See also -wo-, pat-
tetabba, ticita, lake
tetra, Trinity River
tetindosa, coyote. Cf. teitcam-ulla, fox
tetixa, armor. See also t'ummi
-teiwa-, to sell
-teitcam-olla, fox. See also apxantc-
olla, haura. Cf. teitindosa, coyote

de, long ago

woodpecker.
tcii, teuredhu,
tcei, blackbird
, long ago
teitea-na, manzanita
 teitea-na, [dijitea-na-ma], Taylor Flat
telci-úqai, manzanita-cider
tellexi, elder tree
triyamen, tséyamen, (teiaman), yellowhammer
tso, up. See also wiemu
tsookotee, bluejay
tsoolidasum, [djalistasun, djalitason]

New River
tewa, (teêu), shaman
hu-tau, u-tsu,* teeth
tewkuteq, owl. See also hira
ten-, to marry
tumidan, happy (1), heavy (1)
tcemu, (1), under
tsuna, chin. See also hu-wetu
tsuna-na, digging-stick

hu-trun-è, (hu-teeu), u-teuniwa, belly
trupxadji'-ina, ipxadji'-ina, maple
turendhu, (tunleti), woodpecker. See also konananteq, dedima, dirima
tent-, to strike
tsadamda-dji, [djdama-da-dji], Burnt Ranch
texummin (f), deep	texa-, -text-, to pull. See also -text-
texal-en, light	text-, -text-, to pull	txol, txol, cray-fish, scorpion (f)
txuxun, (txuxun), to fight
(txuxun), acorn. See also yutri	txuu-, -teul, to wish
ulota, small
uluida-i, (my) paternal aunt
úmul, omul,* salmon
(unul-teawa), sturgeon ("large-
salmon")
(unul-tecaill), summer salmon

úwu,† tobacco

ha-wa-' mouth
wai-da, east; (wai-da), up-stream
-wak, -watok-, to come
wa-la, wa'-da, crow
-wam-, -wau-, -wawum-, -a-, to go
-watok-, -wak, to come

xewa, pepper-wood
hi-wax, excrement
welmu, quickly. See also luredja
ewemer, eagle. See also djawidjan
-wemtsa-, to gamble
wentca,.crab
wéboqam, floor
ho-wec, antlers, horn
wé-naqina, spoon
wéssn, door
hu-wetu, chin. See also tsuna
-whek-, to push
hi-wi, anus
(wiemu), up. See also tso
will'i, will-i,* red
wisé-da, down-stream
wisila, chipmunk (f), beaver (f).
See also pipula
-wow-, to cry
-wow, -wom, to sit, to stay. See also -telt-, -pat-
bhi-woanad-atsa, chair
hi-wo-hummi, sunset
wawo, to bark
-wuqm-, to tie

-xai-, to make
xamoa-na, blackberry
xar-ulla, hal-alla,* (xal-ala), baby
-xaca-, to yawn
-xata-, to tear. See also -tra-
xadji, to steal
i-xa-gutes, thief
(xatsa), cold
(xnumta-dji), a village in Hupa,
below the Ferry
[xawamai], Mad River
xara-teb, duck; hahatce,* mallard
duck
xaxec-na, poison oak
xawin, caterpillar
xawi-ni, old
xe'm-en, xere'-in, narrow (f),
wide (f)
xo'-ir-en, xos'-in, narrow (f),
-xe'do-, to scrape
-xiaxe-, to rub
xoku, qag'i, two
xák-unpom, qagi-enpom, seven
-xolgo-, to scratch. See also -kirkir-
xonem-, to forget
xapun-è, bow
also luredja
also tsuna
so tso

stay. See

Sadhu [xoraxdu], a place
xōsu, hosu,* yellow pine
xodai, hotai, three
xodai-tebun, hotai-tebun, eight
xodalal, poor. Cf. -hada-, rich
xotōs, to break. See also -kat-
xotex, to snore
xotexu, hemlock

-šatud, to snore
xowēn-ila, slowly
xōwu, yellow-jacket
-xu, -xuc, -hus, -kos, to blow
-xu, to whistle
-xū, to swim
-xu, to carry. See also -mai, -ham-
-xi, to eat
ho-xu, nose
-xuc, -xu, -hus, -kos, to blow
xūten-lan, short
xuli, holi-ta,* bad
xuli-teni, left-hand

yaqā-na, white oak

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
Cecilville
Yoctville
Bennet's
Hyampom
Big Flat
Salt Ranch
Mad River

See also -kirkir-
Hupa, village at foot of valley (amitsahedji) [amitsepi]
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, iteikut, iteui, hoxudji, sutadji, hisitsaidje, huwitadji, qaetxata, yaqanadji, amatceledji, itsutsatmidji, agax-teedji, baktunadji, hisadamu, xoraxdu, baksasaidje, cikoki, kokomatzami.