

ANTHROPOLOGICAL RECORDS

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CALIFORNIA INDIAN LINGUISTIC RECORDS

THE MISSION INDIAN VOCABULARIES OF

H. W. HENSHAW

EDITED, WITH ETHNOGRAPHIC NOTES,

BY

R. F. HEIZER

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CONTENTS

	Page
Introduction	85
Source of vocabularies	87
Vocabularies	91
Phonetic Key	93
Chumash	94
Addenda	148
Notes	149
Costanoan	160
Addenda	186
Notes	186
Text in San Buenaventura Chumash	187
List of Chumash villages	194
Bibliography	201

ILLUSTRATION

First page of parallel-column text in Chumash (left), Spanish (right), by Juan E. Pico	facing 85
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Zaumun y julio sal
1890.

cuatro de julio de
1890.

Al cumti y shup y sam -
iwwaknitwaan y sam ip si ca -
mu hu si kiptipawu heuru sha
aphaneshmu shi ial ishmooh,
4 si julio sai 1776.

Nairwash ish weleysh sal -
chizipah y shup y shushtelwash
Cristobal Colon iti sa America
si mu nas hukleinwasin Ingla-
terra hal hinay la aphanesh-
mu iti si gaa' is kiince.

Si caney sha aphaneshmu
an Virginia, zam sinay sal
1607.

Oy shup sal 1776 Inglaterra
an zhainyet caasincom ca sal
masey sha aphaneshmu sal
utiyet se ytelheu sa America,
si ial ishmooh si ial apha-
nich an masey zyeti y shizipsh.

Aniversario de la proclama-
cion de independencia de los
Estados Unidos, el dia 4 -
de julio de 1776.

Oya habian pasado cien
años desde el descubrimien-
to de la America por cris-
topal colon, antes de que
la Inglaterra lograra esta-
blecer alguna colonia en
este continente.

La primera colonia fue Vir-
ginia, establecida en 1607.

En el año de 1776 la In-
glaterra contaba con trece
colonias en Norte America,
con una poblacion de tres
millones.

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INTRODUCTION

This report is the second in a series whose purpose is to make available unpublished linguistic data on California Indian languages which are now extinct.¹

For assistance in organizing, copying, and checking the word list I am indebted to Bernard L. Fontana and Robert G. Squier, students in the Department of Anthropology. Biographical data on Henshaw were collected and summarized by Fontana.

Dr. M. W. Stirling, Chief of the Bureau of American Ethnology, Smithsonian Institution, kindly arranged for microfilms of the Henshaw materials to be made at the Library of Congress, and has given me permission to publish the data in California. It is a pleasure to acknowledge my thanks to Dr. Stirling for his generosity.

Financial support of this project has come from the Institute of Social Sciences of the University of California, and I am grateful to the Institute and its Director, Dean W. R. Dennes, for their continued assistance. Other numbers of this series are in preparation.

The Henshaw records are part of the manuscript collection of the Bureau of American Ethnology, Smithsonian Institution. Although their existence is widely known, few of Henshaw's word lists have been published. Kroeber (1904) published, with the permission of W. H. Holmes, Chief of the Bureau of American Ethnology, Henshaw's Esselen vocabulary. The vocabularies were earlier used in fashioning the Powell classification of North American Indian languages, and indeed Powell himself makes clear how very greatly Henshaw's labors contributed to this monumental accomplishment. (Powell, 1891, p. 142.)

Henry W. Henshaw "belonged to that school of pioneer American anthropologists who in the eighties and nineties were graduated from other professions and engaged in research pertaining to the science of man with no other background save that of training in other fields and with a maze of falsities to penetrate; yet with this handicap they laid much of the foundation on which American anthropology now stands" (Hodge, 1931, p. 98). Henshaw was born in 1850, became interested in natural history, especially ornithology, and in 1872 became naturalist for the Wheeler Survey at Salt Lake City.

Henshaw's first visit to California in 1875 marked the beginning of his rather long and productive career as an anthropologist. In June of that year he assisted in the archaeological investigations of Paul Schumacher on Santa Rosa Island, making natural history collections at the same time. From June 23 until July 13, Henshaw was with Dr. H. C. Yarrow, helping with excavations on Moore's Island, ten miles from Santa Barbara. Thence he proceeded to Old Fort Tejon (letter from Henshaw to C. H. Merriam, Ft. Tejon, Aug. 8, 1875) via the Casitas Pass to the Ojai and Santa Clara Valley, through San

Francisco Pass to La Liebre ranch and past Castac Lake to the Tejon. Here he spent a month collecting biological specimens in the vicinity. Through the month of September, Henshaw and his party collected in the region of Mount Whitney (letter from Henshaw to C. H. Merriam, near Kernville, Oct. 21, 1875). He returned to California in 1876, staying in the Lake Tahoe region from September 15 to November 20 (letter from Henshaw to C. H. Merriam, Hot Springs, Lake Tahoe, Nov. 7, 1876), going from there back to Washington. During the following year, 1877, Henshaw's field work brought him to northeastern California. At the close of the field season in October of 1878, Henshaw spent a short time in San Francisco before returning to Washington. This was his last trip for the Wheeler Survey, that organization merging with the United States Geological Survey in 1879.

Henshaw and California were not long separated, however, and in 1880 he accepted a position from Major J. W. Powell to attach himself to the recently established Bureau of American Ethnology. The understanding was that Henshaw would make this his life's work, should the new field prove to be congenial. In the fall of 1880 and the spring of 1881, Henshaw visited all the Indian reservations in Utah, Idaho, Oregon, Washington, and California in connection with a census of the Indian tribes. He collected a great deal of additional information on these trips. During the months of October and November, 1883, he was engaged in linguistic researches in California and Nevada. Henshaw made a count of the Washo Indians, and the vocabulary he collected of that language sustained the independent position of the linguistic stock.² He also worked among the Panamint Indians to the south, counting 156 of them, and obtained a vocabulary of this previously unrecorded language. In 1884, Henshaw's major linguistic researches in California were begun. To quote from Powell (1887, pp. xxx-xxxiii):

Mr. H. W. Henshaw visited Southern California for the purpose of pursuing linguistic studies in the group of languages spoken by the Santa Barbara Indians. Although these Indians became known at a very early day, being mentioned with particularity in the relation of Cabrillo's voyage along the California coast in 1542, but little has been ascertained in respect to their language and its relation to the speech of neighboring tribes.

Few vocabularies were collected by the early Spanish missionaries and those gathered were very imperfect, so that no conclusions can be based upon them with confidence.

As a result of the policy pursued by the various missionaries among these docile tribes, aboriginal habits were soon exchanged for others imposed by the priests. Tribal organizations were broken up and the Indians were removed from their homes and located about the

¹The first number comprises the Mission Indian vocabularies of A. Finart (R. F. Heizer, ed., 1952, AR 15:1-84). His companion, Leon de Cessac, also made linguistic records. In 1952 M. Henri Vallots, Director of the Musée de l'Homme, had an extensive search made in Paris for the De Cessac records, but the hunt was unsuccessful and these precious records remain to be found.

²Washo is now classed as a member of the Hokan language family.

missions. In addition the Spanish language was early introduced and so far as possible made to replace the aboriginal tongues. As a consequence Spanish became familiar to a large number of the proselytes, and all the surviving Santa Barbara Indians speak Spanish fluently, or rather the Mexican dialect of Spanish. Indeed, the impression prevails generally in California that none of the Indians can speak their own tongue. As a matter of fact, however, in their own families and when away from the white men they discard Spanish entirely.

The attempt to preserve the language was begun none too soon, as of the larger population attributed to this part of the California Coast Mr. Henshaw was able to discover only about fifty survivors, and these widely scattered over several counties. A number of these dialects of the linguistic family are now extinct, and only a month before Mr. Henshaw's arrival at San Buenaventura an old woman died who, it is believed, was the last person to speak the dialect belonging to the Island of Santa Cruz. In Santa Barbara and Ventura counties six dialects of the family were found, which are believed to be all that are now extant.

In the case of the dialect of Santa Rosa Island, but one Indian remained to speak it. Two more dialects are spoken by two or three individuals only. The existing dialects named according to the missions around which they were spoken, are as follows: San Buenaventura, Santa Barbara, Santa Rosa Island, Purissima, Santa Inez, and San Luis Obispo. With the exception of the last named the several dialects are very closely related, and, although each possesses a greater or less number of words not contained in the others, their vocabularies show many words which are common to all.

The dialect formerly spoken at San Luis Obispo differs much from any of the others, and a critical comparison is necessary to reveal a sufficient number of words possessing identical roots to render their common parentage obvious.

Extensive vocabularies of the dialects of San Antonio and San Miguel were obtained, there being about a dozen Indians who speak these languages around the old San Antonio mission. These languages have been supposed to be of the Santa Barbara family (as it has hitherto been termed, now called Chumashan family), but the material obtained by Mr. Henshaw disproves this, and, for the present at least, they are considered to form a distinct family.

Mr. Henshaw visited Los Angeles and San Diego counties for the purpose of determining the exact northern and southern limits of the Shoshonean family, which extends quite to the coast in California.

At San Diego and San Luis Rey he obtained vocabularies representing four dialects of the Yuman family.

Henshaw's researches of this period resulted in the publication of his paper, "Perforated Stones from California," which appeared as Bulletin 2 of the Bureau of American Ethnology in 1887. Henshaw, on the basis of his inquiries at Santa Barbara and San Buenaventura, gave three primary uses of these perforated stones, which he listed in order of importance as follows: first, as weights to digging sticks; second, as gaming implements; and third, as dies for fashioning tubes, pipes, and similar cylindrical objects.

It was Henshaw who proposed and followed a biological method of linguistic stock precedence and nomenclature, and although he, with the aid of others, conducted the re-

search incident to the classification, Powell was the moving spirit. The final result was the publication in 1891 of the 7th Annual Report of the Bureau of American Ethnology under the authorship of Powell. A more complete elaboration of Henshaw's data was published in that report. Regarding Henshaw's California work of 1884, Powell (1891, p. 68) had this to say:

The inland limits of this family [Chumash] cannot be exactly defined, although a list of more than one hundred villages with their sites, obtained by Mr. Henshaw in 1884, shows that the tribes were essentially maritime and were closely confined to the coast.

In 1884 Mr. Henshaw visited several counties formerly inhabited by the populous tribes of this family [Chumash] and discovered that about forty men, women, and children survived. The adults still speak their old language when conversing with each other, though on other occasions they use Spanish. The largest settlement is at San Buenaventura, where perhaps 20 individuals live near the outskirts of the town.

Powell utilized the material Henshaw had collected from the missions of San Antonio and San Miguel to unite these two dialects into what he termed the Salinan language family. Henshaw found about a dozen survivors of this group in 1884.

In 1885, 1886, and 1887, Henshaw spent his time in the East working on the preparation of a synonymy of tribes and settlements north of Mexico, which became the skeleton for the all-important two-volume Handbook of American Indians North of Mexico published by the Bureau of American Ethnology in 1907-1910.

In the months of August, September, and October of 1888, Henshaw was again on the Pacific slope, and after some time spent in Washington among the Cayuse, Umatilla, and Nez Percé, he traveled to the neighborhood of Mission San Rafael in Marin County, hoping to find some of the Indians formerly gathered about the mission there. He learned that there were no Indians at or near San Rafael, but subsequently found six survivors on the shores of Tomales Bay to the north. A good vocabulary was obtained from one of these, which, as was expected, was found to be related to the Moquelumnan (Miwok) of the interior, southeast of San Francisco Bay. This vocabulary removed any possibility of Coast Miwok being intimately related to the Costanoan south of the Bay.

Henshaw next worked in the region of Santa Cruz and Monterey, substantiating the Costanoan family and numbering the survivors, about thirty, then scattered over several counties.

Perhaps the most valuable work done by Henshaw in the vicinity of Monterey was his collection of Esselen materials. He recounts (Henshaw, 1890) how he found two women in the Salinas Valley who claimed to be of Esselen blood; neither of them was able to recall any of the language, both having learned early in life to speak the Rumsien (Costanoan) language in place of their own. An old woman was found in Carmel Valley, however, who succeeded in calling to mind more than one hundred words and short phrases of the Esselen language, formerly spoken near Monterey, less than forty words of which had been previously known. Near the town of Cayucas, to the south, an aged blind man was visited who, like the woman, was of Rumsien birth but who was able to bring the total number of Esselen words to one hundred and ten and the phrases and short sentences to sixty-eight. The old man was further able to give valuable information concerning the original home of the Esselen, a coastwise territory running south of Monterey Bay as far

as the Santa Lucia Mountains. Henshaw, from a study of these vocabularies, determined Esselen to be a distinct linguistic family, thus reinforcing a conclusion originally drawn by Curtin from a study of the vocabularies collected by Galiano and Lamanon in the eighteenth century.

From 1889 through 1891, Henshaw's duties kept him at the Bureau in the East, working on the Indian synonymy and caring for his other office duties. In 1889 he became the editor of the *American Anthropologist* in that journal's second year of publication, a position that he held until July, 1893. His health gave way, and in May of 1892 Powell sent him to New Mexico and California to collect linguistic material and information for the tribal synonymy. He was also commissioned to make collections for the World's Columbian Exposition at Chicago, and a great deal of the material he gathered was exhibited in the Bureau of Ethnology's exhibit there. He also obtained a considerable body of linguistic and other data pertaining to the tribes of Southern California, but his health became further impaired.

During the early months of 1893 Henshaw conducted sociologic and linguistic researches among the Maidu Indians of Butte, Mendocino, and San Diego counties (letters from Henshaw to C. H. Merriam, Bidwell Ranch, Chico, Nov. 5, 1893; Ukiah, Nov. 5, 1893). Ill health in that year forced him to ask for an indefinite leave of absence, and in 1894 he left for Hawaii. In 1904 he came back to California with his health greatly restored, and after several months in this state he returned to Washington, D. C., to attach himself to the Biological Survey under his old friend, the founder of the Survey, C. Hart Merriam.

Henshaw's writings concerning California include the following:

"Perforated Stones from California," *Bur. of Amer. Ethnol., Bull. No. 2, 1887.* 34 pp. 16 figs. in text.

"A New Linguistic Family in California," *Amer. Anthro., o.s., 3:45-49, 1890.* (A complete discussion of Henshaw's Esselen researches.)

In addition to these, Henshaw makes considerable mention of California in the *Handbook of American Indians North of Mexico, BAE-B, 1907-1910*, in his articles on "Exchange," "Popular Fallacies," and "Sweating and Sweat Houses."

Henshaw's autobiography appeared in the *Condor* (1919) 21: 102-107, 165-171, 177-181, and 217-222; (1920) 22: 3-10, 55-60, and 95-101.

Henshaw's obituary was written by F. W. Hodge, appearing in *Amer. Anthro., 33: 98-103, 1931.*

References to the work of Henshaw for the Smithsonian Institution appear in the following Annual Reports of the Bureau of American Ethnology: No. 2, pp. xxx-xxxiii (1883); No. 3, p. xxvii (1884); No. 5, p. xxx (1887); No. 6, pp. xxx-xxxiii, xlv (1887); No. 7, pp. xxxiv-xxxvi, 68, 70, 76, 93, 101-102, 128, 142 (1891); No. 8, p. xxviii (1891); No. 9, pp. xxxv-xxxvi (1892); No. 10, pp. xiv-xv, xviii, xxi (1893); No. 11, p. xxxi (1894); No. 13, pp. xxvi, xxx, xxiv-xxxv (1896); No. 14, pp. xxxvi, xxxviii, xlv, xlvi (1896).

SOURCE OF VOCABULARIES

Two languages are represented in the following word and phrase lists: Chumash of the Santa Barbara region (mainland and islands) and Costanoan of the region between Big Sur and San Francisco Bay. Each list is here identified, and explanatory data accompanying individual lists are given.

Chumash vocabularies.—

1. Santa Rosa Island. MS 296, Bureau of American Ethnology, Smithsonian Institution. Recorded by Henshaw at Los Alamos, October 30, 1884. At the end of the manuscript occurs the following note on the informant.

The Indian, Pa-hŷ-la-tcēt by name, from whom I obtained the Santa Rosa vocabulary, is a very old man, much older than any Indian I have met in Cala. He is blind and his head shakes constantly with some nervous affliction. His hearing is, however, perfect and his voice firm and strong. He is said to have been in the service of the [de la Guerra] family 72 years, entering it when he became a Christian which was on his reaching the mainland from the Island. He entered the service of the grandfather of the man (now about 35 years old) now on the ranch who owned a very large tract of country and kept some 200 Indians in service. The cause of the Indian leaving the island is said to have been a violent earthquake on the occasion of which many of the Islanders were persuaded that the Island was to be engulfed by the ocean. This was probably the result of the [Spanish] priests' teaching. At all events many of the Indians left the Island and in order to insure safety to themselves became converts, this Indian among the rest. In addition to his own language this Indian speaks more or less of S. Barbara and S. Ynez dialects and hence it is not unlikely that some of the terms given me may belong to one or the other of these tongues. He affirms that the inhabitants of S. Rosa, S. Cruz and S. Miguel islands spoke the same language by which I infer that they were able to understand each other without difficulty. Each language doubtless differed from the others dialectically though not to the same extent that they did from the dialects spoken on the mainland. In person this Indian is short and squat. His forehead is low, his cheek bones very prominent, his nose short and expanded with large nostrils, chin small, lips protruding, hair iron gray. Notwithstanding his great age his figure is erect and his movements disclose little decrepitude of age.³

One may suppose that the great earthquake mentioned above was that of 1812 (Heizer, 1941, pp. 221-222), and indeed this is proposed by Henshaw (note 59, p. 155).

Santa Rosa Island was the headquarters for American and Russian sea-otter hunters who employed Aleutian and Kodiak islanders to secure illegally these valuable furs in Mexican waters. The Santa Rosa Island native's account of the Pacific Eskimo hunters as recorded by Henshaw follows:

³In the Bancroft Library is a brief mention of this informant in a pencil manuscript (undated) written by James L. Ord and bound without comment in Benjamin Hayes' Scrapbook of the Indians of California.

"Anisetto Pajilacheet the last of the Chumas and Papuma tribe of the Indians of the Islands off the coast of Santa Barbara, now about 65 years of age, is a native of the island of Mascui (Santa Rosa). He was brought from the island in the year 1812 at the time of the great earthquake. He was baptized by Padre Ripoldo in Santa Barbara, one of the Spanish priests who was expelled in the year 1828 by the Mexican authorities.

"The sun appears to have been one of their objects of adoration. The swordfish was also one of their principal [deities?] of the sea; as they [swordfish] killed the whale and they came on shore, which they eat raw as they did their fish or seals. Their money was small shells, which in their language was called *coya*; money, *anchum*; Santa Barbara, *Hanaya*. Island of San Miguel was called *Wimat*, Island of Santa Rosa was called *Mascui*. Island of Santa Cruz was called *Hujuar*. Island of Anacapa was called *Anayapa*. On the coast along the little creeks there were Indians.—*Dos Pueblos, Mickcivici*. The old mission of Purissima, *Alahaslacupi*; Santa Ines, *Alahulapu*; San Buenaventura, *Michcanaca*; Santa Catalina, *Alapuya*.

"The Indians of Santa Catalina spoke the same language [i.e., Gabrieleno, a Shoshonean tongue] as those of San Gabriel. Those of the islands and the main spoke the same language [Chumash]."

The following was told me by the S. Rosa Indian at his own instance, he having asked me if I knew of any Indians living on an island to the northward and having skin canoes such as he described.

Ku-li-a-ka was the name of a tribe (their own name) who first brought red beads to the S. Rosa Indians. The canoes they came in were white, slim, and "covered with skins." They told the S. Rosas that in rough weather they covered the holes with a skin (apron) and then could roll over in the water without sinking. They came to hunt seals and to trade. Many of them settled on S. Rosa. The knives they brought were the first ever seen in S. Rosa.

This story indicates a traffic between some of the Esquimaux tribes and the islanders at a period antedating the Spanish occupation of California.

The term Ku-li-a-ka may mean Koniaga, the natives of Kodiak Island who are known to have been employed on the California coast by the Russians (see Ogden, 1933, 1941; Heizer, 1945). Nidever (1937, pp. 39-46) tells of the "N. W. Indians" on the California coast and describes a fight with them on Santa Rosa Island in 1836.

2. La Purissima. MS 867, Bureau of American Ethnology, Smithsonian Institution. Place of record not stated, September 18, 1884. No further data available.

3. Santa Barbara. MS 291, Bureau of American Ethnology, Smithsonian Institution. Recorded at Santa Barbara, November 10, 1884.

The vocabulary was given by Hostu, an Indian perhaps 50 years old and a native of S. Barbara. It was obtained by means of a very good interpreter. I believe it to be pretty accurate, though I do not consider the Indian to be perfectly trustworthy. He is a great drunkard and the work was interrupted several times by his sprees and finally had to be abandoned.

Wal-wa-rěn'-ná was the designation for the tribe given me by Hostu. It is not the name of any of the Santa Barbara towns, and I question if it be the proper tribal name, it being doubtful if he clearly comprehended my question.

Yates (1891) refers to a Santa Barbara informant named Justo, who is no doubt the same person.

4. Santa Ynez. MS 292, Bureau of American Ethnology, Smithsonian Institution. Recorded at Santa Ynez, September 18, 1884. Though not stated, the man named Raphael was almost certainly the informant. Henshaw's description of the miserable survivors of the Ynezeño Chumash gives us a picture of the dying Mission peoples:

The Santa Ynez Indians, some 20 in number, live upon a small stream emptying into the S. Ynez and perhaps a mile from its mouth. They are distant about one mile from the town. The land they occupy belongs to the Church being part of a grant. They have no title whatever to the ground but it is understood they will be allowed to remain here till their final extinction which judging from the report of the death rate will not be a long time. There is said to be but one pure blood among them—Raphael—who is I should judge not much over 55 or 60. He alone has full command over his language tho he assures me that among themselves they use their own dialect and not Spanish, which is contrary to the usual belief. Little, however, is known about them by their white neighbors, who utilize their services so far as convenient and for the rest part let them

alone. Judging from appearances they eke out but a scanty livelihood. They live in wretched huts and their household furniture is of the scantiest and poorest kind. The houses are built of scantlings and rafters planted in the ground or on a wooden sill and rising to a height of 8 feet; the roof is pitched from the top of these to a ridge pole and thatched with willows. There is usually no floor. This according to Raphael is a modern style of dwelling, their pristine huts being, as nearly as I can understand, conical with a smoke hole in the center. They own no stock as a rule. During the week the men are employed about the neighboring ranches and return home on Sunday when they usually have a general drunken spree. For they are all, with the exception of Raphael, greatly addicted to the use of liquor. The women may usually be found at home sewing or attending to domestic duties. They do much of the washing of the town, their work being more satisfactory than that of the Chinese. Every family has its little garden where is raised a little corn, water melons, garden stuff and fruit. Doubtless did they choose to apply themselves to labor they might readily raise enough to satisfy their wants, but the appearance of the ground under cultivation indicates that the shiftlessness and indolence characteristic of the race when left to their own efforts is even more unstable than usual. They have no capacity to shift for themselves but work well only spasmodically or when under the supervision of the energetic whites. Of their moral condition I have learned little. The women all live with men but the ties between them are, I am told, of the loosest kind. Children appear to be common among them and, so far as appearances go, are healthy. I am told that the mortality among them is, however, very considerable.

Yates (1889, p. 304) speaks of an Indian who is obviously the same person as "Raphael Solaris, the last male representative of the Tsa-ma-la tribe, who occupied a village called Tsok-to-no Ha-moo, near the Santa Ynez Mission, Santa Barbara County . . ."

5. San Buenaventura. MS 3075, Bureau of American Ethnology, Smithsonian Institution. Recorded at San Buenaventura by Henshaw in November, 1884. Informant, Juan Estevan Pico (also author of another section of this work). Henshaw's introductory note reads:

Taken from Juan Estevan Pico, a half breed having considerable pretensions in the way of an education. Speaks Spanish or Mexican fluently and writes the language with ease. This is undoubtedly the best as it is the most copious of the several vocabularies of the [Chumash] family. I believe the man to be reliable, and as I had the services of a very good interpreter there was no reason for doubting that the vocabulary is in the main correct. Some of the terms were given me by two old women but these are not distinguished as they were usually verified by Pico. —H. W. H.

6. San Luis Obispo. MS 852a (with some additional notes from 296, 302, and 647.)

Vocabulary taken Oct. 19-28, 1884, from a full blood Indian named Alikano living near San Luis Obispo on Mr. Jasper's ranch. He is not a very intelligent Indian but speaks his language fluently and appeared to be honest. Is very much addicted to strong drink and the protracted sprees he indulged in very seriously interfered with my work and finally broke it up. His

speech was at all times low and indistinct and thus hard to catch.

In 1888 the same Indian was interviewed and some new terms obtained and others verified.—H. W. H.

Costanoan vocabularies.—

1. Soledad, MS 302, Bureau of American Ethnology. Date of record not stated; informant, a woman named Clara.

Clara lives with a man named Jesus Patceco [Pacheco] at Arroya Seco, 10 miles from Soledad. She is old and was raised to womanhood at the mission. She speaks Carmelo. (H. W. H.)

The Soledad vocabulary is of particular importance because of the paucity of information on this Costanoan dialect. Kroeber (1904, pp. 241, 243 ff.) could find only 22 words of the Soledad speech. The Soledad word list recorded by Pinart has been published (Costanoan I, in Heizer, 1952).

2. Rumsien, MS 647, Bureau of American Ethnology.

Vocabulary of Rumsien taken from Eulalia, an old woman who lives some three miles east of Carmelo Mission in Carmelo Valley. She may be about 70 years old. Honest but not over intelligent. Has little occasion to use her own language and hence has forgotten most of it. She it was who furnished the greater part of the Esselen vocabulary.⁴ Recorded by H. W. Henshaw, Sept. 29-Oct. 8, 1884.

3. Santa Clara, MS 296, Bureau of American Ethnology.

The words in first column are S. Clara as given by Felix Buelna, Sept. 27, 1884, at Mission of San Antonio. According to him the language[s] spoken at S. Cruz and Dolores Missions were precisely simi-

lar. In this he was doubtless mistaken though it is probable there were only slight dialectical differences. The three probably represented one and the same language. Recorded by H. W. Henshaw, Sept. 27, 1884.

The following note occurs on another page of the list:

Felix Buelna who is in charge of the Mission of San Antonio is a half breed probably over 60 yrs. old. It is said that he used to be Alcalde. He claims to have once spoken the dialect of Santa Cruz Mission fluently but from want of practice he has forgotten most of the language and has at command now a comparatively small number of the commoner terms. It may be doubted if he ever possessed a thorough command of the language though he doubtless spoke it well enough to fulfill the duties of Interpreter which position he held. He speaks English a [bit], Mexican fluently; the latter he writes. He states that the language spoken at the Santa Clara, Santa Cruz and Dolores Missions was one and the same. He is doubtless correct so far as the ability of the Indians of these Missions to understand each other is concerned. Doubtless, however, the language differed dialectically as in fact published vocabularies⁵ show.

4. Santa Cruz. The list from which the words of this dialect were copied is a typewritten copy of a manuscript in the Bureau of American Ethnology. On the title page of this copy appears the notation that the list was recorded by H. W. Henshaw on September 26 to 29, 1888. There is no information about the informant nor is the catalogue number of the manuscript given.

It is possible that Henshaw's informant was either Felipe Gonzales (of Watsonville) or Lorenzo (of Santa Cruz). Henshaw notes in the Santa Clara manuscript (taken in 1884) that both of these men could speak the Santa Cruz dialect.

⁴As recounted in Henshaw (1890). The Esselen vocabulary was printed by Kroeber (1904).

⁵A vocabulary of the Santa Clara Mission language was printed by Alexander Taylor in the *California Farmer* (newspaper) for November 23, 1860.

VOCABULARIES

PHONETIC KEY

Henshaw used J. W. Powell's system for recording Indian languages and employed the Powell Schedules as printed by Powell (1880). The phonetic key is given below.

a	as in far, father	o	as in note, most
ǎ	nearly as in what, not	ö	as in German soll
ã	as in hat, man	p	as in pipe
â	as in law, all, lord	q	as ch in German ich
ai	as in aisle	r	as in roaring
âi	as oi in boil, soil	s	as in sauce
au	as ou in out	t	as in touch
b	as in blab	u	as in rule, fool
c	as sh in shall, shrew	ũ	as in pull, full
ç	as th in thin, forth	û	as in German kühl
ç	as th in then, though	û	as in but, run, son
d	as in dread	v	as in valve
e	as ey in they	w	as in wish, will
ě	as in then	x	nearly as Arabic ghain (the sonant of q)
f	as in fife	y	as in you, year
g	as in gig	z	as z and s in zones
h	as in ha, he, hoot	dj	as j in judge
i	as in pique	hw	as wh in when, why
ĩ	as in pick, thin	hy	as in hue
j	as z in azure	ly	as lli in million
k	as in kick	ñg	as in finger
l	as in lull	ny	as ni in onion
m	as in mum	tc	as ch in church
n	as in nun		
ñ	as ng in sing, long		

Excessive prolongation of a vowel marked thus: a+

Nasalized vowels written with superior n, thus: eⁿ

An aspirated sound marked with inverted comma, thus: b'

An exploded sound or hiatus marked with apostrophe, thus: b'

Syllables are separated by hyphens

The accented syllable of every word marked by an acute accent thus:

Tcu-ar'-u-ûm-pu-rûn-kfnt

[In the original, the acute accent marking the syllabic stress is placed sometimes over the letter and sometimes at the end of the syllable.

In the vocabularies presented here, the slant or solidus is not a phonetic symbol but a space-saving device to indicate the separation between two words.]

CHUMASH

English	Santa Rosa Is.	La Purisima	Santa Barbara	Santa Ynez	San Buenaventura	San Luis Obispo
man	a-la-mú-nun	a-mó'	ö-hö-yö	ur'-hur-i	a-ta'-hatic	smá'-no/t'smá'-no
woman	ěn'-něk	a-něk'	e'-nak	an'-něk	han'-wa	ta-si-ku'-ya
old man	pa-ku'-tcu	a-na'-uh	pa-ke'-wac	a-nu-hūr	pa-ke'-wac	tli-mâ-nâ'-si
old woman	a-něr'-ma	ca-lūr'-hūr	ěn-ne-ki-wac	a'-nak-ca	kan-wa'-wac	ta'-si-tcai-yu-pu-la'-so
young man	u-lu-ku-tcu	a-mi-tca-mo	tup-něks'	ma-li-er-ki-hu-tci-tci-ki	a-ta-hatic-űs-kűn-űp	tci-wi-kli-mâ-nu
young woman	ku-tcu-pěm-mutc	a-mi'-tca-něk	...	ma-li-er-ki-hu-ű-něk	an'-wa-i-nu'-ti	tci-wi-ki-la'-si-tcu'-i-ya
virgin	...	...	aŸ-atc-ka'-wŸt	...	ku'-nu-pi-ha'-nâi	mas-huk-n'he-he
boy	hun-tup-ne'ic-tcu-stan-Ÿ-her	mi-tca'-mo	...	k-tca-a-tci-tci	ku'-nup	ti-wi-le-mân/tli-wŸl-mâ-nu
girl	hun-tup-néic-tcu-ěn'-něk	a-mi-tca-něk	...	ma-ki-si-hu-a-nők	ku'-nup	ti-wŸk-ta-sŸ-tcu-ya
infant	...	...	...	ki-tci'	u-tŸ-nai'	...
male infant	...	...	ha'-wa-tup-něks	...	...	...
female infant	...	...	ku-mas-k'la-o	...	...	...
twins	ci-ci-cá'-ná	...	i-cá'-no	ci-cát	ic-ic-ân	es-puk-tci-wi-sni-wi-sněn
married man	...	ka-mo-ma-luk-sta-li-kitch	a-lu-nŸ-wō-něk	ci-cűrt	a-ta'-hatic-ű-tca-wi-in-natc	...
married woman	...	...	...	ma-si	al-tca-ti-wō-[l]	tcŸs-her-mot-su-yu
widower	un-i-ta'-hōc	u'-ni-ta-hăs	u-ni-ta'-nōc	...	al-tca-ti-wō-[l] nitc-i-han'-wa	tcak-pűk-su-yu/t'u-sat-su-yu
widow	...	...	...	...	a-luc-há'-wutc	...
old bachelor	...	...	a-we-ce-wō-ni-wuntc-wac-kli-Ÿ-wac	...	mo-a-ca'-tŸ-wō-nitc	...
old maid	...	...	...	...	mo-a-ca'-tŸ-wō-nitc-i-han'-wa	...
the old people	...	...	pa'-ka-wac-ci'-i-ti	...	pak-pak-Ÿ-wac	yak-ti-tcuks-mâ-năs
the young people	...	...	...	...	kun-kun'-up	yak-ti-tcuks-tca-mi
a great talker	...	...	a-lan-tŸ-pă-pă'-wil	sti-pa-pluit	al-tcu-ya-hac'-lac	ta'-nas-mu-nŸ
a silent person	...	...	a-Ÿ-ák-smul	tcá'-pă-i-ku	mu-a-lal'-hac	yak-ti-tcu-mus-tűr-nűr
thief	sal'-ho'	a-lo-lo-hault'	a-lac-ho'	a-la'-ta-kűl	a-la'-ho	tcái-tcō'-tcu
human race	...	...	...	...	Ÿi-la-a-pe-si'-ku	...
friend	kic-an-tōk	...	...	...	...	...
	ha-kűtc-an-tōk	...	...	...	...	...

a coward	ai-ka-ye'-hi	a-li'-dǎ-mi	...	tcas'-hu-ha	...
Indian .....	...	a-gu'	...	...	ti'-tcu
white man	tcu'-mas	al-le-pe-we-mo	he-la-ka-ti'-na-la-lo'-wo	...	t'mǎ-nak'-kai-lǎ
Negro	a-hǎi'-mah'	ta-ma'-lǎk	a-#hi-ma	...	pi'-sǎ
head	pic-hu-lu'-wa	ok'-kwǎ	p'hǎk-cu	yi-ō-wōc	tcǎ/trǎ/tcap
hair	pak-wan'[2]	a-hau'-ti-nǎs	pǎ-ku-wǎ-nu	ǎ-kwǎ	tcǎ/trǎ
crown of head .....	...	...	kun-sǎ-yu	...	...
scalp .....	...	...	pō'-tǎ	...	...
face	pap'tetc	...	p'tǎk	is-tō k'	stō'-tcō/ʎs-pe'-tca/tǎr-tcǎ
forehead	pi'-sǎk	as-si'	pěk-si'	hus-tah'	u'-ri
eye	pap-tetc/up-tō'-ka	dak	hu'-tac	is-tōk'	s'tō'-tcō/ʎs-pe'-tca/s'lur'-tcu
eyelash	hu-pa'-a	wit'-stǎk	pa'-a	p'a[3]	t'sa'-ka
eyebrow	pi-tca'-nǎk-skuc	...	tca-nak-skuc	is-měk-ke'-we	t'sa'-ka
eyelid .....	...	...	...	...	...
upper eyelid .....	...	...	pěk-ma'-hi	pǎk-ma'-ya	...
ear-lobe .....	...	...	pi'-loh'	p's-tu'	...
ear	pǎ-tu'-u	tu'	p'tu	p s-tu	s'tu
perforation in ear .	...	...	pǎ-ni-lak'	p'sul-ham	...
nose	pic-tcǎ'-nǎ	sau'-i	p'nǎ'-hǎc	p'nǎ'-hǎc	tu'-lō/tu'-lǎr/tu-hu'-lu
ridge of nose .....	...	...	sō-hi-p'nǎ'-hac	p'cips'-ca-ha-ha	tǔ-tui/tǎis'-hu-lu
nostril .....	...	...	...	p'cǎps-nǎ	s'ǎi-tul
septum of nose .....	...	...	hul-hi'-me-u-ki-nǎc	...	sǎi-hu'-ma-tu-lǎ
perforation of septum of nose .....	...	...	...	...	t'wa-luts-hu-lu
cheek	hu-pǎ'	pó'	pǎ'-ǎ	p'u-pǎ	t'smi-hō/t'smi-hǎr
beard	pat-sōs'[4]	a-urs	pat-sōs'	patc-ōs	t'ci'-en/suk-su/t'u'-cu/suks
mouth	hu-pōk'	ǎrk	pōk'-k'	p'ōk	ta'
upper lip	cěp-cie'	sěp'-siět	...	cěp'-sie	pok-sǎn'-na
lower lip	cěp-cie'	sěp'-siět	cěp-sle'	cěp'-sie	ya-kli-e-mu
tooth	p'sa	sa	p'sa'	p'sa	ta'
tongue	pě-le'-u	e'-le	pe'-le-wǎ	pe lé-wǎ	tc'e-lō/tc'e-lǎ
saliva	hu-pak-tcō'-ka	bi'-las	pǎk-tcōk	...	tc'lu-tu
throat	up-né'-ǎ	...	pǎk-tǎ'-muc	pak-lō'-wō	t'sǎ-naks-mu
chin	pa-na-han'	ha'-na-hǎn	pa'-sas	pa'-nǎ-hǎn	t'a-tca

[1] For numbered notes, see p. 149.

CHUMASH (contd.)

English	Santa Rosa Is.	La Purisima	Santa Barbara	Santa Ynez	San Buenaventura	San Luis Obispo
neck	p'ni'-Y	...	p'ni	ma-pi-ni	p'ni	tc'ni'
back of neck	huk-ni-Y	...	...	...	...	...
Adam's apple .....	...	...	pá-kí-á-kac	...	pa-ki-á-kōs'	tcí'-ma
body	yi-la-he-pá'-mi-li	a'-ma	pa'-mun	ma-pá'-nūr	pa-ma-ni-wac	t'ci-mé'-ta
shoulder	p'tel-na-hèn	en'-ni	p'ke'-nèn	p'kai-nŷ	pai-nèn-nŷ	t'ci-mé'-ta/ts-ter'-ka
shoulder blade .....	...	...	pa-tí'-kal	...	...	tce-ts-ter'-ka
back	swátc	ka-pěr-mét	p'mōt'	p-mūrt	p wák'c	tšs-te'-hō/tšs-te'-hur
breast of a man	hu-ku'-těl-tŷ	...	p'kō'-wō	...	ōp-kō-wō	s'-tc-wō/ts-tcēt-Y-kl'mā-nu
breast of a woman .	...	...	p'ku-tet'	ma-su-su-a-nāh	p'ku'-tēt	s'tc-e-wō/ts-tcēt-Y
nipples .....	...	...	sku-těl	...	...	...
hip	i-ti-pí'-ká	...	kai-tět'-ti	...	...	...
belly	pak-tcō'-wō	ŷk'-sūr	...	pak'-cu	p'kōp	tc'pái-ya/ts-pá-wu
navel .....	...	...	...	...	tá-pá'	...
arm	u-pu'	pu	pu	pu'	pu-pu' (plural)	tcí'-pu'/ts-pu
right arm	i-ti-pu-p'ku-yu	gu-wá	p'ku-yu	p'ka-natc	p'ku'-yu	s'kō'-mās
left arm	p'ka'-wac	cau	p'ka'-wac	p-ku'-u	p'ka'-wa	ti-tcu'-we
arm-pits .....	...	...	p'tá-ká-lu	p'ta-ka-láts	p'stá'-ká-lál	tcus-na'-na
right arm above	...	...	pō-wa'-tca	...	p'wac'-a	...
elbow .....	...	...	pō-wa'-tca	...	p'wac'-a	...
left arm above	...	...	p'ci-puk	ci-puk	p'ci-puk	s'ká'-ká
elbow	ci'-puk	si'-buk	p'ci-puk	map-ci-puk hap-ku-yu	...	t'ská-á-ká-ki-ge-mí
right elbow .....	...	...	p'ci-puk	map-ka-wac-ci-puk	...	t'ská-ká-ki-kū-we
left elbow	ci-pi-ku-ka-wac	si-buk-kau-wáčh	p'ci-puk	...	...	...
arm below elbow ..	...	...	...	...	pu-pu	...
wrist .....	...	...	...	map-pu	pi-ku-nōts	...
hand	u-pu'	a-pu'	pu'	...	pū-pu' (plural)	tŷ'-pu'/t'pu
right hand	up-ku'yu	ap-ku'-a-way	p'ku'-yu	...	...	tci-pūts-pi-ge-mi
left hand	up-ka'-wac	...	p'ka'wac	...	...	...
palm of hand	kŷ'-cak-ca	...	p'te'-e-mŷ	...	pa-lēs-pěŷ	t'ŷp-ět-spu
back of hand .....	...	...	...	...	...	ti-lŷs-at-spu
fingers	up-tá-há	ŷm-pu'	pu-lu-ya	...	pul-hi-a'	t'spu-mí'-pu
thumb	hu-hi-tcá'-no-há-no	pi-swa-dis-sna	pu-lu-ya	ma-pis-wat-ti-sus	i-sal-hap'	a-sŷts-pu/yát-ste-tat-spu
first finger	hu'-putc-stan-Y-hu	pis-wa-dis-nu	pitc-á'-ná ná-ná	sku'-ma-si	uc-ku'-ya-ac	yak-a-sŷt-spu/yak-tu-na-sit-spu

second finger	hu-pu-u'-na-wan-u- li-ōk	...	...	ma-ku'-ma-si	ul-ul'-ya	tci-w'its-pu/ya-it-h'a-ha- ha-spu
third finger	hu-sku-mu-si-huic- stā-ni-hu	...	...	ma'-ca-ta-ku-ma- si	ul-ul'-ya	tci-w'its-pu/yak-it-mi- cit-spu
little finger	hu-pu'-u-huic-stān- ŷ-hu	...	pu-lu'-ya-āt-stau	ma-pi'-pi-swa-ti- smut-su	kits-al-mi-ti	tci-w'its-pu/yak-tci-wi- spu
fingernail	hup-sŷ-wha'-ya	...	p'sil-whai'	p'si-wā	si-whai	tci-ha'-ma
knuckle .....	...	...	pa-ti'-nēt	pa-ti-nēt	i-ku-nō-tōc	tcaks-tcaks'-mut-spu
space between knuckles .....	...	...	...	...	...	yak-te-spu-nuk
rump .....	...	...	p'wāk	...	...	...
leg .....	...	ka-pūrt'	p'ōl	pur-ŷūr-wur	pōk	tits-te-ma/ti-wōt-stē-ma
leg above knee .....	...	a-pām	pitc-ā-nā'-mu	pe-ha	pi'-kā	...
knee	pic-tu'-kun	...	pis-tu'-ko	pa-pūm	p'is-tu'-kūn	ti-mis-pu/tca'-ko-swēl/ t'cā-sā'-su
knee pan .....	...	...	pi-ke-le'-ŷ	...	...	...
leg below knee	hu-pā-lō'-wō	...	pō-lō'-wō	pūr-ŷūr-wūr	p'pōk	...
caif of leg	hup-tā'-kā	...	p'kāt	p'ta'-kūm	p'lap'	yak-ti-wūt-t'mā-lu
ankle	p'ca'	...	p'cāh'	p'ca'	p'ca-wh	...
ankle-bone .....	...	...	...	a-la-pa	...	...
instep .....	...	...	...	...	p'te'-mŷ	...
foot	hu-kō'-lo	te-ēm'	pō-ke'-nŷ	...	...	...
sole of foot	hu-la-sta-pil'-ŷ-pōl	...	pa-sni'-pŷt-t'-mu	ma-p'ŷ-te'p	pa-pō-tōc	tcāc-āc'-cu
heel	kā'-sās	pó'-sas	pā'-sās'	pó'-sos	pā'-sās'	...
toe .....	...	tēm	tēm/pitc-hā-no- hā-no-q'ha	...	si-kwa'-ya	et-stē-ma
large toe	pi'-tca-na-ha'-nā- hu	pis-wa-dŷs-nu	...	ma-pis-wa't-sus	pa-swa-ti-ka	...
second toe	li-hōk-ku-pō'-lu	...	...	ma-ku'-ma-si	ul-ul'-ya	...
third toe	sta-nu'-pu	...	...	ma'-ca-ta-ku-ma- si	ul-ul'-ya	...
fourth toe	hup-stan'-i-hu-pō- hō	...	...	ma-pi'-pi-swa-ti- smut-su	kits-al-mi-ti	...
toenail	sŷ-whai	...	p'sil-whai'	p'si-wā	si-kwa'-ya	...
blood	a-hu'-ŷs	a-ho-lis/hā'-ŷs	a-hu'-ŷc/a-hu'-lis	a-po-lis	pa-ni'-wac/a-ni- wac	tin-hu'-na
vein or artery	hu-pa-hu'-lis	...	wás-ti-klap-pa-hu'- lic	ma'-sa-he-pue-a- ho-lis	pe-nēs'	sak-sŷk-sak-sŷk-tēn-ho- na
brain	sku'-lu-ŷf-kū	...	p'ku-lu'-yuk	tko-lu-yu	pi-pō'	t'ci-lip'-su
bladder	hu-su-ka-hu'-ya- pak-tcāk'	...	pāk'-ca-li	shā-shait	p'sē'	...
gall .....	...	...	p'cāks	...	pāc	ts'hi-nak-smu

CHUMASH (contd.)

English	Santa Rosa Is.	La Purisima	Santa Barbara	Santa Ynez	San Buenaventura	San Luis Obispo
heart	hu'-pai-ya'-p'is	...	pai-ya'-p'is	pai-ya-p'is	pa-pác'	čc'-əm/s'-tci-la/sno-pür'-pür
kidney.....	stá-pán-pán	...	stá'-pán-pá	sta-pür-pa	to-pán-pá'-nu	tá-pá'-pá
lung.....	u-stat'	...	...	...	pak-mō-kō	cál-hu-má
liver	sa'-la	...	sa'l	sa-itl	pa-hl'	tca'-la/tra-la
stomach	hu-pan-tōk'	...	pa-he'-mes-pak-ci'	map-kac'-kac	p'má'-am	t'sna-pō-pa/ts'ker'-wa/ t'sna-hür-pa
spleen.....	...	...	...	...	...	tci'-smá-la
rib.....	hu-pá'-lă-h'ō	...	p'há-lu-h'ú	p'há-lá	pá'-lá	t'ká'
pulse.....	hu-ka'-hac	...	...	pa'-tük	...	its-ka'-ma/yat-spu
spine.....	swáks	...	pi-cák	...	...	t'cŷl-wě
vertebrae.....	...	...	...	p'ná-kōk	p'kek	...
foot print	hu'-pe-kěn-i-wac	...	pek-ke-ne'-wac	...	pe-kěn'-nac	st'ō-kem-te-mō/stu-nak-simu
skin.....	hu-pa h'ú	...	...	pa'	p'cúc	tit-spe-hō/tsi'-pe-hak-tci-ma
bone	sě	...	p'se'	se'	p'se'	tci'
intestines	ûp-ak-cer'-wu	...	pic-hás'	čák-su	...	its-spá-wá/t'spu-wá
sweat .....	...	s. hau'-teich (?)	ki-sa'-wuc	pi-sa'-yus	ka-pak-ca	tci-ma'-hi-skél-ha
urine.....	...	...	...	á-sá-lus	ok'-sál	k'sá
dung .....	...	...	...	...	wa'-ha	...
to urinate	ká-cál'	...	...	...	...	...
cap .....	...	...	...	peh'-sű	...	...
breech cloth .....	...	...	...	...	yu-yák	e-le-hō
pair of leggings .....	...	...	pitc-kō'	...	stá-pá-nōs	es-hu-ta-mál'hu
pair of moccasins..	...	...	...	ek-kai-no-mu	...	tci-ni-pai-mu-tli-mu
long petticoat .....	...	...	...	...	...	ka-whi-ni'-wac
woman's moccasins	...	...	...	...	a-kěn'-mu	...
garters.....	...	...	...	...	...	tuts-us-mut-ste'-mō
blanket .....	...	...	pa-whi	...	...	tci-su/si'-su
robe of bear skin ..	...	...	...	...	...	en-mŷt-spi-hut-si'-su-tu-hus'-ki
robe of deer skin ..	...	...	...	...	p'wō	en-mut-si-súk-ce-hut-tcá-nu
robe of rabbit skins	...	...	tŷ-kō'-su	...	p'ma'	yat-si-suk-ku-nŷ
robe of wildcat skins .....	...	...	ki-swō'-hō	...	pal h'ra-na	tcu-mat-si-suk-s'ál-ká-mu

CHUMASH (contd.)

English	Santa Rosa Is.	La Purisima	Santa Barbara	Santa Ynez	San Buenaventura	San Luis Obispo
fire	nō	...	nō	nūr'	nō	ti'-nā/pí'-nā
firewood	pá'-na	...	pán	...	pá'-nu	tu-pá'-na-ti-na
big fire .....	...	...	...	...	...	nēt-tēl-sá'-ta
small fire .....	...	...	...	...	...	nu'-maks
blaze	hu-se'-le-wō'-nō	...	se-le-wi'-na	...	su-wa-kan-pi-wit	...
ashes	a-lu-spa'-wat	...	al-spa'-wa	a'-lūs-pa-wāt	yek-ca'	...
live coals .....	...	...	ci-ō-tcōc'	...	...	...
dead coals .....	...	...	ci-ci-ca-wun	...	...	...
smoke	stá'-wac	...	to-wit'	...	tci-tā-nitc	šts-stu'-hō/s'tu'-wu
mat	sta'-pan	...	...	...	a-las-kō'	...
bed	a-ka'-yōc	...	a-ka'-yōc	...	hai-a-nōs	...
village	[13]	...	[14]	a-pa-nūc [15]	ki-a-pa'-nūc-mu	[16]
my home .....	...	...	kap'	...	...	...
smoke hole .....	...	...	...	imit-sā-kuts	tci-mi-stūr'k	...
floor	wál'-a-hac	...	...	mi'-shup	...	...
ceiling	u-cik-tóc	...	...	...	...	...
wall .....	...	...	...	...	a'p'	...
stairway .....	...	...	...	...	u-na-pōt'	...
chimney .....	...	...	...	ma-skit-wa-nu-mu-ha-tā	...	...
a stone .....	...	...	...	hūrp	...	...
irrigation canal .....	...	...	...	ma-ci-cpai-yac	...	...
spring	hu-stō'-kī'-á	...	stō'-ke-o	s'tur	sil-kif'-wa	s'hu-s'u/s'á'tu'-cuk-tá
water	á-há'	...	á	á	á	tá
drink .....	...	...	...	...	ka-co'	en-mūt'-tci-mŷ
bow of wood	hu-skáp [17]	a	áh	a'h	...	tak
bowstring	hu-sak-pi-li'-lu-klah	...	sa'pi-li	s'a-pi-lil	teak-pi-lik'	...
sinew on back of bow	sak-pí'-lil	...	cu-ti-ci'-tel	...	sak-pi-li'-wō	...
arrow	ya	ya'	ya'	yá	a'h	sté'-wa/s'le'-wa
stone arrowpoint ..	hu-sna-kīl'	...	sna-íil	s'á	tca' [18]	ki-nēt-ūr'-pūr
reed arrowshaft ..	na'-a	...	ya'	...	tá'-há	...
wooden arrowshaft.	witc-ká'-lá	...	wits-ká'-lu	...	sta-pu-cac'	...
notch in arrow for bowstring .....	...	...	tcís-kai-le'-nek'	...	ya'	...
notch in arrow for arrowpoint .....	...	...	sa'-kīts-ke-wě	...	tci'-we-we-šc	...

tip of arrowpoint ..	...	...	tc'-stök	...
groove in arrowshaft	...	...	tcŷ-w'ak'-cik	...
arrowshaft polisher of stone .....	...	so-lo-má-q'l	cas-kō-yō-mi'	...
cement used to fasten arrowpoints .....	...	...	spōs	...
arrow feathers .....	...	skáp'	skáp'	t'spe-hŷit-s'le-wa
quiver	á-lá-tá-tcá	á-lo'-tác	tcá-lá-tátic'	t'a-ka
quiver-strap .....	...	ska-lan-tōc'	mak'ta-pōc	...
fish spear .....	...	sá'	pá'-nu	...
shield .....	...	[19]	...	...
knife .....	...	...	u-lu-pět	...
stone knife	sna-ki'-il	...	ŷr'-wŷr	é'-u
point of knife .....	...	ō'-wō	wúrc	i-sap'
knife-edge .....	...	snác	stök'	...
canoe	tá-mált/tá'-mál [20]	t'sō-sō	ök	...
fishline	skin-nō'-ta	to-mált'	to-mátc	...
fishnet .....	...	súk-ka-mŷk'	was-tŷ-yac [21]	...
fishhook .....	...	...	ma-sis-kŷr-nŷt-ha- sas-sŷkl	ti'-mi-mi-pŷr-snu-hŷr
stone sinkers .....	...	...	...	pa-wi'-sa
shell fishhook	ka'-cō	[23]	cak-ci'-lak [22]	...
net for catching rabbits .....	...	kisa' [24]	...	...
pipe of stone .....	...	kak'k'a'-i	mi-ás'	...
pipestem of reed ..	[25]	ŷn-wac	...	...
pipe of reed .....	...	k'pá'-nu	...	...
straight pipe-shaped stone ornamented with rings (pecked) used in making rain	...	...	...	t'ska'-lŷ
mortar	al-kap'	cup'	...	...
large mortar .....	...	al-kap'	a'he-kap/a'l-káp	tu-na'-mu
pestle	tcu-nu'-yōk	ki'-yuks (plural)	pe-yec'	...
fire drill .....	...	tcō-nŷ-yōk	...	t'spu-na'-ma/t'spu-hu- na-ma
axe .....	...	k'wō-nō-hi	hup-was-nō-hō	ku-li'-mŷ
hoe .....	...	kuc-na'-li	max	...
borer .....	...	...	...	...
baking stones .....	...	ti-pá-yá'-kátc	huk-kul-u-nag'	...
large meal-grinding stone .....	...	cus-tá'-na	...	...
poker .....	...	...	hu-ti'-wá-wá	...
	...	map-ki-kŷx	...	...

CHUMASH (contd.)

English	Santa Rosa Is.	La Purisima	Santa Barbara	Santa Ynez	San Buenaventura	San Luis Obispo
bone whistles	ak-si'-wân	...	...	...
crooked head-scratcher of stone	ci-swan'	...	[27]	...
ornamented disks with holes in center and on margins for playing game called 'coyote'	i-hi'-mai-al-ska'	...	...	...
wooden box	cak-côl'	...	...	...
cup or dipper	ah'-a-mi-le	...	...	...
gourd dipper	mo'h'	...
bowl	[28]	...	k'cag' [29]	...
large bowl	k'su'-ku-yu	...	...	...
small steatite olla	su-kêe	...	...
shallow steatite dish	a-las-kô-wô'ks	...
large water jug for holding water in house	to-mô'-tcŷ	...	...	...	pu-ce'-mŷ	...
large conical seed-basket (carried on back)	ya-sa'	...	ha-ta'-kun	...	pwat-tik'	...
hand seed-basket	pu-hu'	p'u's	pe-lek' [30]	...
seed fan (for beating seeds into a basket)	ke-a-wh'/a-ta-cák	...	pu-wôt	...
winnowing basket ...	a-la'-ha	...	â-lâ-kén	...	e-whe-yo	...
berry-basket	ats-se-mô-mô	...	a-pâi'-ya	...
fish-basket	hâ-hŷ	...	sai-ya'	...
trinket basket	k'hôm'-há	...
hand basket for ground flour	ku-yi'-wac'	...
tightly woven sub-conical basket with flat top	ep-cu'-ni'-wac	...
openwork basket	pâ-má	...
large basketry water bottle (covered with pitch inside)	a'-wak	...	...	...
water bottle (not covered with pitch)	h'im	...	...	...
asphaltum	yâp	...
basket strap	pit-su-pi-nô't	...

to put basket on	...	...	...	sō-ōp	...
back	...	...	búrtc ⁴	spa{31}	...
digging stick	...	...			...
a stone disk used to weight digging stick	...	...			...
food	u-wu'-mu	...	al-stu'-wúrts [32]	hōp' [33]	...
meal (of seeds)	[35]	...	u-wu'-mō [34]	lo-ko-ku-mu	t'o-ta-na-na
mush	...	...	ki-weth	i-tci'-pēc	...
meat	a-li-li'-mu [36]	...	ka-lo'-wuc	...	...
stew	...	...	...	a-ka'-putc	slo'-pis-ma-na
soup	...	...	...	pu'-lac	...
bread	...	...	...	tcap-s'h	...
milk	...	...	...	i-ku-yac'	te'-tj'-ti-na
black	a-hi-ma-hi	...	...	...	t'ske-tj
blue	sa'-sul	...	a-hi-mō	cá-i	pi'-sa/pi'-su
sky blue	cé-peptc	...	...	ma-li-kai-a'-wi	na-pi-tōp-pj'-tu/na-pi-tup-tu
brown	tcj'k-u-la-ti	...	...	...	...
ash or lead colored	...	...	...	a-lo-ni-táp	...
green	wēi-tē'	...	...	a-la-ho-lap-ca	al-ti-cé-o
purple	...	...	...	ma-ku-mo-si-a-ta-sa	...
red	ta-sōn'	lux-lu-lu	ta'-sōn	a-luk-stai'-hai	la-hu'-pj
very red	tj'm-pa-sōl'	...	...	...	...
vermillion	ō'-lōl	...	muntc-smi	...	...
pink	...	...	...	al-hit'-au-au	...
white	sak-spi-pěn	lo	o-wo-wh	al-o'-o	s'ke-lě/t'ki'-lě
yellow	a-ma-li'-yu	...	...	al-ku'-pe [38]	na-hu'-pi
one	pa-kas	kats	pa-ka	pa-ke'-et	cu'-ma/cu-mu
two	ic-kām	skom	ic-skō	ic-kom'	s'yu/ēs-tcu
three	ma-sō'	ma-sa	ma-sō	ma-sō-hō'	mi'-ca/mi'la
four	sku-mă	sko-mo'	sku'-mo	sku-mu'	pak'-s'paks
five	i-ti-pa'-ka	ti-pa-yāts	i-ti-pa-ka	yō-ti-pa-ke-s'	ti-ěn'/tj'-ēr-nj
six	i-ti-skām	tes'-ko	i-ti-sko	yō-ti-ic-kom'	en-a'-cu/k'cu-a-mi-si
seven	i-ti-ma-sō'	ti'-ma-sa	i-ti-ma-sō	yō-ti-ma-sō'-hō	en-a-mi-sa/k'cu-as-ku
eight	ma-la'-wa	ma-la'-wa	ma-la'-wa	ma-la'-wa	skā'-mo/ska-mu
nine	spā'	spa	spā	spa'	en-mút-c-ŷ-ma-hi/su-mat-sj'-ma
ten	kēl-skām	chi-an'/chi-au'	kēl'tc-kōm	ka-ac-skom'	tái-j'jm'-c'j'/tu-tcūm'-s'j
eleven	te'-lu	kats-ats-i-a-na-gāts	tō'-lu	tō'-lu'	en-má-tu-g'jm-s'j

CHUMASH (contd.)

English	Santa Rosa Is.	La Purisima	Santa Barbara	Santa Ynez	San Buenaventura	San Luis Obispo
twelve	mas-kas-ko'-mo	kats-ats-i-a-ne-skum	mau-sēs-kum	is-kā-mas-tci'-ya	ma-sō-h'-sku-mu'	e-cu-tu-g'fīm-sī
thirteen	...	kats-ats-i-a-na-ma-sa	ma-sō-pe-ta'	ma'-sūr-as-tci'-ya	kac-skōm-ka-sat-ma-sō	mi-sa-tu-g'fīm-nī
fourteen	...	kats-ats-i-a-na-ska-mu	shu-mo-pe-ta	sku'-mu-as-tci-yā	ka-sal'-sku'-mu	pak-si-tu-g'fīm-nī
fifteen	...	kats-ats-i-a-na-ti-pa-gats	yō-tī	yi-ti-pa'-kās-as-tci'-ya	ka'-skōm-yi-ti-pa-kes	ti-en-i-tu-g'fīm-nī
sixteen	...	kats-ats-i-a-na-teg'-ko	pe-ta'	...	ka-sal-yi-ti-ic-skōm	en-a-cu-tu-g'fīm-nī
seventeen	...	kats-ats-i-a-na-ti-ma-sa	...	...	ka-skōm-yi-ti-ma	en-u-mi-sa-tu-g'fīm-nī
eighteen	...	kats-ats-i-a-ma-la'-wa	...	...	kac-skōm-ka-sal	skā-ma-tu-g'fīm-nī
nineteen	...	kats-ats-i-a-na-spa	...	...	kac-skōm-ka-sal-spa	su-mutc-a-ma-si-tu-g'fīm-si
twenty	ic-skām-skeltc-skām	is-ko-ma-tcia	...	is-kā-mas-tci-gā	ic-skōm-ka-ac-skōm	es-su-tāi-j'fīm-cī
twenty-one	...	...	...	...	ic-skōm-ka-ac'-skōm-ka-sal-pa-ke-et	...
thirty	ma-sō'-skeltc-skām	ma-sa-hats-tchi-a	...	ma-sa-hās-tci-āh	ma-sur'-ka-ac-skōm	mi-ca-tāi-j'fīm-cī
forty	skū'-mo-skeltc-skām	sku-mats-tchi-a	...	sku-mu-pas-tci-āh	sku-mo-ka-ac-skōm	pak'-ci-tāi-j'fīm-cī
fifty	yi-ti-pa-ka-skeltc-skām	sku-mats-tchi-a-ti-pa-gats-tchi-a	...	yi-ti-pa-hās-pos-tci-āh	yi'-ti-pa-ka-ka-ac-skōm	ti-ēn-nī-tāi-j'fīm-cī
sixty	i-ti-skām-skeltc-skām	tēs-ko-māts-tchi-a	...	yi-ti-skā-mās-tci-āh	yi-ti-ic-skōm-ka-ac-skōm	en-a-cu-tāi-j'fīm-cī
seventy	yi-ti-ma-sō'-skeltc-skām	ti-ma-sa-hats-tchi-a	...	yi-ti-ma-sa-hos-tci-āh	yi-ti-ma-sō-hō-ka-ac'-skōm	en-a-nu-sa-tāi-j'fīm-ci
eighty	ma-la'-wa-skeltc-skām	ma-la-wa-tchi-a	...	ma-lā-has-tci-āh	ma-la-wō-ka-ac'-skōm	skā-ma-tāi-j'fīm-ci
ninety	spa'-i-skeltc-skām	'spa-tchi-a	...	spas-tic-āh	spa-ska-skōm	en-a-mi-su-tāi-g'fīm-sī
one hundred	...	ku-ma-tci-a	...	...	kac'-skōm-kac'-skōm	...
one hundred and one	...	...	...	...	kac'-skōm-kac'-skōm-ka-sal-pa-ke-ēt	...
one hundred and two	...	...	...	...	kac'-skōm-kac'-skōm-ka-sal-ic-skōm	...

two hundred.....	...	...	...	ic-skom-kac-kom-kac'-kom	...
one thousand .....	...	...	...	kac-kõm-kac-kõm-ic-kac-kõm	...
one half (in length) .	...	...	...	smak'-ti-nũtc	...
one half (in quantity)	...	...	...	sil'-tu-ni	...
a part (in length) ..	...	...	...	sle-wutc	...
a part (in quantity) .	...	...	...	spũ-ŷ-wu'-tutc	...
all .....	...	...	...	yi-la	...
some water .....	...	...	...	si-ã	...
none .....	...	...	...	mu-sil'	...
first .....	...	ka-lyg'-ti-kã	ma'-lũs-tũr-kũr	ka-nai'	tu-na-pŷ
second .....	...	ka'-ko	...	t'sa-hi-tu	...
third .....	...	...	...	t'sa-hi-wa-sõ-hõ'	...
fourth .....	...	...	...	t'sa-hi-si-ti-pa-kës	...
fifth.....	...	...	...	t'sa-hi-si-ti-ic-sikõm [40]	...
once .....	...	...	...	pa-kët	...
four times .....	...	...	...	t'sa-pfs-sku'-mu	...
two-fold .....	...	...	...	ic-skõm-smak-tu	...
three-fold .....	...	...	...	ma-sõ'-hõ-smak-tu	...
one to each .....	...	...	...	sah'-sak-pa-kët	...
two to each .....	...	...	...	sah'-sak-tu	...
three to each .....	...	...	...	sah'-sak-ma-sõ'-hõ	...
four to each .....	...	...	...	sah'-sak-sku'-mu	...
a year.....	pa-kan-cup	kats-sa-sup	pa-ka-sa-cup	cup	tco-ma-lŷ
a moon	pa-ka-la'-wa	a-ka'-wha	a-wa'-i	au-hai' [41]	en-mo-he'-nŷ
first half of moon..	ha'-wa-ca-win'-ŷ-wa-pa-la-wi	sma-es-a-ka-wha	we'-ni-wac	swai-a-ni	tco-we-he'-ni-ti-ha'-ha
second half of moon .	spum-pa'-wa-yu-la'-wa-yi	...	swé	smak'-tu	tŷk-stãl-mut-spu
first quarter of moon	ha-sa'-wa-ki-sũm-i-nul-a-wa-hŷ	...	ka-nu	smak'-pa-tël	...
second quarter of moon	mo-kë-sa-na-nul-a-wa-hŷ	...	sa-hu-ku'-mo	smak'-tu	...
third quarter of moon	mo-ka-sa-ple'-a-wa-hi	...	ka-sa-hi-ya	hu-ce'-hips	...
fourth quarter of moon .....	...	sa-hi'-wi	ka-noc-snat'	tci-tips	...
day.....	a-li'-ca-o	kats-sa-haut	k'si	icai-si'-na	...
night	mo-ka-sul-ku'	a'-hë	sul-ku-nu	ul-ku'	t'ski-mŷ

CHUMASH (contd.)

English	Santa Rosa Is.	La Purisima	Santa Barbara	Santa Ynez	San Buenaventura	San Luis Obispo
a day (24 hours) . . . . .	...	...	...	...	pa-ke-š'ŕ-si'-can	tcai-si'-na
dawn	mo-ka-sá'-k'il-ken	sur'-kër	mo-a-san-a-hi'-ot	má'-e-sür-kür	snap'-pai-ti	kás-k'ci
sunrise	mo-ka-sá'-ki-to-na-a-li-wa-ca	mul-lux-ti-hau-ga-haut	sna-pai-la'-li-cap	má'-es-kit-wá	snap'-pai	kás-kub-tu-suk-ta-wa
morning	mo-ko-sna-kfirt	tau-si'-ga	wa-sna-hi-š'ŕ	sür-kür	su-ni-na'-hi-š'ŕ	tca'-hus-si/tcu-mat-es-sa
mid-forenoon . . . . .	...	...	...	má'-i-sá'-hi-kur	...	...
noon	mo-ka-sis-skŕn	suš'ŕ-her	š'k-si	snür-hür'	sik'-si-i	t'ca-tci/trát-sa
afternoon	mo-ka-sta'-pŕn	sta'-bŕ	stá-pŕn	stá'-pit	smái-yön-li	ke-tci'-wits-ha'-tca
sunset	mo-ka-si-lu-men-a-li'-tcap	mul-lux-si-lu-mi	mo-ki-si-lo-me	má'-e-ká'-sta-pŕ	smái-u	kus-tu-ta-hu-maps
dusk	mo-ka-si-hi-hö	mul-lux-sai-hai'	mo-i-sa-hi'-gi	...	smá'-ku-yun-ku	...
evening	mo-ka-sta-pŕ	mul-lux-ha-ta-bi	mo-i-stá'-pŕn	su-ta-hi-tu-lu-lu	smái-ya	t'sle/yaŕ'-sle
midnight	š'li'-š'k-ku-sul-ku'	wa-su-ku	sul-ku'-u	š'li'-n'k	smak-tu-sul-ku	...
day before yesterday	k'sta'-pŕn-i-li	kas-ta'-bi-nër	k'sta'-pŕn	ka-stu-pi-ni-yi	ka-swa-li-ta-pŕ'-nö	tca'-cák-ci-ná-la
yesterday	k'sta-pŕn	kas-ta'-bi	...	ka-stá'-pi	ka-sta-pŕ'-no	tca'-si-na-na/cš'ŕ-la
today	kö-pö'-š'ŕ-la-li-ca-wu	kür-hür'	kö-pö'-he-la-li'-cap	kür-pür	kö-pö'-hu	ti-bök-tca-si/t'ki-ha
tomorrow	wá-sna-hŕ'-š'ŕ	wa-sür-kür	wa-sna-ki-š'ŕ	wa-sür-kür	wa-swa-ki'-š'ŕ	tca'-h'á-si/jás-k'ci
day after tomorrow	wa-ŕ-tca'-na-yu-sna-hŕ'-š'k	wa-sür-kür-ni	wá-tca'-i-ni-sna-ki'-š'ŕ	wa-sak-ti-hur-kur-ni	wat-sá-hái'-ya	já'-cák-ci-na-na
now	kö-pö	tür-hür	kö-pö'-la-li-cap	kür-pür	kö-pö'-š'ŕ	ti'-bö/ti'-bür
past time (adverb)	hu-lak-tš'k-ken-a'-li-tca	...	...	...	ne-ic-we-tec	...
future time (adverb)	...	...	...	...	su'-hu-ki-a-la-lel-kö-i	...
good evening	tco'-ho-sta'-pŕn	...	tco-sul-ku'-hu	...	...	...
good night	tco-sul-ku'	...	...	...	...	...
good morning	tco-sna-ki'-š'ŕ	...	tco-sna-ki'-š'ŕ	...	...	...
how do you do? . . . . .	...	...	ha-ku	...	...	...
antelope	tco'-š'ŕ-lö	...	tco'-š'ŕ-lö	...	kák	...
bat	má'-kal	...	má'-q'ŕ	...	ma-kalq	ti-š'-mŕ-tca'-la/ki-mi-tca-la
badger . . . . .	...	...	al-céc	...	a-lu-cŕ'-ŕc'	...
bear	hus'	haus	hus'	hús	hus'	tu-hus'-ki
black bear . . . . .	...	...	...	...	as-ti-taptc	pi-sak-tu-hus-ki
grizzly bear . . . . .	...	...	...	...	...	tu-hus'-ki-hŕt-spu
chipmunk	mŕncan'	...	...	...	...	te'-mŕ-bal-nai'-hŕ
wildcat	al-ha'-yu	...	a-nš'k-pu'	...	as-hai'-yi	š'ŕl-kš'-má

dog	stō'-ōn	hu'-tu	stōn	...	stō-ni-wac	t'a-wō/ta'-wa
deer.....	...	...	...	...	...	t'tcá'-nđ
black-tailed deer ...	wō	ká'-mi-sás	...	wūr	wō (male) wō-i-han-wa (fem.)	t'rá-nu
elk	tcō'-lo	...	sak-tcau'	...	a-las-tcō-hō	tō'-mō/t'rá-nu
fox	k'lō'-he	...	k'nō [42]	'k-nu'	há'-wa	ta-sa'-wa
gopher	á-whán'	...	...	...	á-whá'	t'cá-c-ác-cu
pocket gopher.....	...	...	...	...	...	sá-sá-sō/tce'-cūk-cý
mountain lion	tu-kém'	...	tu-kém'	...	tu-kém'	te'-kō/te'-tcč
house mouse	kai'-mam	...	...	ka-lá-t'l	ká-nōn'	t'ō-lá-lō/tuk'-lá-lu
muskrat	tce'-i	...	...	...	...	k'láp-pý
mink	mún-cá'-wá	...	...	...	ok-pá'-ac	...
sea otter	á-l-ká'-s	...	ál-kác	...	...	...
porpoise.....	...	...	a-lól-kái'	...	...	...
jackrabbit	ma'	a-gun'	ma'	...	ma'/ku'-nu	tō'-ma'
cottontail rabbit ...	ku'-nu	...	ku'-nu	ku-uút	ti-me'-wý	t'hu-ný
seal	á-lá-ká'-i	...	...	...	[43]	...
skunk	ta-ha'-mál'	...	ta-ha'-ma	tá-ha'-ma	ta-ha'-ma	ke'-mō
squirrel.....	...	...	...	...	...	te'-mý
gray squirrel.....	...	...	...	...	...	te-mý-kei-let-ste'-mý
ground squirrel	pís-tu'-ko	mět'	pís-tuk'	em-mět	pís-tuk'	te'-mý
flying squirrel.....	...	...	...	...	tōn-tōn'	...
coyote	ac-ka'	...	ac-ka'	hu-ha'-wha	a-la-hō-wōf'	ku-ne-tcō/t'ne'-tca
wolf.....	...	ki-núr'	...	...	...	tá'-lá-pá-pá
weasel.....	...	...	mún-sá'	...	...	...
whale.....	...	...	pa'-hat	...	pa'-hat	...
wolverine	pa-há't'	...	...	...	...	...
antlers	u-sa'-pa	a-sap'	sap	...	tcáp'	...
bone	sč'	...	...	...	...	s'láks-mu
brain	sku-lu-yú'-ku	...	...	...	...	...
claw	u-se-kwál-ya	...	...	...	si-kwa'-ya	...
fat	sa-k'il'	...	...	...	...	...
fur	u-sus'	...	...	...	tcuc'	...
hoof	u-ská'-yá	...	sōl	...	stá'-yu	...
hide	u-sus'-cu	...	...	...	...	...
horn	sap	...	...	...	tcap'	...
hair	sá-kwán	...	...	...	...	...
heart	ai-ya'-pís	...	...	...	...	...
intestines	u-cak'-ci-wá	...	...	...	...	...
milk	hu-sku-tč'-tá	...	...	...	...	...

CHUMASH (contd.)

English	Santa Rosa Is.	La Purisima	Santa Barbara	Santa Ynez	San Buenaventura	San Luis Obispo
paw	u-spu'	...	...	...	ste-lék'	...
tail	stél-lék-ké	...	...	...	...	yáts-ta'-let-tu'-sa-nic
teeth	u-sá'	...	...	...	...	...
tongue	u-se'-le-u	...	...	...	...	...
bird	tcu-we'-ŷ-wŷ	wit	swi'-wi	wits	tcí-me'-wŷ	tu-hu'-sa
feathered tribe .....	...	...	...	...	a-la-ka-patc'	...
bittern .....	...	...	a-ke-la-lŷ-ōks	...	...	...
blackbird	tcá'-ká	at-sá'	tcá'-kō [44]	tcá	...	tcí-a'-pa
red-winged blackbird	tcá'-ká	...	yus-ke-ni	...	tcák'	si-a-pól-sna'-hup
bluebird	tcá'-ya	...	...	yá-t'l	...	...
ground cuckoo	pu'-pu	...	...	...	pu-pu'	...
crow	a'-a	a-klu'	a'	ǰ	a-a-wac'	...
dove	ai-yu'-wi	...	...	...	cu-ku-cuk	tá-lá'-hu-ma
duck	au-la-hás-ká-lu	...	cun-pái-nit' [45]	...	ǰl-le-le-kwe-tét-te-ǰ [46]	...
eagle .....	...	a-hé-wo	...	...	...	ti-ná'-tcŷ'
golden eagle	ma-hi-wá	...	a-sí'-li-tal-ŷ-kitc'	...	...	...
white-headed eagle	slá'-wo	...	a-kál-a-tuc'	...	ma-hí'-wa	...
hummingbird	yuk-no'-tcu	...	yuk-nuts'-a	...	yuk-notc'	tcu'-lŷ-ma
white goose .....	...	...	...	...	ma-wa'-wu	...
Canada goose .....	...	...	...	...	kwa'	...
hawk .....	...	a-kwit'	...	...	...	...
red-tailed hawk .....	...	...	...	ku-witch'	as-ka'-wadc	...
marsh hawk .....	...	...	k'whic'	...	...	...
chapparral jay .....	...	a-te'-ŷ	pa-pa'	tcá-i	...	t'pō'-wō
blue-crested jay	tcu-we'-wŷ	...	pu-pu'	...	wō-i-wō'-yō	...
cormorant .....	...	...	mut'	...	el-e-kwe-tét-ti	...
gull .....	...	...	a-nŷ-sau'	...	ǰn-nŷ-kwe-tét-tŷ	...
Bonaparte's gull .....	...	...	pi-nu'-nu	...	...	...
great blue heron .....	...	...	háh	...	...	...
great white heron .....	...	...	wa'-wá-hǰ	...	...	...
green heron .....	...	...	a-caks'-kaps	...	...	...
night heron .....	...	...	ǰl-hog'-ká-lǰl	...	...	...
glossy ibis .....	...	...	al-pén'-nŷ-néts	...	...	...
kingfisher .....	...	...	...	...	...	ti-pak'-pak'-tcu-mŷs-nǰ'
loon .....	...	...	kuts	...	...	...

meadow or field lark	...	tci-o-kwll'-i	tci'-a-ka-wll'-li	kwi-li'	...
owls	...	...	...	cep-ce'-wi	...
great horned owl	mu-hu' [47]	mu-hu'	...	mu-hu	tu-ku-na
screech owl	...	pá'-kái-yu	...	...	...
eared owl	...	ce-wł'	...	...	...
burrowing owl	...	pá'-kái-yu	...	ká-kák'	...
brown pelican	her'-wi	her'-wi	...	he-wł'	spō'-i-ha
band-tailed pigeon	...	wě-le'-wěł	...	...	...
plover (killdee)	...	stu'-tł	...	se'-ut-si	...
common raven	...	...	...	k'łō'-wō	...
song sparrow	...	...	wł'-icł'	...	...
long-billed curlew	...	pal-pi-náks'	...	k'u-yu	...
bunting	...	...	wł'-icł' [48]	...	...
black flycatcher	...	...	a-su'-tł-hu	...	...
grebe	...	...	...	...	...
grebe (?)	...	...	...	yas'-yas [49]	...
sea parrot	...	...	...	ai-no-tá-kák' [50]	...
snipe	...	a-lak-pu-natc	...	...	...
swan	...	...	...	kái-kái'-yu	...
mountain quail	...	...	...	pe-le-pěł'	...
valley quail	ta'-kak	ta'-kak	...	...	na-hu'-pěk-ta-ka'-ka
green-winged teal	...	...	...	...	ta-ka'-ka
great Californian vulture	ma-hu'-wi	slo'-wo	...	...	tci-mis-ne'-tł-pat'-pa
red-headed vulture	á'-nák	wán-sáp'	...	á-nák'	...
yellow-throated warbler	...	...	hooce-hootc' [51]	pō-ya-wōł	tł-ma'-a
wren	...	...	an-áh-su-ho-ho	...	a-co'-ł
woodpecker	...	...	...	...	...
red-shafted woodpecker	...	...	...	t'si-at	tak'-tak
California woodpecker	...	...	...	...	tak'-tak
white-headed woodpecker	...	...	ma-ko-ti'-kōk	tcu-la-kak	tu'-sa-sá-wōł-pá-ná
all sea birds	...	tcu'-tci-ti-kuk	...	...	...
all long-legged wading birds	...	...	...	a-ni'-sá	...
all diurnal birds of prey	...	...	...	wha-wha	...
all birds that are good to eat	...	...	...	kwitc-kwi-itc	...
	...	...	...	tci-wi'-tci-wi'-u-i-a-wi-mo [52]	...

CHUMASH (contd.)

English	Santa Rosa Is.	La Purisima	Santa Barbara	Santa Ynez	San Buenaventura	San Luis Obispo
beak, or bill	u-snáks'	...	snáks	...	tc-náktc'	tru-lu-tus/to-ku-la-ku-sa
tongue .....	...	...	...	...	...	te'-he
comb .....	...	...	...	...	eps	...
crest .....	...	...	si-skap'-u	...	eps	su-pís'-mu
feathers	skáp'	a-sáh'	skap'	...	s'-kap'	t's-pe-h'a
wings	ska'-ma	...	skam'	...	ka-wa'-wa	s'ka-ma
tail of bird	u-ste-le'-ka	...	ste'-lèk	...	...	s'te'-he
tail feathers	u-ste-luk-tce'-wí	...	...	...	...	...
legs of bird	u-sò'-ò-lò	a-s'url	...	...	...	...
toes of bird .....	...	...	spu-pu'-u	...	...	...
claws	u-sí'-wha'-ya	...	...	...	...	...
egg	stón	gos-tu'-mu	stum'	...	sík-kwai'	to'-ho-pas-ki'
shell of egg	hu-spa'	stu'	stu'	...	tc'-stum'	t's-hò-pa/thèp-pí
yolk of egg	hu-sa'-mòñ	luk-slu'-lu	am-a-ri-u	...	stu-wac'	t's-pe-hat-ts'-hò-pa
white of egg .....	...	...	sa'-wa	...	...	mak-u-pet-tsi'-hò-pa
bird's nest	spa'-hat	as-pat'	spat	...	spot'	t'èi-lí'-tsi'-hò-pa
bird's tracks	hu-sna-na'-wac	se-a-woc'-a-wits'	ce-kén-í-wac	...	...	...
to fly	so-yái'-yu	há-ná'-wá	skái-yái'-yu	...	...	...
a fish	a-li-li'-mu	a-li'-mo	a-í'-li'-mu	a-li'-li-mu	tcá-tcá-nòc'	t'a/tra
crab .....	...	...	kun'-nèk	...	ká-lái-yú	tca
clam .....	...	...	a-ha'-tòtc	...	...	...
all kinds of shells	...	...	stú	...	[53]	...
abalone	[54]	...	...	...	[55]	spe'-ti
red abalone	ka-cò'	...	...	...	...	...
white abalone	sta-sò'	...	ka'-cò/ka'-cò-a-ta'-sòñ	...	...	...
mussel	tá	...	tá'	...	a-la-kuts-um	sái'-hai-ya
oyster .....	...	...	ku'-la	...	...	...
pearl .....	...	...	su'-fu	...	...	...
pecten .....	...	...	tu-mèt-sè	...	...	...
sea porcupine .....	...	...	a-la'-wai	...	...	...
eel	pá-há'	...	á-ní'-a'-ko	...	...	kláp'-lá
shark	a-no-yái'-ko	...	...	...	...	tau-ní'-no
mackerel .....	...	...	kak-cil'	...	...	...
viviparous perch .....	...	...	hòtc	...	...	...

salmon .....	...	a-ly-li-mo	...	cōh'	t'pa-cāk-a'-mu/t'pā-lak-ke-mu
smelt .....	...	kup'-kā	...	...	...
trout	tcō-h'ō	h'ca'-pa	hutc'-tcu	tap'	tla'-mu-tcu
shell (Turbo) .....	...	h'n'-n'-'h'n-n'-'	...	āi-wā-āi	...
chiton .....	...	tcō-kō'-ya	...	an-tcu'-tcuc	...
rock borer (Teredo) .....	...	p'cāps	...	spā-tci'-po	...
mouth of fish	hu-sōk'	wa-ka'-ha	...	...	...
gills .....	...	sha'-ka	...	...	...
breast-fin .....	...	ta-kai'-yaks	...	...	t'ske'-aw-tra
bladder	cāk-cāl	...	...	...	tric-cā/tuc'-cā
fish liver .....	...	...	...	...	tca'-la
scales of fish	u-spa-h'ō	...	...	...	s'ti-hu-tō-pō
to swim .....	...	...	...	...	tcy'-tai-'y/sy'-tai-yi
a good swimmer	sa-ki-we'-wō [56]	...	...	...	...
bullfrog .....	...	kāp-pāp'	...	...	...
horned toad .....	...	žen-nēk-ke-ye'-yē	em-me-ke-ye-ye'	um-ti-mēn-ke-ye-yē'	tce'-hu-sa-mi'-na
lizard	ā-nā-kā'-kā	...	...	...	tá-pic-kā-lá'-lu
rattlesnake	h'ca'-pa	cap	a-sap'	hus-cap'	t'fīs'-tcā
rattle of snake	h'n'-n'-'h'n-n'-'	...	...	...	...
snake	tcō-kō'-ya	sō-kō'-yō	ai-yā'	...	wai-hi'-wha
garter snake .....	...	ca-tō'-wō	...	...	...
gopher snake	p'cāps	...	...	...	t'p-sā-sā
toad	wa-ka'-ha	...	...	...	sk'e'-kō
tortoise	sha'-ka	...	...	...	sku-wi'-na
ant	ta-kai'-yaks	ka'-wa	tus'	cu-tōi-hēlk'	...
red ant .....	...	...	...	...	t'kai'-ya
bee .....	...	...	ur	...	...
butterfly .....	...	...	si-a-tu-lu-tul	a-wi-pā'-nō	...
flea	stō-pi	...	stāp	step'	...
fly .....	...	a-hul-peth	a-hon-pēs'	pau-wa-pau'	ta-pu-lek/mā-nai
grasshopper	ip-stō'	sa-ku'-u-wēts-swē [57]	tuk	...	...
hornet .....	...	...	ur-hi	...	...
maggot .....	...	...	...	ak-sku-wa'-ha	...
small measuring worm .....	...	...	...	...	ho'-nak-ho'-nak
mosquito	tuk'	a'-kul-pes	a-hun'-pes	kak-cō'-kō	...
spider	k'tut	k'tut'	k'tut'	ai-ya-ka'	...
tarantula .....	...	kā'-nā	...	...	...

CHUMASH (contd.)

English	Santa Rosa Is.	La Purisima	Santa Barbara	Santa Ynez	San Buenaventura	San Luis Obispo
yellow jacket	...	...	...	...	...	tūr-yūr
bud of tree	...	...	...	...	s'pu'	...
leaf	u-cah'	šs-tu'	swék'	skap'	skap'	...
limb	u-spu'	šs-pu'	se-wīl-sa'-mun	spu'	spu	cu-mu-tu-sas'-tu
outside bark	u-saq'	...	...	sā-tl'	t'sāl	...
inner bark	u-sa'-mūn-nu-pā'-nā	...	...	...	tcu-pác'	...
trunk	u-sai-a-pīs-spa'-nu	ku'	ka'-na	...	stō-pōk	...
stump	u-sak-pī'-lil	...	...	...	tcī-nāk-stam-mi/stō-pōk-i-wac	...
root	...	kās-tūr'-ha	a'-lu	sak'-pīl'-īl'	...	...
tree	ku'-wu	ka-nūr'-nūr	pā'-nu	pā	...	t'pā-nāk-tli-ma/tu'-pā-nā
wood	pān	...	...	pāt	pān	...
brush	...	...	h'ōp	nā'	tōp'-hō	...
brushy	...	...	cāk-ī-ups'	...	tōp-hō-tōp'-hō	...
a flower	spe'-e	as-pe'	spe'-i	spe-i	spe-e	tīs-si-na/tc'spě
large white flower	...	tal-natc'-ī [58]	...	...	...	...
forest	...	...	...	...	tōp-hō	...
fruit	...	...	u-wu'-mo	la'-ma-ci	...	...
grass	...	s'wūk	swék	tcu-wák'	tac-ta-ac'	t's-pēp-īl'/tc'-spiēp-lě
ripe	cīp-cēl'	mā-nas	u'-wās	sīp-catl'	tcip-tcōl'	t'īp-sō/t'sp'sūr
unripe	cep'-cel	in-ni-sip-sēl	...	i-ni-sīp-catl	mu-nas-tcīp-tcōl	t'īy-nap-i-tup-tu/ma-sp'sh
chemesal	...	...	...	...	stō-pōn	...
prickly pear	...	...	...	...	hō-ōc	...
tule	...	...	...	...	ka-wi-yōs	...
cottonwood	kwēl'-a-kwēl	...	...	...	...	...
elder	...	...	...	...	kai-yas'	...
live oak	ku'-wu	...	ilk-pauc'	...	ku'-wu	ku'-o
white oak	ta'-a	...	ku'-u	...	ta'	ta'
sycamore	...	...	...	...	k'cā'	těk'-su
willow	stai'-yōt	...	...	...	hau'	t'sa
plum	...	...	...	...	...	sto'
plum stone	...	...	...	...	...	sti-na
live oak acorn	...	...	...	...	...	spūr'-ta
north	hu-lak-la-na'-pa	la'-wa	sěk-te'-īl'	mi-ci-mut	š-tel-he'-wu	si'-š-mu/si-ma

northeast .....	...	a-lɨk'	smá'-lo	ma-sis-kul-kla-mu- li-mu	...	...
east	mu-pu'	la-plis'	...	a-la-plice	has'-has	ks'-sti-wi/ ci-rá-si-ma
southeast .....	...	...	...	ma-siss-kul-klu-a- la-plice	...	...
south .....	...	...	...	má-pu	má-há'-lá	klap'-ti/ ts-lá-ap-plɨ
west .....	...	mu-hu'	sak-ta-na'-pa	a-la-wa'	ak-tcō-wō-ō	ks'-sti-wi-si-ma
southwest .....	...	...	...	ma-sis-kue-pla- mu-pu	...	...
northwest .....	...	...	...	ma-sis-kūe-kla-a'- lu-wa	...	...
a cloud	hus-ke-ice'-ɨ	á'-ká	sōk-si	tu-hul'	u-sku'-ma	t'si-nu
the clouds .....	...	...	no-no-sōk'-si	...	u-skum'	...
sky	hu-sá-k'ōt	la'-ha	a'-la-pai	a-la-pai'	a-las-pai'	tli-sa
horizon .....	...	i-la-hi-sup	sta-sō-nēn-cup	...	...	...
sun	a-lɨ-cap'/a-li- ca'-o	haut'	a-li-cap'	kɨs-si'	i-ca'-wa	há-map'-sa/s'wap'-sɨ
moon	a-nai-i	ka-wa	a'-wai-ya	a-wa'-ya	a-wai-ya	ta'-wa
full moon .....	...	mul-lux-a-ha-la	sa-hi-li-wa/sak'- i-li-yup	ta-hi-yáp	sa-hu'-ku-mu	...
half moon .....	...	mul-lux-me-a- ga'-wa	cak-ɨ-ca-wɨ-ri- yup	swā-ni-watc	mas-tō-mi'-ti	...
crescent moon .....	...	...	sa-kɨ-mu-tɨ	swai'-a-ni	swai-a'-ni	...
stars	a-ke'-wá	a-i'-wō	a-ki'-wo	a-ke'-wo	a-ki'-wa	t'si-mu
meteor .....	...	...	mo-i-sta-pai-hak- stōk	...	...	...
rainbow	wis-tái'-yo/ah'	a'-mis-tá-ya	wic-tái-yu	...	was-ti-tái	...
fog	swap'-su-wu'-yu	s'-má-má	si-ōk-si	smá-motc'	tcō-mō'	et-spe'-we/tc'-spi'-wi
frost .....	...	...	cik-cēp-cu'	...	...	...
snow	s'kal	á-tá-gá	s'ha'-lu	'a-tá-ko	a-skum'	...
hail .....	...	...	spɨ-klau-s-pat	...	...	...
ice	sá-to'-ko	á-tá-gá	cik-cep-cu-ni-kap	'a-ta-ko	spō'-hi	há-ma'-sa
icicle .....	...	...	sak-sta'-ta	...	...	...
water	á'-á	a-ho'	á	á	...	tá
image reflected by water .....	...	a-kwi-tu'-yá	stu-pu'-yu	a-kwis-sue	...	...
foam	hu-cu'-wá-lá'- máps	smōps	ci-wái-láp-sitc	...	tci-si'-hɨ-a-pa'-pa	...
ocean	sa'-min	...	...	...	...	t'sne'-ha-nɨ
wave	sik-mě'n'	ha-mi'-nō	sik-wě'n	sik-man	swá-lá-wá-yá-á	...
current .....	...	...	...	sal-pat	...	...
eddy .....	...	...	...	swūr-mūr'-ɨ	...	...
tide .....	...	su-hi'-na	mo-ki-sal'-lap-pai- sa-mai	...	ik-wáu-nɨ	...

CHUMASH (contd.)

English	Santa Rosa Is.	La Purisima	Santa Barbara	Santa Ynez	San Buenaventura	San Luis Obispo
rain.....	stu-hu'-yu	tu'-hu	stu-hu'-yu	stu-hue'	stu-hái'-yu	ʔk-stu'
thunder.....	sá'-kán'	a'-ko	sá'-kán	sá'-kón	sák-ká-há	tʃ'-pʃs-má-ná
lightning.....	skun-tau'/skun-ta-hu	...	kun-ta-wh'	stʃr	skun-tá'-o	...
wind.....	sa-kót'	ak-tʃk-kʃk	sa-k'ót	sa'-ta-kurt	sō-tō-wō'-tci-tō-yu'	sʃk-sti-wi
north wind.....	...	ak-tʃk-kʃk-a-la-wa-ho	sa-tak-kla-u	me'-u-mʃl	has-has'	ks'-ti-wi
northeast wind.....	...	...	...	li-ʃr-ki	...	...
east wind.....	...	ak-tʃk-kʃk-lap'-lis	sak'-tan-nap-pái	a-la-plic	...	tk-s-si-k'nět-ta
west wind.....	...	ak-tuk-kirt'-smu'-hu	...	a'-la-wa	ak'-ti-wō'-wō/sak-tō'-wō	...
northwest wind.....	...	...	...	li'-ur-ki	...	...
south wind.....	...	...	smá-lá'	...	má-há-lá	...
whirlwind.....	stʃ'-pái'-yá-hán	...	sti-pá-yá'-há	sti-pá-yá-hót	un-tá-kás'	...
the ground.....	...	mi-sup'	ta-wai-yuk	mi-tcup	mi-cup'	...
dust.....	sák-tá-pá-ná'-ǎn	a-sup'	sak-ti-po-no'-wá	tcup	cup-cup'	...
mud.....	...	ma'-ták	sma-tak	sma'-tak	cá'-láp	...
sand.....	has'	a-has'	has	has	kas	...
salt.....	ti-pi	ti-ip'	tip	te'-ʃp'	si-ip'/ti-ip'	těp-pu
rock.....	hō'-pō	a-haup'	hōp	hūr	kōp	t'ʃr-pa
eclipse of sun.....	...	...	sa'-ki-mai-a-lʃ'-ca'-pa	s'-pic'-ce	tcak-ca'-ci-i-sa'-wu	...
earthquake.....	swě'-ǎn [59]	su-su-a-sup	swe'-len	so-po-kol	swe-le'	...
shower.....	...	...	cōk-stai'-i-mi-tō'-pi-ni	stu-hul	...	...
storm.....	...	si-siur-lʃr	...	...	...	...
morning star.....	...	...	...	na'-has-tʃr	...	...
black rain clouds..	...	...	...	...	ts-sō-mō	...
canyon.....	...	...	...	...	ma'-ha	...
hill.....	...	...	...	...	cō	...
mountain.....	...	...	...	...	cup'	...
river.....	...	...	...	...	su-u'-tam	...
shadow cast at noon	...	...	...	...	si-ik-si-i	...
indefinite time of day.....	...	...	...	...	skěl-mai-yu	...
short time ago.....	...	...	...	...	ta-nʃ-nu-pan	...
very long ago.....	...	...	...	...	na-wa-a-ai	...

tribe's own name ..	hě́l-a-wac-sku'-yu	...	wal-wa-ren-na	a-la-hu-la-po [60]	mis-ka-na-kan/ mitc-ka-na-kan	...
Santa Barbara Indians	an-a-ya'-pa	...	...	...	...	...
Santa Barbara Indians' term for Santa Rosa Indians (according to Santa Rosa Indian inform- ant)	tcu'-mac	...	...	...	...	...
Santa Cruz Island	...	...	...	...	mitc'-tcu-mac	...
Santa Cruz Island Indians	ha'-has'/wi'-mal	...	mi-tcu'-mac	...	mi-tcu-mac	...
Santa Rosa Island Indians	hě́l-wa-sku'-Ÿ	...	...	...	wi-mahl	...
San Fernando Indians .....	...	...	...	...	ka-la-pu-ti-tca- ka-ka	...
tribe on mainland north of Santa Cruz Island in a little harbor	mos-tcat'	...	...	...	...	...
rancheria at Dos Pueblos	mi-ki-wh'a	...	...	...	...	...
rancheria at the "Rincon" .....	...	...	...	...	cu-ku	...
rancheria on site of present school- house; same term used for Indians there .....	...	...	...	...	mis-ka-na-kan	...
Anacapa Island .....	...	...	...	...	an-i-a-pa	...
San Buenaventura River .....	...	...	...	...	mitc'-kan-a-ka	...
mountains northwest of San Buenaven- tura .....	...	...	...	...	a-lu-u'-ku	...
Santa Barbara Island Indians .....	...	...	si-wat-t	...	...	...
Santa Catalina Island Indians .....	...	...	hi-mi'-na-käts	...	...	...
my son	huk-tan-a-hu	...	k'ta'-nŸ-hu	ma-kitc-stür	kwäp	t'su'-wa/mŸ-su'-a
my son's son	huk-tän'-ä-hu	...	...	...	...	...
my daughter	huk-sa-a'-hi	...	k'tca'-i	mak-tca'-Ÿ	k'tcai	mi-su'-a
my daughter's son	huk-sa-a'-hi	...	...	...	...	...
my father	u-kä'-kä	...	ko'-ko	kä-kä	...	sa'-pŸ/mŸ-sä-pŸ
my father's father	...	...	...	mas-kä-kä-ma- kä-kä	kwä-pä-wac	...
my father's mother	k'nän'-nŸ	...	...	...	k'ne-ne-wac	...

CHUMASH (contd.)

English	Santa Rosa Is.	La Purisima	Santa Barbara	Santa Ynez	San Buenaventura	San Luis Obispo
my mother	ká'-ni	...	kau-nŷ	kith-wath	kō-ti	mŷ-tcu'-yu
my mother's father	...	...	...	...	kas-ko'-ko-lo-kak-tŷt-ŷ	...
my mother's mother	...	...	...	...	kas-tŷt-i-lo-kak-tŷt-ŷ	...
my elder brother ..	hu-ka'-mi-u'-li-stō-kō	...	...	mak-per-pi-ha-la-lŷr-ŷŷ	a-mi'	mŷ-ta-ta/mi-ta-ta-kia-sŷ
my elder sister ...	hu-ka-mo-te-u'-lu-e-stō-kō	...	...	...	a-mu-te'-a-mi	mŷ-tci'-sŷ
my younger brother	hu-ki'-tcitc-stan-i-hu	...	...	...	itc-itc	mŷ-tci'-sŷk-tci'-wis-ni
my younger sister .	hu-ka-mu'-te-stān'-i-hu	...	...	...	a-mi-itc-itc	mŷ-tci'-si-yak-tci-wis-nŷ
my father's elder brother .....	...	...	...	...	a-nōc	...
my father's elder sister .....	...	...	...	...	mok	...
my mother's brother .....	...	...	...	...	tā-tā	...
my mother's sister	...	...	...	...	ha-wa	...
my wife	huk-tāŷ-ŷ-hik	...	...	...	k'ca-ti-wa	mŷ-suk'-yu
my husband	hu-ki'-si-hō'-yō	...	...	...	kŷn-pa-kō-wac	mŷ-suk'-hē-hē
my wife's mother ..	...	...	...	...	k'mō'-ci-wac	...
battle	a-wa-tcēs'	...	...	...	tca-ma-hiic	...
war .....	...	a-mēt'-tŷs	...	...	sa-mo-h'itc	...
ancestors .....	...	...	...	...	ka-ni-hin-nau-nau-ai'	...
God (white man's) .	...	...	...	...	cup'	...
the ancients (wonderful beings of the past).....	...	...	...	...	nau-nau-wa-ai'	...
the future world ...	...	...	...	...	cak-ca	...
dead body	a-lak-can'	a-lŷk'-sa	cak-ca'	a-lŷk-sa	sak-ea-nutc	kis-k'sa'-su
corpse of a man ...	hu-la-hō'-yu-a-lak-can'	ka-sa'-ma-ka-mo'	hu-sa'-ma-nō	sa-a-mŷe	ap-a'-nō	kli-mā-nu-kis-sa'-su
corpse of a woman.	hu-lal-nak-u-lak-can'	ka-sa'-ma-ke-nek	cak-ca'-nēk-e'-nēk-e	ma-sa-mue-a-e-nāk	ap-a'-nō	ta'-sik-ku'-yu-kis-sa'-su
corpse of a child ..	...	...	...	...	ap-a'-nō	...
corpse of a boy	hun-tak-plek'-tu-a-lak-can	ka-sa-ma-ka-mi-tca'-ko	...	ma-sa-mue-ni-wac-a-tci	...	tce'-wŷl-kl'ma' nu-kis-sa'-su

corpse of a girl	hu-la'-lak-can-huk-stan-hu-puts-ta-nak	ka-sa-ma-ka-mitc-a-nək	...	...	tci-wi-kɿ'-ta'-si-tcu-yu
spirit or soul	...	...	tco-ho'-i-ku	...	...
grave in the ground	[61]	us-əs	u-cac' [62]	...	tci'-wa'-la
grave digger	...	...	...	...	...
health	tcə'-a-pan-tək'	ni-nil-si-lux-sa	məp-tcə'-hu	si'-tcə'-lɿt	tci'-huk-tci-mak-sa'-na
sickness	a-ko-pi-o-pan	ak-sa-nəs	pi-u-pan'	u-pa-tcurs	tci-nak-sa'-na
pain	sku-lu-na-wa'-nit	...	ak-nə-wətc	ku-nu-tcū-sitch	te-na-ti-mi-i'-ma
vertigo	...	...	...	...	...
headache	ka-hi'-nes-ka-nək-ca	sūk-tək'-de-kūk'-wa	ka-ne'-me-sək-noc	ku-nu-tcus-ma-koh-kwa	...
toothache	ka-hi'-nes-sək-sa	sūk-tək'-de-k'sa	ka-ne'-me-sək-sa'	ku-nu-tcus-siic	tc'e'-na-te-ma-ca'
a cold	...	sā-tā-gā-i	sək-ta-ta	kā-hū-hā	ɿts-skā-ka
cold in chest	...	...	...	...	...
fever	...	...	si'-un-se-ka'-ma	...	a-map-sap-tci-ma
diarrhea	...	k'pits'-e	...	'k-pi-seh	...
rheumatism	ku-nu-nu-yu	...	smak-cuk-e-ko-keql	ma-cu-tcək	ste'-na-atc-ɿ'-e'-wa
smallpox	kul-kit-twan [64]	...	...	...	tu-wa'-lu-wa-tci-ma
a sore	ki-sa-pōn'	...	sym-tak-tō'-lɿt	...	...
a cut	ke-t'e-tco	sūm-ti'-lā-kɿ	si-wa-wa'-ni-ti	pa-wa-chur-si	tci-er'-wa
a scar	ki-sa-pōn'	...	ki-sak-pōn	ma-sak-ku-tcu-witc	sti-nəs-mu
a bruise	...	...	...	...	...
a blister	...	...	...	...	...
squint eye	yip-skōl	...	...	...	...
a sick man	si-o-pa'-na-ō-hō'-yō	a-si-lux'-a	si-uk-pa-ri-i'-ti-li-pō'-yō	ma-hūr-yɿ-yu-pa'n	snak-sa'-na
a sick woman	...	si-lux-a-nek	si-uk-pa-ri-i'-ti-e-nək	ma-ā-nək-jū-p'an	ta'-sik-ku-yu-snak-sa'-na
a lame man	...	...	skot-wac-li-hō'-yō	ma-hūr-yi-sək-sək-a-nən	si-nək-sa'-nu-twai-u'-ku
a lame woman	...	...	...	ma-ā-nək-a-sək-sək-a-nan	ta-sik-ku'-tak-tak'-tci
a lame boy	...	...	...	ma-tci-tci-a-sək-sək-a-nən	tci'-wi-li-ma-nu-tci-nak-tce
a lame girl	...	...	...	ma-kits-e-ha-ā-nək	tci-wik-ta-si-ku'-yu-se-nak-tce
a blind man	...	tci-lūs	...	ma-hūr-yi-tci-a-ke-hu	kla-mā'-nuk-tul-mā-nu
a blind woman	...	tci'-lūs-ka-nək'	...	ma-ā-nək-a-tci-a-ke-hu	ta-si-ku'-yu-ker'-ka

iron.....	...	...	...	...	...	t'sná-má-sí
silver.....	...	...	...	...	as-tcum'	ha-na-ku'-ta
rifle.....	...	...	...	...	...	tš-suk-ta'-ka
boot.....	pá-hu	...	...	...	...	pá'-hu
shoes.....	...	...	...	...	cšk-kén'-y-mu	...
friction match.....	...	...	...	...	nō	...
sugar.....	...	...	...	...	má-wh'	...
soap.....	...	...	...	...	uh'-ma-tš'-nac	...
tobacco.....	co'	...	...	...	co' [71]	...
whiskey.....	hu-lum'-ki-la'- mo [72]	...	šk-ci'-ti-siš	...	...	...
pen.....	...	...	...	...	tcu-nu-sac	...
to write.....	hu-su'-tš'-ku'-mu- smatc'	...	...	...	...	...
book.....	...	...	al-ska'-putc	...	...	...
paper.....	...	...	...	...	waks'-tci-hu-cac	...
road.....	...	...	...	...	ma-di'-as	...
a trail.....	...	...	...	...	mi-ti'-a-li-ac	...
to go.....	...	...	...	...	ca-di'-as	...
steamboat.....	...	...	...	...	to'-mác	...
interpreter.....	...	...	...	...	pa-tci'-tak-nō-ōps	...
it is worn.....	mōk-ki'-s'k-sin'	...	...	...	...	...
I.....	...	...	...	...	...	mi-tca
you.....	...	...	...	...	...	pi
we.....	...	...	...	...	...	k'i'-tca
you (plural).....	...	...	...	...	...	k'ín-tca-n'ín-a-ki'-tca
they.....	...	...	...	...	...	nik-sa'
one man.....	...	a-mo'	pa'-ka-ō-hō'-ya	...	pa-ke-ēt-si-a-ta'- hatc	cu-mo-klu-má'-nu

CHUMASH (contd.)

English	Santa Rosa Is.	La Purisima	Santa Barbara	Santa Ynez	San Buenaventura	San Luis Obispo
two men .....	...	is-ko-ma'-mo	ic-skōm-hō'-ya-hō'-ya	...	ic-skōm'-ca-ta'-hāt	es'-hu-klu-má'-nu-ma-nu
three men .....	...	ma-sa-ha-ma-a-mo	ma-sō-1ō-ya-hō-ya	...	ma-sō-hō-ca-ta'-hāt	mi'-cá-klu-má'-nu-má-nu
few men .....	...	ku-tu'-mo-a'-mo	ho-di-ak-ti-na-la-yō-hō-ya	...	...	kes-tci'-wi-klu-má-nu-má'-nu
many men .....	...	wa-hatc-mo-a'-mo	hō-lam'-a-ki-ti'-na-1ō-yō-hō-ya	...	ō-hō'-mōc-ca-ta'-hāt	tcis-ku-klu-má-nu-má'-nu
all the men .....	...	yi-la-pi-mo-a'-mo	yu-lol'-ku-hu-ku'-lam-ki-ti'-na-1ō-hō-ya	...	yō-la-ca-ta'-hāt	kēn-tca-nīn-klu-má-nu-má'-nu
some men .....	...	ku-nīk-nīk-i-mo-a'-mo	...	...	...	ker-ker-map-sta-klu-má-nu-má'-nu
no man .....	...	ni-swat-is-mo-a-mo	se-wil-lak-ti-na-ō-hō-ya	...	...	muc-ku-klu-má-nu
another man .....	...	ko-te'-mo	...	...	...	cu-mo-ka-ma'-na-klu-má-nu
one woman .....	...	kats-a-nēk'	...	...	...	cu-mo-ki-ta'-si-ku'-yu
two women .....	...	is-ko-nēk-nē	...	...	...	...
three women .....	...	ma-sa-nēk-nē	...	...	...	...
few women .....	...	ku-tu'-u-nēk-nē'	...	...	...	...
many women .....	...	wa-hatc-nēk-ne'	...	...	...	...
all the women .....	...	yi-la'-bi-ka-nēk'-nē	...	...	...	...
some women .....	...	ku-nīk'-ni-ga-nēk-ne	...	...	...	...
no women .....	...	pi-ni-ga-a-nēk-nē	...	...	...	...
another woman .....	...	sā-li-ne-a-nēk	...	...	...	...
one boy	pa-kas-tup-nēt'	a-mits-a-mo	tīp-nēt'	...	...	...
two boys	ic-kom'-tup-nēt'	is-ko-a-mo'-a-mo	ic-skōm-tci-tci-wūn	...	...	...
three boys	ma-sō'-tup-neic	ma-sa'-a-mitch-it-a'-mo	ma-sō-tci-tci-wūn	...	...	...
few boys	sta-ni'-wō-tci-tci-wūn	ku-tu-mitc-it-a-mo	mi-ap-stō-tci-tci-wūn	...	...	...
many boys	ō-hō'-wō-tci'-tci-wūn	mo-wa'-hatc-mi-titc-it-a-mo	ō-hō-tci-tci-wūn	...	...	...
all the boys	yu-la'-pī-ō-tci-tci-tci-wūn	i-la-pi-mi-titc-it-a-mo	he-lī-ak-ti'-na-tci-tci'-wūn	...	...	...
some boys .....	...	ku-mīk-mīk	me-ā'-a-ka'-ya-tci-tci'-wūn	...	...	...
no boy	se'-wīl-tup-neic	ni-swa-mi-tca'-ko	a-la-kwōc	...	...	...

another boy	un-tcái-á-ni-tup- netc	kat-sá-li-ně-mi- tca-ko	a-snetc-a-tup- nĕtc	...	...	...
one dog	pa-ka-s's'tō'	a-hu-tcu	stōn	...	...	...
two dogs	ic-kom-s'tō	is-ko-ma-hu-tcu	ic-skōm-i-stōn	...	...	...
three dogs	ma-sō's'tō'	ma-sa-a-hu-tcu	...	...	...	...
few dogs	stan-nō'-wōt-s'tō'	ku'-tu-hu'-tcu	hu-ká'-ká	...	...	...
many dogs	ō-hō-itc-stō'	wa-hatc'-hu-tcu	...	...	...	...
all the dogs	yu-la'-pi-utc-stō'	yi-la'-pi-ki-hu'- tcu	...	...	...	...
no dog	sek'-s'tō	...	...	...	...	...
another dog	un-tcái-á-ni-utc- stō'	...	...	...	...	...
one arrow	pa'-ka-ŋ-ŋ-ya'	kāts-ai-ya'	...	...	...	cu-mo-ta'-ka
two arrows	ic-kōm-ŋ-ŋ-ya	is-ko-mai-ya	...	...	...	...
three arrows	ma-sō'-ŋ-ŋ-ya	ma-sa'-hai-ya'	...	...	...	...
few arrows	sta-nō'-wēl-ŋ-ŋ- ya'	ku-tu-ya'	...	...	...	...
many arrows	ō-hō-ŋ-ŋ-ya	wa-hatc-ai-ya'	...	...	...	...
all the arrows	u-la-pi-il-ŋ-ya'	i-la'-pi-kai-ya'	...	...	...	...
some arrows .....	...	ku-tu-ai-ya	...	...	...	...
no arrow	se'-ka-ka-yu'-ŋ- ya	ni-swai-ya	...	...	...	...
another arrow	un-tcái-yá'-ni-yu- ŋ-ya	ki-mi-ya'	...	...	...	...
one leaf .....	...	kat-sa-stu	...	...	...	...
two leaves .....	...	is-ko-mus-tu'	...	...	...	...
three leaves .....	...	ma-sa'-has-tu'	...	...	...	...
few leaves .....	...	ku-tu-as-tu'	...	...	...	...
many leaves .....	...	wa-hatc-as-tu'	...	...	...	...
all the leaves .....	...	i-la-pi-as-tu'	...	...	...	...
one stone	pa'-ka-h'ōp'	kat-sa-haup'	...	...	...	cu-ma-tō-hō-ha
two stones	ic-kām-mŋ-h'ōp'	is-ko-ma-haup	...	...	...	ġs-su-tō-hō-ha
three stones	ma-sō'kil-h'ōp'	ma-sa-a-haup	...	...	...	mi-ca-tō-hō-ha
few stones	stá-na-wŋ-h'ōp'	ku-tu-a-haup	...	...	...	tō-pō-pō-na'-na
many stones	ō-hō ŋ-h'ōp'	wa-hatc-a-haup	...	...	...	tcēr'-ho-hō-pur
all the stones	yu-la'-pul-h'ōp'	i-la-pi-haup	...	...	...	kĕn-tca-ni-pur
male dog	hutc-stō'-ul-a-hō'- yō	...	...	...	...	...
female dog	hutc-stō'-o-nu- en-nĕk	il-a-pĕr-o a-nĕk	...	...	...	...
male cat	pakas-ska-tu-ō-hō- yu	...	...	...	...	...
female cat	pakas-ska-tu-en- nĕk	...	...	...	...	...

CHUMASH (contd.)

English	Santa Rosa Is.	La Purisima	Santa Barbara	Santa Ynez	San Buenaventura	San Luis Obispo
male deer	su-lu-sku'-mu	...	...	...	...	...
female deer	sil-ŷ-wō-en-nĕk	...	...	...	...	...
yearling buck	huc-stan-ŷ-wul-wō	...	...	...	...	...
male eagle	hu-siā-wā-ul-a-hō- ya-pa'-kas-sla'-wa	...	...	...	...	...
female eagle	hu-siā-wā-ĕn'-nĕk	...	...	...	...	...
this man	ŷt-ŷ-lō-hō'-ya	ka'-nak-a-mo	i-ti-li-yō'-yō	...	...	hik-klā-nu
that man	kŭm-mŭl-a-hō-ya	...	kam'-li-hō'-yō	...	...	pak'-mā-nu
these two men .....	...	ka'-w'oh-is-ko- mo'-ā-mo	...	...	...	hek'-es-cu-klī-mā-nu
those two men	kŭm-mŭl-ic-kom- mo-a-hō-ya	ya-woh-is-ko-mo'- ā-mo	i-ti-skōm-li-hō'-yō	...	...	i-a-ke'-su-klī-mā-nu
these men	i-ti-wun-ul-hō-a- hō-ya	ka-woh-mo-a'-mo	...	...	...	yak-kl' mā-nu-mā-nu
those men	kŭm-ma'-wun-ŷl-a- hō-ya	ki-se-nek-is-kom- mo-a-mo	...	...	...	...
this woman	it-i-lĕn'-nek	ka-nĕk'-a-nek	...	...	...	sik-ta-si-ku'-ya
that woman	kŭm'-mul-a-nĕk	na-nĕk'-a-nek	...	...	...	pak-ta-si-ku'-ya
these two women ..	ŷt-i-wŭn-ic-kām- mo-ĕn-ne-nĕk- ka	ka-woh-is-kom-nĕk- nĕk	...	...	...	...
those two women ..	kum-ma'-wun-a- ic-kām-mo-en- nĕk-ka	ya-woh-is-kom-nĕk- nĕk	...	...	...	...
those women	kum-ma'-wul-en- ne'-nek-a	...	...	...	...	...
this boy .....	...	na-nāk-ka-mi-tca'- ko	...	...	...	...
that boy .....	...	ka'-na-ga'-mi-tca'- ko	...	...	...	...
these two boys .....	...	ya'-wō-ga-is-kōm'- mi-tci'-tci	...	...	...	...
those two boys .....	...	ka'-wō-ga-is-kōm'- a-mi'-tci-tci	...	...	...	...
these boys .....	...	ya-wo-mi-tci-tci- wu	...	...	...	...
those boys .....	...	a-ya-wō-ka-mi-tci- tci-wu	...	...	...	...
this dog	ŷt-titc-stō'-ō	na'-na-ka-hu'-dju	...	...	...	hik-tran'-wa
that dog .....	...	ka'-na-ga-hu'-dju	...	...	...	...
these two dogs	i-ti-il-skām-mo- stō'-ōn	ya'-wō-ka-ŷs-kōm- hu'-dju	...	...	...	hik-es-cu-tran'-wa

those two dogs	....	it-ŷ-ic-skām-mo-stōn	ka-wō-is-kōm-hu'-dju	...	...	ya-kes'-cu-tran'-wa
these dogs	.....	he-wa-nōt-stōn	ya-wō-ka-hu'-dju	...	...	...
those dogs	.....	ka-ma-wu-nut-stō-ōn	k'isa'-wu-ka-hu'-dju	...	...	...
this horse	.....	ŷ-ti-caballo	...	...	...	...
that horse	.....	hōl-caballo	ka-ku-ka-cavallo	...	...	...
these two horses	....	he-wun'-ic-ko'-mo-caballo	ya-u'-ga-ŷs'-kōm-cavallo	...	...	...
those two horses	....	he-wun'-mŷl-ic-ko-mo-caballo	ga-is-kōm-ka-cavallo	...	...	...
these horses	.....	ŷ-ti-caballo	k'isa-u-ka-cavallo	...	...	...
those horses	.....	he-wun'-nŷe-caballo	ya'-u-ka-cavallos	...	...	...
this axe	.....	i-ti-axe	...	...	...	...
that axe	.....	kūm-mul-axe	...	...	...	...
these two axes	.....	i-ti-ic-ko'-mo-axe	...	...	...	...
right eye	.....	hup-tō'-ka-hup-ku-yu	kās-ku'-we-stāk	...	...	yat-ster-tcu-k'e-mu/ ster-tcūk-hi-ke-ma
left eye	.....	hup-tō'-ka-ka'-wac	kas-tūk'-ka-wē	...	...	ster-tcek-s-tcu'-wi/ yat-ster-tcuk-hi-ke-ma
both eyes	.....	hu'-la-skā-mo-tō'-ka	is-kōm-ma-tūk	...	...	la-kle-su-stūrte
right ear	.....	hup-to'-kai-yu	kas-tu-sku'-wē	...	...	yat-stuks-hi-ke'-ma
left ear	.....	hup-to'-ka-wac	kas-tu-ska-wē	...	...	yat-stuks-ti-tcu-ya
both ears	.....	...	gats-a-tu'	...	...	ya-kles-su-s'tu
right hand	.....	hu-pu'-hup-ku'-ya	ka-pu-sku'-a-we	...	...	...
left hand	.....	hu-pup-ka'-wac	ka-pu'-skau	...	...	...
both hands	.....	...	gats-pu'	...	...	...
right foot	.....	hup-per'-lō-hup-ku'-yu	ga-pur-l-sku'-a-we	...	...	...
left foot	.....	hup-per'-la-ka-wac	...	...	...	...
I am striking him now with closed hand	.....	no-yōk-tōk-tō-i-kō-pō	nō-ga-ga'-la-he'-da-da'-gur-hūr'-ka-na	...	...	...
I struck him yesterday with closed hand	.....	no-yōk-tōk-tō-sta'-pŷn	nō-ga-ga-le-he'-da'-da-gas-ta'-bi-ki-ki-hi-kak-pu	...	...	...
I will strike him tomorrow with closed hand	.....	no-yōk-sak-tak-tō-wa-sna-kl'-ōt	nō-sa-hi'-da-da'-wa-sūr'-ka-ki-ki'-bi-kāk'-pu	...	...	...

CHUMASH (contd.)

English	Santa Rosa Is.	La Purisima	Santa Barbara	Santa Ynez	San Buenaventura	San Luis Obispo
you and I are striking him now with closed hand.....	...	pi-na-nō'-ki-si'-ha-da-da'-kis-i-ki-bi'-gis-pu'	...	...	...	...
you and I struck him yesterday with closed hand.....	...	pi-na-no-gus-ta'-hi-gi-sa'-hi-da-da'-gi-si'-hi-ki-hi-gis-pu'	...	...	...	...
you are striking him with closed hand....	pe'-yup-tak-tō	...	...	...	...	...
you struck him with closed hand.....	piks-p'stak-tō	piks'-pū-ha'-da-da-pi-ki'-hi-ka-pu'	...	...	...	...
you will strike him with closed hand....	pe-yūp'-sāk'-kaktō	piks'-ko-pa'-hi-da-da-pi-ki'-bi-ka-pu'	...	...	...	...
he is striking him with closed hand....	kōks-stak-tō	skurx'-hi'-da-da-i-ki'-bi-kas-pu'	...	...	...	...
he struck him with closed hand.....	kōks-stak-tō-sta-pin	...	...	...	...	...
he will strike him with closed hand....	kōks-su-stak-tō	...	...	...	...	...
she is striking him with closed hand....	hu-le-nak-ka-stak'-tō	...	...	...	...	...
she struck him with closed hand.....	kō-ci-ti-le'-nak-stak-tō-sta-pin	...	...	...	...	...
she will strike him with closed hand....	hu-le'-nuk-ka-sak'-tō	...	...	...	...	...
he is striking me with closed hand....	kōks-stāk-tō'-lit	...	...	...	...	...
he struck me with closed hand (yesterday).....	kōks-stāk-tō'-lit-sta-pin	...	...	...	...	...
he will strike me with closed hand....	kōks-stāk-tō'-lit	...	...	...	...	...
he is striking you with closed hand....	kōks-stak-tō-lyŋ	...	...	...	...	...

CHUMASH (contd.)

English	Santa Rosa Is.	La Purisima	Santa Barbara	Santa Ynez	San Buenaventura	San Luis Obispo
he will kick him and me	köks-stai-a-ti'-kai- no-ker-ti-pi	...	...	...	...	...
he is kicking us (ye and me)	köks-stai-a-ti'-kai- no-ker-ti-pi	...	...	...	...	...
he is kicking you	köks-stai'-a-ti-kai- ŋ	...	...	...	...	...
he kicked you	köks-stai'-a-ti-kai- ŋ-a-sta'-pŋ	skürx-sa-sni'-püt- bür-bür	...	...	...	...
he will kick you	köks-sa-tai'-a-ti- kai-ŋ	ga-ga-sa'-su-ba'- si-a-li	...	...	...	...
he is kicking ye (pl.) .	köks-swa'-ni-sta- tai-a-ti-kai-a'- wun	...	...	...	...	...
he kicked ye (plural) yesterday.....	köks-swa'-ni-sta- tai-a-ti-kai-a'- wun-sta-pŋ	...	...	...	...	...
he will kick ye (plural)	köks-swa'-ni-sta- tai-a-ti-kai-a'- wun	...	...	...	...	...
he is kicking her	köks-stai-a-ti-kai- yul-e'-nek	skürx-sa-sni'-püt- püt	...	...	...	...
he will kick her	köks-o-stai-a-ti- kai-yöl-e'-nek	skürx-ga-si-sni- bürt-bürt	...	...	...	...
he kicked it (inanimate)	...	skürx-ka'-na-sa- sni'-püt-püt	...	...	...	...
he will kick it (inani- mate) .....	...	ka'-gi-sa'-sni-püt- püt	...	...	...	...
my hands	huk-pu'	kák-pu	k'pu	...	...	mi-pu-nu'-pu/mi-pu
our (your and my) hands	yer-la-pi-yu-hu- spu-hul-ku	ka-gi'-pu	noks-k'pu	...	...	ki-tci-kě-pu-nu'-pu
our (his and my) hands .....	...	ga-gis-pu	...	...	...	...
your (singular) hands	hu'-pu	ga-pu'	...	...	...	mi-pu-nu-pu/mi-tcém- pu-nu'-pu
his hands	huk-pu'	kas-pu-ka-ně-na	hā-pu	...	...	hēm-pu-nu'-pu/yak-pu
your (plural) hands ..	yer-la'-pi-u- spul'-pu	yi-la-ga-gi'-pu	...	...	...	...

her hands	hu-spul'-e'-nĕk	kas-pu-ka'-nĕ	há-spu-e'-nĕk	...	...	yak-pu-nu'-pu/yat-spu(?)
my feet	hu-ker'-la	ka-k'ĕl	kĕ'-lĕ	...	...	hĭm-te'-mĭ
our (your and my) feet .....	...	...	ker'-kĕn-ic	...	...	...
your (singular) feet ..	hu-sĕ-li-kam'	...	ker'-kĕn-ic-u-kĕ'-lu	...	...	...
his feet	hu-sĕ-lu-her'-ha	ka-kĕl'	...	...	...	tĭm-te'-mi
her feet	hu-sĕ'-lu-e'-nĕk	kas-il-ka-nĕ	...	...	...	hi-kle'-cu-te'-mĭ-te'-mĭ
my horse .....	...	ga-ko-ka-cavallo	...	...	...	mi-tcĕm-há'-há
our (your and my) horses	huk-caballos	...	...	...	...	...
your (singular) horse	húp caballos	gúp-cavallo	...	...	...	...
your (plural) horses..	yĕ-la'-u-kuk-ku-kas'-caballos	...	...	...	...	...
his horse	piks caballo	hap-cavallo	...	...	...	pi-há'-há
her horse	hus-cavallo hu-le'-nak	kas-cavallo skurx	...	...	...	pi-há'-há
my dog	huk stĕn	ku'-tcu	...	...	...	mi-tcem-há'-há [74]
your (singular) dog ..	piks-p'ká-ĕ-u-stĕ	...	...	...	...	...
his dog	hu-stĕn-ská-ĕ-il-hĕ-ya	ka-su'-dju-ka	...	...	...	...
her dog	hu-ská-ĕ-u-kĕks-u-e-nek	ka-su'-dju-skirx	...	...	...	...
my ox	huk-we'-s	...	...	...	...	...
our (your and my) oxen	he-wun'-nul-we-s	...	...	...	...	...
your (singular) ox ...	hup-we'-s	...	...	...	...	...
his ox	pi-hup-we'-s	gas-ox	...	...	...	...
horse and dog	há-há [75]	...	...	...	...	...
I have a father	no'-yu-swĭl-li-ká'-ká	...	...	...	...	...
you have a mother ...	pe-yu-swĭl-lĭp-ká-ká	...	...	...	...	...
he has a sister	ka-ya-yĕ-swĭl-lĭ-sa-mu-te'-ya	...	...	...	...	...
we have a grandfather	ki-kĕ-yĕ-swĭl-li-ĭk-no-no	...	...	...	...	...
you have a grandfather	pi'-yu-swĭl'-lĭp-no'-no	...	...	...	...	...
they have a grandfather	kĕm-ma'-wun-yĕ-swĭl-lĭ-si-no'-no	...	...	...	...	...

CHUMASH (contd.)

English	Santa Rosa Is.	La Purisima	Santa Barbara	Santa Ynez	San Buenaventura	San Luis Obispo
I have two hands	no'-yu-sko-młk-pu-ic-ská'-má	...	...	...	...	...
you have two hands	ic-kóm'-mł'-pu'-ic-ská'-ma	...	...	...	...	...
he has two hands	ka-yō-ic-kám-mic-pu'	...	...	...	...	...
we have two hands	ki-kō-ya-ská-młk-pu	...	...	...	...	...
you have two hands	pe'-yi-skám-mł'-pu	...	...	...	...	...
they have two hands	kai-a'-wun-yō-skám-mi-spu	...	...	...	...	...
I have a dog	no-yō-swł-lłp'-ká-stō-ōn	swi-ká-kur-dju	...	...	...	...
you have a dog	pi-kō-swł-lłp'-ká-it-stō-ōn	swi-pu-dju-pi	...	...	...	...
you and I have dogs	pi-ke-no-swł-lłk-ka-it-stō-ōn	pi'-na-no-swł-ka-kis-swu'-dju	...	...	...	...
he and I have dogs	no-ke-pi-swł-lłk-ká-it-stō	no-na-ka-na-swł-ka-kis-swu'-dju	...	...	...	...
you and I have horses	no-ke-pi-swł-lłk-cavallos	pi-na-no-swł-kis-ka-vall-u (?)	...	...	...	...
we have horses	ki-ker-yō-swł-lłk-cavallos	swi-ka-gis-co-val-u	...	...	...	...
they have horses	ka-ma'-wun-swł-lłc caballos	ka-wis-wi-es-cavallo	...	...	...	...
I have a gun	no-yō-swł-lłc-a-h'a	...	...	...	...	...
you have a hat	no-yes-swł-lłp-pa-ka-pi-káp-su	...	...	...	...	...
he has a bow	no-yes-swł-lłk-pa-ka-ki-ya	...	...	...	...	...
they have arrows	ka-ma-wun-swł-lł-si-ya	...	...	...	...	...
this is my hat	ka-kaj-yi-ł-ti-u-kep'-su	...	...	...	...	...
that is his hat	ka-kai-i-ti-u-pep-su	...	...	...	...	...
these are my horses	ka-kai-i-ti-u-caballo	...	...	...	...	...
these are your horses	ka-kai-ya'-wun-i-ti-yup-caballos	...	...	...	...	...

whose cow is this?	ai-i-swa-ka-hŷ	...	...	...	...	...
this is my cow	ka-kaj-i-ti-pu-wa-ka	...	...	...	...	...
all around the world ..	yu-la'-pŷ-s-mŷl-u-kŷn-sup	...	...	...	...	...
whose horse is this? ..	ai-kes caballo	...	...	...	...	...
this is his horse	kŌks caballo	...	...	...	...	...
whose dog is this?	ai-skā-hatc-stŌ-hŌ	ni-kŷs-who-dju-na-na	...	...	...	...
this is John's dog	it'-it-stŌ-Ō Juan	...	...	...	...	...
whose bow is this? ..	ai-yis-ya-hel-pa'-ka	ni-kis-a-ki-a-wa	...	...	...	...
this is his bow	ka-ka'-i-tu-ha-pa'	ka-ku-ka-wi-pa-kŷp	...	...	...	...
whose arrow is this? ..	ai-kŷs-a-ke-hŷ-e	ni-gis-yu-yu-wi	...	...	...	...
this is my arrow	i-ti-yu -no-ka-ka'	ka-wi-a-wi-ka-ki-a	...	...	...	...
whose hat is this?	ai-ŷ-su-me-le'-lu-hŌ	...	...	...	...	...
this is your hat	ka-kaj-yi-i-ti-hup'-su-mu-le'-lu	...	...	...	...	...
he stole my horse	kŌks-so-no'-nit-caballo	ni-gis-a-ha-net-cavallo	...	...	...	...
he stole your horse	kŌks-so-no'-nus-hus caballo	ka-ko-sa-ha-net-ka-cavallo	...	...	...	...
he stole his horse	kŌks-so-no'-nus-ska	...	...	...	...	...
they stole our horses ..	ka-ya-ya'-nun-kas-ko'-nun-caballos	...	...	...	...	...
he killed my dog	kŌks-sŷn-ŷ-wŌ-kā	ka-na-kus-ni-ma-ka-dju	...	...	...	kam-ka-si-ni-we'-uk-' stur'
he killed your dog	kŌks-sŷn-ŷ-wŌ-kā-k'ista'-pŷn	skurks-ni-ma-ka-pu-dju	...	...	...	...
he killed his dog	kŌks-sŷn-ŷ-nap-kā	...	...	...	...	...
they killed our dogs ..	kŌks-si-sŷn-i-wo-hŌ-kā-k	...	...	...	...	...
I lost my bow	ki-ni'-wā-nu-ka-a	k'ni-wa-ka-kŷk	...	...	...	...
he lost his arrow	kŌks-sni-wā'-nus-sa'-a	skuks-ni-wa-sāk	...	...	...	...
I cut my foot	mŷk'-ka-titc-Ō-ya-ka-kŌ-lŌ	p'ti-lan'-ki-ka-kŷl	...	...	...	...
you cut your foot	pe'-up-titc-Ō-yŌ-pŌ-lŌ	piks-p'ti-lan-kŷ-kŷl	...	...	...	...
he cut his foot	kŌks-yŌ-stitc'-Ō-yŌ-sŌ-lŌ	skŷks-p'lau-ki-sŷl	...	...	...	...
I am hungry	kŌm-mŌ'-hān-tcan'-tŌk	mŷl-lŷk-ka-hai-hŷr-yŷ	...	...	...	mi-tcus'-ta
I was hungry .....	...	ka-hai-hŷr-ye-nā	...	...	...	...
I will be hungry	k'sa-mŌ-hŌ'-hŌ	mol-lux-a-hŷr-yŷ	...	...	...	mi-sŷn-a-tcus-ta

CHUMASH (contd.)

English	Santa Rosa Is.	La Purisima	Santa Barbara	Santa Ynez	San Buenaventura	San Luis Obispo
you and I are hungry...	...	p-na-no'-kis-sni-pūr-yə	...	...	...	...
you and I were hungry.	no-ker-pi-ki-smō-hō'-yō	p'-na-no-kis-sai-i-hūr-yə	...	...	...	...
you and I will be hungry	pi-ke-no-yu-k'sa-mō-hō-yō	p-na-no-kis-sai-hi-hur-ya	...	...	...	...
he and I are hungry ...	no-ke-kam-kis-smō-hō'-hō	no-na-ka-na-ki-sai-hi-hūr-yə	...	...	...	...
he and I were hungry...	no-ke-kam-kis-sme-hō-hōn-k'sta'-pīn	no-na-ka-na-na-ki-sai-hi-hūr-ya	...	...	...	...
he and I will be hungry	no-ke-kam-yō-k'sam-ma-hō'-hō	no-na-ka-na-ki-sai-hi-hūr-ya	...	...	...	...
we (ye and I) are hungry	ki-kō-yō-ki-ŷm-me-hō'-hō	...	...	...	...	...
we (ye and I) were hungry	ki-kō-yō-ki-ŷm-me-hōn k'sta-pīn	...	...	...	...	...
we (ye and I) will be hungry	ki-kō-yō-k'sa-mō-hō-hōn	...	...	...	...	...
you are hungry	p'nō-hō-hōn	pai-hai-pūr-yūr-bī	...	...	...	a-pōs-ta
you were hungry .....	...	p'-pai-hai-pūr-yūr	...	...	...	ap'-sna-yōs-ta
you will be hungry	pe'-yi-sa'-mō-hō'-ho	p'-p'sai-hai-hūr-yūr	...	...	...	p'sna-yōs-ta
ye (dual) are hungry...	pi-kō-yō-pi-ūn-me-hō'-hōn	...	...	...	...	...
ye (dual) will be hungry	pi-kō-yō-pi-sa'-mō-hō-hōn	...	...	...	...	...
he is hungry.....	smō-hō-hōn	skurx-su-hai-hūr-ya	...	...	...	a-pōst
he was hungry.....	smō-hō-hōn-k'sta-pīn	skurx-a-hai-hūr-ya	...	...	...	a-pōst'-ta
he will be hungry.....	sa-mau-hō-hōn	skurx-ska-su-hai-hūr-yə	...	...	...	...
they (masc. plur.) are hungry	kai-a'-wun-yi-sīm-me-hō'-hōn	...	...	...	...	...
they (masc. plur.) will be hungry	kai-a'-wun-yi-si-sa-mō-hō-hōn	...	...	...	...	...
she is hungry.....	i-ti-le-nak-yō-smō-hō'-hō	ka'-na-sū-hai'-hūr-yə	...	...	...	...
she was hungry.....	...	kurks-na-na-sa-hai'-hūr-ya	...	...	...	...

she will be hungry	k'fm-mul-e'-nek-yi-sa-n' h' h' h'n	ni-ba-skurks-sa-hai-h'ur-ya	...	...	...	...	...
I am thirsty	k'a'-a	mo-l'uk-kuk-sa	k'a'-no-no	...	...	...	tci-nak-mil-ha
I was thirsty .....	...	no-k'uk-sa	k'-sta'-p'n-k'a'-y-no-no	...	...	...	mic'-na-ta-ma-kla-mak-m'l-ha
I will be thirsty	no'-yuk-sa'-a'	no-k'sak-sa	k'-sa'-a'-y-no'-no	...	...	...	...
you and I are thirsty ..	no'-k' pi-yuk-sa'	pi-na-no-ki-sak-sa	...	...	...	...	...
you and I were thirsty.	no'-k' pi-yuk-sa-sta-p'n	no-na-ka'-na-ki-sak-sa	...	...	...	...	...
you and I will be thirsty	no'-k' pi-yu-ki-sa-a'-a'	pi-na-no-ki-sak-sa	...	...	...	...	...
he and I are thirsty ..	no'-ker-kam-yuk-sa'-k'-sta-p'n	no-na-skurks-ki-sak-sa	...	...	...	...	...
he and I were thirsty ..	...	no-na-hi-ki-sak-sa	...	...	...	...	...
he and I will be thirsty ..	...	no-na-skurks-ki-sak-sa	...	...	...	...	...
we (ye and I) are thirsty	ki-k' y' ki-y'a	...	...	...	...	...	...
we (ye and I) were thirsty	ki-k' y' ki-y'a-k'-sta-p'n	...	...	...	...	...	...
we (ye and I) will be thirsty	ki-k' y' ki-sa-a'	...	...	...	...	...	...
you are thirsty	pi-yu-p'a'-a'	ni-pik-si'-pak-sa	...	...	...	...	...
you were thirsty .....	...	piks-pak-sa	...	...	...	...	...
you will be thirsty	no'-yuk-sa-m' h' h'	ni-pik-si-pak-sa	...	...	...	...	...
ye (dual) are thirsty ..	pi-sk' ya-p' ca'-a'	...	...	...	...	...	...
ye (dual) were thirsty .	pi-sk' ya p' ca'-a'-k'-sta-p'n	...	...	...	...	...	...
ye (dual) will be thirsty	pi-sk' ya-pi-sa-a'-wa-sna'-k'i'-ot	...	...	...	...	...	...
ye (plural) are thirsty .	pi-k' y' pi-y'a	...	...	...	...	...	...
ye (plural) were thirsty	pi-k' y' pi-y'a-k'-sta-p'n	...	...	...	...	...	...
ye (plural) will be thirsty	pi-k' y' pi-sa-a'-k'oks'-a'	...	...	...	...	...	...
he is thirsty	k'oks'-a'	ni-ba-skurks-sa-sa	k'a'-i-no-no	...	...	...	ap-sna-m'l-ha
he was thirsty	k'oks-sa-a'-sta-p'n	skurks-sa-sa	no-no-k'a'	...	...	...	...
he will be thirsty	k'oks-y' sa-a'	skurks-k'a'-sa-sa	...	...	...	...	...
yesterday he was very thirsty .....	...	k'-sta'-p'n-i-no-no-k'a'	...	...	...	...	...

CHUMASH (contd.)

English	Santa Rosa Is.	La Purisima	Santa Barbara	Santa Ynez	San Buenaventura	San Luis Obispo
he will be thirsty tomorrow .....	...	...	wa-sna-kʸ-ðt-ʃk-sá-sá	...	...	...
they (masc. plur.) are thirsty	kai-a'-wun-yð-si'-wá	...	...	...	...	...
they (masc. plur.) were thirsty	kai-a'-wun-yð-si'-wa k'sta'-pʃn	...	...	...	...	...
they (masc. plur.) will be thirsty	kðks-swan'-yð-si-sa-á	...	...	...	...	...
she is thirsty	kðks-á-e-nak	...	...	...	...	...
she was thirsty	kðks-á-e-nak k'sta'-pin	...	...	...	...	...
she will be thirsty	kðks-yð-sa-á-e'-nak	...	...	...	...	...
they (fem. dual) are thirsty	kðks-swa-nð-yer-si-á'-á	...	...	...	...	...
they (fem. dual) will be thirsty	kai-a'-wun-yer-si-sa-á-á	...	...	...	...	...
they (fem. plur.) are thirsty	kðks-swa-un-yer-sʸ-á-á	...	...	...	...	...
they (fem. plur.) were thirsty	kðks-swa-un-yer-sʸ-á-á yá-á k'sta'-pʃn	...	...	...	...	...
John is hungry	John yðs-mð-hð'-hð	...	...	...	...	...
I am eating bread	no-yu-ku-hu'-whʃl-bread	...	...	...	...	...
you and I are eating bread	no-ker-pi-cu-hu'-whʃl-bread	...	...	...	...	...
we are eating bread	ki-ker-yðk-ki'-whʃl-bread	...	...	...	...	...
you are eating bread	pi'-yu-pu-hu'-whʃl-bread	...	...	...	...	...
they are eating bread	kai-a'-wun-yer-si-whʃl-bread	...	...	...	...	...
I was eating bread yesterday	no yu-ku-hu'-whʃl-bread k'sta-pʃn	...	...	...	...	...

you and I were eating bread yesterday	no-ker-pŋn-cu-whŋ bread k'sta-pin	...	...	...	...	...
we were eating bread yesterday	ki-ker'-yu-ke-yu-whŋ bread k'sta-pin	...	...	...	...	...
you were eating bread yesterday	pi-yu-pu-whŋ bread k'sta'-pŋn	...	...	...	...	...
they were eating bread yesterday	kai-a'-wun-yer'-si-whŋ bread k'sta-pin	...	...	...	...	...
John is eating bread...	Juan hu-muk'-u-su-whŋ bread	...	...	...	...	...
John is eating meat ...	Juan yer-su-whŋ-meat	...	...	...	...	...
John is eating mush...	Juan yer-su-whŋ-mush	...	...	...	...	...
John is eating fish ...	Juan yer-su-whŋ a-li- li-mu	...	...	...	...	...
John is eating soup ...	Juan yer-su-hu-whŋ- soup	...	...	...	...	...
John is thirsty	Juan yer-sá-á Juan kók-sa'	...	...	...	...	...
the horse is thirsty ...	hul-caballo sá'-á	...	...	...	...	mi'-tca-la'-mi-hi-mi
I am drinking water ...	no'-yō-kuk-ak-mil-hul-á'	...	...	...	...	...
I was drinking water ..	no'-yō-kuk-ak-mil-hul-á'	...	...	...	...	...
I will drink water	no-yo-k'sak-mil	...	...	...	...	...
John is drinking water.	Juan yer'-sak-ak-mil'	...	...	...	...	...
the horse is drinking water	hul caballo-yō-sak-ak- mil	...	...	...	...	...
the cat is drinking water	hul we-səl-lu-sak-mil'	...	...	...	...	...
the dog is drinking water	hut-stōn sak-mil	...	...	...	...	...
the bird is drinking water	hut-swe-wi'-yō-sak-mil	...	...	...	...	...
I am talking	no-yĕk-ti-pak-pa-wil	...	...	...	...	mi-tcem-ta-tĕr-na
I was talking	no-yĕk-ti-pa-wil	...	...	...	...	mi-tcem-ham-tĕr-na
I will talk	no-yōk-sa-ti-pa'-wil	...	...	...	...	mi-tō-na-mi'-tca
he is talking	kōks-sti-pa-pa'-wil	...	...	...	...	p'tō-na
John is talking	Juan yō-sti-pi-pa-wil	...	...	...	...	...
I am crying	no'-yĕk-mic-mic	...	...	...	...	mi-u-wa'
I was crying	no'-yĕk-mic-mic-sta- pŋn	...	...	...	...	mi-u-wa'-su
I will cry	no'-yĕk-ca-mic	...	...	...	...	mi-tca-la'-mu-hō

CHUMASH (contd.)

English	Santa Rosa Is.	La Purisima	Santa Barbara	Santa Ynez	San Buenaventura	San Luis Obispo
you were crying	pi-yŋp-mŋc-mŋc	pi-ga-ga'-mic-wac	...	...	...	...
he is crying	kŋks-yŋ-smŋc	skirx-mic	...	...	...	pi'-la-pu-a'
John is crying	Juan-yŋ-smŋc	...	...	...	...	Juan wa-ha'-lan
I am singing	no-yŋ-kŋk-patc'	no-ga-ga-li-patc	...	...	...	mi'-tcim-lŋm-kler
I was singing .....	...	no-ga-ga-li-patc-wac	...	...	...	mi'-tcu-lam-klob
I will sing	no-yŋ-sak-patc	no-ga-ga-si-a-patc	...	...	...	mi'-tcu-lam-klob
he is singing	kŋks-ca-ha-patc	kurk-sa-patc	...	...	...	...
John is singing	Juan-yŋ-ca-h'a-patc	...	...	...	...	...
you were singing .....	...	ki-ka-pa-li-patc-wac	...	...	...	...
I am shouting	no-yŋk-sa-ka-la'-la	no-ga-galt-lŋk-hute-as	...	...	...	...
I was shouting yesterday	k'sta'-pŋn-yuk-su- ka-la-la	no-ga-ga-lak-hute-as	...	...	...	...
I will shout	no yŋk-sas-ka-la'-la	no-ga-ga-sŋk-ku'-wŋt- sa	...	...	...	...
John is shouting	Juan yŋr'-sak-ka-la'- la	...	...	...	...	...
I am whispering	no-yŋ-kas-kwas'- kwatc	no-ka-ka-lŋk-k'-litc'	...	...	...	...
I was whispering	no-yŋ-kas-kwas'- kwatc k's	...	...	...	...	...
I will whisper	no-yŋ-sas-kwas- kwatc-sus	no-ka-ka-sŋk-k'litc	...	...	...	...
you were whispering yesterday	no-yŋ-kas-kwas-kwatc- sus k'sta'-pin	...	...	...	...	...
he is whispering	ka-wŋ-ŋ-sas-kwas- katc'-sus	...	...	...	...	...
John is whispering	Juan yŋ-sas-kwas- kwatc'-sus	...	...	...	...	...
I am laughing	no-yŋ-kŋn-kŋn	no-ga-ga-kŋ'	...	...	...	...
I was laughing yester- day	k'sta'-pŋn-yŋ-kŋn-kŋn	no-ga-ga-kŋn-wac'	...	...	...	...
I will laugh	k'sa-kan'	...	...	...	...	...
you were laughing	pi-yup-kŋn-kŋn	...	...	...	...	...
why are you laughing? he is laughing	p'kŋn-kŋ-nu	...	...	...	...	...
John is laughing	ka-yŋ-skŋn-kŋn	...	...	...	...	...
I am smiling	Juan yŋ-skŋn-kŋn	...	...	...	...	...
	no-yŋ-pak-k'ŋl-kŋn	no-ga-gak-ŋ'	...	...	...	...

I was smiling yesterday	k'sta'-p'ŋn-yō-k'ŋl-kân	...	...	...	...	...
I will smile	pin-pap-kŋl-kân	no-ga-ga'-sak-kě	...	...	...	...
you were smiling	pin-pap-kŋl-kân	...	...	...	...	...
he is smiling	ka-yō-skŋl-skŋl-kân	skux-k'e	...	...	...	...
John is smiling	Juan yō-skŋl-kân	...	...	...	...	...
I am very sleepy .....	...	ki-li'-wō	...	...	...	...
I am walking .....	...	no-ga-ga'-na-na'-na	...	...	...	...
I was walking yesterday	no-yō-k'ti-wa-am k'sta'-p'ŋn	...	...	...	...	...
I will walk .....	...	no-ga-ga'-sa-na'-na	...	...	...	mi-tca-kŋm-te'-wa
John is running	Juan-yō-sak'-pa-ōt	...	...	...	...	...
John is jumping	Juan yis-pin-pŋ-ná-wán	...	...	...	...	...
the horse is walking ..	hul-caballo-is-stut-ti-na-nau	...	...	...	...	...
the horse is running ..	hul-caballo-ya-sal-pat	...	...	...	...	...
the snake is crawling ..	p'cás-yis-ti-wa-nau	se-ke'-i-ka-yá'	...	...	...	...
the fish is swimming ..	hu-la-li-lŋ-mo-yi-ská-yáps	sna-na-na'-ga-li'-mo	...	...	...	...
the dog is barking	huc-stōn-yi-sa-wh'an	...	...	...	...	...
the horse is neighing ..	hul caballo-yi-sak-lel-ŋn	...	...	...	...	...
the frog is croaking ..	si-wŋn-nel-wa'-ka-ka	...	...	...	...	...
my horse is black	it-i-caballo-ya-i-ki-ma	ka-cavallo-da'-má-ŋk	...	...	...	...
your horse is white	hop caballo-yŋ-a-wá-wá	pa-cavallo-a-lo'-wo	...	...	...	...
I am cold	ká-tán	k'to-hōm'	...	...	...	mic'-to
you were cold .....	...	pi-p'ta-hōm'	...	...	...	a-pa'-to
he will be cold .....	...	...	...	...	...	ki-si-ka-k'lo-to
I am warm	no-yu-ki-sa'-wus	ki-sa'	...	...	...	mi-h'a-map'-sa
you were warm .....	...	pi-pi-sa'	...	...	...	...
he will be warm .....	...	...	...	...	...	ki-si-tca-stu-ye'-la-maps
I am tall .....	...	no-ka-ka-há-ni	...	...	...	mi'-tca-lam-tō'-kō
you were tall .....	...	pi-ka-pa-há-ni	...	...	...	...
the boy will be tall .....	...	sa-há-ni-ga-gis'-tu	...	...	...	...
the tree is tall .....	...	há'-ni-gus-taik'	...	...	...	het'-pá-na-sta'-su
the house is high	it-i-la-pa-sa-la-pai'	...	...	...	...	...
the rock is high	hēi-hō-pa-yō-a-la-pai-a-la-wai'-ya	...	...	...	...	...
the house is large	hēi-ha-pi-ō-sta-na'-ya	...	...	...	...	...

CHUMASH (contd.)

English	Santa Rosa Is.	La Purisima	Santa Barbara	Santa Ynez	San Buenaventura	San Luis Obispo
the house is small	həl-ha-pi-ḡ-sta-na'-ya	...	...	...	...	...
the hill is high	hotc-tci-na'-wan-ye'- i-la-pai	ga-wos'-lo'-mo-ga- há'-ni	...	...	...	yak-sá-lum-muk-stēr-su
the hill is low	hotc-tci-na'-wan-ye'- i-mi-cup	ga-la-u-káut'-wus- lá-ma	...	...	...	tci-wis-ni-yak-sá-lu-mu
the mountain is high	hon-cu-pu-ḡ-ḡ-h'ḡ-yi	...	...	...	...	...
the mountain is low	hon-cu-pu-ḡ-mi-cu'- up	...	...	...	...	...
it rains now	sa-tu-hu-kḡ-pḡ	kūr-hūr-ga-stu'-hu	...	...	...	ki-stu'-ti-ba/t'stu-ti-pūr
it rained yesterday	stu-hu'-hu-sta'-pīn	stu-hu-ga-stā-bi	...	...	...	ki-stu'-ce-la/t'stu-ce-la
it will rain tomorrow	sa-tu-hu-wa-sna'-kī- ḡk	ha-du'-hu-was-hūr- kūr	...	...	...	tcā-cis-tu/tcā-k'si-s'tu
if it rains tonight I shall not go	u-yu-wa-stu'-wa-sa'- ku-yi-ke-sa'-na	ta-was-stu-hu'-wa- su'-ku-nix-a'-na	...	...	...	...
it snows now	sā-t'o'-k'o	sā-ta-ga'-wi	...	...	...	...
it snowed yesterday	sa-t'o'-k'o-wīk-sta'- pīn	...	...	...	...	...
it will snow tomorrow	sā-t'o'-k'o-wa-sna-kī- ḡt	...	...	...	...	...
if it snows, I shall not go	i-was-sa-to'-ko-wa- sul'-ku-yi-ke-sa-na	...	...	...	...	...
it hails now	sa-tu-ku-ī'-ā-to'-k'o	...	...	...	...	...
it hailed yesterday	stu-hīl-a-to-ko-il- sta-pīn	...	...	...	...	...
it will hail tomorrow	wa-sna-kī-ḡt-i-sa-pīl- kla-wil-wā-to-ko	...	...	...	...	...
it is cold now	sa-t'a-ta-pi-kḡ-pḡ	s'-tīr-ta-ga'-wi- gūr-hūr	...	...	...	...
it was cold yesterday . . . . .	...	ka-sta-hī-sāt-ta- gau'-i	...	...	...	...
it is warm now	si-ca'-wil-kḡ-pḡ	hu'-wi-gūr-hūr'	...	...	...	...
it is very warm	si-ca'-o	...	...	...	...	...
it was warm yesterday	...	kas-ta-hi-si-hu-wi'	...	...	...	...
the north wind blows	hu-sa-kḡt-tī-a-la-pai- ka-ti-ma-lut-ti-na- lai	sa-la'-wa-hau'	...	...	...	...
I am here	no-yi-i-ti-a-ka'-la- kēn	ke-ga'-ya-ni	...	...	...	pi-ndm-tcan-ri/ti'-ka- la'-ma-hir

you and I are here	no-k'ěr'-pi-i'-ti-a- ca'-lak-k'ěn	pi-na-no-ke-ge-sa- y'ěr	...	...	...
he and I are here	no-ke'-kam-i-ti-a- ca-la-k'ěn	no-no-ka'-na-ke-ga- sa'-y'ěr	...	...	...
you are here	pi-yu-i-ti-a-pa-la- k'ěn	pi-ga-ha'-ya-ke	...	...	...
ye (plural) are here	i-ti-a-ki'-la-k'ěn	...	...	...	...
he is here	kam'-yu-i-ti-a'-la- ken	ga-ga'-ya-ke	...	...	...
she is here	kam'-i-ti-a-la-k'ěn- ul-e'-nak	ga'-ko-ga-y'ěr'-k'ě	...	...	...
he was here	si'ěk-en'-n'ŷ-wa-ci-i- ti-k'sta-pin	ga-ga-y'ěr-k'was-k'ě	...	...	...
he will be here	i-ti-u-si'ěk'-k'ěn	ga-ga-si-ě'r-ke	...	...	...
they were here yester- day	i-ti-i-ci'-i-l'ěk-k'ěn- e-was'-sta-p'ín	...	...	...	...
they will be here to- morrow	kai-a'-wun-y'ə-sal'- i-ken-i'-ti	...	...	...	...
I was there	no'-yu-kl'ěk-k'ěn'-ŷ- wac-i-ti-k'sta'- p'ín	no-ga-ga'-y'ěr-kwas- ke'	...	...	...
you and I were there ..	...	pi-na-n'ə-kis-ur- kwas-ke'	...	...	...
you were there	pi'-u-pl'ik-ěn-ni-wac- ŷ-há-k'sta'-p'ín	pi-ga-bai-y'ók-kwas	...	...	...
he is there	ka'-ka-u-si'ěk-ě'n'	...	...	...	...
she is there .....	...	ga-ga-y'ěr-ko	...	...	...
he was there .....	...	ga-ga-y'ěr-kwās	...	...	...
he will be there	k'ók-cu-sie'-k'ěn-há	ka-ku-gá-s'ěr'	...	...	...
they were there yester- day	k'óm-ma'-wun-yi-si'- yi-la-k'ěn'-n'ik-sta- p'ín	...	...	...	...
they will be there to- morrow	kai-a-wun-yi-si-sa- la-k'ěn	...	...	...	...
I am in the lodge	no-i-kl'ek'-k'ěn-pu-i- lap'	...	...	...	...
you and I are in the lodge	no-k'ěr'-pi-yek-stek- k'ěn-pu-lap	...	...	...	...
he and I are in the lodge	kam'-ke-na-k'slik- ken-pu-lap	...	...	...	...
you are in the lodge	pi'-y'ə-há'-pi'ěk-ěn- a-w'ás-siap'	...	...	...	...

CHUMASH (contd.)

English	Santa Rosa Is.	La Purisima	Santa Barbara	Santa Ynez	San Buenaventura	San Luis Obispo
he is in the lodge	kōks-l'ëk-k'ën-ul-hap'	...	...	...	...	...
she is in the lodge	kōks-ya-é'-nak-slek'- k'ën-pul-hap'	...	...	...	...	...
he was in the lodge	kōks-l'ëk-k'ën-e-wac- k'sta-p'ın	...	...	...	...	...
he will be in the lodge	kōks-yō-sa'-l'ëk-k'ën- hol-hap'	...	...	...	...	...
they were in the lodge yesterday	ka-yer-sl'ëk'-k'ën-e- wac'-yō-k'sta'-p'ın	...	...	...	...	...
they will be in the lodge tomorrow	kōks-swan'-nu-si'-sa- la-k'ën-pi-hol'-hap- wa-swa'-k'i-ōt	...	...	...	...	...
he is on the horse	kōk-su-sa-caballo	skurx-no-wa'-ga- ga'-caballo	...	...	...	...
he was on the horse yesterday	kai-ku-sa caballo	skurx-ti-ga'-ga- caballo	...	...	...	...
he will be on the horse	kōks-ō-sa-caballo	skurx-kaus-ti-ga'- caballo	...	...	...	...
the bow is on the ground	hul-a-h'-yi-mi'-cup- ai-tā	ka-uk'-mi-sup'-sā'- dā	...	...	...	...
the arrow was on the ground . . . . .	...	ga-ya'-mi-sup'-sā- dā	...	...	...	...
the horse is on the hill	hul-caballo-yō-hau'- cup-a-no'-yā	...	...	...	...	...
the horse was on the hill . . . . .	...	ka-caballo-ga-wus'- la-mi-a-nā'-wā	...	...	...	...
I will put my knife in my pocket	hu-la-wō'-yō-hā'-a- nā-wā-nu-wō-me- wu	...	...	...	...	...
the squirrel lives in a tree	hul-pis-tu'-ko-yō- hol'-pan-kan-sap'	...	...	...	...	...
the bear lives in the woods	hul-hus'-yer-pa-ka- sap'-hul-tōp	...	...	...	...	...
in winter the bear lives in a cave	hul-swai-in-hul-hus- ha-su-ce'-ka-ki- ma'-li-ke	...	...	...	...	...

on the water	a-la-pai-yu-p'-lâ'	a-hô'	...	...	ki-hak-ta
in the water	sâp-ÿ-le'-li-hu-h'lâ'	mi-su'-pa-hô'	...	...	he-kli-muk-i-ta
under the water	mi-cu'-pu-h'lâ'	ma-ma'-ho	...	...	ni-mis'-pu-na'-nak-ta
by the stone	hul-mu'-te-hôp-yul	smër-de-lus-haup	...	...	ne-tcu'-ma-hër'-pa
near the stone	i-ti-mu-tel-yul-hôp	...	...	...	ti-me'-ta-hër'-pa
under the stone	mi-cup-yul-hôp	mi-su'-pa-haup'	...	...	ni-mis-pu-tër'-pa
on the stone	a-la-pa-yu-hôp	la'-pa-ka-haup'	...	...	ni-li-sap-hër'-pa
beyond the stone	ne-tcu-ho-u-le'-kên-hôp	ko-me'-yër-haup'	...	...	ti-a'-mi-sup-hër'-pa
the house is by the river	hul-ap'-yo-a-la-la-ti'-ko-yu-hu'-lam	...	...	...	...
the house was by the river .....	...	...	...	...	hul-ap'-yo-a-la-la-ti'-ko-yu-hu'-lam
wood floats in the water	hul-pâ'-no-yu-cak-ÿ-ôp-hol-â-â	...	...	...	hul-pâ'-no-yu-câk-kÿ-ôp-hol-â-â
a stone sinks in the water	hul-h'ôp-yô-skin-sô-hâl-hâ	...	...	...	h'ôp-yô-skin-sô-hâl-hâ'
I will go home with John	no-yô-k'sa-nan-cai-yu-wus John	...	...	...	...
he is a man	kôk-sô-hô-hô-yô	skurx-a-mô'	...	...	mi-tca-ti'mâ-nu
he was a man	kam-yô-hô-yô	skurx-a-mâi-yâs	...	...	ketl'mâ-nu-wi-tca
he will be a man	kôk-sa-h'ô-yô	skurx-kos-a-mâi	...	...	mi-tca-tca-wak-kli-wô-nu
it is an axe	pa-ka-si-axe	...	...	...	ya-plat-sa
he was my father	ka-mô-li-hô-i-no-ka-kâ'-kâ	ka'-ku-ga-gis'-â-mâi'-yâs	...	...	mi'-tcap-sa-pÿ
she was your mother ..	kap-hâ'-nÿ-i'-wac	ka'-ko-pak-tük'	...	...	mi'-tcap-p'tcu-yu
John is his father	Juan-yu-kas-ko'-ko	Juan-sis-so'-mo	...	...	Juan-sut-sa-pÿ
James is his brother ..	James ka-sa'-mi	James gâs-pe'-ÿr-bi [76]	...	...	yan-santiago-sa-pÿ
Mary is his sister	Maria ka-ka-mo'-te	Maria gâs-pe-ÿr'-bi	...	...	Maria yâk-si-si
Mary will be my wife .	Maria yô-no-huk-sa-ka-lik	Maria k'-sa-ta-lÿk	...	...	Maria mi-sa-ya
John will be my husband	Juan kak-sô-i-sa-hô'-yô	Juan k'si-simô	...	...	Juan-suk-neh'-hÿ
who are you?	a-yi-yi'-pi	ni-kër-pi	...	...	mûs-ki-pi
who is that man?	a-yi-ke'-hol-u-lô-hô-ya	ni-kër'-ku-ka-a-mô	...	...	mûs-ki-yak-kli-mâ-nâ
who is this man? .....	...	ni-kër'-ku-ka-na-ka-a-mo	...	...	mûs-ki-hÿk-sa-kli-mâ-nâ

CHUMASH (contd.)

English	Santa Rosa Is.	La Purisima	Santa Barbara	Santa Ynez	San Buenaventura	San Luis Obispo
I am struck with closed hand.....	sa'-mł'-pa-ti'-nit	...	...	...	...	...
I was struck yesterday	sa'-mi-pa-ti'-nit-k'sta'-płn	...	...	...	...	...
I will be struck tomorrow	sum-sak'-tak-tō-lit-wa-sna-ky-ōt	...	...	...	...	...
you are struck	pi-yō-mōk-ŷ-łum-tōk-tō-li-li-wac	pix-sa-ma-he'-ta-da'-ni	...	...	...	e-up-pi-ka'-na
you were struck yesterday.....	k'sta'-płn-yō-słm-tōk-tō-li	pix-sa-ma-he-de-da-ni-gas-ta'-hi	...	...	...	...
you will be struck tomorrow.....	sum-sak-tō'-łłn-wa-sna-ky-ōt	pix-gā-sā-ma-he-de-da-ni-wā-gēr-kur	...	...	...	...
he is struck	ka'-yō-słm-tak-tō	ga-ga-la'-ma-he-da'-da	...	...	...	...
he was struck yesterday	kōks-słm-tak-tō	ga-ga-la'-ma-he-da-da'-ga-stu'-bi	...	...	...	...
he will be struck tomorrow	słm-tak-tō'-lin-wa-sna-ky-ōt	ga-ga-la'-ma-he-da'-da	...	...	...	...
they (plural) are struck.....	kōks-swan'-o-słm-tak-tō-wu	ga-wo-ga-la'-ma-he-da-da'-u-he-słr'-kur	...	...	...	...
they (plural) were struck yesterday	kōks-swan'-o-słm-tak-tō-wu-k'sta-płn	...	...	...	...	...
they (plur.) will be struck tomorrow	kōks-swan'-o-słm-tak-tō-wu-wa-sna-ky-ōt	...	...	...	...	...
the axe is broken	hu-la'-tcai-yi-akāt	swa-di-k'et-axe	...	...	...	...
the axe was broken	hu-la'-tcai-yi-akāt-sta-płn	...	...	...	...	...
the axe will be broken.	hu-la'-tcai-sa'-kāt	...	...	...	...	...
I strike myself	no-yō-k'as-tak-tō-cō-ci	nō-ga-ga'-sa-nłr	...	...	...	...
I struck myself.....	no-yō-tak-tō-cō'-ci-sta'-płn	kurx-sł	...	...	...	...

I will strike myself ...	no-yō-k'sak-tō-cō'- ci	nux-ka-kurx-si	...	...	...	...	...
you struck yourself ...	p'tak-tō-cō'-ci-pi- sta'-pŋ	pix-p'kurx-si	...	...	...	...	...
you will strike yourself	p'ca'-tōk-tō-cō-cŷ	pix-kaup-na'	...	...	...	...	...
he struck himself	kōks-tōk-tō-lŋ-nŋk- sta'-pŋ	skurx'-sē	...	...	...	...	...
he will strike himself .	koks-u-stak-tō'-lŋ	...	...	...	...	...	...
they (plural) will strike themselves	kai-ya'-wun-si-sak- kuk-tō-lŋ	...	...	...	...	...	...
I kick myself	na-yō-k'tai-a-ti-kai- cō-cŷ	nox-ka-sni-burt-si	...	...	...	...	mi-tca-lam-kis-ni-kat ka/ka-mi-tci-cu-mu- kam-na-na
I kicked myself	k'tai'-ŋ-ti-ka-cō'- ci-sta'-pŋ	nāk-si-pa-si-ŋl	...	...	...	...	...
I kicked myself yester- day .....	...	...	...	...	...	...	mi-kel-la-mu-his-ni-ha'- ta/mis-ni-kat-ka-tcō- ci
I will kick myself	no-yō-k'sai'-ŋ-ti- ka-tai-a-ti-k'-cō- ci	nāk-si-a-pa-si-ŋl	...	...	...	...	kum-kis-ni-kat-ka-tcō- ci
you kicked yourself ...	pi-yu-p'tai-a-tŷ-ka- cō-ci-sta'-pŋ	nak-si-pa-si-ŋl-wās	...	...	...	...	ku-mŋn-kis-ni-kat-kat
you will kick yourself .	pi-yup-sai'-a-ti-ka- cō'-ci	pik-sa-pa-si-ŋl	...	...	...	...	lam-kis-ni-kat-ka
he kicked himself ....	...	...	...	...	...	...	ki-pum-kis-ni-kat-kat
he kicked himself yesterday.....	stai-a-pi-ka-cō'-ci- sta-pŋ	skux-pa-si-ŋl'	...	...	...	...	...
he will kick himself ..	ca-ai-a'-tŷ-kai-cō-ci	skux-gā'-pa-si-ŋl'	...	...	...	...	...
they kicked themselves	ci-stai-a-ti-ki-cō-ci- sta-pŋ	skux-sa-sni-bŋt-pŋr- ti-si	...	...	...	...	...
they will kick them- selves.....	kuk-swu'-nu-i-cai-a- tŷ-ka-cō-ci	skux-gā-si-su'-li- sas	...	...	...	...	...
you and I strike each other with closed hand	no-kēr'-pi-yu-kŷ-ca'- a-hi-ta-tatc	...	...	...	...	...	...
you and I will strike each other with closed hand	no-kēr'-pi-yu-kŷ-ca'- a-hi-ta-tatc	...	...	...	...	...	...
he and I strike each other with closed hand	nō-ke-kam-yu-kŷ-ca'- s-hi-ta-tatc	...	...	...	...	...	...

CHUMASH (contd.)

English	Santa Rosa Is.	La Purisima	Santa Barbara	Santa Ynez	San Buenaventura	San Luis Obispo
he and I struck each other with closed hand	no-ke-kam-yu-k'ca'- a-hi-ta-tatc-k'sta'- p'n	...	...	...	...	...
he and I will strike each other with closed hand	no-ke-kam-yu-k'ca'- a-ki-ta-tatc	...	...	...	...	...
they (masc. plur.) strike each other with closed hand	kai-a'-wun-yi-si-ci- pa-titc	...	...	...	...	...
they (masc. plur.) struck each other with closed hand	kai-a'-wun-yi-si-hi- pa-titc-k'sta'-p'n	...	...	...	...	...
they (masc. plur.) will strike each other with closed hand	kai-a'-wun-yi-ci-ce- i-pa-titc	...	...	...	...	...
you and I kick each other	no-ker'-pi-ki-stai'-a- ti-ka-c0-ci	n0-na-pi'-kis-pa- si-a-kats-a-i	...	...	...	...
you and I kicked each other	no-ker'-pi-ki-stai'- a-ti-ka-c0-ci-sta'- p'n	pi-na-no-kis-pa'- si-a-gut-sa-gat- so'-li-n0	...	...	...	...
you and I will kick each other	no-ker-pi-ki-ca-tai- a-ti-ka-c0-ci	...	...	...	...	...
he and I kick each other	no-ker'-ho-ki-stai- a-ti-ka-c0-ci	no-na-ga'-gis-pa'- si-a-gut-sa'-gat- so'-li-na	...	...	...	...
he and I kicked each other	no-ker'-ka-ka-i-ki- stai-a-ti-ka-c0- ci-sta'-p'n	...	...	...	...	...
he and I will kick each other	no-k0r-y0-ki-kai-a- ti-kai-c0'-ci	...	...	...	...	...
we (ye and I) kick each other	ki-k0r'-y0-ki-kai-a- ti-kai-c0'-ci	...	...	...	...	...

we (ye and I) kicked each other	ki-k'ēr'-yō-ki-kai- a-ti-kai-cō-ci- k'sta'-p'in	...	...	...	...	...
we (ye and I) will kick each other	ki-k'ēr'-yō-ki-cai'- a-ti-ki-cō'-ci	...	...	...	...	...
ye (dual) kick each other	kōks-swá'-nu-ka-sai'- a-ti-ka-cō'-ci	...	...	...	...	...
they (masc, plur.) kick each other	kai-a'-wun-yi-ci- tai-a'-ti-yō-cō'- ci	...	...	...	...	...
they (masc, plur.) kicked each other	ci-tai'-a-t'ī-kai-cō'- ci-k'sta'-pin	...	...	...	...	...
they (masc, plur.) will kick each other	kōks-swá'-nu-ci-ca- tai-a-ti-kai-cō'-ci	...	...	...	...	...
they (fem, plur.) kick each other	ō-hō-il-e-nek'-a-yō- si-tai'-a-ti-kai- cō'-ci	...	...	...	...	...
John, strike James! (commanding)	John yer'-stak-tō- James	...	...	...	...	...
John may strike James (giving permission) ..	John yer-kwām'-i- tak-tō-ŷ-James	...	...	...	...	...
John is striking James (while he is running) .	Juan yer'-stak-tak- tō-James-tce-e- s'ak-pak	...	...	...	...	...
John will strike James (while he is running) .	Juan yer-sak-tak-tō- James wa-sak'-pat	...	...	...	...	...
John desires to strike James	Juan yer-kwa-mŷ- tak-tō-i-James	...	...	...	...	...
John is frequently striking James	John yer-me-tcō- stak-tō James	...	...	...	...	...
John will frequently strike James	John-yer-ka-si-ni- stak-tō-James	...	...	...	...	...
John is causing James to strike	John yer-me-tcō-sak- w'el-lus-si-James- tcu-stak-tō-há'	...	...	...	...	...

CHUMASH (contd.)

English	Santa Rosa Is.	La Purisima	Santa Barbara	Santa Ynez	San Buenaventura	San Luis Obispo
John caused James to strike	Juan-i-sa-kwél-i-l0s- James-tcu-sak-t0- Y-há	...	...	...	...	...
John will cause James to strike	Juan-i-sa-kwél-tcu- stak-t0-i-James	...	...	...	...	...
James, kick John! (commanding)	James te-a-ti-kai-h' Juan	...	...	...	...	...
James may kick John .	James yer'-kwan-e- tai-a-ti-Juan	...	...	...	...	...
James is kicking John (while he is running).	James y0-stai-a-ti- kai Juan	...	...	...	...	...
James desires to kick John	James yer'-kwan-ner- a-tai'-a-ti-kai-ya- Juan	...	...	...	...	...
James ought to be kicking John	James yer'-sa-su'- na-tcu-s0m-tai-a'- ti-k0-p0	...	...	...	...	...
James ought to kick John tomorrow	James yer-ca-su-natc- tcu-sam-tai-á-ti-kai- Juan na-sna-ki-0t	...	...	...	...	...
James is frequently striking John	James yi-stak-t0-0t Juan	...	...	...	...	...
James is causing John to strike	James y0-sak-wél-l0c- whan-tu-stác' [77]	...	...	...	...	...
James caused John to strike	James y0-sak-wél-l0c- whan-tu-stác'-k'sta- p'ñ	...	...	...	...	...
James will cause John to strike	James y0-sak-wél-tcu- s0m-tak-t0'-Juan	...	...	...	...	...
I cause him to throw a stone now	no-kak-ki-kwél-tcu- sum-sas-ma	n0k-sá-pus'-ki-si- sma'-ma-sis	...	...	...	...

I caused him to throw a stone yesterday ...	no-kak-ki-kwěi-tcu- sum-i-swa-sta-pñn	nõ-ke-pñs'-si-sma'- käs-táb'-y	...	...	...
I will cause him to throw a stone tomorrow.....	no-yu-sak-i-kwěi- tcu-sa-ma-sma- na-sna-kf-õt	nõk-s'y-pus'-si-sma'- nñs-wa-sür'-kür	...	...	...
I cause him to eat now.	no-yõ-k'sak'-kwěi-lu- tcu-san-tcõ'	nõx-ke-kwěi-a-sa- sür	...	...	...
I caused him to eat yesterday.....	no-yõ-k'wěi-lu-i-can- tcõn	...	...	...	...
I will cause him to eat tomorrow.....	...	no'-xe-kwel-la-ma- sür-wa-sür'-kã	...	...	...
I cause him to drink now.....	...	no-ga-ge-gwel-a- sa-sür	...	...	...
I caused him to drink yesterday .....	...	nõ-xe-pus-ha-sak- mi'-kas-tab-i	...	...	...
I will shoot a deer if I see one	yu-wõ-ku'-tu-i-tõ- wõ'-yfk-sa'-si- ni-wi	k'sa'-ni-ma-ha'-wi- sñs	...	...	...
the dog will bite you if you kick him.....	yu-wõ-k'taj'-a-ti- kai-cum-stõn'- yi-sak-si-li	ku-sa-si'-li-ka-hu'- tcu	...	...	...
I will sleep if you will be still.....	pe'-hu-tu-na'-nan- kak-sa'-wõ	k'sa-wi-wäs-snür- hür	...	...	...
I will kill the man who stole my horse.....	no-yër-sa-sa-ni'- wer-ho-lf-hõ-yõ- hul-hã-ni-to caballo	k'sa-ni-ma'-ka-na'- ka-mõ'-tci-ã-hã- ni-cavallo	...	...	...
the horse threw the boy	kñm'-mul-caballo-so- ku-wel-lo-tup-nëtc	su-wě-li-cavallo-ha- michacho	...	...	...
that horse will throw you .....	...	ka'-nã-cavallo-sa'- su-we-le'-nñ	...	...	...
I do not believe what he says	no'-yõ-ke-su-wi'-nu- hu-lu-pi'	tcã-ni-p'-su-na-nõs- ga-li'-pi	...	...	...
I will go a-hunting deer	k'sa-no-we'-wõ-si- le-wõ	nõ-k'-sa-ya-wi-ha'- wi-sñs	...	...	...

CHUMASH (contd.)

English	Santa Rosa Is.	La Purisima	Santa Barbara	Santa Ynez	San Buenaventura	San Luis Obispo
I will go a hunting bear	k'sa-no-we'-wus-l'hus	k'sa-ya-ni-ma-hos'	...	...	...	...
I will go a hunting rabbits	k'sa-no-we'-wus-l'ku'-nu	k'-sa-ya-wil'-ha-gun'	...	...	...	...
I will go a hunting squirrels	k'sa-no-we'-wus-l'pis-tu'-ku	...	...	...	...	...
I will go a hunting quails	k'sa-no-we'-wus-l'ta'-kak	...	...	...	...	...
I will go a hunting eagles	k'sa-no-we'-wus-l'stā'-wa	...	...	...	...	...
why did you not eat? ..	ki-ke-nu'-pi-yu-ha'-k-pō-a-cōn'	...	...	...	...	...
why did you not drink?	ki-ke-nu'-pi-yu-pāk-mil-i-wac	...	...	...	...	...
why did you not go home?	ki-kēn'-u-pen-a-na'-wa-cu-pa'-la	...	...	...	...	...
when did you go home?	a-sūēr-mī'-p'na-na'-woc-hu-pa'-pa	...	...	...	...	...
he is coming home	kōks-sak-ti'-na-hu-sap	pi'-mi-pa-ki'-na-na-pa-ki'-ūp	...	...	...	...
he came home	kōks-sak-ti'-na-hu-sap sta-p'ŋ	skux'-sa-ki'-na-ka-si'-ūp	...	...	...	...
he will come home	ka-sak-ti'-na-li-u-sap	skūx-kā-sa-ki'-na-ga-si'-ūp	...	...	...	...
let him go home	me-u-sal'-tu-s'ak-ti'-na	tcā'-ko-pa'-sna-ai-ye-si'-ūp	...	...	...	...
where are you going? .	ma'-ni-ke-wa'-tī	...	...	...	...	...
he asked me to eat	kōks-si-pit-u-wu	skux'-si-bir'-a-sūr	...	...	...	...
I will ask him to eat ..	nāks-u-ki'-pus-tcu-su'	...	...	...	...	...
I asked you to eat	nāks-ke-p'ŋn-tcuk-pu	...	...	...	...	...
I will ask you to eat ..	nāks-yu-ke-p'ŋn-tcuk-pu	nō-kwa-wi-ē-ni-pa-ki'-na-ni'-pa-sūr	...	...	...	...
I am standing and looking	no-yōk-no-wan-kut-ku-ti'-ya	nō-k'pā-wā-kur-kut-i	...	...	...	...

he was standing and looking	kòks-sno-wan-skut-ku-ti'-ya	skux-sai-le'-no-skut-skut-i	...	...	...
I am sitting and eating	no-ya-k'lek-kān-kan-tcɔ'	ke-ga-yě-no-ga-sūr	...	...	...
he was sitting and eating.....	kòks-sle'-kān-cānt-cɔ	skūx-sě-sa-sūr	...	...	...
he was standing and holding a gun	sa-li-no-wan-sta-ku-yu-hu-sa'	...	...	...	...
he held a gun.....	kòk-sta-ku'-hu-sa'-hās-pu	...	...	...	...
he pointed a gun	kòk-so-lo-so-la'-wit-ho-sáh	...	...	...	...
he was standing and pointing a gun.....	Juan i-sti-wa-nan [78]	...	...	...	...
the boy was crying and eating.....	hun-tup-nek-tci-smic-ca-nan-cɔ'	ga-muchaco-na-smis-sa-sūr	...	...	...
John is walking and whistling	Juan i-sti-wa'-sɔk-cu-ku'-ku	...	...	...	...
I am angry because you struck me.....	...	no'-ka-lux-si'-si-ti-pak-túk-ti'-lit	...	...	...
come here	ki'-ma	...	...	...	...
how do you feel?	ha-kutc-an-tòk'	...	...	...	...
first rate	pas-tcá-ha	...	...	...	...
good	tca'/tca'-há	...	...	...	...
very good.....	tca'-há-tcan'-tèk	...	...	...	...
very cold	sak-tak'-tak-h'	...	...	...	...
listen!.....	pi-ta'-ko	...	...	...	...
senora	hu-le'-nèk-a-hu-tcu'-lu-wa-tcɔ-ci	...	...	...	...
senor.....	hu-le'-hò-ya-hu-tcu'-lu-wa-tcɔ-ci	...	...	...	...

ADDENDA

SANTA ROSA ISLAND

The Coyote Dance (As⁴-ka'-snu-wōtc) [79]

Ni-mus-tcu'-mu-cŭk'-pus
Ni-mus-ci 1 ka-ti-swōl
Ka-k'ni-was-luk-ti-wōk-cik-pās
Ka-kai-ya-ti-yuk-hōk-ni-wōc

My heart is sad.
It has lost its power of witchcraft.
All that is left of me is my song.
Who will bring my power back again.

The Bear Dance (Ka-smō'-wō-hus)

A-pi-yi-tak'-tak'-ka
Sa-ki-wi-ki-wun-a-la-pai
Si-wōl-lu-lu-h'e-mi-cup
Ca-li-cu-wa-lak-a-cik

Listen to what I am about to sing.
Listen to my breathing on high.
Listen to my stamping, I tear the ground up.
Listen to my groaning.

Ya-ki-sŭs-si-pu-ku-h'a
I'-hi-ya-a-ha-hu-ha
I ya-ka-mi-ha-mi

I am done.

SANTA YNEZ

NAMES OF TOWNS AND BANDS

All speak the same language, though there were slight dialectical differences. 80

1. A-kait'-sŭk
2. Ka-la-wa'-cŭk
3. Tār-kĕp-si
4. Mīc-ta-pā-wă
5. Sŭk-ta-na-ka'-mu
6. Hu-hu-na-ta
7. Hu-wa-mŭr'p
8. A-woc-la'-ŭrk

ACTS OF FAITH, HOPE AND CHARITY

In Henshaw's Santa Ynez manuscript is a copy of three prayers written on a wooden tablet at Santa Barbara Mission. Henshaw was not able to determine the date of the prayer board, but noted that "its appearance indicated a very respectable old age."

I have compared Henshaw's copy with one made for H. H. Bancroft by E. F. Murray on June 27, 1878. The Bancroft Library copy is on the last page of the Archivo de la Mision de Santa Ynez, Libros y Documentos. Both Henshaw and Murray agree except as indicated by parenthetical alternatives.

Act of Faith (Acto de Fe)

Dios nox pi capalipi (or capanpi ?) ulinu caquepi ulinu capipi ul Santa Yglesia uquiya sacantuch. Cantuch ___ la (or ___ ta ?) ul tiepit ul Santa Yglesia. Cantuch ipi cac Dios. Cantuch capec hueleguas

meyela (or ineyella?) ul ___ uiqui. Cantuch icapsa sunanagu. Alaipai ulischoje suquepes. Cantuch capas ___ unanagu missupu uligenche. Cantuch que el Misterio de la Santissima Trinidad cacayau cascoco us Huopo que Espirito Santo si massege. Personas que pacasi Dios Cantuch Dios Huopo secuele iligei us acsegus Maria Santissima suc ___ clagua ma mali sol-joni salag — sumu iono iquig — que uquiya el tipascagua sac — sa ul Santa Cruz esquinanicoi massege ilalisagua chugualame sapuit. Alapai islequeni uscuylugu Dios Cas-coco caquimi usnuna sajatini sac — ticulumgo uchojo que uligenche Cantuch ul Santo Sacramento usajeyep uquiya — has. Cantuch iquisaquinanicoyo guasamic — si yugui uquiyamuen. Cantuch yela malcantuch ul Santa Yglesia Catolica Apostolica Romana ul tiyepiyug ulinu.

Act of Hope (Acto de Esperanza)

Dios nox capsunuscuyit caquepi capa chojo yelapni sene que chojo panteque cuiyamus i Jesucristo sajinsucutanit yela ucascagua sa ecuelit ic choje suquepes sanunanit Alaipai.

Act of Charity (Acto de Caridad)

Dios nox caquepi capanchojo caquepi capanchojo ipantec que caquepi pagnichoyug iquique nono cagniyela u canteque que sinigualaitsi yela ocascagua upsuju guilniguas no capsunuscuyin caquequimi icas-caguichi caquepi capsa oyonit casutiquemue cagnichojo cacsca caquequimi icasaguichi Dios nox queyeguin ipsoyonit meche yela ulquiqui (or ulquique?) Dios nox cagnichojo yela ulu (or utcu?), Amen.

SAN BUENAVENTURA

Coyote Song (Ka-a-lal-pi'-ni-ka-a-la-hu'-wut)

Ku-ka-tca'-m-i-pil-mi'-luk-en-nŭ-ō'pi
A-tci-yak-tci-nin-tci-kwai-kwai-ai
Tcu-yi-ip'-pu-k'-un-tō-tō-tō-tō'-tō

I have told you to come away from the border (of the sea)
Because the small crabs will bite you
You want to say Ay, Ay, Ay, Ay

NOTES: CHUMASH

Henshaw's Chumash vocabularies are of especial importance because they contain a wealth of ethnographic notes for these peoples about whom we know so little. The Chumash have been studied primarily by J. P. Harrington who, as long ago as 1917, was reported to have "spent the entire year in continuation of his intensive study of the Chumashan tribes of California, obtaining a large body of important information which at present is in various stages of elaboration and which will comprise about 1,200 typewritten pages" (Hodge, 1917, pp. 52-53). Now, nearly forty years later, Harrington's Chumash data are presumably still in "various stages of elaboration," and the only Chumash data of significance he has published are the Culture Element Distribution notes (Harrington, 1942). Of these data, Kroeber (in Harrington, 1942, p. 4) has observed that they are internally consistent and are therefore to be considered as reliable. The culture element list, however, is no surrogate for the fuller descriptive account which is long overdue from the pen of Mr. Harrington, and until this is available we must be content with attempts to extract ethnographic details from secondary sources, as has been done by Eisen (1904), Kroeber (1925, chap. 37), and Orr (1943, pp. 39-59). There is still opportunity for some scholar to write a definitive monograph on Chumash ethnography based on all available published and manuscript materials. This important task was begun by (Captain) James Robson (USAF) in 1951, but his recall to active service in Europe has forced him to postpone his academic work for the indefinite future.

In the following notes Henshaw's data are noted as by H. W. H. and are given verbatim. Some of these ethnographic notes require explanation or amplification, and these explanations will be enclosed by brackets so that no confusion may arise over what is original (H. W. H.) and what is added by the present editor.

Of the Chumash tribe Kroeber (1925, p. 550) says, "There is no group in the State that once held the importance of the Chumash concerning which we know so little," and adds:

The Spaniards were disposed to regard the Chumash as superior to the other tribes of California with whom they had acquaintance, and on the whole they seem to have been correct in this opinion. We know so little of the religion of the group that it is impossible to decide whether they attained to the comparative height of semi-abstruse symbolism that the Gabrieleno and Luiseno displayed. In their industries, in the arts that accompany ease of life, possibly in the organization of society, they rather surpassed these Shoshoneans. The consequence is that Chumash culture presents the appearance of a higher development on the material, technological, and economic side than on the religious, but we cannot be altogether certain that such a formulation would be reliable.

Kroeber reaffirms this view in his important "Area and Climax" paper (Kroeber, 1936, p. 106).

It does appear that the Chumash were considered and treated as outstanding by the Spanish explorers and missionaries, and that their psychology was as distinctive as that of the Yurok (Kroeber, 1925, pp. 4, 13, 39, 118) or the Mohave (ibid., pp. 729-731), or the Central Californian peoples (ibid., p. 466). Thus, in the Portola journal of 1769-1770, the Chumash are repeatedly described as "docile." Crespi (Bolton, 1927, p. 159) char-

acterizes them as "of good figure and disposition, active, industrious and inventive," and Palou (1926, 3:232, 236) says they are "extremely intelligent and skilful" and "extremely alert, very intelligent and rather bold." Fages (1937, p. 47) saw them as "of good disposition, affable, liberal and friendly toward the Spaniard," and Font (Bolton, 1931, pp. 255-256) judged the Chumash as "clever and not very dull" and "gentle and friendly and not very warlike." Longinos (Simpson, 1938, p. 42) characterized them as "intrepid and of a proud nature, their fixed domicile [making] them subject themselves to the yoke of obedience and religion with greater facility and constancy than the other nations." The Chumash psychology must in some part account for their patient submission to the missionization whose effects have been so well analyzed by Cook (1943), the sole exception being the Purisima revolt in 1824.

1. Polygamy was permitted and was probably pretty general. The question simply resolved itself down to the very practical one of how many he could buy and support. They were paid for in money (shell), clothes and food. Can find no trace of a division into gentes. There appear to have been no special restrictions in the marriage law. A girl could marry in her own village or find a husband in another. Adultery was punished by whipping. If this proved ineffectual the woman was cast off. The virtue of the unmarried was assured by a rigid watch kept by the old women. —H. W. H.

[Costanso (1910, 1:47) and Portola (1909, p. 29) state that only chiefs (i.e., "captains") could have two wives, other men could have only one, and Longinos (Simpson, 1938, p. 46) says, "The men of this nation have no more than one wife." Fages (1937, p. 47) says, "The captains here [San Luis Obispo] also have many wives, with the right of putting them away and taking maidens only; here also the other Indian men so not have this privilege, for they have only one wife and do not marry a second time until they are widowed." Fages (1937, p. 33) also states that men and women "who marry a second time may do so only with a widow or widower." There may be some allusion here to the levirate or sororate institution. Yates (1891, p. 375) says the Chumash were monogamous, that there was no marriage ceremony and "no provision for divorce."

Aside from Harrington's statement (1917, p. 113) that totemic clans occurred among the Chumash, for which no detailed evidence has been presented, Henshaw's statement on the lack of gentes is generally admitted as accurate (cf. Gifford, 1926, p. 401). Harrington (1948, p. 32) speaks of nonlocalized, patrilineal, totemic (?) clans among the Chumash as distinct from patrilineal lineages which he refers to parenthetically as "clans." The distinction between his two categories, if any actually exists, is not clear from his element listing which is (understandably) fragmentary and (regrettably) not accompanied by any analysis or description.

On adultery, Longinos (Simpson, 1938, p. 46) observed that in 1792 this was "not considered a very grave offense."

2. Pa-hŷ-la-tcēt, the Santa Rosa Indian, wears his hair natural length. Just above the forehead in the middle line it is gathered and tied into a tight knot or erect tassel. This, he says, is the old time fashion of wearing the hair. —H. W. H.

[Menziés (1924, p. 324) observed in 1793 at Mission Santa Barbara that "the men . . . wear their hair gathered

up in a bunch on the crown of their head & fasten'd there by running a skewer of wood or bone through it."]

3. The prefix "p" means "your" (poss. 2nd person). —H. W. H.

4. The Santa Rosa Indians formerly plucked out their beards with shell tweezers. —H. W. H.

[Fages (1937, p. 32) says of the mainland Chumash: "The few men who desire to cut their beards accomplish it . . . by using a pair of the shells of the clam or large oyster, which, being fastened together on one side by nature, can be given a kind of opening and shutting motion on the other. With these they extract the hairs one at a time by the root, as though pulling with nippers." See also Yates (1891, p. 375.)]

5. *Sa-kěts k'-wēm* is the name of a long, sharp, spatula like article made of bone which my informant told me was worn in the hair by men of importance. The butt was ornamented usually with beads or pieces of shell stuck on with asphaltum the appearance being, as Hostu said, very fine. —H. W. H.

[Fages (1937, p. 51) and Font (Bolton, 1931, p. 250) mention a *cuchillo* worn in the hair of men, a wooden handled knife into the end of which was asphalted a pointed chipped flint blade. The form described by Henshaw's informant is known archaeologically and one is illustrated here in fig. 1.]

6. Bead measure called *SU-me-ke'-kān*. String between 1 and 2 finger at base over back of hand round wrist, over tip of middle finger and back again across tip of middle finger to crease in palm. This is just 10 cts. of shell beads. *Pon-ki*, from tip of middle finger to crease on wrist. This was a measure for blue beads and was worth ten cts. —H. W. H.

[Longinos (Simpson, 1938, p. 45), in speaking of the mainland Chumash says, "In their bargaining they use, as we use weights, their *poncos* of strings of beads. This word *ponco* is used for a certain measure of these strings, two turns from the wrist to the extended middle finger. The value of the *ponco* depends on the esteem in which the beads are held, according to the difference in fineness and the colors that are common among them, ours (i.e., glass beads) being held in higher regard. The value depends upon the greater or smaller extent to which the beads have been circulated, the new values depending upon their abundance. The value which should be placed upon our beads is always estimated with respect to their own, and in everything they keep as much order as the most careful man who has accumulated some money." Further information on similar methods of measuring shell beads can be found in Strong (1929, p. 107) and Benedict (1924, p. 389)]

7. Beads are measured by string held at the base of first and second finger, passed across tip of middle finger around wrist, back to tip of middle finger, sko-

mu'-ya=6 cts. The above repeated to the base of middle finger inner side, *stō*=12 1/2 cts; *ic-skōm-m'ya*, from base of first and second fingers across tip of middle finger to knuckle of middle finger=5 cts. Standards of value consisted of deer, deerskins and beads. —H. W. H.

8. *Ah'ya-ta-kac'*, beads roughly made from a shell called *kā-c*; *t'si-ēs-tsi-ku*, blue glass beads; *stu'*, a string of beads equal to distance from between 1 and 2 finger to tip of 2nd finger=12 1/2 cts; *ic-skōm-ic-sta*, a string of beads equal to distance from between 1 and 2 finger around tip of 2nd finger to outer edge of hand=25 cts; the small holes in long beads and noselets were drilled with fine bones found in the swordfish. The whisker bristles of the sea lion were also used. According to Pico they did not use sand or other gritty substance with water in the boring process but revolved the implement rapidly between the palms. —H. W. H.

[The long beads are made of the columella of the *Tivela* shell. Hoffman (1885, pp. 30-31) states that he believes the long holes in these beads were drilled by means of sea-lion whiskers and fine silica dust, but he does not cite any evidence. Longinos (Simpson, 1938, p. 45) describes the method of making shell disk beads which seems to be very similar to that employed by the Pomo who were the chief manufacturers and purveyors of the flat clamshell-disk beads of Central California.]

9. *Ti-ēn-n'ī* is the bead measure; from base of 1st and 2nd finger across back of hand over tip of middle finger to crease in middle of palm. Such a string of beads was worth according to Alikano \$100 or the price of a horse. *Tō-kā-kā* (\$200) from tip of forefinger over back of hand to elbow. *Pak-cit-stō* (\$400) from tip of forefinger over back of hand to elbow back and over tip of forefinger to middle of palm. *E'-suts-sta* (25 cts) to first phalanx of forefinger. —H. W. H.

Pa'k-cits-stō (50 cts) from tip of forefinger to second joint. *Skā-mūt-sta* (\$1.00) from tip of forefinger to knuckle joint. *Es-su-kla-na-kuts-ku* (\$2.00) from tip of forefinger to wrinkle on back of wrist. The values of these measures as above given are excessive as compared with those of the Santa Barbara tribes generally and would indicate that beads had a proportionately higher value in the particular tribe or else that my informant had in mind a bead of some particularly valuable kind. —H. W. H.

[With reference to valuations of certain types of beads note the statement of Longinos in n. 6, *supra*.]

10. Inserted in nasal septum. —H. W. H.

11. Mostly used for insertion in nasal septum. —H. W. H. [Font (Bolton, 1931, p. 251) and Longinos (Simpson, 1938, p. 46) note the perforation of the nasal septum by women and men, but do not specify what sort of ornament was worn in the hole.]

12. Paint was obtained from cinnabar which comes from the mts. not far from Ventura. The cinnabar was burned

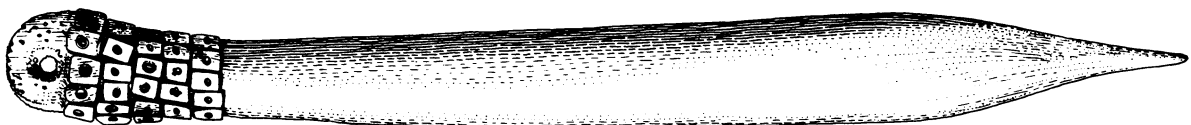


Fig. 1. Bone hair ornament from Santa Cruz Island decorated with abalone shell beads affixed with asphaltum. Length 8.75 in. Specimen in UCMA, No. L-13816.

and then ground up. —H. W. H.

[So far as can be determined the prehistoric Chumash did not use cinnabar for body paint, though some other California Indians did. See Heizer and Treganza, 1944, pp. 311-312. Body painting was apparently extensively practiced by the Chumash. Longinos (Simpson, 1938, p. 46) says red (ocher) and other colors were used to paint the face and body, and that by the manner of painting the Indians could recognize from what rancheria each person came. Both sexes painted the body, men especially when they went to war and women on "festal occasions" (Fages, 1937, pp. 34-35, 49; Costanso, 1910, p. 45.)]

13. The island of S. Rosa contained many villages, each village apart from the others. A man marrying out of his own village was never allowed to return. He was alien to that village henceforth. The villages were generally friendly. —H. W. H.

[The observation of village endogamy is also mentioned in note 61, and also for mainland Chumash village No. 42 in List A of Henshaw's collection of village names printed elsewhere in this paper. Although villages may have been "generally friendly," there were apparently numerous intervillage conflicts since nearly all of the eighteenth-century explorers have something to say on this matter. Twelve native villages of Santa Rosa Island named Kshiwukciwu, Lilibequ, Muoc, Ninumu, Niquesesquelva, Niquipos, Patiquilid, Patiquiu, Pilidquay, Pisueno, Poele and Siliwihi are listed in Handbook of American Indians, Part 1, p. 297, 1907.]

14. Dwellings. —Made of saplings planted in the earth and bent over to a common center and tied together. A hole was left in the covering for exit of smoke. The covering consisted of smaller branches interlaced. Each member of the family was assigned a place which he always occupied. Fire was in the center. Rude bedsteads were made by planting four forked sticks in the ground to support a framework of poles. Hostu speaks of a ticking made of fine tules and filled with straw, but this and the bed too, was, I presume, an innovation taken from the whites. In fact, Hostu stated that only the rich aspired to beds, the ordinary Indian being content with the ground. —H. W. H.

[Longinos (Simpson, 1938, p. 41) speaks of beds on the floor with covers of skins. Henshaw appears to have been in error in attributing Chumash beds to Caucasian influence, for the earliest land explorers note their presence. Fages (1937, p. 49) says, "Their beds are built up high on bedsteads, which are here called *tapextles*, of heavy sticks; a reed mat serves as a mattress, and four others as curtains, forming a bedroom. Beneath the bedsteads (on the ground?) are the beds of the little Indians . . ." Similar information is contained in the 1769-1770 account of Costanso (1910, p. 47; Portola, 1909, p. 29) and by Menzies (1924, p. 325) in 1792. See also Yates, 1891, p. 374.

Drawings of Chumash, as well as other Southern California native dwellings may be found in Woodward, 1949.]

15. [See introductory notes by the editor. Cf. also n. 59.]

16. Pico says the villages contained from 15 to 30 families. Rincon, Ventura, Pt. Magu, and Santa Barbara and one village in each island were regarded in the nature of "capitals" or chief places and in them were held festivals and gatherings. Anacapa and Santa Barbara Islands were inhabited only temporarily, if indeed they can be said to have been inhabited at all, as they contained no

permanent water. It was usual for the islanders to make trips to them at night during calm weather for the purpose of gathering shells, pebbles, etc. The houses were circular in shape; oval at top. They were made of saplings stuck in the ground and brought together at top. Brush was interwoven and fastened to the holes by means of ropes. Over all tulle mats and . . . were thrown. The rushes were perhaps used as thatching. —H. W. H.

[House, family and population counts are contained in a number of Spanish explorers' accounts. Henshaw's list of Chumash villages, printed elsewhere in this paper, indicates those villages which were said to be "capitals." These are likely to have been larger towns whose situation was central with reference to a series of outlying smaller villages. Longinos (Simpson, 1938, p. 49) noted in 1792 that "each rancheria, or small district of adjoining rancherias, has its own chief."

Round houses as much as 60 feet in diameter, with pole framing and covered with reeds, and housing several families are described by Font (Bolton, 1931, pp. 251-252), Menzies (1924, p. 325), Costanso (1910, p. 43), and Fages, (1937, p. 48). Additional features mentioned are a mat-covered doorway, central fireplace, center smoke vent in roof, and two or three windows.]

17. This Indian affirms that the Santa Rosa Islanders obtained their bows and arrows from the mainland and that they were unacquainted with their use till taught by others. Their sole weapons consisted of their "fists and of stones." —H. W. H.

[Costanso (1910, p. 35) saw at Pueblo de la Asumpta islanders who had come to the mainland for a visit, and states further (ibid., p. 49) that the mainland natives hold intercourse with the island people from whom they obtain the coral (i.e., shell) beads which serve as currency. Font (Bolton, 1931, p. 272) says that in 1776 he saw no baskets being made on the channel coast and quotes "some fathers" who claim they are made on Santa Cruz Island and traded to the mainland people. On his return trip he says that he saw no baskets because his party had secured them all on the way north (ibid., p. 457).]

18. To chip a stone knife or arrowhead the flint was placed in the cleft of a large stone. A very hard transparent slightly pointed pebble of agate was held against it and struck a light quick tap with a second pebble of quartz held in right hand. Pico states that the Islanders were more skillful in the production of stone implements and these formed their stock in trade. From the mainland they received in exchange seeds, acorns, bows and arrows, etc. —H. W. H.

[This method of flint flaking is not the usual one practiced by California Indians, but something like it is known in the northern part of the state. (See Squier, 1953.)]

19. Specific denial of use of shield, sling, war club, war spear and wrist guard by Santa Barbara Indians. —H. W. H.

20. Canoes. —These were made by the Santa Rosa Indians in shape like a fish's tail, as my informant said, with room for three paddlers. They shaped their canoes with stone implements without the use of fire. He claims there used to be pines on Santa Cruz which they used for canoe timber. The outside was coated with asphaltum. —H. W. H.

[For what is known about the plank canoes of the Santa Barbara region see Heizer, 1938, and for watercraft of the

California coast see Heizer and Massey, 1953.]

21. Tâk' is the name of a shrub from the bark of which is extracted a fibre which is made into thread, ropes, etc. especially fish lines. The bark is first dried, then rolled on stones to separate the fibers which are then rolled into lines on the knee by the palm of hand. Mats were made of this fibre. The Spanish name of the shrub is *Caña sada*. —H. W. H.

[This plant may have been Indian hemp, *Apocynum*.]

22. Made of a red wood, probably manzanita, Spanish to-yon. —H. W. H.

23. Cup is the name of the stone plummet like objects which archaeologists usually have termed *sinkers*. The "sinker" theory receives apparent support from the fact that many of these have one end pecked for no other apparent purpose than to permit a string to be tied about it. Two of these were shown Hostu, one having the incised end, the other having both ends squared off. He instantly pronounced them to be sorcerers stones and said a complete set consisted of twenty. These were usually of different colors and were, as I gathered, made from stones of rare and curious sort. When a sorcerer was consulted he placed these stones in a circle, pushed them violently together and sprinkled water over them; when smoke issued from them he answered questions put him. In reply to the question why were the ends thus incised Hostu replied he did not know. Almost all of them were so. He further stated that they were never used for sinkers on fish lines, saying that though stones were thus employed they were ordinary stones picked up on the beach and were never shaped. —H. W. H.

[Cf. n. 69. For further discussion see Orr, 1943, pp. 49-50, and Holt, 1939. The account of L. G. Yates (1889, pp. 304-305) concerning uses of charmstones and a Ventura song in text is worth reprinting here.

In a recent interview with one Rafael Solaris, the last male representative of the Tsa-ma-la tribe, who occupied a village called Tsok-to-no-Ha-moo, near the Santa Ynez Mission, Santa Barbara County, I obtained direct information which substantiates my views as to the uses of these implements. Rafael at first disclaimed any knowledge of the use of the so-called plummet; but when shown a perforated one he recognized it and said it was worn suspended from the neck for defense, and to make the wearer impervious to arrows, and that in time of war any one biting this implement was rendered invisible to his enemies, and enabled to travel with safety.

The medicine men, after fasting one month and abstaining from the use of fatty substances, after drinking several cups of the decoction of a herb which they called Tol-wâch-ie (*Datura meteloides*), were in proper condition to make use of the charm stones.

In a still more recent interview with the host (last ?) of the Tchu'-mah Indians I obtained the words and translation of a song which refers to this subject.

The meter and music are Schu'-may (or Chuma); the words are in the Mish-khon-a-ka, or language of the Ventura Indians. It is called Su-to-wen-cush.

Song

Ka'-yu-wa-will-le
I am going to tell

Le-le-ni-mu-stu me-sip-posh
Uneasy my heart

Su-mus-il. Ka-teush-wen
Charm stone I have not.

La'-li-o-li-o lwen-new
I am sad.

Juan de Jesus, a Ventura Indian, stated that the implements which these figures represent were idols. Feathers were tied on each end, the idol placed in a basket or similar receptacle in the house of the medicine man, when the people who were desirous of obtaining favors from the spirit or power attributed to the idol threw in seeds and other offerings to the receptacle until the idol was covered up. It is needless to say the offerings were appropriated by the medicine man.

Justo, a Santa Barbara Indian, stated that the charm stones were sometimes arranged or scattered in various places; those without perforations were covered up, while the perforated stones were placed on the surface of the ground, and during the dance, upon the approach of the individuals who had been made holy by the ceremonies before mentioned, the perforated charm stones would elevate themselves on one end, to be grasped by the fortunate individual, who thereby obtained their desire in relation to having a good year. These stones were suspended upon the person of the medicine man only during the sacred dances, except in the case of a warrior, who would hang them upon his person to render him arrow-proof. In this connection I learned that the peculiar stone implement figured in Vol. VII, Wheeler's Report, on page 215, the uses of which have been heretofore unknown, was used in the following manner:

Twenty of them were arranged in a square, five on each side; in the center was a bowl of water, beside which stood the medicine-man, with a long stone pipe shaped like a cigar, in which an herb, called pispivate by the Mexicans, resembling southern wood, was smoked. The smoke was first directed toward the bowl of water, then toward the stones. The people came and moistened their faces with the water in the bowl, which had been made holy by the previous ceremonies. This ceremony brought rain, caused death to enemies, and various other things.]

24. Made out of mussel or clam shells. —H. W. H.

25. Denies that the Islanders smoked or had smoking pipes. —H. W. H.

26. Small size for pounding tobacco. The tobacco used in the stone smoking pipes was a kind of weed growing in abundance about S. Barbara. It was gathered, dried on heated stones and then pounded up in small mortars when it was ready for the pipe. —H. W. H.

27. The long curved beads or pendants while perhaps designed primarily for ornaments were also used as charms. Young girls undergoing the monthly periods used them to scratch their heads with to prevent their hair falling out. They also served as body scrapers or scratchers the nails of the hand being considered highly poisonous. —H. W. H.

28. The Santa Barbara Indians, says Hostu, used to make much pottery out of a red clay found back of the

town in the hills. These were usually made of a round shape and were fashioned by the hands alone. They were burned in the fire. This statement was made in response to a question by me whether they ever had pottery, and I see no reason to doubt the statement except for the very important fact that no pottery has been exhumed from the graves or found about the village sites. I can see no reason for a deliberate misstatement on the part of the Indian, who apparently never hesitated to say "I don't know" when asked for information he was unable to give. But if the Indians ever made pottery previous to the time of their contact with the whites or subsequent to that time, where are the fragments now? So strong is the negative evidence in this instance that I must discredit the above statement and wait for further confirmation. —H. W. H.

[Henshaw was correct in believing that the Santa Barbara Chumash did not make pottery in pre-Hispanic times. Ford (1887) describes two pottery vessels found in an archaeological site near Santa Barbara and further states that pottery fragments occurred on the surface of the site. Since quantities of European-made objects were also present, the pottery, though perhaps native made, is therefore of post-1770 date and not prehistoric. The Franciscan missionaries taught some of the Indians in their care the technique of pottery-making. Costanso (1910, p. 45) says that the Chumash "do not understand the use of clay (i.e., pottery) as it is used by the Indians of San Diego."]

29. Used to mix "chia" in. —H. W. H.

30. For measuring reeds and articles bartered in bulk baskets were used. These were of several sizes and although doubtless the standard was not very exact, they approximately approached a standard. Baskets were of the same shape as women's hats. Ēp'-su, smallest, holding about 3 lbs. of ground acorns; wāt-tik', ten times size of first. The above were all that Pico could remember. —H. W. H.

[The woman's basketry hat fitted the head closely, according to Menzies (1924, p. 324). Fages (1937, p. 48) describes the woman's hat as "shaped like the crown of a hat" and "decorated with handsome patterns." This type of hat was doubtless like that of the Shoshonean tribes to the south, made by the coil of twine technique, and patterned (Kroeber, 1925, pl. 73).]

31. I obtained a clear idea of the use of the digging stick from several different Indians, especially from women who used them. The stick was a smooth and round pointed at one end. The stone whorl was slipped over and run down to about the middle of the stick where it was apparently held in place by the bulging of the stick. Its function was solely to add to the weight. At Ventura I was informed by Pico that occasionally a hole was sunk in the butt of the digging stick and a stone let into it for the same purpose. The root mostly obtained was the ka-ko-mi-ti as the Spaniards call it or hu-ku'-h' or ci-kā in Ventura, ci-hon in Santa Barbara. This is onion shaped and well known to the Spaniards. —H. W. H.

[Henshaw (1887) published separately an account of the stone weights for digging sticks, and because of the additional detail it gives the pertinent part of his discussion is reprinted here as follows.

A Santa Barbara Indian, to whom a specimen (of perforated stones) was shown, a man sixty or more years of age unhesitatingly affirmed, the moment he saw it, that it was a digging stick weight, called "alstur'-ur." This implement, he said, was formerly in

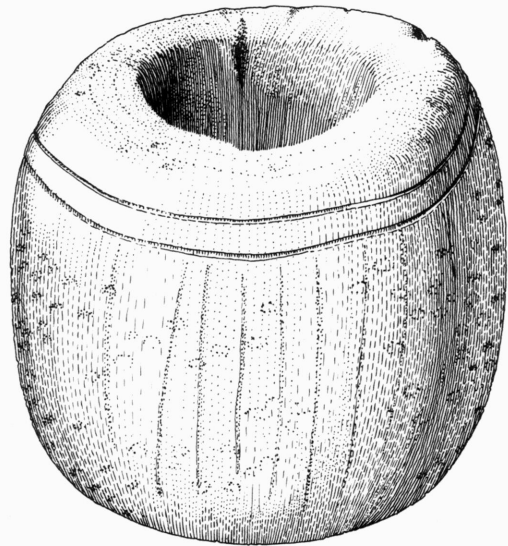


Fig. 2. Gray volcanic stone digging-stick weight from Santa Cruz Island. Specimen in UCMA, No. L-13651.

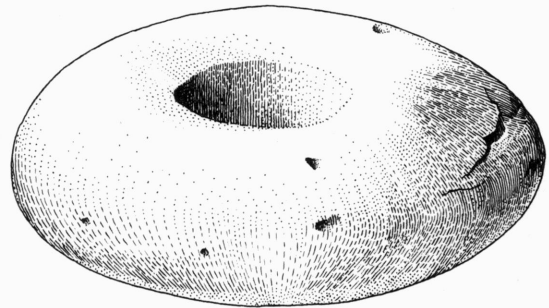


Fig. 3. Cream-colored stone digging-stick weight from Santa Cruz Island. Specimen in UCMA, No. L-13656.

use among the women in his tribe. In describing it he said the stick must be strong and very hard. The wood usually employed grew only in the mountains and was called "burch." The especial function of the digging stick was to dig a kind of onionlike root called "ci'-hon." When in use the weight was slipped over the handle till it rested about the middle of the stick, like a collar. As my inquiries were made through the medium of an interpreter, I found it difficult to learn how it was held at this point, in the absence of a suitable stick to serve as an example, but it seemed likely, from the description that the stone was supported by a knob or projection, natural or artificial. The sole function of the stone collar was evidently to add weight to the pointed stick and thus to increase its effectiveness.

The work of digging the root for which the digging stick was employed devolved almost entirely upon the women, assisted more or less by the boys and old men. A large and varied assortment of these stones, including many different patterns in the museum of Mr. Clark, of Santa Barbara, who kindly offered every facility for examination, was pronounced by the Indian to belong to the class of digging weights. Even some very small perforated pebbles, the minute size of which seemed to preclude the idea of any economic function, he pronounced to be digging weights for children, remarking

that everything used by the grown folks was duplicated in miniature for the children—a suggestion, by the way, which has occurred to more than one archaeologist, on purely theoretical grounds, and which is full of significance. The statements of this man were corroborated independently by his wife, of about the same age, to whom the digging stick had formerly been a familiar implement.

While visiting the San Buenaventura Indians, thirty miles distant, additional proof of the employment of these stones as digging weights was found. Here an expressive pantomime was performed by an old gray-haired woman which would have been quite enough to remove all lingering doubts as to one use, at least, of these stones. Visiting the old woman one day, I found her seated on the ground, which served as a floor to the hut, close to the fireplace. By way of introduction I showed her one of the digging weights, putting it into her hands without a word of suggestion or inquiry. Bringing it close to her eyes she scanned it eagerly, then broke into a laugh, gesticulating wildly, and with every sign of surprise and interest. Being questioned as to the cause of her pleasure, she said: "It is many years since I have seen one of these stones; where did you get it?" Being told that it was plowed up at Santa Barbara she assented to the probability of this statement, adding, "We used to bury them with the dead." In reply to the question "What do you know of its use?" she instantly seized a small stick from the fireplace and slipped the ring down to its middle, precisely as the Santa Barbara Indian had done, holding it there with the left hand, grasping the stick just below it to show that the middle of the stick was its proper position, and began to dig industriously into the dirt floor. This pantomimic explanation of the use of the stone weighted digging stick was almost as satisfactory as it would have been to come across her at work in the field digging roots with a veritable digging stick of the olden time. This woman also said that the bulblike root called "ci-hon" was the principal root dug with the implement, this root forming an important article of food as well as of barter with other tribes. A second old woman living in the same village, who might have been perhaps seventy years old, but who passed as much older, subsequently corroborated the account in every particular.

An intelligent half-breed of this same village, less than forty years old, from whom I derived much varied information, had no knowledge of the use of these disks as weights to digging sticks. This man, however, was too young to have personal knowledge of any but comparatively recent times, and it is probable that the stone weights had been generally abandoned before his time. The digging sticks described by the half-breed were made of a very heavy wood and were not artificially weighted. The half-breed, however, stated that he had seen such a stick with a small stone sunk into the top parallel with its axis. This could hardly have been for a weight, but might have been a charm. Subsequently this Indian stated that on inquiry among the old people he learned that the stone disks were formerly used as weights to digging sticks on Santa Cruz Island, as also were disks of similar shape made of whales' bones.]

32. The stone disks for which various uses have been suggested were one and all maintained by Hostu to be weights for digging sticks. They are termed al-stu'-wurts; the hole is called slâk. The first one shown him was one of the more common sort, of sandstone with the hole worn and grooved by use. This he stated to be the ordinary kind and said there were some made of a dark stone which came

from "the Islands," and which were usually well polished. The first named were used by the common class of Indians; the last belonged only to the wealthy. The wood employed for digging sticks was a sort of "Iron wood" hard and straight. It was called burto'. The weight was fixed to the middle of the stick to give it proper balance. Two were never used on one stick. When small perforated disks were shown him he said children used them. So far as he knew they were never put to any other use no matter what their size, shape or condition of finish. Ci'-hon is a kind of onion shaped root for digging of which these sticks were usually used. —H. W. H.

[For additional discussion see Henshaw (1887).]

33. The disks with holes in the center (tâ-kâi') are used by the Ventura Indians only to play the game of disks called t-tô'-ôc. A court is prepared 8 x 12 feet, very smooth and with bounds marked with upright stones, one at each corner. When 2 men played the court was small, the bounds being designated by 4 stones; by six when 3 played; by 8 when 4 played. The lance was about as large as the little finger, made of oak 6 or 7 feet long. The game is 10 points, one point being scored each time the stick is cast through the disk. The lance is held in both hands. The disk used is the ordinary stone disk with a small hole (about as large as middle finger). Pico says the Ventura Indians did not use these disks as weights to digging sticks. For these, they procured a heavy wood in the mts. and if more weight was wanted a hole was bored in the top and piece of stone was sunk in. He added that the Santa Cruz Islanders used disks for digging sticks made of stone and also of whale's bones. A disk made of hard rock also served to shape stone pipes. The pipe was turned in the hole. —H. W. H.

[Hoffman (1885, pp. 32-33) describes the Santa Barbara Chumash as employing "a barrel-shaped stone ring, three inches in diameter and four in length, at which the players shot arrows, the idea being to penetrate the hole while the ring was in motion. The players stood upon either side of the course." Font in 1776 described the game field as follows: "All the settlements or rancherias of the Channel have a community place for playing, consisting of a very smooth and level ground, like a bowling green, with low walls around it, in which they play, rolling a little half-round stick" (Bolton, 1931, p. 253). Palou (1926, 2:156) observed that each Chumash village contained two neat "enclosures," one for games, the other being their "ceremonial temple."]

34. Ci-hon, a root shaped like an onion; greatly esteemed by Indians and forming an important food. —H. W. H.

35. Pa-hi'-la-tcët stated that the [Santa Rosa] islanders did not eat seeds—in fact they had none to eat—but lived entirely on fish. —H. W. H.

36. Meat of seals. —H. W. H.

37. Slight breathing sound after last syllable. —H. W. H.

38. Chrome yellow. —H. W. H.

39. After 10 Raphael became mixed and finally gave up the attempt to enumerate. His 12, 13, etc. were the same as his 20, 30, etc. —H. W. H.

40. And so on. —H. W. H.

41. The San Buenaventura Indians recognize 12 or sometimes 13 moons to the year. T'swa'yi, or winter moon, was from Dec. 25 to the last of March. The word means "much water and many storms." Ka-pu'-ni, spring, from last of March until last of June. Spe'-nec, summer (means "flowery field"), from end of June until end of September. Yak-si'-ni, fall, means harvest time or when people get hungry. The Dec., Jan., and Feb. moons are ah'-na-ma-nan. This means to be hungry because food is scarce. The moons are hence called "hungry moons." —H. W. H.

[Harrington (1942, p. 29) notes only that the Chumash calendar was "descriptive," that it was not seasonally named, and the winter solstice was observed in the calendar. Henshaw's notes confirm these data. Stars as month markers mentioned by Harrington are not noted by Henshaw's informants.]

42. Grey fox. —H. W. H.

43. Bristles of the sea lion were used as needles by the Islanders, also as perforators. —H. W. H.
[Cf. n. 8 *supra*.]

44. Brewer's blackbird. —H. W. H.

45. Red-headed duck. —H. W. H.

46. Class name meaning "birds that swim." —H. W. H.

47. When heard at night indicates that one of the tribe is dead. —H. W. H.

48. Identified by Henshaw as Pipilo crissalis; "all brown birds like this are called by this name."

49. Identified by Henshaw as Colymbus septentrionalis.

50. Identified by Henshaw as Podiceps occidentalis.

51. Identified by Henshaw as Geothlypis trichas.

52. Quail, doves, roadrunner, blackbirds, sparrows, etc. —H. W. H.

53. Al-ya-pō-lō-lō, a small shell used for earrings; also for ornamenting baskets, mortars, etc. kā-i, a small white shell from which a minute bead was made and strung; constituting their most valuable money; the core alone was used. —H. W. H.

[Font (Bolton, 1931, p. 254) noted that women wore "ear pendants," and Menzies (1924, p. 324) observed that women wore "beads and other ornaments appending from their ears."]

54. The S. Rosa Indians sharpened the edge of an abalone shell and wore it around the neck as a scraper to scratch their bodies with. —H. W. H.

[It is not clear whether reference here is to a body scratcher used when the skin itched, or whether the shell scraper might be the common Central California "sweat-stick" described by Font (Bolton, 1931, pp. 250-251) as follows: "They are also accustomed to carry a sweat stick which is a long and somewhat sharp bone or similar thing, with which they scrape the body when they are perspiring, to remove the perspiration. They say that this is a very good thing because by doing so they cease to be tired."]

55. Abalone shell was cut into the desired shape for ornaments by means of a stone knife which was held in one hand and struck with a small pebble held in the other. The piece was then rubbed down to shape on a rough stone, water being thrown on it to facilitate the process. The nicer polish was put on by rubbing upon a piece of leather stretched tightly. Both men and women made shell ornaments. The work fell chiefly to old men and old women. U'-ski-kac, long bead like pendants made of abalone shells. When young girls had their monthly periods it was only necessary to scratch their heads with these to prevent the hair from falling out. —H. W. H.

[Cf. n. 27.]

56. The S. Rosa Indians paddled with their hands like a dog. They also swam sidewise over-handed. They were carefully taught to swim when young and could stay a long time in the water, as my informant said, "a whole day." —H. W. H.

57. Specific denial of the use of grasshoppers as food by Santa Barbara Indians. —H. W. H.

[Yates (1890, p. 375) notes grasshoppers not eaten at Santa Barbara, but used by the Indians "farther down the coast."]

58. Used to induce pregnancy. —H. W. H.

59. In 1812 the great earthquake occurred on the California coast and at that time every soul left the island of S. Rosa. The waters receded from the island several hundred yards. This so alarmed the Indians that, fearful that the island was about to be engulfed, they departed and were settled in bands of three or four hundred at the several missions. The above is the story told by the Indian. It is not difficult to read the power of the priests in this abandonment. Doubtless predictions of heavy punishment in case the islanders still proved contumacious, had often been made by the priests, and this earthquake was interpreted by the superstitious Indians as the first of a series of fatal catastrophes. —H. W. H.

[What may refer to the same generic religious complex, or possibly was motivated by 1890 Ghost Dance influence, is recorded in an article, "An Indian Prophet; a Banning Witch Doctor's Foreboding," appearing in the San Francisco Chronicle, June, 1892. Because of its interest it is reprinted in full:

Palm Springs, June 17.—A [Cahuilla] witch doc[t]or residing at Banning, Cal., has suddenly put himself forward as a prophet of evil and his dismal croakings outvie those of the Canadian sage. While Professor Wiggins' followers are few and his gloomy forebodings are subjected to boundless ridicule, the Banning seer has devoted believers and his scoffers to avoid trouble have to gracefully hide their disbelief through fear of the wizard's adherents.

The plan pursued by the hyperborean Jeremiah is imitated by his semi-tropical brother; and as he continually foretells of earthquakes and other disasters it is not surprising that some of his warnings come true. When a temblor occurs the Banning prophet triumphantly declares: "Did I not tell you so?" and even the stanchest unbeliever finds his strength weaken before such palpable proof. The consequence is that several hundred Indians on the desert and in the lovely verdurous retreats of the San Jacinto and San Bernardino mountains are in desperate fear of the world coming to an end.

The earthquake of June 13th revived all the terrors inculcated by his doctrines and if the Indians have not passed sleepless nights owing to the expected abrupt termination of all things in general, it is because no catastrophe, never so terrible, can interfere with their appetites or their sleep.

The implicit confidence these wretched people repose in the wild utterances of this malevolent being is painful, and still more so when we consider that the educated Indians among them more strongly fasten their belief to his saying through a perusal of the daily press. To-day a highly intelligent Indian gave me a resume of the prophet's announcements. He reads the papers and says what he has gleaned from their columns fortifies the prophet's position.

"Yes, the captain he much afraid," said Francisco opening the conversation gently, so he might gather my views upon the subject without compromising himself.

"Of what is he afraid?" I asked. It must be said that the redoubtable Captain Jose Rafael has a cold in his chest, and is overwhelmed with sorrow at the prospect of his approaching death.

"Me die in two weeks," said the captain to me. Where and whence he obtained knowledge of his short lease of life he refused to explain, but emphatically reiterated, "Me die in two weeks. You see?"

"He think we all soon be swallowed up," continued Francisco, referring to the delicate captain.

"Swallowed up?"

"Si. One witch doctor at Banning say that this year there be big earthquakes and the ground all open and we all die."

"Surely you don't believe in such rubbish?"

"How can I no believe," he pathetically replied.

"The other day he say there come earthquake, and there come earthquake. Well he say more than that. He say there be next year big war. Now I read in the papers that next year there be big war. How can the papers say there be big war and the witch doctor say there be big war? They not know each other. Of course it be true. Then the witch doctor also say that soon next year there be big hunger and we all will go hungry, white man as well as Indian, there be nothing to eat, and we all die, and you see provisions already very high. So he speak the truth."

"Well, do all the Indians believe this?"

"Yes mostly all. Captain more than all. He think the world come to stop, and he say no use to work any more, to plant or sow, because we all soon die and then we have too much trouble for nothing. Some Indians say to witch doctor 'it no true,' and he tell them 'for believe in God,' and they say 'yes.' Well he says 'God tell me so, and if you no want to believe God, then you die anyway.'

"Captain he get much afraid, and he go to Banning, and the witch doctor tell him: 'Captain, sure as you born world come to end; God tell me so, and if you no believe you go to seashore: there you see sea, and sea rise one inch every day. Pretty soon sea will be as high as mountain, and then it will come all over here, and you all die. But first, Captain, there and swallow up . . . [some words omitted] . . . ' Imputing that the destroying angel was not omniscient.

How true is the saying. "A little knowledge is a dangerous thing," in the case of Francisco. His mind was too strong to permit itself to be frightened by the silly vaporings of the witch doctor, but when he read of war, probably "on the eastern horizon" of Europe,

in a daily paper the coincidence was too remarkable to pass unnoticed. He referred again and again to the paper, which, according to the Indian, is infallible, and the man who can hundreds of miles away cause a paper to speak his thoughts ought naturally to be in rapport with journalistic war-makers.

"But the paper say so, and, of course, war come," he obstinately persisted, "and the witch doctor say so too. How cannot come?"

"Do all the witch doctors say this?"

"No; not all. One witch doctor in Banning, he old man, say, 'All wrong; no war, no hunger, no sea, no earthquake'; but the other witch doctor, he young man and heap strong, he beat him and say, 'Shut up your mouth, you old man; you don't know what you talk about.'"

It seemed that this forcible argument proved efficacious, and the young witch doctor obtained a signal triumph over his elderly rival, for, according to my authority, not only was the scoffer beaten into silence, but was awed into acquiescence by the recent earthquake.

Undoubtedly the minds of the Cahuillas have been much exercised during the past year. The mysterious Salton sea frightened hundreds almost into catalepsy, and should any untoward atmospheric disturbance take place, or an eclipse obscure the sun or moon, or an earthquake rattle a few stones down the mountain sides, a commotion such as we can hardly realize will assuredly happen.

It is strange what a hold these wretched witch doctors still retain over the Indians. No education, never so long, can entirely eradicate from their minds their superstitious fear. The witch doctor's power in cases of sickness is almost incredible. They admit the white man's ability to cope with serious sicknesses, and have faith in his medicines, which they will readily swallow, but they will never obey his orders as to diet; on the contrary, any extravagant dance that the witch doctor commands will be ungrudgingly performed, and if death ensues the blame is evenly divided, for the astute witch doctor calmly informs the bereaved relatives that if the white man had not interfered with his diabolical doses a well man and not a corpse would have been the happy result of the witch doctor's treatment.

—John Hamilton Gilmour.]

60. *Tsa-má-la*, name of band to which Raphael belongs, according to Gould and his manuscript. —H. W. H.

[Reference here is to Bureau of American Ethnology Ms. No. 857-a, a vocabulary of the "Tsa-má-la band allied to neighboring bands at Santa Barbara and Ventura etc." The informant was "Rafael Solaris, the oldest of the few survivors of the band. Rafael's age seems about sixty. He was a young man well grown when Alvarado was governor at Monterey." The vocabulary was recorded at Santa Barbara, June 1-2, 1887, by G. H. Gould.]

61. The Santa Rosa Indians buried their dead in the ground and with the body were placed all the possessions of the deceased. The hair of the widow was cut off and she was compelled to visit the grave at stated periods and mourn. Mourners were also hired by the relatives of the deceased. The widow also observed a prescribed diet and perhaps fasted. The period of widowhood lasted one year, after which time she was at liberty to marry any man belonging to her own village. No one was allowed to go outside to marry. A man marrying out of his own village was never allowed to return. The marriage ceremony consisted of the couple eating mush together out of the same dish in

public, after which they were man and wife. —H. W. H.

[Cf. n. 1: village endogamy was permitted, but village exogamy was also practiced. Compare also n. 13 on the situation of Santa Rosa Island village where endogamy, or exile if a man married outside his village, is mentioned again.

The archaeology of Santa Rosa Island is discussed by Rogers (1929, chap. 8), Bowers (1878), and Orr (1951). The extensive work of Philip Mills Jones for the University of California is being prepared, after 50 years, for publication.]

62. The Santa Barbara Indians used to bury their dead in a sitting posture. The legs were flexed and bound to the body with ropes as also were the arms. The body was borne to the grave on the back of a male relative and when the grave was reached the bearer took position by the grave and stood with outstretched legs, when all those who followed, including the relatives and friends, crept on all fours through his legs. The Indian, my informant, failed to make clear the meaning of this custom, but said that should anyone fail to perform this essential ceremony death was sure to follow as a penalty. Into the grave was put all the worldly possessions of the deceased. In case of a man of importance his house was sometimes burned, but this was not done ordinarily. It was customary for the widow to cut off the hair of the deceased and to wear it on her own head in the shape of a sort of a net. —H. W. H.

[The sitting posture for buried corpses does not appear to have been the invariable rule for the mainland Chumash if we may judge from the archaeological records which usually attest to the flexed or contracted position with the body lying on the right or left side. For Mescalitan Island site see Orr (1943).

The historical documents of the late eighteenth century contain fairly full data on Chumash burial. The single best description is by Fages (1937, pp. 33-34):

When any Indian dies, they carry the body to the adulatory, or place near the village dedicated to their idols. There they celebrate the mortuary ceremony, and watch all the following night, some of them gathered about a huge fire until daybreak; then come all the rest (men and women), and four of them begin the ceremony in this wise. One Indian, smoking tobacco in a large stone pipe, goes first; he is followed by the other three, all passing thrice around the body; but each time he passes the head, his companions lift the skin with which it is covered, that the priest may blow upon it three mouthfuls of smoke. On arriving at the feet, they all four together stop to sing I know not what manner of laudation. Then come the near and remote relatives of the deceased, each one giving to the chief celebrant a string of beads, something over a span in length. Then immediately there is raised a sorrowful outcry and lamentation from all the mourners. When this sort of solemn response is ended, the four ministers take up the body, and all the Indians follow them, singing, to the cemetery, which they have prepared for the purpose, where it is given sepulture; with the body are buried some little things made by the deceased person himself; some other objects are deposited round about the spot where the body rests and over it, thrust into the earth, is raised a spear or very long rod, painted in various colors. At the foot of this rod are left a few relics, which naturally represent the ability and kind of occupation which the man had while he was living. If the deceased is a woman, they leave strung on the rod some of the boxes and baskets which she was accustomed to weave.

In this detailed account there is no mention of the custom of those attending the burial crawling through the outstretched legs of the corpse bearer. In the San Luis Obispo Mission return of the 1811 *Interrogatorio* (Kroeber, 1908, p. 17) there are mentioned the facts that one special person, who bears the corpse to the cemetery, also digs the grave, and that beads are distributed to all who have assisted in bringing the body to the grave.

Cutting off the hair of the deceased is attested by Palou (1926, 2:156) who states that the hair of male dead is hung on the grave post (see also Portola, 1909, p. 29, and Crespi in Bolton, 1927, p. 169).

Palou's remark (1926, 2:156) that there were separate cemeteries for men and women remains unsupported either by archaeological or other ethnological evidence. Although D. B. Rogers (1929, p. 381) admits "some uncertainty," he believes the Spaniard's claim of separate cemeteries is corroborated, but this cannot be admitted until the detailed evidence is produced.]

63. The corpse was buried in a sitting posture, the arms and legs being flexed, the arms across the belly, the knees well up to the chin. The arms and legs were bent while the body was yet warm and when cold remained in this position without tying. A cloth was bound around the head and face of deceased. Head and face of deceased were covered with ashes. The body was then placed in a wicker basket and buried in the ground. Four men carried the body to the grave, supported on poles. A funeral feast was provided at the grave by the relatives of deceased. The friends brought beads and ornaments of abalone and threw them into the grave. The property of deceased was not buried with the body but was burned or thrown away. In confirmation of this statement the old woman states that on Santa Cruz Island the property was buried with the body, a practice different from their own. The house of deceased was burned as were the canoes of the dead man; even his dog and cat shared the same fate. The hair of deceased was cut off as a memento. The only reason given for the destruction of property was the desire to get rid of everything that should recall the deceased to the memories of his friends. Two old women assured me that they knew nothing of a future. When they died that was end of them. The widow was expected to remain single for 6 yrs. She was then at liberty to marry anyone she chose. In case of unchastity during the period of her widowhood she would suddenly find herself confronted by the appearance of her husband. Her death was sure to follow soon after. It was the widow's duty to repair to her husband's grave occasionally to sing and cry. —H. W. H.

64. Means "he is covered with blisters." —H. W. H.

65. *As⁴-ka'snu-wurtc*, the Coyote Dance, sung in case of sickness. *Ka-snur'-wur-kus*, the Bear Dance. —H. W. H.
[These songs are given below in the Addendum to the Santa Rosa Island vocabulary.]

66. *Âk-stî-lu'-lu-is*, a large sweat-house with steps leading up to the roof, the entrance being from the top, heated with wood fire. —H. W. H.

[This is the Central Californian type of earth-covered sweat-house. Menzies (1924, p. 325) describes it as follows:

At each Village we observed a sweating place made by digging a deep pit or cavity of from ten to 15 feet square in a bank near the water side & covering it all over with Spars & earth so as to be scarcely dis-

tinguishable from the other parts of the Bank, excepting by a small hole left open at the top for an entrance through which only one person could descend at a time by means of a post notched with steps . . .

Font (Bolton, 1931, p. 254) some years earlier describes the sweathouse or temescal as "a hot closed room for sweating, made somewhat subterranean and very firm with poles and earth, and having at the top, in the middle, an opening like a scuttle, to afford air and to serve as a door, through which they go down inside by a ladder consisting of straight poles set in the ground and joined together, one being shorter than the other." Longinos (Simpson, 1938, p. 42) also mentions the temescal, but adds no significant details. D. B. Rogers' inference regarding steam sweating (1929, pp. 374-375) is entirely unsupported by any other evidence, and is extremely improbable in view of the distribution of this method of sweating.]

67. At the time of the menses girls (a-pai-yök') were compelled to enter a hole inside a hut the entrance to which was from the top by means of a ladder. The hole was heated first by hot stones and a lining of tulle was then put in. Here the girl stayed for five days, leaving it for no purpose whatever. At the end of this time she was so stiff as scarcely to be able to move and two men took her by the arms and ran her about to restore circulation. She then returned to daily life. —H. W. H.

[This refers to the seclusion of the girl and the standard Southern California "pit roasting" of the individual pubescent girl. For details see Driver (1941, pp. 34-37).]

68. So-ke-li is a long ribbon or band made of tail feathers of Colaptes mexicanus. It is used by the Indian sorcerers for calling the wind. A few feathers of this bird tied on a string and put outside the door would cause the wind to blow. —H. W. H.

[Branches of feathers tied to the end of a stick served as fetiches or idols to which offerings of food were made. See Fages (1937, pp. 32-33), Longinos (Simpson, 1938, p. 42), and Kroeber (1908, p. 16).]

69. Mā-nuc-nu, a plummet shaped stone used by magicians for making rain and for practice of sorcery generally. T'sa-naut or tu-caut' is a magician's stone. They are said by Pico to be found only [on] S. Barbara Island. It is a roundish oval quartz pebble covered with a dark deposit of iron and differs little if any in shape and general character from the usual beach worn pebbles. In an incantation this is placed in the center of a circle surrounded by 12 of the plummet shaped stones (mā-nuc-nu). Chia and other seeds were then ground up very fine and the meal, together with down from the breast of the white goose was then spread over the stones. Red ochre (mā-nō-smō) was also sprinkled over the whole. A dance was then held around the magic pile while 3 old men sang. Ceremonies similar to the above were held to cure sickness, to cause rain, to put out fire in the mts., to call fish, when a war expedition was to be undertaken, etc. These ceremonies were usually held in a round house in which were 5 fires one at each corner and one in the centre. The t'sa-naut being placed just before the center fire. This stone when pressed in the hand for some time will be covered with moisture. This is attributed to the "power of the stone." —H. W. H.

[A similar account was published by Henshaw, 1885, pp. 6-7.

See also n. 23 *supra*. D. B. Rogers (1929, p. 388) states that on the floor of one of the ceremonial areas he found "two clusters of the sacred cigar-shaped 'charm stones,' apparently as arranged by the shaman, all radiating from a central circular piece that was encircled by a band of asphaltum and rested in a small cup-shaped boulder, like a golf ball in a tee.]"

70. Same as word for sun. —H. W. H.

71. Có is the herb formerly used by the Indians. It is called by the Mexicans "Coyote Tobacco." Pio-pi-ba-ta is the Mexican name. —H. W. H.

[Compare "peribate," a paste made of tobacco mixed with ground sea shells in Longinos (Simpson, 1938, p. 46).]

72. Strong drink. —H. W. H.

73. The past tense seems to be formed by addition of time adverb. —H. W. H.

74. Horse and dog by same term because both are domestic animals. —H. W. H.

75. Both being domestic animals. —H. W. H.

76. Said to be but one word for brother and sister. —H. W. H.

77. whan equivalent to Juan (?). —H. W. H.

78. [As given by Henshaw.]

79. [Frequently sung in case of sickness.]

80. [C. Hart Merriam recorded certain information concerning the Santa Ynez peoples in 1911 as follows:

Oct. 4, 1911, I visited the remnant of Santa Inez Indians living on a small creek a mile or two below (southwesterly from) the present village of Santa Inez.

Talked with several of the Indians, including an intelligent old woman . . . They call their language Kah-sah'-kom-pēh'-ā and say that their territory extended easterly about 27 miles—into the mountains; southerly to the high main range of the Santa Ynez or Santa Barbara Mts; westerly 9 miles down the Santa Ynez River to a place called Ahn-sahn on the present Buell ranch (line passes close to the ranch house); and north for at least 13 miles—into the San Rafael Range. Their territory included Zaca Lake, which they call Ko'-o, which they visited to hunt and fish.

They gave me the names of 6 of their rancherias or villages, all in the Santa Ynez Valley (broadly speaking) as follows:

Ah-ke-tsoom' — about 20 miles east of Santa Ynez.

Mis-stah'-ke-wah — about 16 miles ESE, at San Marcos Ranch.

Kal'-ah-wah-sah' — on the South bank of Santa Ynez River 3 or 4 miles below Santa Ynez village.

This was the largest rancheria of the tribe.

Saw-taw-nōch-mo' — on the north bank of Santa Ynez River directly opposite the large village Kal-lah-wah-sah'.

Hoon-hoon'-nā-tah' — near present Zaca Station on railroad a couple (about 3) miles W or NW of Los Olivos.

Me-wah'-wan — at the base of a big white mountain in the San Rafael Mts, about 12 or 13 miles north of Santa Ynez.

They say that a tribe called Ah-moo', speaking a dialect of their [Chumash] language, lived to the west and north, from La Purissima and Lompoc to Santa Maria and up the Santa Maria and Sisquoc valleys. They could understand parts but by no means all of this language. Farther north was the San Luis Obispo language which was wholly different.

The tribe inhabiting Cuyama Valley they call Kah'-she-nahs'-moo' and say that they differed from both themselves and the Ah-moo'.

The tribe at Santa Barbara they call Kas-swah'. They speak a language similar to but somewhat different from the Santa Ynez Kah-sah'-kom-pěh'-ah.]

COSTANOAN

English	Soledad	Rumsien	Santa Clara	Santa Cruz
man.....	...	mu'-kŷ-umk	tca'-ŷ	tra-rŷs
woman	cu-rŷc-ma	latc'-i-ŷm-kŷnt	cu-rique'	kŷtc-kēm'-mă
old man .....	...	e'-wŷ-cŷm	gi'-ă-hon'	mi-tēs'-mŷn
old woman .....	...	le-hŷ-hŷm	gi'-ă-ho'-na	cu'-lŷk
young man .....	...	tin'-nŷmk-si'-nŷ- umpk	mĕk'-tca-i	kă-trăk'-mŷn
young woman.....	...	atc-yumk	a'-la-tcas	atc-a'-ma
virgin .....	...	a'-yum	mu'-hă	...
boy.....	sŷn-nŷk-ŷ-nŷc	si'-nŷmk	a'-lac	lŷn'-matc (little)
girl	cu-cŷk'-ŷn-nŷs	atc-cumpk	tcŷk'-ă-mai	atc-a'-ma
infant.....	cŷn'-ŷ	si'-nŷmpk	a-la-cac	a-la'-cu
twins.....	...	su'-tŷ-rŷmps	...	pa-lŷtc'-ŷ-mŷn
married man.....	mu'-wĕ	ha'-wa-nŷnth	mă-ko'	hau'-sĕn
married woman	cu-rŷc-ma-ma-ku-tŷs	ur-nikt	han'-ă-nac	...
widower	hu-ri'-ah ⁶	a-lus-ta	...	la-wen
widow	cu'-rŷc-ma-hu-ris'- men	...	...	hu-i-yu
bachelor (old)	mu-wĕ-at-ha-wa'- tŷs	mu'-kŷ-umk-a'-lust	...	...
maid (old)	cu-mu-cu-rŷc-mi-a'- tŷ-muk-u-tŷs	latc'-ŷ-ŷm-kŷnt-a'- lust	...	...
the old people .....	...	a-nŷmk-se-le'-sŷ- um	gi-a-han'-ni	u-i-ya-kus-tra-ris
the young people .....	...	...	tcŷk'-ă-mai	kă'-trăk-ma
a great talker .....	...	...	...	nan-swĕc-mŷn
a silent person .....	...	...	...	tă-tăs'-ti
thief.....	pă-wo	a'-tŷ-nŷst	a-pă-ran'-tcăi-tco'- tcu	ap-să-ras-mŷn
head	wŷr-ŷh'	ut	u-li'	u-li'
skull .....	...	tco-hŷn	...	...
hair.....	...	ut	wă-kă	trap
scalp.....	wŷr'-ŷrh'-pa-tak-tŷs	tu'-rum	...	pa-ta'
face.....	hŷn	trams	ka'-ra	hēm'-ĕt
forehead.....	u-ri'	u'-ri	...	ti-ma
eye	hŷn	hin'	hŷn'	hŷn
eyelash.....	wi'-nas	tut'-spĕs	la-kin'	hai'-ye
eyebrow	wi'-nas	mak-tu-rum'	ar-lŷn	su-nup
upper eyelid	wŷn-na'-pŷs	pĕl'-sŷk-ŷn	...	...
lower eyelid	wŷn-na'-pŷs	...	...	...
earlobe.....	a'-kum-ci'-rŷn	...	...	...
ear.....	a'-tco	tuk ⁶ s	lă'-nŷn	o'-tco
perforation in ear....	a'-kum-ci'-rŷn	tu'-pĕn	...	hul'-pu
external opening of ear	ta'-hŷn-cu	...	...	...
nose	hus	us	le'-ni	hus
nostril	u-muh ⁶ / ki-ri'-ti	mak-us	...	pun'-truk
cheek	san'-tcŷk-ŷ	tsamse	eh ⁶ -tă'-li	u-tu'
beard	sĕp'-pĕk	es	wă'-kă	he-is
mouth	hai	h'aik	ka-lĕmp'	wĕ-hĕr'-a
upper lip	ă-tuk'-co	wip'-sur	...	tan'-kar (lip)
lower lip .....	...	wip'-sur	...	...

COSTANOAN (contd.)

English	Soledad	Rumsien	Santa Clara	Santa Cruz
tooth	tit	sit	ketc ⁴ -tcēn	sīt
tongue	sas'-seh ⁴	lash ⁴	la-se'	lās-se
saliva	rus	rus-a'-tcos	pu-tcunk'	rus-we
throat	hor'-kūs	ho'-raks	...	hā'-kās
chin.....	sēp-hek	a'-wis	...	ki-hāt
neck.....	kūt-tūk	kat-sk	...	ra-na'-i
Adam's apple .....	...	ā-ks	...	tuh'-mur
body	ūm'-mā	a'-ma	tca-rŷn	...
shoulder	ā-lūt / leu-nuk	alt	...	ā-lāt'
back	hā'-pā / mu'-mu	rumse	...	ku-mēs
breast of a man	mus	...	...	mus
whole breast .....	...	tuk	...	...
breast of a woman	mus	mus	mu'-cī	mus
nipples	mus	...	...	mus
hip	hūt'-tcal	tca'-pal	...	tci'-pai
belly	pīt'-i	pi-tin	...	hu-tu
navel.....	hā-no	lāpts	...	lā'-hā
arm.....	ŷs'-so	is	pun-cunk'	ŷs-su
left arm	a'-wīc	yē'-kēt-kai-is	...	a'-wīs
arm pits.....	mu-tcu'-tcuk	tcā'-tāks	le-kīn'	cūm'-cūm
right arm above elbow	...	lu'-tum	...	ŷs-su'
right arm.....	sūm'-ma	sa'-ma-ka-is	...	sam'-ma ta-wēp'(below elbow)
elbow	pūk'a	ku'-lulse	...	ku-lu-līs
right elbow	pūk'-a-hai-ēt'-tha	sa-mat-ka-ku-lulse	...	...
left elbow.....	pūk'-a-a-wīc	yē'-kēt-kai-ku-lulse	...	...
wrist.....	ŷs'-su	...	...	an-pai'-i sūm-a-ta-wi (right) a-wīs-ta-wi (left)
hand	ŷs'-su	is	...	ya-wu
right hand	ŷs'-su-hai-a-tcas- mŷn/ŷs'-su-hai- ēt'-tha	sa'-mat-kai-is'	...	sa-ma'
left hand.....	ŷs-su-a'-wīc	yēk'-kēt-kai-is'	...	a-wīc'
palm of hand	ŷs'-su	...	...	nu'-mēp
back of hand	ŷs'-su	...	...	i-su'
fingers	hit'-sa-ŷs-su	...	pu'-cuks	tu'-yīs
thumb	wēt-tī-re-ŷs'-su	puts	pu [1]	pūn'-lūh
first finger	hīm-mēt-ŷs-su	en'-mis	pu	pūn'-lūh
ingernail	tu-rŷs	tus	...	tul'
knuckle.....	su'-pīs	...	...	yā-kan'
leg.....	kor'-o'	...	pōr-tcūnk'	kor'-o
leg above knee .....	...	kor-o	...	...
knee	mak-kus'	tālse	...	tu-mīc'
calf of the leg	yā'-lūs	ta'-kutsp	...	sai'-yan
ankle	yrai-i-kōr-o	tāks	...	ha-pan'
instep	ko-rot'-ka	...	...	...
foot	hit'-sa-kōr'-o	kor'-o	kor-o'	kor'-o
sole of foot	ko'r'-o-pi-re	talt	...	ha'-tac
heel.....	it-ŷ-ēn'-kōr'-o	sai'-an	...	sa-yan

[1] For numbered notes, see p. 186.

COSTANOAN (contd.)

English	Soledad	Rumsien	Santa Clara	Santa Cruz
toe.....	ko-rot'-ka-pi-re'	...	...	tu'-yŷs
blood	pa'-yan	pa'-tcan	ha-lĕn'	pāi-yan'
vein or artery.....	pa'-yan	...	...	...
brain.....	lu'-pa	lu'-pak	...	ha-li'
bladder.....	tca-la'	...	...	ŷ-hi'
heart.....	'no'-so	si'-rĕ	ti'-cĕm	mŷn'-i
kidney.....	pac'-pac	pan'-tcal	...	...
lung.....	hā'-nāc-hā'-po	...	...	ta-we'
liver	si'-dĕ	si'-rŷ	...	si'-re
stomach	no'-so	...	pā'-lān	pi'-ti
rib.....	tŷk-ā-ra	tak	...	ha-lĕm'
pulse.....	no-so	...	ke'-lŷs	nā-sā'
spine.....	ru-mi'-mĕtc / ho- po-ŷ-to'	rumse	...	ru-mĕs'
skin	yi'-sas	tru'-rŷm	...	pa-ta'
bone	tra'-i	tcac	tca'-kā	tai'-yi
intestines.....	pi'-ti	riltk	...	li'-tŷk
breechcloth.....	...	...	sa-pĕt'-a	...
pair of moccasins ....	...	...	...	ha'-ta
blanket	ĕs-sĕh' / ĕs-sĕk	ĕsk	sa-pā'-na	rŷs-sar'-a
barehead.....	ĕk-kwe'-nah-pu-ruh'	kwer'-o-te	...	u'-ri
naked	a-mai'-yĕ	bi-rĕk-ka-hŷn [2]	ki-sā-na	ris'-ke
barefoot	ĕk-kwe'-rah-kor'-o	...	ā-rĕs'-u-ri'	kŕr'-o
rabbit skin.....	...	...	...	sŷl-lu'
robe of rabbit skins...	lĕm-me'-ya	lĕm'-me	...	...
buckskin.....	yu-kuh'l	mi'-hanse	...	hai'-yŷp
thread of sinew.....	...	...	...	hurĕk
headdress of feathers .	...	...	...	ti-wi
bone (beaded) inserted in nose.....	tu'-nĕk	...	...	...
necklace of shells	ma'-sĕh'	mas	...	ma-stĕ
paint	ĕn'-neh'-cu-tcu-ras- mĕn	...	...	...
black paint.....	...	si-na-kar'-sŷs-ĕnse	...	mur-tu-sa-min-ĕn-ner'
red paint	u'-tuh'	sa-u-tŷst-ĕnse	...	pat-ka-mŷn-en-ner
ear ring.....	...	tu'-pĕn	...	...
village .....	...	...	tci-ria'	u-sĕ'
house .....	...	...	mo-hi'-na	...
smoke hole	ki-rŷt-ti-mŷn	...	...	i-yi-kas
fire	sā'-tan	sā-to	sā'-ta	ca-tau'
fire wood .....	...	...	ta-pā'	ta'-pā
doorway .....	...	...	...	ŷn'-nu
a light.....	hā'-nāc	hān	...	...
ashes	ni'-sŷs	tci'-ri	...	yu-ki'
smoke.....	kar'-ŷs	kas	suk-a-māi	cuk-mu-i
mat	tā'-kāi	...	...	tā-ko'
bed .....	...	ĕts	et'-ta-nŷn	tā-ko'
a stone .....	...	iz'-rĕk	erĕh'-i	...
spring	si	...	...	kā-nāt'

COSTANOAN (contd.)

English	Soledad	Rumsien	Santa Clara	Santa Cruz
water.....	si	si	si'	si
drink.....	...	...	u-wě'r'	...
bow of wood	ta'-wa	la'-wan	ta-mik'	li'-ti
sinew on back of bow ..	...	hu'-rěk	...	pe-tcěn'
arrow	tâi'-yūs	těps	...	ti-yās'
notch in end of arrow for arrowhead .....	...	těps	...	...
notch in end of arrow for bowstring .....	...	li'-ěs	...	...
arrowhead of stone ...	i'-děk	ka'-rotc	la'-i-rěk	ti'-pě
point of arrowhead ...	...	uts	...	...
arrow shaft of wood...	kit'-ta	...	...	...
arrow feathers	sěp'-pos	sěps	...	si-pōs'
quiver.....	tcu'-cūc	...	san'-kěl	u-pu'
shield .....	...	...	sa'-ro	...
canoe	o'-wan	kā-nōn	bare-sa	wa-li
fish net.....	tā-nâi'	per	...	cāk
bowstring.....	...	...	...	ruk'
sling .....	...	...	...	ta-wīp'
fish hook.....	...	tuts	san-wās'	wi-hi'
net for catching rabbits.....	tu'-yūs	...	...	...
rabbit trap.....	trām-pa	...	...	...
fish line .....	...	...	...	luk
pipe of stone .....	...	...	tā-rěp'-a	tā-rěp'
tobacco.....	ma-keh'	la-wanse	ma-tcěn'	ma-ter'
pipe stem of reed	cu'-ku-mâi	...	...	tci-sa'
pipe made of stem of plant.....	...	ula-leuf	...	...
mortar	ur'-wan	ur'-kan	tcu'-ku-ŷ	ūr-wan'
pestle	tu-mēm-ca	pu'-ti-un	...	pak-can'
fire drill .....	...	kark	tap'-pro-so'-to	hŷl'-ap
knife .....	...	...	so'-kâi	sŷk'-ke
large conical seed bas- ket (carried on back)	u'-cit	...	ya-sa'	ci-wě'n'
winnowing basket	wark'-san	wa'-sŷn	a-la'-ha	war-sŷn'
shallow basket	tca-ya	...	...	...
trinket basket .....	...	haps	...	...
large water jug (for holding water in lodge)	...	hut'-sun	to-mo'-tcŷ	...
food	a'-man	a'-ma-hŷnse	a-ma'-yěn	a-ma'
meal (of seed).....	kur'-ka	...	to'-pâi	mu-yě'n'
berry basket .....	...	...	...	sa-wi'
meat	to'-ti	dâts	e-ris'	ris
bread	pu'-lu-ma	pu'-hut	pa-rěm'	sŷt-něn
corn (green)	ŷt'-tūs	...	...	hi-lōp'
rattle of cocoons.....	hâ-tāk-a-rās	...	...	...
milk	mus	...	mu'-ci	mus
honey	pět-sŷ	pet'-sŷn	...	tu-ma'
sweet	pět-sŷ	tâ'-mâi'	...	...

COSTANOAN (contd.)

English	Soledad	Rumsien	Santa Clara	Santa Cruz
mush.....	...	...	tca'-kái	...
black.....	mu'-ru-tŭ	ka'-sis	mu-tu'-i	mul-tás-mŭn
blue.....	tcuk-truk'-mi	...	...	he'-u
green.....	...	suk'-suks	...	...
red.....	tŭs'-tēs-mŭ	u-tŭt	patc'-tcam	pat-ka-mŭn
vermilion.....	...	kil'-pum	...	...
white.....	tcu-hu-ra-mŭ	pa'-ha-last	los-kás-mŭ	lás-kás-mŭn
one.....	hŭm-mŭt'-sa	im'-ha-la	a-mă-hŭn'	ŭm-hĕn
two.....	u'-tŭn	u'-tŭs	u-tca-hŭn'	u-tŭn'
three.....	kap'-pan	kăp'-pis	ka-pa-pan'	kap-han'
four.....	u'-tŭt	u'-tci-tŭm	ka-tco'-as	kat-ă-wac'
five.....	por'-o-wēs	hăl-ŭ-is	mi-sul'	mis-sul
six.....	him-ŭ-nuktc	hăl-ŭ-răk'-ĕn	sa-kĕn	cak-kĕn'
seven.....	u-tŭktc'	u-tŭ-mai-săk'-ĕn	tu-pŭr'	tu-pu-i-tuk'
eight.....	tait'-mŭn	kap-pa-mai-săk'-ĕn	u-sats'	u-sa'-tŭs
nine.....	wa'-tus	păk	nu-ku'-i	nu'-ku
ten.....	mat-su	tan-săt	i-wēs'	i-wēs'
eleven.....	hŭm-mit-ĕt-tcus	tan-săt-i-ma-la-wa- ĕtc [3]	...	ŭm-hĕn-i-yis
twelve.....	u-tŭn-ĕt-tcus	tan-săt-u-tŭs	...	u-tcŭn-i-yis
thirteen.....	kap-pan-ĕt-tcus	...	...	kap-pan-i-yis
fourteen.....	u-tit-ĕt-tcus	...	...	kat-a-wac-i-yis
fifteen.....	por-o-wes-ĕt-tcus	...	...	mi-sul-i-yis
sixteen.....	...	...	...	cak-kĕn-i-yis
seventeen.....	...	...	...	tu-pu-i-tuk-i-yis
eighteen.....	...	...	...	u-sa-tŭs-i-yis
nineteen.....	wats-ĕt-tcus	...	...	nu-ku-i-yis
twenty.....	utŭn-mat-sun'-mŭ	utŭs-tan-sat	...	u-tin-i-wēs
twenty-one.....	him-mĕt-sa-u-tŭn- mat-sun'-mŭ	...	...	ŭm-hĕn-i-wes
twenty-two.....	...	...	...	u-tŭn-i-wes
thirty.....	kap-pan-mat-sun-mŭ	kăp-pis-tan-sat	kap'-pa-pan-i-wēs'	kap-han-i-wes
forty.....	u-tŭt-mat-sun-mŭ	...	ka'-tco-as-si-wēs'	kat-ă-wac-ŭ-wes
fifty.....	...	...	mi-sŭl'-li-wes'	mŭs-sul-ŭ-wes
sixty.....	...	...	sa-kĕn'-ni-wes	cak-kĕn'-ŭ-wis
seventy.....	...	...	tu-pŭt'-i-wes'	tu-pu-i-tuk-i-wes
eighty.....	...	...	u-satc'-i-wes'	u-sa-tŭs-i-wes
ninety.....	...	...	nu-ku'-yi-wes	nu-ku-ŭ-wes
one hundred.....	mat-su-mat-sun-mi	...	i-wēs-se	...
first.....	hŭm-mĕt-sĕn-mĕs	...	...	hu-yŭn
second.....	...	...	...	u-ti-nŭn
third.....	...	...	...	ka-pen-nŭn
fourth.....	...	...	...	kat-a-wa-nŭn
fifth.....	...	...	...	mŭs-lu-nŭn
sixth.....	...	...	...	cak-nĕn-ŭn
seventh.....	...	...	...	tu-pŭ-nŭn
eighth.....	...	...	...	us-ta-nŭn
ninth.....	...	...	...	nuk-su-nŭn
tenth.....	...	...	...	en-se-nŭn

COSTANOAN (contd.)

English	Soledad	Rumsien	Santa Clara	Santa Cruz
once.....	u-tŭn-mēs	...	...	him-hetc-hu-yi-nin
twice.....	kap-pan-mēs	...	...	u-tcin-hu-yi-nin
thrice.....	u-tŭt-mēs	...	...	kap-han-hu-yi-nin
four times.....	...	...	...	kat-a-wac-hu-yi-nin
a year.....	...	...	...	e-te'-au
a moon.....	...	...	...	hi-nēp'-ha
first half of moon.....	sutc-ki-nŭn-tra	...	...	...
first quarter of moon .	u-kutc-ŭ-tra'	...	...	...
day.....	tu'-hŭ	neya-tus (this day)	a-kut'	tru-hŭs
night.....	mu'-rŭ	mur	mul'-te	mur-rut'
dawn.....	u'-ŭ-kŭs-tŭ	a-ru-wat-ta-a-ke-mŭn	...	ar'-u
sunrise.....	a-wēs'-tŭ	a-ru-is-ta-ki-is-mŭn	hi-ni-nŭs-men	a'-mēl
morning.....	mu-re'-wa	...	el-lēn	...
noon.....	tu'-ŭ-yŭs-tŭ	a-ru-at'-pi-ki-is'-min	...	tu'-hŭs
afternoon.....	u'-i-ka-yi	...	...	...
sunset.....	a-ku-tŭ-ŭs-mŭ	a-ra-ak-kis-min	hu-yu-is-min	a'-kun
midnight.....	sŭt-kis'-tŭ-mu-ru-tŭs	...	...	hal-pi-en-mu'-rut
day before yesterday..	u-i-koi'-tŭs	a-ni-tus	...	u-i-kan-tis
yesterday.....	u'-ŭ-koi	u'-ik	e-rēn'-kă-min-sa'	u'-ŭ-kan'
today.....	nē-e'-na	ne-ya-tus	...	nēp-pŭ-tu-hŭs
tomorrow.....	mu-re'-wa	tear-we	mun-a'	mun'-sa
day after tomorrow ...	u-cum'-tuk-tu	a'-ni-ak-ēn-ni	...	a-wēn'-tak
now (adverb).....	ne'-nŭ	ne'-i	...	na-ha
sun.....	...	...	is-mēn'	his'-mēn
antelope.....	tu-yē	...	...	ti'-yu-yēn
bat.....	cim'-tŭk'-ŭ-la	tsuts-ma-kal	lak'-a-mul-te'	wi-rēk-nŭs
badger.....	ti'-wŭs	ti'-ki-sŭm	...	ta'-yan
grizzly bear.....	...	ă'-rŭs	...	ă-res
black bear.....	ă-rŭs	ă'-rŭs	...	mur-tuc-mŭn
bear.....	...	...	au-res'	...
wildcat.....	tă'-ro-ma	hām	...	tă-ro'-ma
dog.....	hu'-tcăk-nēs	ma-tcan	...	tcu-ku
deer.....	...	tra'-ta-ki-tot	tă'-tci	tă-trē
black-tailed deer.....	tă'-tcŭ	tra'-ta-ki-tot	...	tă-tre
elk.....	...	puks	...	si-wu
fox.....	tic'-cŭn	unse	...	yu-rēh'
gopher.....	...	sekt	si-băt'	...
pocket gopher.....	sē-wŭt	...	...	si-wăt
mountain lion or panther.....	o-wo'-han	hēsks	kă'-kŭn	mă'-rŭs
house mouse.....	cŭ'-lon	tcă'-lan	kitc-in'	rin'-ya
wood mouse.....	...	...	ko-tci-we'	...
muskrat.....	...	hi'-rēk	...	ra-mēs'
jackrabbit.....	tci'-yēs	tces	...	tce-yēs
cottontail rabbit.....	u'-rēh	we'-rŭn	wēr'-dŭ	we-rēn
skunk or polecat.....	tŭk'-cŭn	ti'-sŭn	hut	ya-wi
big skunk.....	...	ma-tcu'-mai	...	...

COSTANOAN (contd.)

English	Soledad	Rumsien	Santa Clara	Santa Cruz
raccoon	sác-cŷ-ran	sac'-ran	...	...
seal .....	...	tâ'-mŷnse	...	su'-lan
squirrel .....	...	...	kŷn-tĕnk'	...
grey squirrel	cu'-cu-ŷ	shu'-i	...	hi-re'
ground squirrel	ĕh'	eh'	...	ĕ
coyote	mai'-yan	ma'-tcan-tca-tcu-ki- ma-tcan	...	mai-yan'
whale	ti'-wi	tim	...	sŷk-kŷl
antlers	tci'-ri	tcŷrh'	tâ-tchi	tci-ri
fur	mar'-rah'	...	...	...
horn	tci'-ri	...	...	tci-ri
tail	kok'	kâk	...	tu-pu-ŷ
hide .....	...	tci'-tul	...	...
meat .....	...	tâts	...	...
bird	pu'-nŷs	ris'-kan	es-lak	pu'-nŷs
blackbird	pa'-tcal-su-tcu-ras- mŷn	ku'-lŷ-yan	su-ku-nin'	...
red-winged blackbird..	pa-tcal-pa-ra-tup	...	su-ku-nin'	cu-krŷn
crow	ka'-kâ-ŷs	ka'-kâ-ru	...	...
dove .....	...	hu'-nu-shŷm	lu'-lu	hu'-nu-nu
sparrowhawk	tĕt-tĕk	mât'-kâl	kak-u-nu'-ŷ	i-li'-lu
hummingbird	hu-mi'-na	u'-mŷn	nu-maks-lak'	hu-mu'-nu
eagle .....	...	sirh'	sâ'-kum / si'-di	sâ-sâ (golden)
white-headed eagle....	...	lu-paih'	...	si-ri
bluebird .....	...	...	tcu-wŷs'	...
duck .....	...	...	si'-u	...
lark (finch) .....	...	...	t'ro-pŷ-o-kârt	...
white goose .....	...	...	wan'-u	...
Canada goose .....	...	...	lâk-a-lâk / wai-a-wâi	...
red-tailed hawk .....	...	...	se-u-kĕl'	ka-k'nu
night heron .....	...	...	watc'-ŷ-watc	...
chapparral jay .....	...	as'-tŷn	tcŷt-si	...
meadowlark .....	...	ti-ri-tcŷm	...	ti-ritc'-mŷn
yellow-billed magpie..	pa-ra'-tut	...	...	a-re'
great horned owl.....	hu'-wŷs	tu'-kun	hi'-mŷ-hŷm'	hu'-mŷs
whooping crane .....	...	...	tu-rĕs	...
widgeon .....	...	...	si-u-si'-u	...
burrowing owl	we'-tcŷ-tcŷ	wal'-waltc	...	...
brown pelican .....	...	as'	spŷr'-i-ha	sa-wa'-ya
band-tailed pigeon ....	...	ha'-ran	...	...
plover (killdee) .....	...	ti-wutk	...	...
green-winged teal ....	...	...	ku-tcus'	...
red-headed vulture....	tu'-rŷ-u	tru'-tu-lun	...	...
great California vulture	...	...	wa-cak'	...
woodpecker .....	...	...	tak'-tak	...
red-shafted wood- pecker	ti'-wâk	...	...	...
yellow-shafted wood- pecker .....	...	pu'-tcutc	...	...

COSTANOAN (contd.)

English	Soledad	Rumsien	Santa Clara	Santa Cruz
common raven .....	...	...	sa'-rai	...
spotted woodpecker ...	tcu-ru-tüt	...	...	...
quail .....	...	...	ek-sën	...
crest .....	...	hi'-ris	...	...
feathers	sëp'-pös	sësp	...	si-päs
wings	sëp'-pos	wa'-mun	...	wi-ma
tail	kok	käk	...	tu-pu-i
legs .....	...	kä'-ro	...	...
beak or bill .....	...	...	...	wa-ka-wëp-për'
toes .....	...	ka'-ras	...	...
claws .....	...	tus	...	...
egg	mā'-të	mât	ku'-tcu	o-trau
bird's nest	ës'-sën	wa-ës'-ïn	ru'-ka	he'-sïn
bird's tracks	i-hïn'-nïs	...	...	...
to fly	hu'-min	u'-mün	min'-ÿ-mül	wïn'-na
a fish	hu-yi	...	u-räk	wu-yi
crab .....	...	i'-tcan	...	cu-ra-tru-mïn
salmon	täl-ÿn	u'-räk	u-räk'	hu-ra-ka
sucker .....	...	...	wi-le'	tcÿn-wi
trout .....	...	hi'-ru	...	ta-ma'-ya
white fish .....	...	...	nu-maks-u'-rak	...
to swim	ha-pa-mük-kÿ	ah	yak-u-mu'-ÿ	yu-ha
small frog .....	...	...	pa-tai'	...
lizard .....	...	me-hä-rïn	...	hai-mïn'
rattlesnake	ÿp'-pÿh'	ip	i-wi'-hë	i-pi-wa
rattle of snake .....	...	wa-tcis'-kïn	...	ha-kan
snake	ko'-tÿh'	...	...	hïn-tci-wa
garter snake .....	...	tÿktch	...	ra-yÿs-mïn
toad .....	...	wa'-kac-ÿm	...	ka-rës
tortoise .....	...	a'-wu-nïn	...	...
red ant .....	...	ä'-hau	...	...
bedbug .....	...	ratc'-kac-u	...	ca-lau'
flea	pah'	pär	...	pär
grasshopper	po-lo'-kÿs	pä'-lo-käntc	tcäm'-pi	u-ru-wa
butterfly .....	...	si'-lÿlk	...	...
fly .....	...	u-mün	...	tal-ku
louse	ka'-h'ai	kah'	...	ka-hai'
maggot .....	...	tä'-häs	...	...
mosquito .....	...	mā'-mä-yu	...	hai-yu
spider .....	...	tca'-hitc-ÿm	...	...
yellow wasp .....	...	pä-ta-reuh'	...	...
yellowjacket .....	...	pi'-nan	...	...
black ant .....	...	a-sïn-rin	...	...
ant	ä-to	...	...	päc-käi-mïn
bud of tree .....	...	wai-ya'-sin	...	...
leaf	ma'-luc	äs	...	ha-pön'
limb	pa'-ka	wa-a'-rïn	...	...
outside bark	cÿ'-mÿtc	...	...	pa-ta'
inner bark .....	...	wa-si'-rë	...	...

COSTANOAN (contd.)

English	Soledad	Rumsien	Santa Clara	Santa Cruz
tule .....	...	râks	...	...
outside oak bark .....	...	a-b'a-ran	...	...
body of trunk	mâ-yuhl	...	...	...
stump .....	...	mâi'-yâr	...	...
root	he'-kût	hek-k-t	...	hi-kât'
tree	pâ'-kûn	mâi-yâs	ta-pa-râi	hu-i-ya
wood .....	...	tic	...	...
brush	mar-ÿ-an'	hutc	...	pa-ya'-wa
a flower	ti-wÿc	...	...	ti'-wÿs
flowers .....	...	ti'-us	...	...
forest .....	...	hutc	...	...
fruit	a'-man	ën'-nën	...	am-sûn'
grass	tcÿ'-tcah'	hun	...	tra-rÿn
ripe	hi-wûs-ta	i'-kust	sa'-wâs	yi-wun
unripe	i'-tas	a-just	...	a-sro
oak .....	...	yuks	...	...
willow .....	...	ta-ra	i-wil-hÿ	...
buckeye .....	...	tcatc	tcai-ya'	tca-ya'
live oak	yu'-kÿs	...	u'-tcÿ	yu'-kÿs
white oak	ar'-ru-wah'	...	a-wës'	...
beetle (?) .....	...	tooks	...	...
willow bark .....	...	...	ma'-ra	...
cottonwood .....	...	...	pâ-pal	pâ-pâ
wild cherry .....	...	...	is-lai'	...
elder .....	...	...	ta-pi-o	...
blackberry .....	...	...	en'-nën	...
soapweed .....	...	...	ke-wÿ	...
north	a'-was	aks	ri'-ni	ya-k'mu-i
east	hÿm-mÿt'-sa	ram	...	a-wët-ka
south	ka-kun	sir-hÿn-ti	ka'-kân	â-kes
west	yëk-ku-mun	rÿn	...	a-nâs'
above	u'-mu-i	...	...	...
a cloud	a-ma'-nÿ	mëtc	mut-te'	pÿc-ca
the clouds	pÿs'-sa-tën	...	...	...
sky	tap'-ri	tar'-a	mut-te'	...
sun	ÿs-mÿ	tank	is-mën'	his'-mën
moon	ÿs-mÿ	is'-mÿn	caks'-mën	tra
stars	a'-wÿs-na	pa'-kras	lën'-tÿ-nÿ	us-si
rainbow	tcik-e-mÿn	ti'-kÿs	...	su-ku'-lai
fog	pÿ'-sa	ma'-tca	mul-te'	me-tcëk-nes
frost .....	...	ser'-rÿmps	ka'-wÿ	wak'-kan
snow	yo'-puk	yâ'-kÿp	si-i-rëk	lâ'
hail .....	...	pu'-sunse	...	yâ'-pÿk
ice	pëh'	se-rÿmpse	...	wak'-kan
foam	putc	putc	...	kâs
ocean .....	...	...	ei'-lëm	...
wave	ka-lën'	a'-lÿn	...	ru'-ne
tide	hu-ba'-tÿ	wa-tu'-mën-ÿn-ka-lÿn	...	kau

COSTANOAN (contd.)

English	Soledad	Rumsien	Santa Clara	Santa Cruz
rain.....	am'-lĭn	i'-nam	min'-i-nu-si	am'-ne
thunder.....	tu'-ran	tu'-ra	...	tru-la
wind.....	ka'-wi	teřh'	yak'-ĭ-mu-wi	ta'-rĭc
north wind.....	ka-wi-u-wi / a-wus-tem-ka-wi	a-ka-si-tĕl	ri'-ni-ka-wĭ	...
east wind.....	hĭs-men-ĭ-ĭ-et-tcan-nĭs-ti-ka	ra-ma-i-ter	...	...
lightning.....	wĭt'-pĕ	...	...	wĭl-lĕp
west wind.....	ka-kun-tum-ka-wĭ	rin-i-ter	...	...
the ground.....	...	tu'-ra	he'-rĕnk	si'-ka
dust.....	kĭk'-sĭ	tu-ri	he'-renk	hĭt'-tĭn
mud.....	kuk'-sĭ	lât	...	lâ
sand.....	...	wis	...	wĭs
salt.....	a'-wĭs	âks	a-wĕs'	a-wes'
rock (stone).....	i'-rĕk	i'-rĕk	i-rĕk'-ĭ	i-rĕk'
earthquake.....	hi-nĭ-pi-rĕt	i-tcĕm	...	i-mĕn'
storm.....	a-mĭ-ni-hĭn-ni-mĭk-kĭ	ketc-ĭs-pi-ri	...	ya-si-am-ni
shower.....	u'-kĭt-k'si	a'-lam-a-man	...	...
my son.....	ik'-ĭn'-nis	kai-is'-wĭn	ka'-na-si'-ni	kan-ĭn'-nĭs
my son's son.....	ik-pĭp'-lai	...	...	kan-mĕ-rĕs
my son's daughter....	ik-pĭp-lai	...	...	...
my daughter.....	ĭk-ka'	kai-is'-mĭn	ka'-na-si'-ni	...
my father.....	ik-ap'-pa	ka-ap'-pan	ka'-na-a'-pa	ap-p'nan
my father's father....	ĭk-ap-pa	...	...	ho-wo'
my father's mother...	ĭk-me'-rĭ	...	...	...
my mother.....	ĭk-a'-na	ka-an'-an	ka'-na-a'-na	a-nan'
my elder brother.....	ĭk-tĭk'-kâ-mĭs-sĭs	...	wĕt'-tĕl-ta'-ka	tak-nan'
it is my.....	ka'-nĭk	...	...	...
my elder sister.....	ĭk-ta	...	...	ta-nan'
my younger brother...	ĭk-tan-si-nĭs	...	ku-tcus-ta-ka	u'-tĕk
my younger sister....	ĭk-tan-si'-nis	...	ku'-tcus-si'-ni	u'-tĕk
my husband.....	...	ka-u'-rĭn	ka'-num-ma-ka'	pâ-lup
my wife.....	...	ka-ha'-wan ma-han'-wĭn	ka'-num-ha'-wĕ-nek ka'-na-han'-â-nak	hau-nan'
family.....	hu'-ĭ-lus	...	...	...
my wife's father (male speaking).....	...	ka-a'-pan-ha'-wan	...	...
my wife's mother (male speaking).....	...	ka-an'-u-rĭn	...	...
my son's wife.....	...	ka-tis'-tan	...	pu-di (female speaking)
my husband's father (female speaking)....	...	ka-ho'-wĭn	...	kan-mak'-ko-ap'-nan
my husband's mother (female speaking)...	...	ka-tcin'	...	...
white man.....	mu'-wĕ-ta-ra-ka	...	lâs'-kos	lâs-kâs-mĭn-tra-ĭs
negro.....	mu'-wĕ-cu-tcu-ra	...	mal-tue	mur-trus-mĭn
friend (one of the tribe)	nâ'-tcĭ	ka-uk'	...	tcĕ
warrior.....	...	a'-ta-san	...	...
enemy (one of the tribe)	...	ka-wais'	...	wa-yâs
slave.....	...	wi'-hai	...	...

COSTANOAN (contd.)

English	Soledad	Rumsien	Santa Clara	Santa Cruz
war	hu-yu-mi-mũk-kĩ	kam	lu'-tcam	...
I belong here	nĩ-na'-wũs	...	...	...
a coward	a-na'-puh'	cá'-há-lũst	...	...
battle	hu-yu-mi-te-hai-ya	li'-tẽm	...	ha-tcũm
Santa Cruz .....	...	...	...	a-mi-lĩn'-ta
prisoner	pa-tĩ-ti-nu	...	...	...
god (white man's) .....	...	tai-ruk'	...	...
house of God .....	...	tra-ra-tai-ruk'	...	...
dead body	su'-tũs-tĩ	lak	...	se-mãn
corpse of boy .....	...	ti-nim-lak-kun	...	...
dead body before fixed for burial .....	...	a-ma-lak-ku-nin	...	...
grave in the ground ...	...	tcu'-hul	...	...
health	ti-tẽs-tĩ	...	ã'-sẽm	no-so
sickness	ru'-tu	ĩn	her'-mos	in-han'
pain	kai-yi-a-ma	ka-i	...	ka-yĩs
vertigo	sĩh-pe'-ni	hĩn'-sust	...	...
headache	kai'-yi-i-tcĩp'	cai-ka-uts (my)	hẽr'-mĩn-su-ri	ka-yi-u-ri
toothache	kai'-yi-i-sĩt	sit	...	mu-rus
a cold	to-ha-re'-nĩ	ter'	ka'-wi	tar'-sĩn
fever	ta'-wa-ni-ũm-ma	tan'-ka-nĩn	...	su'-i-san
diarrhea	tcuk-rĩn'	pi'-tcẽr-ĩn	...	se-mãs-te
rheumatism	kai-yi-i-tai-yi	...	...	...
smallpox .....	...	pa'-kas	...	...
a sore	wai-tcu'-ni	há'-kái / pá'-hái	...	ka-yi
a cut	wũr'-ha-nĩs	wa'-lu-nĩn	...	wa-run'
a scar	i-ẽn'-nuh'	amse	...	wa-sitc
a bruise .....	...	ka-tcu-cu-nĩn	...	...
I am dizzy .....	...	ka-hĩm-su-nĩm	...	...
a sick man	ru-tu-tẽt	i-ĩn-ci-na-nin-kĩ- ũmp	hẽr-manse-tcar-i	sẽm-ho
a sick woman	ru-tu-tẽt-cu-rĩc-ma	i-ĩn-cá-latc-ĩ-ũmp	hẽr-mans-tcu'-rĩk	...
a lame man	wai-tcus-ti-i-ká-ro	sa-a'-lust-mu-kĩ- ũmp	...	a-lus-ti
a lame woman .....	...	sa-a'-lust-latc-ĩ- ũmp	...	a-lãs'-mĩn-cur-ki-ma
a lame boy .....	...	si'-ni-ump-a'-lust	...	a-lãs-mĩn-cĩn-ni
a lame girl .....	...	si-na-atc-ump-a'- lust	...	lãs-mĩn-at-sa'-ma
a blind man	mal'-tũs-tĩ	ci-na-mir-kĩ-ump- lo-kĩst	ser-mon-hĩn'	ku-lus-mĩn-ma-hai
a blind woman .....	...	im'-u-la-la-tci-um- lo-kĩst	...	kẽtc-kem-ma-ma-hai
a blind boy .....	...	im-ha-la-a-tcumk- lo-kĩst	...	...
a blind girl .....	...	im-ha-la-si-nĩ-umk- lo-kĩst	...	...
a deaf man	ka-trũs-tĩ	ãtc-kũst-ca-nin-kĩ- ump	...	...
a deaf woman .....	...	im-ha-la-tcĩ-umk- ãtc-kũst	...	...

COSTANOAN (contd.)

English	Soledad	Rumsien	Santa Clara	Santa Cruz
a deaf boy .....	...	im-ha-la-a-tcumk- âtc-küst	...	...
a deaf girl .....	...	im-ha-la-si-nĩ-umk- âtc-küst	...	...
breath	no-se'-bĩt	nâ'-sa	pa-rem'-ĩs	...
sweat	mi-tĩ-u-nĩ	am-bran	tul'-si	tra-lan
blood	pai'-yan	pa'-tcën	...	pa-yan
urine	tcël'-lã	ka-tas'	u-rĩn'	i-hi
dung	cũ'-duk	...	yěr'-koy	ir-kã'
medicine	tca'-tca	unse	...	u-nas
a medicine man	u'-ten	âsh'	...	so-yěs'
a medicine woman	tca'-tcas	ash	...	...
sweat-house	tu'-pën	am'-ra	...	tu'-pën
a dream	ĩs-tã'-nën	ka'-is-tu-nĩn	etc'-tchën-nĩ	...
song	tcum-yu-ĩ	tcu-nĩ-i-hun	tau	a-sân (medicine song)
dance	tci'-te	tci'-tĩ-hën	tci-te'	tcai-tci (medicine dance)
doll .....	...	ĩs-joi-kĩnts	...	...
wood rattle .....	...	tar-ras	...	...
medicine lodge .....	...	hu-ya-mis-in-pi-si- ĩn-unse	...	...
wood whistle .....	...	hât'-kãs	...	...
horse .....	...	tca-kĩ-ulse	...	cu-luk
beads	pis'-mĩn	...	...	ma-sěh
gun .....	...	la'-wũn	...	tak-lep
gold .....	...	cu-na-kĩl-pu-mas	...	i-rěk'
iron .....	...	he'-tcĩr	...	...
silver .....	...	ma'-tĩk	...	i-reh
money .....	...	i-rěk-mash'	...	...
pot .....	...	a-rĩs	...	...
bucket .....	...	utc	...	...
road	ĩn'-nan	in	...	...
interpreter	tan'-sĩs	ci-na-mãnse	...	...
sugar .....	...	cã-tã'-mãi	...	tu-ma
whiskey .....	...	ca-kak-si	...	ka-h'as
mirror .....	...	hu-ya-wi-rup-hun	...	her-we'-pa
bridge .....	...	hu-ya-tu-hus	...	...
one man .....	...	i-ma'-ha-la-ma-kĩ- umk	im-i-hĩn-tchãĩ	hĩm-hětc-tra-lěs
two men .....	...	u'-tĩs-ma-kĩ-umk	...	ut-hĩn-tra-lěs
three men .....	...	kãp'-pĩs-ma-kĩ- umk	...	kap-han-tra-lěs
few men .....	...	pitc-ha-la-ma-kĩ- umk	tu'-mën-tchaěs'	hěm-mět-tra-lěs
many men .....	...	e'-h'ě-ma-kĩ-umk	ha-ta-tĩ-tcha-ěs	ya-cir-tra-lěs
all the men .....	...	im-me-ma-kĩ-umk	im'-mën-tcha'-ěs	hěm-mět-tra-lěs
some men .....	...	im-ham-ma-ma-kĩ- umk	...	hai-pi-li-tra-lěs
no man .....	...	ku-we-ma-ma-kĩ- umk	is-quën-a-tcha-ěs	u-ku-i-tra-lěs
another man .....	...	an'-teus-ma-kĩ-umk	něr-pi-tca'-ěs	a-yě-tra-lěs
one woman .....	...	im-ha-la-la-tci-umk	im'-mën-tcu-rique	...

COSTANOAN (contd.)

English	Soledad	Rumsien	Santa Clara	Santa Cruz
two women . . . . .	...	u'-tʃs-la-tci-umk	...	...
three women . . . . .	...	kap-pʃs-la-tci-umk	...	...
few women . . . . .	...	pitc-ha-la-la-tci- umk	ku-tcus-rique	...
many women . . . . .	...	e'-h ^h é-la-tci-umk	ha-ta'-ti-rique	...
all the women . . . . .	...	im-me-la-tci-umk	...	...
some women . . . . .	...	im-ha-ma-la-tci- umk	...	...
no woman . . . . .	...	kwě-ro-te-la-tci- umk	...	...
another woman . . . . .	...	an-teus-la-tci-umk	...	...
one boy	him-mʃt-sʃn-ni	im-ha-la-sʃ-ni-umk	em-měn-tci-k'-kʃ-ma	hʃm-hětc-ká-trák-mʃn
two boys	u'-tʃn-i-sʃn-ni	u'-tʃs-si-nʃ-umk	...	ut-hʃm'-ká-trák-mʃn
three boys	kap-pan-i-sʃn-nʃ	kap'-pʃs-si-nʃ-umk	...	...
few boys	u-kut-kʃc-i-sʃn-nʃ	pitc-ha-la-si-nʃ- umk	...	...
many boys	hu-ʃ-lus-i-sʃn-nʃ	e-h e-si-nʃ-umk	ha-tam-tcik-ki-ma	...
all the boys	wʃt-tʃ-sʃn-ni	im-me-si-nʃ-umk	...	...
some boys	wut-tʃn-hu-lus-sʃn- nʃ	im'-ham-ma-a- tcumpk	...	...
no boy . . . . .	...	kwě-ro-te-si-nʃ- umk	ek-kwěn-nem-kʃ-na	...
another boy . . . . .	...	an-teus-si-nʃ-umk	...	...
one dog . . . . .	...	im-ha-la-ma-tcan	...	...
two dogs . . . . .	...	u-tʃs-ma-tcan	...	...
three dogs . . . . .	...	kap-pʃs-ma-tcan	...	...
few dogs . . . . .	...	pitc-ha-la-ma-tcan	...	...
many dogs . . . . .	...	éh ^h é-ma-tcan	...	...
all the dogs . . . . .	...	im-me-a-ma-tcan	...	...
some dogs . . . . .	...	im-ham-ma-ma- tcan	...	...
no dog . . . . .	...	kwě-ro-te-ma-tcan	...	...
another dog . . . . .	...	an-teus-ma-tcan	...	...
one arrow	him-mʃts-tái-yus	im-ha-la-těps	...	...
two arrows	u-tʃn'-tái-yus	u-tʃs-těps	...	...
three arrows	kap-pan-tái-yus	kap-pʃs-těps	...	...
few arrows	hin-nan-tʃn-tái-yus	pitc-ha-la-těps	...	...
many arrows	hu-yu-lus-tái-yus	e-h ^h é-těps	...	...
some arrows	am-pi'-tʃs-tʃn-tái- yus	im-ha-la-ro-tʃs-těps	...	...
all the arrows	hit-sa-tái-yus	i-me-těps	...	...
no arrow	e ^h k-kwe-tái-yus	kwě-ro-tʃ-těps	...	...
another arrow	at-tits-tái-yus	an-teus-těps	...	...
one hat . . . . .	...	im-ha-la-purps	...	...
two hats . . . . .	...	u-tʃs-purps	...	...
three hats . . . . .	...	kap-pʃs-purps	...	...
few hats . . . . .	...	pitc-ha-la-purps	...	...
many hats . . . . .	...	éh ^h é-purps	...	...
all the hats . . . . .	...	im-me-a-purps	...	...
some hats . . . . .	...	im-ha-la-a-ro-tʃs- purps	...	...

COSTANOAN (contd.)

English	Soledad	Rumsien	Santa Clara	Santa Cruz
no hat	kwě-ro'-ti-purps	...	...
another hat	an-teus-purps	...	...
one leaf	im-ha-la-âs	...	...
two leaves	u-tŷs-âs	...	...
three leaves	kap-pŷs-âs	...	...
few leaves	pitc-ha-la-âs	...	...
many leaves	e'-hě-a-âs	...	...
all the leaves.....	...	im-me-a-âs	...	...
one stone	im'-ha-la-i-rĕk	...	...
two stones	u-tŷs-i-rek	...	...
three stones.....	...	kap-pŷs-i-rĕk	...	...
few stones	pitc-ha-la-i-rĕk	...	...
many stones	e'hě-i-rĕk	...	...
all the stones.....	...	im-mŷ-i-rĕk	...	...
male dog	ma'-tco-wa-mu-kŷ- umpk	...	...
female dog.....	...	wa-latc-y-umk-ma- tca	...	...
male horse	tcak-i-yus-mu-kŷ- umk	...	...
female horse.....	...	wa-latc-i-umk	...	...
male cat.....	...	pe-nĕk-wa-latc-i- umk	...	...
female cat	pe-nĕk-wa-mu-kŷ- umk	...	...
male deer	wa-mu'-kŷ-umpk- tâts	...	...
female deer.....	...	wa-latc-ŷ-ump-tâts	...	...
male eagle.....	...	sirh'-mu-kŷ-umk	...	...
female eagle	sirh'-wa-latc-ŷ-umk	...	...
this man.....	...	nŷc-ŷ-na-mu'-kŷ- umk	nĕr-pi-tca'-rŷs	pi-na-tra-ris
that man	ci-na-mu'-kŷ-umk	hŷm-tca'-rŷs	nŷp-pi-tra-ris
these two men.....	...	nic'-ŷ-na-u-tŷs-mu- kŷ-umk	...	nŷp-kŷm-ut-tra-hŷn'- tra-rŷs
those two men.....	...	pi-nas-si-nas-u-tŷs- mu-kŷ-umk	...	ai-ha-tra-rŷs
these men	ci-nŷ-a-kan-mu-kŷ- umk	...	nŷp-kum-tra-rŷs
those men	ci-nŷ-a-kan-mu-kŷ- umk	...	ai-ha-tra-rŷs
this woman	nĕp-pŷ-cu'-rŷc-ma	ne-ci-na-latc-ŷ-umk	nĕr'-pi-tcu'-rique	ner-pi-kĕtc-ke'-ma
that woman	nu-pŷ-cu'-rŷc-ma	nu-ci-na-latc-ŷ-umk	...	nu-pi-kĕtc-ke'-ma
these two women	ni-he'-was-u'-ti- cu-rŷc'-ma	ne-ci'-na-u-tŷs-latc- ŷ-umk	...	nŷp-kam-ut-hŷn-kĕtc- ke'-ma
those two women	nu-hu'-was-u'-ti- cu-rŷc-ma	nu-ci'-nŷ-a-kan-u- tŷs-latc-ŷ-umk	...	...
these women	ni-hi'-was-cu-rŷc- ma	ne-ci-na-latc-ŷ-umk	...	nŷp-kam-kĕtc-ke'-ma
those women	nu-hu'-was-cu-rŷc- ma	ne-ci-ni-a-kan-latc- ŷ-umk	...	...
this boy	nŷc-ŷ-na-ci-ni-yŷmp	nĕr'-pi-tcik-a-mac	pi-na-a-la'-cu
that boy	wa-kai-ca-ci-ni- kŷmp	wa'-kŷm-tcik-a- mac	wa-ka-a-la'-cu

COSTANOAN (contd.)

English	Soledad	Rumsien	Santa Clara	Santa Cruz
these two boys .....	...	nic-ŷ-na-kan-u-tŷs-ci-ni-yŷmk	nŷr-pi-u-tcu-hin	ai-ha-ut-trŷn-a-la'-cu
those two boys .....	...	nuc-ŷ-na-kan-u-tŷs-si-ni-yumk	...	nip-kum-ut-trŷn-a-la'-cu
these boys .....	...	nic-ŷ-ni-a-kan-ci-ni-yump	...	ai-ha-a-la'-cu
those boys .....	...	nuc-ŷ-na-ka-ci-nŷ-yumk	...	...
this dog .....	...	nŷc-ŷ-na-ma-tcan	...	...
that dog .....	...	pi-na-ci-na-ma-tcan	...	...
these two dogs .....	...	nŷc-i'-nŷ-a-kan-u-tŷs-ma-tcan	...	...
those two dogs .....	...	ne-ci-ni-a-kan-u-tŷs-ma-tcan	...	...
these dogs .....	...	nŷc-i-mŷ-a-kan-ma-tcan	...	...
this shore	nŷp'-pŷ-cauallo	nŷc'-ŷ-na-tcak-y-yus	...	...
that horse	pŷn'-i-a-cauallo	nu-ci'-na-tcak-ŷ-yus	...	...
these two horses .....	...	nŷ-ci'-nŷ-a-kan-u-tŷs-tcak-ŷ-yus	...	...
those two horses.....	nep'-pŷ-kam-u-tŷn-cavallo	nu-ci-nŷ-a-kan-u-tŷs-tcak-ŷ-yus	...	...
these horses	ni-hi-was-cavallo	nŷ-ci-nŷ-a-kan-tcak-ŷ-yus	...	...
those horses	nŷp-kam-cavallo	nu-ci-nŷ-a-kan-tcak-ŷ-yus	...	...
this knife .....	...	nŷc'-ŷ-na-tip	...	...
that knife .....	...	nu-ci-na-tip	...	...
these two knives.....	...	ni-ci-na-kan-u-tŷs-tip	...	...
those two knives.....	...	nu-ci-na-kan-u-tŷs-tip	...	...
these knives .....	...	ni-ci-na-kan-tip	...	...
those knives .....	...	nu-ci-na-kan-tip	...	...
this axe .....	...	ci-na-te'-ris [4]	...	...
that axe .....	...	ci-na-te'-ris	...	...
these two axes .....	...	nŷc'-ŷ-na-u-tŷs-te'-ris	...	...
those two axes .....	...	pi-nac-na-te-ris	...	...
these axes .....	...	nŷc-y-na-te-ris	...	...
those axes .....	...	pi-nac-na-te-ris	...	...
right eye.....	...	sam'-mat-kai-hin'	...	sam'-ma-hŷn
left eye .....	...	yŷk'-kŷt-kai-hin'	...	a-wŷs-hŷn
both eyes .....	...	wa-hin [5]	...	ut-hŷn
right ear.....	...	ci-na-sam-mat-kai-tus	...	sam-ma-o-tco
left ear.....	...	yŷk-kŷt-kai-tus	...	a-wŷs-o-tco
both ears .....	...	wa-tus	...	...
right hand	ŷs'-su-hai-a-tcas-mŷn / is'-su-hai-ŷt-tha	sa'-mat-kai-is'	...	sa-ma'
left hand.....	is'-su-a'-wŷs	yŷk'-kŷt-kai-is'	...	a-wŷc'
both hands .....	...	wa-is'	...	...
right foot	sŷm'-mă-să-kă-ra	saŷ'-mat-kai-ko'-ro	...	...
left foot	a'-wŷc-să-kă-ra	yŷk-kŷt-kai-ko'-ro	...	...
both feet.....	u-tin-să-kă-ra	wa-ko'-ro	...	...

PHRASE LISTS

RUMSIEN

Phrases	Rumsien	Phrases	Rumsien
I am striking him now with closed hand	ka'-was lik	they (fem, plur.) are striking him with closed hand	u-ti-yas-lik
I struck him yesterday with closed hand	ka'-was-lik-u'-ik	they (fem, plur.) struck him with closed hand	wa-lik-ŷ-hñse
I will strike him tomorrow with closed hand	tcar'-we-ku'-was-li'-ik	they (fem, plur.) will strike him with closed hand	ŷet-te-li-hñ
you and I are striking him now with closed hand	měh'-hăn-ta-ma-kwas-lik	he is striking me with closed hand	patc-u-kas-li-ik
you and I struck him yesterday with closed hand	měh'-hăn-ta-ma-kwas-lik-u'-ik	he struck me with closed hand	kas-sa-li-kin
you and I will strike him tomorrow with closed hand	měh'-hăn-ta-ma-kwas-lik-tca-we	he will strike me with closed hand	ŷet'-kas-lik
he and I struck him yesterday with closed hand	wa'-su-ta-ma-kwas-li-ik-u'-ik	he is striking you and me with closed hand	patc-u-kas-u-tŷ-as-lik
he and I will strike him tomorrow with closed hand	wa-su-ta-ku-ma-kwas-li-ik-tca-we	he struck you and me with closed hand	patc-u-kas-u-tŷ-as-li-kñ
we (ye and I) are striking him with closed hand	ma-kwas-lik	he will strike you and me with closed hand	wa-kai-ku-mas-lik
we (ye and I) struck him with closed hand	ma-kwas-lik-kñ	he is striking him and me with closed hand	wa-kai-as-lik-ŷc-ka-nŷ
we (ye and I) will strike him with closed hand	ma-kwas-ŷet-te-lik	he will strike him and me with closed hand	wa-kai-ku-maks-lik-ka-nŷ-ŷc-wa-kai
you are striking him with closed hand	me-was-lik	he is striking us (ye and me) with closed hand	wa-kai-aks-lik
you struck him with closed hand	me-was-lik-kñ	he will strike us (ye and me) with closed hand	wa-kai-ku-maks-lik
you will strike him with closed hand	ŷet'-tŷ-me-was-lik	he is striking you with closed hand	wa-kai-ŷs-li-ik
he is striking him with closed hand	wa-kai-as-lik	he will strike you with closed hand	wa-kai-ŷs-li-kñ
he struck him with closed hand	was-li-kñ [6]	he is striking him with closed hand	wa-kai-ku-mŷs-lik
he will strike him with closed hand	ŷet'-was-lik [7]	he struck him with closed hand	wa-kai-as-ŷ-kin [6]
they are striking him with closed hand	patc-yu-lik-ŷ-hñ	he will strike him with closed hand	wa-kai-ku-was-lik [7]
they struck him with closed hand	wa-li'-kŷ-hñse	he is striking them (masc, plur.) with closed hand	wa-kai-ut-tŷ-ŷs-sñn-lik
they will strike him with closed hand	ŷet-tŷ-me-lik-kŷ-hñ	he will strike them (masc, plur.) with closed hand	wa-kai-kut-sñn-lik
she is striking him with closed hand	wa-kai-ca-latc-ŷ-ump-was-lik	he is striking her with closed hand	wa-kai-ut-sñn-li-ik
she struck him with closed hand	wa-kai-as-li-kñ	he will strike her with closed hand	wa-kai-ku-was-li-ik-wak-si
she will strike him with closed hand	wa-kai-as-ŷet-te-lik	I am kicking him	kak-was-tai-i-hi
		I kicked him	ka-was-tai-i-hi
		I will kick him	kak-u-was-tai-i-hi

RUMSIEN (contd.)

Phrases	Rumsien	Phrases	Rumsien
you and I are kicking him	mak-meh ⁴ -tu-ta-ma-kwas-tai-i	your (sing.) horse	me-tcak'-Y-yus
you and I kicked him	ka-ic-me-i-ma-kwas-tai-i	your (plur.) horses	me-tcak-Y-yus
you and I will kick him	meh ⁴ -tu-ta-ma-kwas-tai-i	my dog	ka-ma-tca
he and I kicked him	wa-kai-ma-kwas-tai-i	your (sing.) dog	me-ma-tcan
he and I will kick him	meh ⁴ -tu-ta-ma-kwas-yě-tě-tai-i	your (plur.) dog	me-ma-tcan
you are kicking him	pa-tcu-tai-i-hñ-wa-kai	his dog	me-ma-tcan
you kicked him	mi-was-tai-i	her dog	wa-kaj-ma-tcan
you will kick him	me-ku-was-tai-i	I have a father	ka-ro-ti-ap-pan
he is kicking him	wa-kai-was-tai-i-hi	you have a mother	me-ro-ti-an
he kicked him	wa-kai-is-tai-i-hi	he has a sister	wa-ka-ro-ti-tan
he will kick him	wa-kai-i-ku-was-tai-hi	we have a grandfather	mak-ro-ti-ho-wñ
she is kicking him	wa-kai-as-tai-ya-wak-sŷ	you have a grandfather	me-ro-ti-ho-wñ
she kicked him	wa-kai-as-tai-ya-yñ	they have a grandfather	u-ti-ro-ti-ho-wñ
she will kick him	wa-kai-ku-was-tai-yě	I have two hands	ka-u-tis-is
he is kicking me	wa-kai-kas-tai-yi	you have two hands	wa-ka-ro-ti-u-tŷ-is
he will kick me	wa-kai-ku-kas-tai-yi	he has two hands	wa-ka-ro-ti-u-tŷ-is
he is kicking you and me	wa-kai-ku-mak-stai-yi-ic-měs	we have two hands	mak-ro-ti-u-tŷ-is
he will kick you and me	wa-kai-ku-mak-sa-ti-yi-ka-nŷc-ic-mes	they have two hands	u-ti-ro-ti-u-tŷ-is
he is kicking you	wa-kai-ŷs-sta-yi	I have a dog	ka-a-mis-ŷm-ha-la-ma-tcan
he will kick you	wa-kai-yu-mŷs-sta-yi	you have a dog	me-a-mis-ŷm-ha-la-ma-tcan
he is kicking her	wa-kai-as-tai-yi	he and I have dogs	wa-kai-ic-ka-am-mŷs-ma-tcǎn
he will kick her	wa-kai-ku-was-tai-yi	you and I have dogs	me-ic-ka-eh ⁴ Y-ma-tcan
he is kicking it (inanimate)	wa-kai-as-tai-yi	you and I have horses	me-ic-ka-ro-ti-ma-tcak-i-yus
my hands	ka-is'	we have horses	mak-a-mis-i-ma-ha-la-tcak-Y-yus
our (your and my) hands	ma-kis	they have horses	u-ti-ro-ti-tcak-Y-yus
your (sing.) hands	me-is'	I have a gun	ka'-a-mis-i-ma-ha-la-wan
his hands	wa-kai-is	you have a hat	me-ro-ti-pu-rŷps
her hands	kai-is	he has a bow	wa-kai-ro-ti-la-wan
my feet	ka'-ko-ro	they have arrows	u-ti-ro-ti-těps
his feet	me-ká-ro	this is my hat	ne-ci-na-ka-pu-rŷps
her feet	mak-ká-ro	this is his hat	wa-kai-pu-rups
my horse	ka-tcak-Y-yus	these are my horses	ka-a-tcak-Y-yus
our (your and my) horses	mak-tcak-Y-yus	these are your horses	ně-ci-nŷ-a-kan-ka-tcak-Y-yus
your (sing.) feet	me-ká-ro	whose cow is this?	ampf-nŷc-Y-na-tát
her horse	ka-tcak-Y-yus	this is my cow	ni-c-i-na-ka-tátis

RUMSIEN (contd.)

Phrases	Rumsien	Phrases	Rumsien
whose horse is this?	ampf-nec-i-na-tcak-ŷ-yus	you and I will be hungry	ka-ŷc-me-yět-ma-kit-kan
this is his horse	mi-tcak-ŷ-yus	he and I are hungry	wa-ka-ŷc-ka-mak-it-kan
I have a pistol	i-ci-ma-ha-tusk	he and I were hungry	wa-ka-ic-ka-ma-kit-kan
whose dog is this?	ampf-ni-cf-na-a-tcan	he and I will be hungry	wa-ka-ic-ka-yět-ma-kit-kan
this is John's dog	nic-i-na-juan-ma-tcan	we (ye and I) are hungry	mak-ŷt-kan
whose bow is this?	ampf-nŷc-ŷ-na-la-wan	you are hungry	me-it-kan
this is his bow	nic-i-na-la-wan-wa-kai-la-wan	you were hungry	me-ar-u-it-ka-nŷn
whose arrow is this?	ampf-pu-nŷc-ŷ-na-teps	you will be hungry	me-ku-it-kan
this is my arrow	ne-i-ka-těps	he is hungry	wa-kai-it-kan
whose knife is this?	ampf-nŷc-ŷ-na-tip	he was hungry	wa-kai-it-kan
this is my knife	ne-i-ka-tŷp	he will be hungry	wa-kai-yět-tŷ-it-kan
whose hat is this?	ampf-nic-i-na-pu'-rŷps	they are hungry	u-ti-it-kan-ŷn
this is your hat	ne-me-pu-rŷps	she is hungry	wa-kai-it-kan
which is your horse?	an-ci'-na-me-tcak-ŷ-yus	she was hungry	ka-rit-ka-nin
he stole my horse	wa-kai-atc-ŷ-un-me-tcak-ŷ-yus	she will be hungry	wa-kái-ku-yŷt-kan
they stole our horses	u-ti-maks-atc-ŷ-un-me-tcak-ŷ-yus	I am thirsty	ka-a-ki-nŷn
they stole your horses	u-ti-a-tŷ-un-me-tcak-ŷ-yus	I was thirsty	ka-a-ki-nŷn
they stole their horses	u-ti-a-tŷ-un-me-tcak-ŷ-yus	I will be thirsty	yět-ka-a-kŷn
he killed my dog	wa-kai-ni-ma-tca-tca	you and I are thirsty	me-ic-ka-a-ki-nŷn
he killed your dog	wa-kai-nŷm-in-wa-ma-tcan	you and I were thirsty	me-ic-ka-mak-a-ki-nŷn
he killed his dog	wa-kai-nŷm-ŷn-ma-tcan	you and I will be thirsty	me-ic-ka-yět-mak-a-kŷn
he killed her dog	wa-kai-nŷm-ŷn-me-ma-tcan	he and I are thirsty	ka-ic-me-mak-ak-ni-nŷn
he stole my horse	wa-kai-atc-ŷ-an-ka-tcak-ŷ-yus	he and I were thirsty	wa-kai-ic-ka-mak-a-kŷn
he stole your horse	wa-kai-atc-ŷ-an-me-tcak-ŷ-yus	he and I will be thirsty	wa-kai-ic-ka-it-mak-a-kŷn
they killed our dogs	u-tŷn-ni-mŷn-ma-tcan	we are thirsty	mak-a-ki-nin
I lost my bow	ka-tá-nŷm-pin-la-wan	we (ye and I) will be thirsty	yi-ti-mak-ak-in
he lost his arrow	wa-tá-nŷn-tŷps	you are thirsty	me-a-ki-nŷn
I cut my foot	ka-wa-lu-nŷn-ká-o	she was hungry yesterday	wa-kai-ik-it-ka-nŷn-u-ik
you cut your foot	me-wa-lun-ká-ro	you were hungry	me-a-ki-nin
he cut his foot	wa-kai-wa-lu-nŷn-ka-ro	you will be thirsty	me-ku-a-kin
I am hungry	ka-it-ka-nŷn	he is thirsty	wa-kai-a'-ki-nŷn
I was hungry	ka-ar-ru-wit-ka-nŷn	he was thirsty	ka-ar-ro-a-kŷ-nŷn
I will be hungry	yět-ka-it-kan	he will be thirsty	wa-kai-yět-tŷ-a-kŷn
you and I are hungry	me-ic-ka-mak-it-kan	she is thirsty	wa-kai-a-kŷn
you and I were hungry	ka-ŷc-me-ma-kit-ka-nŷn	she was thirsty	wa-kai-a-kŷn [8]

RUMSIEN (contd.)

Phrases	Rumsien	Phrases	Rumsien
she was thirsty yesterday	wa-kai-ik-a-kĭn-u-ik	John is talking	Juan-ritc
she will be thirsty	wa-kai-it-ĭ-a-kĭn	I am crying	ka-a-tcĕp
John is hungry	Juan-kith-ka-nĕn	I was crying	a-tcĕp-ar-ru
I am eating bread	ka-am-hai-pu'-hĕt	I will cry	a-tcĕp-e
you and I are eating bread	ka-ic-me-mak-am-hai-pu-hut	you were crying	me-a-tcĕp
we are eating bread	mak-a-mai-pu-hut	he is crying	wa-kai-e-a-tcĕp
you are eating bread	ka-am-hai-pu-hut	John is crying	Juan-a-tcĕp
they are eating bread	u-ti-am-hai-pu-hut	I am singing	ka-tcu-nu-ĭ
I was eating bread	ka-ar-u-am-hai-pu-hut	I was singing	ka-tcu-nu-ĭ
you and I were eating bread	me-ic-ka-ma-kam-hu-pu-hut	I will sing	ka-ku-tcu-nu-ĭ
we were eating bread	mak-am-hai-pu-pan-hut	you were singing	me-tcu-nu-ĭ
you were eating bread	me-am-hai-pu-hut	he is singing	wa-kai-tcu-nu-ĭ
they were eating bread	u-ti-am-hai-pu-hut	John is singing	Juan-tcu-nu-ĭ
John is eating bread	Juan-am-hai-pu-hut	I am shouting	ka-rai-ik
John is eating meat	Juan-am-hai-tĕt	I was shouting	ka-rai-ik
John is eating mush	Juan-u-kĭs-atole	I will shout	ka-ku-ai-ik
John is eating fish	Juan-am-hai-u-i	you were shouting	me-ai-ik
John is eating soup	Juan-u'-kĭs-kal-do	he is shouting	wa-kai-ai-ik
the horse is eating corn	tca-kĭ-yus-am-hai-mais	John is shouting	Juan-ai-ik
the cow is eating grass	tĕts-am-hoi-hu-ne	I am whispering	ka-ri-tci-cak
the bird is eating corn	kis-kan-am-hoi-maize	I was whispering	ka-mu-tra-wa-ri-tci-cak-cuks
John is thirsty	Juan-a-ki-nĕn	I will whisper	ka-ku-ritc-tci
the horse is thirsty	tca-ĭ-yus-a-kĭ-nĕn	you were whispering	me-ri-tci-cak-cuks
I am drinking water	ka-u-kĕ-si	he is whispering	wa-kai-ri-tci-cak-cuks
I was drinking water	ka-u-kĕ-si	John is whispering	Juan-ri-tci-cak-cuks
I will drink water	ka-u-kĭs-si	I am laughing	ka-yo-hĭst
John is drinking water	Juan-u-kĕ-si	I was laughing	ka-yo-hĭst
the horse is drinking water	tcak-ĭ-yus-u-kĭs-si	I will laugh	ka-yo-cĕn
the cat is drinking water	pe'-nĕk-u-kes-si	you were laughing	me-ar-u-yo-hĭst
the dog is drinking water	ma-tcan-u-kĭs-si	he is laughing	wa-kai-yo-hĭst
the bird is drinking water	ris-kan-ir-kĕs-si	John is laughing	Juan-yo-hĭst
I am talking	ka-ri-tci	I am smiling	ka-su-mui
I was talking	wa-ka-ri-tci	I was smiling	ka-su-mu-i
I will talk	ka-i-ti-ritc	I will smile	ka-ku-ya-hĭst
you were talking	me-ri-tci	you were smiling	me-su-mu-i
he is talking	wa-kai-ritc	he is smiling	wa-kai-su-mu-i

RUMSIEN (contd.)

Phrases	Rumsien	Phrases	Rumsien
John is smiling	Juan-su-mu-i	you were warm	me-tan-kan
I am walking	ka-wa-tŋn-hi-nŋ-tŋn	he will be warm	wa-kai-yĕt-tŋ-tan-kan
I was walking	ka-wa-tŋn-hi-nŋn	I am tall	ka-la-wŋk
I will walk	ka-hi-ni	the boy will be tall	sin-ŷ-yumk-la-wŋk
you were walking	me-wa-ti-hi-nŋn	the tree is tall	ma-yĕ-la-wŋk
he is walking	wa-kai-wa-tŋn-hi-nŋn	the horse is high	tcak-ŷ-yus-la-wŋk
John is walking	Juan-wa-tŋn-hi-nŋ-tŋn	the house is high	ruk-tci-le-e'
the cloud is drifting (slowly)	metc-wa-tŋn-hi-nŋn	the rock is high	i-rek-tci-le-e'
the cloud is flying (fast)	metc-wa-tŋn-u-mu-nŋn	the house is large	ruk-i-sak
John is whistling	Juan-usk	the house is small	ruk-pu-cut
John is running	Juan-wa-tŋn-wi-tcu-pŋn	the hat is large	i-sak-pu-rups
John is jumping	Juan-ha-lu-mast	the hill is high	tci-pit-la-wak
the horse is walking	tcak-i-yus-wa-tŋn-hi-nŋn	the hill is low	tci-pit-i-tip-sit
the horse is running	tcak-ŷ-yus-wa-tŋn-wi-tcu-pŋn	the mountain is high	hutc-la-wak
the meadowlark is flying	ti-ri-tŋm-wa-tŋn-u-nu-nŋn	the mountain is low	hutc-tip-sit
the snake is crawling	li-san-wa-tŋn-hi-nŋn	it rains now	pate-u-e-nam
the fish is swimming	ki-nih'-wa-tŋn-ap-pan	it rained yesterday	a-ik-e-nam
the dog is barking	ma-tcan-cats	it will rain tomorrow	tcar-u-we-e-nam
the horse is neighing	tcak-ŷ-yus-its-its	if it rains tonight I shall not go	e-mate-e-nam-ku-ku-ka-wa-tŋn
the eagle is screaming	sirh'-ritc	it snows now	pa-tcu-la-tŋn-yĕ-kŋp
the frog is croaking	wa-kate-im-pe-na-im-h ħ-ci-i-yus	it snowed yesterday	u-it-kik-i-nam-yĕ-kŋp
the bee is humming	tĕih' pe-na-im-ritc	it will snow tomorrow	tca-we-ku-i-nam-yĕ-kŋp
my horse is black	ka-tack-ŷ-yus-sĕ-krust	if it snows tonight I shall not go	i-mat-i-nam-yĕ-kŋp-ħ-pĕt-tu
your horse is white	me-ka-tack-i-yust-pah'e-last	it hails now	pa-tcu-la-tun-pu-sunse
my knife is large	ka-tip-i-sak	it hailed yesterday	u-ŷ-ki-la-tun-pu-sunse
your knife is small	me-tip-pu-sut	it will hail tomorrow	yĕt-tŋ-la-tun-pu-sunse-tcar-we
his knife is sharp	me-tip-a-kaht	if it hails tonight I shall not go	i-ma-ta-la-tun-pu-sunse-ħ-pĕt-tu-ku-ku-ka-wa-tŋn
John's knife is dull	wa-tip-juan-lite-ŷ-yust	it is cold now	e'he'-ter-nĕr-yĕ
our house is old	e-wu-cust-ka-ruk	it was cold yesterday	u-i-kik-pu-tcup-ter
your house is new	me-ruk-i-ti	it will be cold tomorrow	tcar-we-ku-his-ter
their houses are small	ruk-ku-i-pis-trim-kai	if it is cold tomorrow I shall not go	i-mat-tris-tca-we-terh'-ku-ku-ka-wa-tŋn
their houses are large	ruk-ku-i-is-kŋm-kai	it is warm now	e'he'-tank-ner-ye
I am cold	ka-te-rĕn-nŋn	it was warm yesterday	u-i-kik-h'is-tank
you were cold	me-te-rŋn	it will be warm tomorrow	tcar-wai-ku-tank-a
he will be cold	wa-kai-ye-tĕ-te-rŋn		
I am warm	ka-tan-ka-nŋn		

RUMSIEN (contd.)

Phrases	Rumsien	Phrases	Rumsien
the north wind blows	a-ka-si-ter-pi-trup	he was on the horse	wa-kai-ik-ho-pas-hu-i-ya-tcak-i-yus
the north wind is blowing now	a-ka-si-terh' - pu-trup	he will be on the horse	wa-kai-ku-tra-wal-hu-i-ya-tcak-i-yus
the west wind was blowing yesterday	u-ŷ-pu-tip-ri-ni-terh'	the hat was on the floor	pu-rups-pi-na-ro-hu-ŷ-ya-tu-ra
the south wind will blow tomorrow	ka-ko-ni-ter-tcar-we-pu-trup	the hat will be on the table	pu-rups-rot-hu-ya-tu-ra
I am here	ka-ne-ta-was	the bow is on the ground	la-wan-tu-rah-natc-tci-rist
you and I are here	ka-ic-me-ne-mak-ta-was	the arrow was on the ground	tšps-hu-ya-rot-hu-ya-tu-ra
he and I are here	wa-kai-ŷc-ka-ner-yer-nŷnk-ta-was	the quiver will be on the ground	tulse-hu-ya-rot-hu-tŷ-an-tšps
you are here	me-ni-tra-wa	the knife is in my pocket	ka-tip-hu-i-ya-rát-ka-tip
he is here	wa-kai-ne-tra-wa	the knife was in his pocket	wa-tip-rot-hu-ya-ha-há-tái
she is here	wa-kai-ne-tra-wa	the horse is on the hill	ka-tcak-ŷ-yus-tra-wal-hu-ŷ-ya-tci-pŷl
he was here	wa-kai-ik-tci-wa-tra-wa	the horse was on the hill	ka-tcak-ŷ-yus-tra-wa-hu-ya-tci-hl
he will be here	wa-kai-ku-tci-a-tra-wa	the man is standing on a log	mu-kŷ-ŷmk-lat-sai-hu-ya-ur
they were here yesterday	u-ti-tŷ-ya-tra-wa-ce-ik	the deer is standing in the bushes	tat-tra-wuk-hu-lukt
they will be here tomorrow	tcar-we-tŷ-ya-tra-wa	I will put my knife in my pocket	ka-a-tŷp-tip-hu-i-ka-há-tái
you and I were there	me-ŷc-ka-mak-tra-wa-hu-ya	you will put your knife in your pocket	á-tcup-me-tip-i-ya-há-tai
he and I were there	wa-kai-ŷc-ka-hu-muks-tra-wa	I will put my hat on the floor	ka-átc-ka-purks-hi-a-tu-ra
you were there	me-ta-wak-hu-ya	I live at Washington	ka-ru-kat-pu-ot-ya-washington
he is there	wa-kai-hu-yak-tra-was	I lived at Washington	ka-mu-ru-kat-washington
she is there	wa-kai-hu-yak-tra-was	the squirrel lives in a tree	erh' - ru-kat-pu-ya-má-ya
he was there	wa-kai-hu-yu-tra-was	the bear lives in the woods	á-rŷs-hu-tcatk-ru-kat
he will be there	wa-kai-ku-tra-was-hu-ya	in winter the bear lives in a cave	á-ršs-ru-kat-hu-ya-i-tŷn-ŷm-ma-no-ŷn-nam
they were there yesterday	u-ti-hu-ya-tra-was-u-ik	on the water	kwi-a-si
they will be there tomorrow	u-ti-ku-hu-ya-tra-has-tca-we	in the water	a-kus-kwi-a-si
I am in the house	ka-tra-was-hu-ŷ-ya-ruk	under the water	wi-nŷm-kwi-a-si
you and I are in the house	me-ic-ka-tra-wal-hu-ya-ruk-as	by the stone	i-metc-um-ku-ya-i-ršk
he and I are in the house	wa-kai-ic-ka-mak-tra-wal-hi-a-ruk	near the stone	hu-ya-hu-ya-i-ršk
you are in the house	mek-tca-was-hu-i-ya-ruk	under the stone	wi-nŷm-hu-ya-i-ršk
he is in the house	wa-kai-tra-was-hu-i-ya-ruk	on the stone	hu-ya-i-rek-lat-sai
she is in the house	wa-kai-tra-was-hu-ŷ-ya-ruk	beyond the stone	hu-ya-an-ni-tak-re-i-ršk
he will be in the house	wa-kai-tra-was-hu-ŷ-ya-ruk	the awl is under the buckskin	li-pilk-wi-num-hi-a-tci-tul
they were in the house yesterday	u-ti-tra-wal-u-ik-ku-ya-ruk	the house is by the river	ruk-i-me-tcum-rot-hi-a-si
they will be in the house tomorrow	u-ti-ku-tra-wal-tca-we-hu-ya-ruk		
he was in the house	wa-kai-ŷc-ka-tra-was-hu-ŷ-ya-ruk		
he is on the horse	wa-kai-tra-wŷt-tca-kŷ-yulse		

RUMSIEN (contd.)

Phrases	Rumsien	Phrases	Rumsien
the house was by the river	ruk-hu-ya-tra-wal-i-mĕk-hu-ŷm-ya-si	he will be struck tomorrow	tcar-wai-ku-li-ki-ŷ-hĭn
the house will be by the river	ruk-ku-rĕt-hu-ya-si-i-me-tcum	they are struck	u-u-ti-li-ki-ŷ-hinse
wood floats in the water	tis-hin-ta-pil-hu-ya-si	they were struck yesterday	u-ti-li-ki-ŷ-hĭnse-u-ik
a stone sinks in the water	im-a-ha-i-rĕk-wa-me-no-nin	they will be struck tomorrow	yet-u-tĭ-li-ki-ŷ-hĭn-tcar-wai
an arrow floats in the water	im-ha-la-tĕps-hal-wĭ-nĭn	I was kicked yesterday	ka-tai-ye-hinse-u-ik
a gun sinks in the water	im-ha-la-sa-wĭn-nu-nu-nĭn	I will be kicked tomorrow	tcar-we-ku-ka-ta-ye-hĭn
I will go to Washington with John	ka-ku-wa-tĭn-hu-ya-washington-ic-ka-ap-pan	you were kicked yesterday	me-tar-yi-hinse-u-ik
I will go to Washington with my father	ka-ku-wa-tĭn-hu-ya-washington-ic-ka-ap-pan	you will be kicked tomorrow	yet-te-me-tar-yi-hĭn-tcar-we
I will go home with John	ka-ku-wa-tĭn-ŷc-juan	he was kicked yesterday	u-ŷk-ka-ya-tai-ye-hĭnse-wa-kai
I will go home before my father	ka-ku-hutc-wa-tĭn-ni-ka-itc-kai-wa-tĭn-ka-ap-pan	he will be kicked tomorrow	tcar-we-ku-ta-ye-hĭn
I will go home after John	ka-ku-hutc-wa-tĭn-ni-ku-its-kai-wa-tĭn-juan	they were kicked yesterday	u-ti-ta-ye-hĭnse-u-ik
he is a man	wa-kai-mu-ki-ŷ-umk	they will be kicked tomorrow	tcar-we-ku-mak-tci-i-hĭn
he was a man	wa-kai-nem-min-ki-ŷ-umk	the axe is broken	te-ris-a-lust
he will be a man	wa-kai-ku-mo-ki-ŷ-umk	the axe was broken	te-ris-a-lust
it is an axe	wa-kai-te-ris	the axe will be broken	yet-tĭ-a-lun-te-ris
he was my father	wa-kai-mur-ka-ap-pan	I strike myself	ka-ha-tu-nĭn
she was your mother	wa-kai-mur-wa-kan	I struck myself yesterday	ka-ha-tu-nĭn-u-ik
John is his father	Juan-wa-ap-pan	I will strike myself	ka-yĕt-tĭ-ha-tun
James is his brother	Santiago-wa-tan-sĭnse	you will strike yourself	me-ku-ha-tun
Mary is his sister	Maria-me-tan-sĭnse	he struck himself	wa-kai-ha-tu-nĭn
Mary will be my wife	Maria-ku-ka-ha-wĭn	he will strike himself	wa-kai-yĕt-tĭ-ha-tun
John will be my husband	Juan-ku-ka-u-rĭn	they struck themselves	u-ti-ha-tu-nĭn
who are you?	am-pe-nu-i	they will strike themselves	yet-te-me-li-ki-ŷ-kĭn
who is that man?	amp-cu-na-nin-ki-umk	I kick myself	ka-hin-yĕk-kĕn
who is this man?	amp-ne-ci-na-mu-ki-umk	I kicked myself yesterday	ka-hĭn-ya-ko
I am struck with closed hand	ka-lik-hĭnse	I will kick myself	ka-ku-wa-tĭn-hĭn-nĕs
I was struck yesterday	u-i-kai-ka-lik-hinse	you kicked yourself	me-hĭn-yĕ-ko
I will be struck tomorrow	tcar-wai-ku-ka-li-ki-ŷ-hĭn	you will kick yourself	me-ku-wa-tĭn-hin-nis
you are struck	me-li-ki-ŷ-hĭnse	he kicked himself	wa-kai-hĭn-yĕ-ko
you were struck yesterday	me-li-ki-ŷ-hinse-u-ik	he will kick himself	wa-kai-ku-wa-tĭn-hĭn-nĕs
you will be struck tomorrow	yĕt-tĭ-we-li-ki-ŷ-hĭn-tcar-wai	they kicked themselves	u-ti-hĭn-nĕ-ye-kĕn
he is struck	wa-kai-li-ki-ŷ-hinse	they will kick themselves	u-ti-ku-wa-tĭn-hĭn-nĕs
he was struck yesterday	u-ik-wa-li-ki-ŷ-hinse	you struck yourself yesterday	me-ha-tu-nĭn-u-ik
		you and I strike each other with closed hand	me-ic-ka-mak-am-si-nĭn
		you and I will strike each other with closed hand	me-ic-ka-yet-ma-am-sĭn

Phrases	Rumsien	Phrases	Rumsien
he and I strike each other with closed hand	wa-kai-ic-ka-mak-am-sŋn-ŋn	I will cause him to drink tomorrow ..	ka-wac-pis-u-kŋs-tcar-wai
he and I will strike each other with closed hand	wa-ka-ic-ka-yet-mak-am-sŋn	I will shoot a deer if I see one	yet-kai-was-nŋm-i-mat-ka-was-rak
we (ye and I) strike each other with closed hand	mak-mer-tsu-ta-pak-tcum	I will sleep if you will be still	ka-ēt-c-ne-nŋn-in-ku-ma-et-sē
you and I kick each other	me-ic-ka-hŋn-ye-kân	I am angry because you struck me	ka-ta-ma-nŋn-me-ka-li-kin
you and I kicked each other	me-ic-ka-ma-kan-tŋn-hŋn-nis	I will kill the man who stole my horse	it-ka-nŋm-ca-mu-kŋ-umk-wa-tŋ-ŋn-tcak-ŋ-yuls
you and I will kick each other	me-ic-wa-kai-ma-kŋn-yē-kân	the horse threw the boy	yet-me-se-wi-tip-tcak-ŋ-yus
he and I kicked each other	ka-ic-wa-kai-wa-kŋn-yē-kân	that horse will throw you	yet-me-swi-tip-tcak-ŋ-yus
he and I will kick each other	wa-kai-ic-ka-ma-hi-ni-ēn	you ought to sit down because you are tired	tu-man-to-nŋ-a-tak-a-ra-me-yes-wa-nŋn
he and I will kick each other	wa-kai-ic-ka-ma-hi-ni-ēn	I do not believe what he says	ku-ka-moi-nu-ci-ritc
John, strike James! (commanding) ..	Juan-li-kin-a-Santiago	I will go a hunting deer	ka-ni-min-tâts
John may strike James (giving permission)	Juan-tu-man-a-lik-Santiago	I will go a hunting bear	ka-yēt-tŋ-wa-tŋn-nēt'-tes
John did not strike James	Juan-ku-was-li-kŋ-ka-Santiago	I will go a hunting rabbits	ka-yēt-tŋ-wa-tŋn-nēt'-se-we-rŋn
John desires to strike James	Juan-i-wē-sēn-li-ik-Santiago	I will go a hunting squirrels	ka-yēt-tŋ-wa-tŋn-nēt'-e
John will desire to strike James	Juan-a-h'a-wŋn-li-ik-Santiago	I will go a hunting quails	ka-yēt-tŋ-wa-tŋn-seks'-sŋn
John ought to be striking James	Juan-a-nas-a-im-lik-Santiago	why did you not eat?	ink-ka-tcai-ra-i-kwi-am-hai
John is frequently striking James	Juan-im-as-a-lik-Santiago	why did you not drink?	ink-katc-a-re-i-ke-u'-kŋs
John is causing James to strike	Juan-wa-sa-ri-hŋp-is-ku-li-ki-hin-Santiago	why did you not go home?	in-ta-sum-kwe-wa-tŋn-hu-ŋ-me-ruk
James, kick John! (commanding)	Santiago-as-ta-yi-yin-Juan	why did you not go home yesterday? ..	in-ta-ta-sum-nin-re-kwe-wa-tŋn-u-ik
James may kick John	Santiago-a-tu-nan-ta-yi-a-Juan	when did you go home?	ink-war-i-wat-tŋn
James desires to kick John	Santiago-i-wē-sēn-ta-yi-a-Juan	he is coming home	wa-kai-ēt-tŋ-wat
James ought to be kicking John	Santiago-tu-man-as-a-ta-yi-Juan	he came home	wa-kai-ar-ra-wat
James is frequently striking John	Santiago-i-was-a-li-ik-Juan	he will come home	wa'-kai-ku-wat'
James frequently struck John	Santiago-i-was-a-li-a-Juan	let him go home	yē-a-la-wat
James will frequently strike John	Santiago-yet-tŋ-li-a-Juan	he asked me to eat	wa'-kai-kas-kai'-ka-a'-wai
James is causing John to strike	Santiago-was-sa-es-ca-was-lik-a-Juan	I will ask him to eat	kak'-wās'-kai-am-hai
I caused him to throw a stone yesterday	ka-na-yas-a-al-sin-es-ku-kas-atc-i-ŋ-kum	I asked you to eat	kam-mis-kai-am-hai
I cause him to eat now	ka-wac-his-am-hai-ne-ya	I will ask you to eat	kak-was-kai-yi-la-am-hai
I caused him to eat yesterday	ka-wac-his-am-hai-u-ik	I am standing and looking	ka-a-lās-sai-sa-kŋs
I will cause him to eat tomorrow	ka-was-his-am-hai-tcar-we	he was standing and looking	wa-kai-las-sai-sa-kŋs
I cause him to drink now	ka-ku-was-his-u-kŋs	I am sitting and eating	ka'-a-ta'-wŋl-am-hai
I caused him to drink yesterday	ka-wac-pis-u-ik-u-kis	he was sitting and eating	wa-kai-tra-wal-am-hai

RUMSIEN (contd.)

Phrases	Rumsien	Phrases	Rumsien
he was standing and holding a gun ...	wa-kai-las-sai-wa-la-wün	the boy was crying and eating	si-na-lin-i-yump-a-tcūp-am-hai
he held a gun	wa-kai-am-mīs-la-wan	John is walking and whistling	Juan-wa-tēn-us-kēt-tī
he pointed a gun	wa-kai-kas-yu-ran		

SOLEDAD

Phrases	Soledad	Phrases	Soledad
I am kicking him	mīs-ni-k'at-ka	whose cow is this?	hūm-pī-ne-i-yacca
I kicked him	ku-nem-kis-ni-k'at-ka	this is my cow	nē-ka-nak
I will kick him	tir-ha-kis-ni-k'at-ka	whose dog is this?	ham-pi-ne-bu-tcīk-ī-nīs
you and I are kicking him	mi-tca-pi-kīs-nī-k'at-ka	this is John's dog	ne-ji-bu-tcīk-ī-nīs-Juan
you and I kicked him	mi-tca-pi-kīs-nī-k'at-ka	whose arrow is this?	ham-pūn-ne-tū-yūs
you and I will kick him	mi-tca-pi-tcuk-kīs-nī-k'at-ka	this is my arrow	ne-ka-nuk-tāi-yūs
he and I will kick him	mi-tca-wap-pi-k'nīs-ni-k'at-ka	he stole my horse	wa-kai-po-wūn-i-caballo
he is kicking him	wa-ka-waks-i-yi-di	they stole our horses	ha-yai-po-wūn-i-caballos
he will kick him	wa-ka-waks-i-yi-di-ya-ti	he stole my horse	wa-kai-po-wūn-īk-caballo
my hands	i-ki-san	he stole your horse	wa-kai-po-wūn-i-caballo
our (your and my) hands	ma'ki-i-san	I lost my bow	ka-nuk-to-nīm-pī-īk-la-wan
your (sing.) hands	mēm-mi-san	he lost his arrow	wa-kai-to-nīm-pī-i-la-wan-ta'-yus
his hands	ka-ka-ni-ki-san	I cut my foot	wa-ra-nīm-nīs-ik-kōr-o
her hands	wa-ka-i-san	you cut your foot	muk-ka-wa-ra-nin-kōr-o
my dog	īk-hu-tcīk-ī-nīs	he cut his foot	wa-ka-wa-ra-nīm-īk-kōr-o
your (sing.) dog	i-hu-tcīk-i-nīs	I am hungry	ka-nuk-hu-ī-nēn
his dog	im-hu-tcīk-ī-nīs	I was hungry	ka-nuk-hu-ī-nu-nen-mu-na'
her dog	im-hu-tcīk-ī-nīs	I will be hungry	ka-nuk-hu-i-nu-nēn-ne'-e-na
our (your and my) dogs	mak-sīk-hu-tcīk-ī-nīs	you and I are hungry	mē-kan-hu-i-nu-nēn
your (dual) dogs	wa-kai-hu-tcīk-i-nīs	you and I will be hungry	mē-kan-hu-ī-nun-mūk-kī
I have a dog	hīm-mīt'-sa-i-ku'-tcīk-nēs	he and I are hungry	wa-ka-i-kan-hu-ī-nu-nī
you have a dog	kan-mīt'-sa-i-ku'-tcīk-nēs	he and I will be hungry	wa-ka-i-kan-hu-i-nu-nu-mūk-si
we have horses	mak'-ki-horses [9]	you are hungry	me-hu-ī-yu-nu-nēn
I have a gun	ro-tēk-gun	you will be hungry	me-hā-he'-tē-hu-ī-nu-nēn
you have a hat	kan-ro-tēk-hat	he is hungry	wa-ka-hu-yu-nu-nēn
he has a bow	kan-ro-tēk-la-wan		

SOLEIDAD (contd.)

Phrases	Soledad	Phrases	Soledad
he will be hungry	wa-ka	by the stone	hŕm-hĕn'-tŕ-ka-i-dŕk-ti'-ga
I am talking	kan-i-ki-ri-tcan	near the stone	cai-ne-ya-ŕ-dŕk-ti-ga
I was talking	kan-i-ki-ri-tcan-mu-na'	under the stone	pi-de-ŕ-dŕk-ti-ga
I will talk	kan-i-ki-ri-tca	on the stone	tap-re-ŕ-dŕk-ti-ga
my horse is black	ka-nek-horse-cu-tcu-ra	beyond the stone	u-cun'-tu-ŕ-dŕk-ti-ga
your horse is white	mem-horse-tcŕ-hu-ra-mŕ'	a stone sinks in the water	i-rĕk-nu-ŕ-pŕn-sŕt-ka
your knife is small	wa-kai-ti-pŕ-u-kut-kuc	I strike myself	kan-wai-tan-nŕn-se
his knife is sharp	wa-kai-ti-pĕ-u-si-tĕs	I struck myself yesterday	kan-tcan-ri-yu-kwai-tcu-nŕ'
I am cold	ka-nĕk-ka-wi-nĕn	I will strike myself	kan-tcan-rŕ'-wai-tcu-mŕn-se
I am warm	ta-la-nĕn-nŕs	you and I kick each other	mĕ-yi-ra-mun-mŕk-kĕ
he will be warm	wa-ka-hŕr-pe-tŕ-ta-wa	why did you not eat?	ŕn-kai-yin-ek-kwĕt-tum-am-hai
I am tall	kan-lai-i-tŕs	when did you go home?	hŕn-wai-in-wa-ti-nŕr-un-ru-wat-ka
aren't you warm?	mut-ta-ĕk-we-tum-te'-lŕn	he is coming home	wa-ka-ŕt-tco-i-ru-wat-ka
yes	i	he came home	wa-ka-tra-ka-nĕn-i-ru-wat-ka
no	ĕk-we'	he will come home	wa-kai-tra-kan-i-ru'-wat-ka
the house is high	lai-tŕs-ru-wa	let him go home	hai-wŕs-sŕk-wa-tŕn-i-ru'-wat-ka
the house is large	wĕt-trĕc-ru-wa	he asked me to eat	wa-kai-no-kān-ka-nŕs-am-hai
the house is small	u-kŕk-kuc-ru-wa	let's go hunting	hu-cu'-pun'-ŕn-mŕk-kŕ
it rains now	am-nŕn-mŕk-kis	I will ask him to eat	kan-wa-kas-ŕk-ka-no-ko-am-hai
it snows now	yo-pā-kān-ne-e-na	I asked you to eat	kan-wa-kas-ŕk-ka-no-ko-te-am-hai
I am here	ka-ni'-nak-tan-ra [10]	I will ask you to eat	kan-wa-kas-ŕk-no-ko-am-hai
you and I are here	mŕk-sŕ-tan-ra-ni-na [10]	I am standing and looking	kan-nek-tci-tcŕ-en-hai-we-sŕn
he was here	wa-kai-trau-ran-ni-na	he was standing and looking	wa-kai-tci-tcŕ-en-hai-we-sŕn
I was there	ka-nĕk-tra-a-ra-nu-hu-na	I am sitting and eating	ka-nek-han'-ran-am-man
you and I were there	mĕ-kan-tra-a-ran-nu-mi-hu-na	he was sitting and eating	wa-kai-han'-ran-am-man
he and I were there	waka-i-kan-tra-a-ran-nu-mi-hu-na	he was standing and holding a gun	wa-kai-tci-tcŕ-en-u-ri-sŕn-hŕm-met-gun
we live here	mŕk-sŕ-ni-na-tan-ra	he held a gun	wa-kai-u-ri-sŕn-gun
he is on the horse	wa-kai-tra-wa-ran-caballo	he pointed a gun	wa-kai-tu-ku-la-gun
on the water	sit'-ka	the boy was crying and eating	si-nŕk-ŕ-nŕs-wa-kan-ik-kam-nia
in the water	ram-mai-sŕt'-ka	John is walking and whistling	Juan-i-hi-nĕn-hus-kĕn
under the water	pi-re-sŕt'-ka		

SANTA CRUZ

Phrases	Santa Cruz	Phrases	Santa Cruz
I kicked him	kan-wa-kac-ka'-la	I am tall	kan-tci-ya-pas
I will kick him	na'-ha-ka'-mēs-ka-la	the tree is tall	tci-ya-pas-ti-cu
you and I are kicking him	ka-ne-men-ká-čĕk-ci	the house is high	tci-ya'-pac-ru-na
he is kicking him	ya-an-li	the house is large	we-tres-ru-na
he kicked him	a-ba-da-dĭ ya-an-hi	the house is small	nu-mak-ci-ru-na
he will kick him	a-ba-da-di ya-an-wit	the hat is large	we-trēs-pu-ru-ya
my hands	kan-ĭs-su	it is warm now	trāf'-la-pi-lě
our (your and my) hands	mak-sen-ĭs-su	he is here	ne-wa'-ka
his hands	mĕn-ĭs-su	she is here	ne-wa'-ka
your horse is white	wĕt-tĕ-rĕs-caballo	he was here	ná-mo-wa-ka
I am cold	kan-ta-cĭn		

SANTA CLARA

Phrases	Santa Clara	Phrases	Santa Clara
my hands	ka'-na-pun'-tcĭnk	it is warm now	ha'-tĕm-is-mĕn'
your (sing.) hands	mĕn-e-pin'-tcĕnk	in the water	e'-tco-mi-si
I am hungry	ka'-nĕm-su-nĕm'	under the water	ya'-ku-nin-mi-si'
I was hungry	ka'-nĕm-su-nĕn'-mi	under the stone	ya-ku-mu-mi-si
it rains now	a-ku'-ti-mi-lik'		

ADDENDA

SOLEDAD

The language here spoken by Se'-nan is the Ka'-Kun. Ka'-Kun [large blot] for Indians on west side of Salinas Valley and in mountains. A-wũs-wũs —on east side of Salinas Valley and in mtns. Spoke outside different languages—Moquelumnan. The river was the line. They extended over to the San Joaquin; at least the S. J. speak

the same language. The Esselenes claimed from Santa Lucia Mt. near Holón [Jolon] along coast and in mts—Monterey Mission. So says Se'-nan a Soledad Indian.

The Ka'-kun claimed to the top of mts west of Salinas Valley and to the headwaters Arroyo Seco, and to Santa Lucia Mt. —H. W. H.

RUMSIEN

Rum'-si-ĕn tribe around Carmelo Mission and Monterey

Es'-sĕ-lĕn tribe in upper Carmelo Valley about a small lake called Tulacitos

Ĕh-Thĭ-an tribe in mts near Carmelo

Wak-a-ron' tribe at Castroville

Ka'-len-ta'-ruk tribe that lived beyond Castroville, south

Mission Carmelo Ti-lus

I am from the mission ... Ti-lus-i-ruk

Name of San Luis Obispo. Tĭl'-he'-nĕ

SANTA CRUZ

[The following words which occur in Henshaw's list were not entered in the comparative word list because comparable items did not occur in the Soledad, Rumsien, and Santa Clara vocabularies. They do not appear to be of particular significance, but for the sake of completeness are given here. —Ed.]

a seat u-lĭs'
 my home kan-ru'-wa
 floor ri'-pũn
 wall pa-le'ŕ
 adobe a-lá'
 street ya-wun
 beaver hā-mi'h'l
 bush rat hi-nih'
 gray wolf u-mu
 hoof ko'-ro
 skin of fish pa-ta'
 bee po-truk-mĭn
 full moon pu-mĕn-tra
 half moon a'-lum
 water si
 low tide kau-wĕn
 high tide hop-pen
 eclipse of sun u-i-ka'n
 large basket to carry
 on back ci-wĕn
 milk mu's
 chaparral cock u-yu'-i
 cormorant (shag) sa-rai
 gull mau-lo'-ma
 blue crested jay u-yā-ĭ

screech owl tĕ-kó'-ki
 egg shell mā-te
 black oak ca-ta'
 to cut wood tuts-ki
 pepper wood sĕ-kĕtc
 mask tu-lu'p
 colt sĭn-mak
 bull hŏl'-lĕ
 cow pak
 hog ra'-ra'
 cat pe-nĕk
 hen lĕl-lo
 boots lĕh'-wĕn'
 stockings ĭt-tu'
 handkerchief cĕl-lŏk
 bread pa-'re-mĭs
 flour mu-i-yĕn
 friction match cer-to
 paper ta'-u
 book hai-yu
 well a'-wĕl
 railroad i-nu (same as road)
 my father's elder
 brother e-t'nan
 my father's elder
 sister an-si'
 f. s. my father kan-ap'-nan
 f. s. my mother kan-a'-nan
 (h.) my husband pĕ-lup
 (h.) f. s. my husband... kan-mak-ko'
 name of tribe
 [Sta. Cruz ?] he-mĕt-ra-kat ???

NOTES: COSTANOAN

- [Same word used for thumb and all fingers.]
- He is naked.—H. W. H.
- [Henshaw notes in this list that two women assert that the Rumsien counted only to ten.]
- [Henshaw's informant stated that there was no difference between "this" and "that" in Rumsien.]
- The word for "both" is doubtful; given with doubt.—H. W. H.

- [Note two Indian versions of same English phrase.]
- [Note two Indian versions of same English phrase.]
- I can find no distinction between present and past tenses.—H. W. H.
- [This is as given by Henshaw. Note that he gives the Spanish word for horse in later Soledad phrases.]
- Am quite unable to get "you" and "I" in Soledad; [informant] insists on saying "we."—H. W. H.

TEXT IN SAN BUENAVENTURA CHUMASH

[The following account is largely self-explanatory. Juan E. Pico, whom Henshaw characterizes in his San Buenaventura vocabulary as "a half-breed having considerable pretensions in the way of an education," was apparently urged by Henshaw to record some Chumash linguistic data, and to have made for the Bureau of American Ethnology a stone-weighted digging stick. The letter, written in Spanish and dated at San Buenaventura on April 21, 1891, advises Henshaw of progress in securing the digging stick. The text, which is preceded by a long preamble, consists of a translation into Buenaventura Chumash from Spanish. The manuscript is cata-

logued in the Bureau of American Ethnology as No. 3718. The English translation is added for utility.

The Spanish and Chumash texts are transcribed letter for letter from Pico's autograph manuscript, written in a clear longhand. The English translation is an anonymous one, probably made by or for Henshaw. It is taken from a typed copy accompanying the Pico manuscript. It is excessively literal, but otherwise renders reasonably well the meaning of the Spanish original. In working with the Chumash text the reader should keep in mind that it is a translation of the Spanish, not of the English. —Ed.]

CORRESPONDENCE OF JUAN E. PICO

San Buenaventura,
Abril 21 de 1891

San Buenaventura,
April 21, 1891.

Hn. Sr. H. W. Henshaw.

Hon. H. W. Henshaw.

Sr. de mi distinguido aprecio y cariño.

Owner of my distinguished esteem and affection [i. e.,
Dear Sir:]

No me ha sido posible concluir el manuscrito que estoy haciendo sobre las ramas y raíces medicinales conocidas por los aborígenes (&c.) no me olvidaré de concluirlo lo mas pronto que sea posible, entonces tomaré una copia de lo mas interesante y le remitiré para que v. tenga conocimiento de ello; pero con anticipacion le suplico, tenga la bondad de disimular mis faltas, pues v. sabe bien que soy incapaz para hacer lo que he hecho y lo que voy á hacer: no conozco el idioma Español como v. vé y conoce por mis escrituras.

It has not been possible for me to finish the manuscript which I am preparing on the medicinal branches and roots known by the natives (&c.). I shall not forget to finish it as soon as possible, then I will make a copy of what is most interesting and send it to you in order that you may have knowledge of it; but in anticipation I beg you of your kindness to overlook my mistakes, since you know well that I am incapable of doing well that which I do and am going to do; I do not know the Spanish language, as you see and from my writings.

Hoy recibí el palo de cavar, y solamente le faltan los adornos, que hoy mismo se le dió principio y conforme se concluya se lo remitiré que sera dentro de tres o cuatro dias. El precio por lo que hasta hoy he pagado son siete pesos y cincuenta centavos, lo que me costará remitirlo aun no sé.

Today I received the digging-stick, and it merely lacks the ornaments, which were begun this very day, and as soon as finished, I will send it to you, which will be in three or four days. The price of what I have thus far paid for is seven dollars and fifty cents, and I do not know what it will cost to send it.

Debo tomar la explicacion del uso de ese instrumento, por que hay de diferentes construcciones y unos y otros son para diferentes usos, que el presente es del tamaño mas usado para los de la costa, es un tamaño y peso medio, para hombre ó mujer. La madera es de Toyon, la piedra es la que ellos (los oriundos)—llaman ó nombran piedra verde, bastante blanda para labrarla, de esta hacen varios objetos y es de bastante valor.

I must give an explanation of the use of this instrument, because there are such of different constructions, and for different uses. The present one is of the size most in use by the people of the coast, being of middling size and weight, for a man or for a woman. The wood is Toyon, the stone is of the kind which they (the natives) call or name green stone, soft enough to work it. Of this they make various objects, and it is of considerable value.

Como éstos, no tenían en las costas otra clase de goma que el asfalto (bituminous) ó brea ceca, usaron siempre de este para la incrustacion de sus instrumentos adornos y objetos de uso de las familias.

As these natives had on the coast no other kind of gum than asphalt (bituminous) or blind pitch, they always used this for incrusting their instruments, ornaments and objects for family use.

En fin Señor mio, en mi proxima le daré una idea mas extensa para su conocimiento de este instrumento.

Finally, dear sir, in my next letter I will give you a more extended idea for your understanding of this instrument.

Por ahora mande á su humilde y seguro servidor.

For the present I beg you to command your humble and assured servant.

Q. A. B. S. M.

Who kisses your hands,

Juan E. Pico.

Juan E. Pico.

A la Institucion Etimológica de los Estados Unidos de América.

Con deseos de hacer un obsequio á ésta Institucion Etimológica, y no pudiendo encontrar otra cosa que la presente que es una sencilla traduccion en relacion á los gloriosos acontecimientos del 4 de Julio de 1776, dia en que toda la nacion entera se conmueve á celebrarlo.

Dedico mi inútil trabajo para ésta Institucion sin saber si será de grata aceptacion por los miembros de ella: en caso que no fuere aceptado, que se me devuelva; bastante trabajo he tenido de traducir á la lengua original de los Oriundos de Mizkanakan, "San Buenaventura California" lo que he sacado de un impreso, con el único fin de dejar este idioma escrito en referencia del ya mencionado 4 de Julio, haciendo en todo lo posible para dar cada palabra el mismo sentido en su traduccion.

Como los Oriundos no conocian á ninguna persona que por su elevado grado de mando tuviera al nombre de Presidente, ni reuniones respetables como un Congreso, Asamblea &c., no tienen nombres propios, por que para ellos era todo desconocido, aunque ellos (los oriundos) hacian sus reuniones anualmente para deliberar sobre diferentes objetos, que esto tambien bastante trabajo me ha costado hacer su comparacion para distinguir el de mas poder y facultad: lo demostrará la lista que se verá mas adelante.

Debo advertir que me veo precisamente [sic] escribir todas las cosas y nombres que los oriundos no conocian con las letras propiamente con que se escriben, tambien las fechas con numeros usando únicamente la frase ó preposicion correspondiente: omito los nombres compuestos de los doce meses del año por no encontrarlos propios, la razon es que, despues de la conquista, algun catequista enseñó á algun catecúmeno á conocer los nombres de los doce meses, y por ellos fueron compuestos: lo que reconozco propiamente son las cuatro estaciones del año.

El no escribir las fechas con letras, es porque es demaciado espacio el que se necesita para escribir, pues se verá en la traduccion que en esta lengua de Mizkanakan se necesita mucha escritura para dar á cada palabra el sentido que se desea.

El nombre "Mizkanakan," es diminutivo de quijada nombre que equivocadamente se les ha dado á estos aborígenes, su propio nombre por la tribu a que pertenecen es "Lulah," el origen de este nombre es por el mismo nombre del lugar en donde tienen la rancheria que ellos reconocen como la capital, por vivir allí el capitán mayor de quien están todos sugetos y obedientes á sus ordenes, el nombre de dicho lugar es "Lulapin," que se escribe "Lul, apin," es un corto promontorio en donde subian á depositar sus ofrendas á sus idolos.

Mizkanakan, es el lugar en donde hoy está situada la escuela pública de Ventura Cal. Mizkanakan tampoco no es el nombre de quijada (mandíbula,) miz es preposicion, kanakan es diminutivo de janajan que este es el propio nombre. (janajan)

Hon. Sr. H. W. Henshaw, suplico á v. que despues que haya examinado el presente manuscrito, si lo encuentra que pueda serle de alguna utilidad puede someterlo á esa Institucion, y si v. encuentra lo contrario en él, sirvase devolvermelo.

En un corto de tiempo mas concluiré la descripcion de todas las yerbas, raices, Arboles, grasas y otras cosas de que se servian los indios para curarse, remedios que ellos conocieron por sus virtudes: tambien le daré una idea referente á las mujeres primerizas de

To the Etymologic Institution of the United States of America.

Desiring to do a favor to your Etymologic Institution, and being unable to find anything else than the present, which is a simple translation relating to the glorious events of the 4th of July, 1776, a day on which the whole nation is aroused to celebrate it.

I dedicate my useless work to your Institution without knowing whether it will be acceptable to the members; if not accepted, let it be returned to me. I have found considerable trouble in translating into the original language of the natives of Mizkanakan, San Buenaventura, California, an extract from a printed paper, with the sole end of recording this language in writing with reference to the aforementioned 4th of July, doing my best to give to each word the same meaning in its translation.

As the natives knew no person bearing the name of President in virtue of his high authority, nor any dignified body like a Congress, Assembly, etc., they have no special names [for these], since to them all this was unknown, although they (the natives) had annual meetings in order to deliberate on various matters. Thus I found considerable trouble in making comparisons in order to distinguish the person of greatest power and authority; this will appear from the list given farther on.

I must note that I find myself obliged to write all things and names which the natives did not know with the letters with which they are properly written, and the dates with numbers, using merely the corresponding phrase or preposition; I omit the compound names of the twelve months of the year for the reason that I find no proper native names, the reason being that since conquest some catechist taught some catechumen the names of the twelve months, and by them they were composed; what I properly recognize are the four seasons of the year.

Dates are not written with letters, for the reason that too much space would be required to write them, since it will be seen in the translation that this language of Mizkanakan requires much writing in order to give each word the meaning desired.

The name "Mizkanakan" is the diminutive of jaw-bone, a name erroneously given to these natives, the true name of the tribe to which they belong being "Lulah." The origin of this name is from the name itself of the place where they have the ranch which they recognize as their capital, for the reason that the head captain to whom they are all subject and obedient lives there. The name of that place is "Lulapin," which is written "Lul, a-pin"; it is a short promontory whither they repaired in order to deposit their offerings to their idols.

Mizkanakan is the place where at this day the public school of Ventura, Cal., is situated. Nor is Mizkanakan the word for jaw-bone (mandible); miz- is a preposition, kanakan is the diminutive of janajan, which latter is the proper word. (janajan).

Hon. H. W. Henshaw, I beg that after examining this manuscript, if you find that it may be of some use, you will submit it to your Institution, and if you find the contrary, kindly return it to me.

Within a short time I shall finish the description of all the herbs, roots, trees, grease and other things which the Indians used to cure themselves, remedies which they knew by their virtues; I will also give you an idea regarding women in first childbirth, of their menstruation, how

su menstruacion de como las cuidaban, curaban y por qué las hacian ciertas ceremonias bajo ciertas creencias que las hacien observar.

Djspenseme todas mis faltas pues por mi mucha incapacidad las habré cometido sin advertirlas, y mande como guste à su S. S. y amigo.

Juan E. Pico.

A. ^{to} El palo de cavar y el collar de piedra los he mandado hacer; pero aun no está concluido el collar que es lo mas dificil, el palo en muy poco tiempo se puede labrar, conforme esté concluido se los remitiré por el express de W. G. y C. ^a

they were cared for, and cured, and why they were subjected to certain ceremonies in obedience to certain beliefs that led to their observation.

Excuse all my mistakes, as I committed them through my great incapacity, without noticing them, and command as you please your servant and friend,

Juan E. Pico.

N. B. I have ordered the digging stick and the stone collar to be made; but the collar is not yet finished, as it is the hardest; the stick can be worked in very short time. As soon as they are finished, I will send them to you by W. g. & Co. Express.

Lista de los nombres comparados, los cuales usaré en su lugar respectivo

List of the compared names which I shall use in their respective places

Presidente.	Wot y ja, aj.	President
Gobernador.	Wot y alashhunach.	Governor
Juez Superior.	Ca canay y al jilicnash.	Superior judge
General.	Wot y emechhesh.	General
Comandante.	Alashhunach.	Commander
Soldado.	Alal tikip.	Soldier
Congreso.	Ziuismo.	Congress
Diputado.	As, hunanesh.	Deputy
Asamblea.	Am al ishmoch.	Assembly

Nombres de las cantidades de mas de cien

Names of quantities more than 100

Cien, ciento.	Chijipsh.	Hundred
Mil.	Zcumli y shijipsh.	Thousand
Million.	Zyeti is cumli y shijipsh.	Million
Un pie (12 p, das)	Paqe, et se el.	A foot (12 inches)
Una yarda	Paqe, et y shucumusha, ash.	A yard
Una milla.	Paqe, et y sucumunash.	A mile
Una legua.	Paqe, et si meq.	A league
Republica independiente.	Aphaneshmu y al qitwo.	Independent republic
Heroe.	Alicsijip.	Hero
Heroismo.	Icsijipash.	Heroism
Independiente.	Al qitwo.	Independent

Entiendase bien que los Oriundos no distinguian claramente estos poderes y atribuciones; pero distinguian á sus capitanes segun la bondad y áfabilidad de cada uno, que se hacia captar las simpatias de los gobernados, y estos llevaban el nombre del bondadoso capitan ante el principal capitan que le llaman: 'Wot y ja, aj;' y en la reunion general que anualmente hacian allí pedian se nombara aquel capitan propietario de su capitanía, yá este era considerado como un gefe mayor que los demas de su clase.

Como estos oriundos reconocian ciertas rancherias como capitales, reconocieron una rancheria que fué la de Punta de Duma, como la residencia de su principal gefe, que á sus ordenes obedecian todos, y se ejecutaban sus ordenanzas, á este capitan le he dado por su clase el título de Presidente, al capitan bondadoso como he dicho el título de Gobernador, los que llamare jueces son los que determinan las fiestas cuantos dias y á honra de tal cosa ó tal objeto, tambien en un caso de crimen mayor dan la sentencia por orden del gefe y á nombre del pueblo en primer lugar los ofendidos. asi por este tenor he hecho la comparacion como se vé.

Let it be well understood that the natives did not clearly distinguish these powers and attributes; but they distinguished their chieftains according to the kindness and affability of each, by which they won the sympathy of their subjects, and the latter raised the name of the kind chieftain above that of the head chieftain whom they call: "Wot y ja, aj"; and in the general meeting which they annually hold there they asked that that captain be appointed holder of their chieftainship, the latter being considered a greater chieftain than the others of his class.

As these natives recognize certain ranches as principal ones, so they recognize one ranch, which was that of the Punta de Duma, as the residence of their head chieftain, whose orders all obeyed and whose commands they executed. To this chieftain I have given for his class the title of President, while to the kind chieftain, as I have said, I have given the title of Governor; those whom I shall call judges are the ones that determine the feasts, how many days they are to last, and in honor of what thing or object. In case of greater crime they also pass sentence by order of the chieftain, and in the name of the people, and first of all the plaintiffs. In this way I have made the comparison, as may be seen.

THE FOURTH OF JULY

Cuatro de Julio de 1890.

Aniversario de la proclama de independencia de los Estados Unidos, el dia 4 de Julio de 1776.

Ya habian pasado cien años desde el descubrimiento de la America por Cristobal Colon, antes de que la Inglaterra lograra establecer alguna colonia en este continente.

La primera colonia fue Virginia, establecida en 1607.

En el año de 1776 la Inglaterra contaba con trece colonias en Norte America, con una poblacion de tres millones.

El dia 4 de Julio de 1776 los diputados de las trece colonias, en el primer congreso continental reunido en la ciudad de Filadelfia, firmaron la proclama de Independencia, en la que declararon que las colonias unidas eran desde aquel momento, y debian ser hasta la consumacion de los tiempos Estados libres soberanos e independientes, que estaba rota la alianza con la Inglaterra.

"A nombre del buen pueblo de estas colonias, poniendo por testigo al Juez Supremo del Universo, y con una firme fé en la proteccion de la divina providencia, para sostener esta proclama, nos comprometemos y obligamos unos a otros con nuestras Fortunas, nuestras vidas y nuestro Sagrado honor."

He aqui el documento solemne que firmaron los heroes de la independencia americana, el cual empieza con la sublime declaracion de que—"Todos los hombres nacen iguales y que están dotados por su creador con ciertos derechos inalienables, tales como la vida, la libertad y el derecho de buscar cada uno su felicidad, y concluye con un llamamiento patético dirigido á todos los pueblos del mundo, declarandolos enemigos en guerra, en paz amigos."

La declaracion de independencia escrita por Thomas Jefferson, contiene una lista formidable de agravios sufridos por las colonias á manos de su Madrastra la Inglaterra.

La historia del rey de la gran Bretaña, dice: Es una historia de repetidos agravios y arbitrariedades, cuyas tendencias directas se encaminan al establecimiento de una tirania absoluta sobre el pueblo de los Estados Unidos: y cuando una larga serie de abusos, nos prueba á las claras

Zeamu y Julio sal 1890.

Al cumli y shup y samsuwakniil-wash y sam ip si camu hu si tiptipeiwu hewu sha aphaneshmu shi ial ishmoeh, 4 si julio sal 1776.

Naiwash ish welejsh sal-chijipsh y shup y shushtelwash Cristobal Colon iti sa America si mu nas huklep-wash Inglaterra hal hinay la aphaneshmu iti si jaaj is kilmes.

Si canay sha aphaneshmu an Virginia, zam sinay sal 1607.

Y shup sal 1776 Inglaterra an zhalyet caashcom ca sal masej sha aphaneshmu sal utiyeet se ejtelheu sa America, si ial ishmoeh si ial aphanich an masej zyeti y shijipsh.

Sal 4 si julio sal 1776 y setelwunuch he sal caashcom ca sal masej sha aphaneshmu, si canay hu si yiwismo an lo ca jaal ca aphaneshmu Filadelfia, ca si nakhay zi sinay y si te si ca mu hu si tiptipeiwu, qin chi ninoksh yilaah sal sumakpaqeswunawash y si alhash ca si hu si nehet si la cayulwelelejsh y shup si muhu sashunanwunih he si Inglaterra.

"Lo ish te he si qi aphaneshmu, qi-ip y sitaktakiyuw he y shup si qi hin wot, si jaaj shi qi shuwashch si hushushumishiyuw ca he hus oyoniyuw si hu qi yikipli he si qi ipuch, si qial swakniil si qi alhash, qi ip si hu qi yikiip ca si hu qi ichchuhchnash hu qi sunuwus si qi hin ca si qi enhes ca si qi suyuwahachheshi."

Caye cas ip y si waksicus sal y sinaipi y si te lowu si ial icsijip y sam as-hunanwash sa americana, sal sununaupi is ip y si suwakniil si "Yilaah sha at,ajt,ajach an zi eke an paqset sal y netpi ca he waln zyicuswu he si qi hin wot is qeyemi sal mu alakwaay hal zam sekenuswu caye si qi enhes, ca si huqi netpi si hu qi alakniyewus, ca si hu qi uniyew ish washch si hu qi ilic, eh, is hutecli an zhuwanaal y shajsheshwu yilaah sha ap, aphaneshmuuh iti y shup, z, ip si hu shichemehcheshwu si hu am tikip, ca si hu shakshc, utiweshwu si la am akhay."

Sal sotoyi is waksicus si hu am qitwo an Thomas Jefferson, uliy ish tipekenpi ish netnetushwunuch he sa apap haneshmuuh lo ca si tete Inglaterra.

Is hakutinaalesh lo casi hiu wot cal jilicwu he si jaaj si Bretaña, z, ip mu am waticoho hal zam uniyew ne lu am teluetuswu hal zam shukoneshpiwu hal jaaj zilaah he sha ap, aphaneshmuuh, qi kise ish naal y si nounowoneesh sha al shujulch, eyech sal y netuspiwu he si ial aphanich, z, il is

Fourth of July 1890.

Anniversary of the proclamation of independence of the United States, on the fourth of July, 1776.

One hundred years had already passed since the discovery of America by Christopher Columbus, before England succeeded in establishing any colony on this continent.

The first colony was Virginia, established in 1607.

In 1776 England numbered thirteen colonies in North America, with a population of three millions.

On the fourth of July, 1776, the representatives of the thirteen colonies, in the first continental congress assembled in the city of Philadelphia, signed the proclamation of Independence, in which they declared that the united colonies were from that moment, and should be till the consummation of time, free, sovereign and independent States, and that the alliance with England was broken.

"In the name of the good people of these colonies, calling to witness the Supreme Judge of the Universe, and with a firm faith in the protection of Divine Providence, to sustain this proclamation, we pledge and oblige ourselves to each other with our fortunes, our lives and our sacred honor."

The following is the solemn document which the heroes of the American independence signed, beginning with the sublime declaration that "All men are born equal and are endowed by their creator with certain inalienable rights, such as life, liberty and the right to seek each one his happiness," and concludes with a pathetic appeal to all peoples of the world, declaring them enemies in war, in peace friends.

The declaration of independence, written by Thomas Jefferson, contains a formidable list of grievances endured by the colonies at the hands of their stepmother, England.

The history of the king of Great Britain says: It is a history of repeated outrages and arbitrary acts, whose direct tendency looks toward the establishment of an absolute tyranny over the people of the United States: and when a long series of abuses clearly proves to us a mali-

un designio malicioso de reducir á las colonias al despotismo mas absoluto, está en su derecho y en su deber cambiar su actual forma de gobierno y arreglar nuevas disposiciones para su futuro bienestar.

Despues de enumerar las injusticias mas notables cometidas por el gobierno ingles, agrega: Un principe que ha desechado nuestras peticiones mas humildes con insultos é injurias, y cuyo caracter se destaca con todos los rasgos con que se distinguen los tiranos, no es digno de gobernar á un pueblo libre é independiente de su dominio.

Tampoco hemos faltado en cortesía á nuestros hermanos los ingleses, les hemos dado aviso de las tentativas de sus legislaturas que tratan de extender una jurisdiccion injustificable sobre nosotros. Los hemos conjurado á nombre de nuestro comun origen á que cerraran sus usurpaciones que inevitablemente interrumpirian nuestras relaciones.

Ellos tambien han sido sordos á la voz de la justicia y de la Sangre.

Desde aquella fecha memorable empieza la historia política del pueblo de los Estados Unidos.

La gran Bretaña declaró rebeldes y traidores á los padres de la independencia americana, á los grandes heroes y soldados de la revolucion que con su sangre sellaron las eternas verdades contenidas en la declaracion de independencia, y legaron al mundo y á la humanidad la República federal cimentada sobre la libertad civil y religiosa.

Desde Lexington 1775 hasta Yorktown 1781 tuvieron lugar cuarento y tres batallas notables entre los ejércitos ingleses y americanos.

Se hicieron notables entre los generales americanos por su valor,

Entre los ingleses fueron,

Vinieron de varias naciones de Europa, varias personas nobles que prestaron grandes servicios a la causa de la independencia.

qeyemi si hu si wayap is wanaal si hul as, hunanwu si hu si yiliq, eh ca si hu si hu si salakwaay si hu si sun-una su hu si akhay su hul y jilalte.

Canawash napali is halyet y si nounowomishwunaash si cumcumeel lowu si ingles, qi sibjey: sal jilicwu si wot an mu sitak si qi qeyewus husu shalte si qi shushushumish qiu chukoneshpiyiwu, ca he chhuwak-mashiyuw chhushcuyiyuwsi mu al alejmeme caiqi qi mu salakwaay hal u sas, hunaniyuw si qi al qitwo.

Ca he muna qi ushshonwash hal qi ejnekenpiwu lowu ca qi alaliweeh ca ingleses, lache si qi tiyepuswu si husi netusiyuw si ial ekuel is wanaal hu si sumeheeh y si suklep c,ue cumel sal y shunushcuyiyuw. Qi susitpenwu salnetpi qi qiyet ca he nelchnehet qiqi uniliq,eh iti. Qi shuklhash qi nutihin ish te si qi cuh qi mu hu si qimiyiih hal zi aj,ut,uh qiwe hush ninoksh ishnaal ish washech si qi alhash.

Ca caiwu phala an zi ekuel y si ukshu my si yitak ish hu wach,eh sal qeyemi ca sa ahn.

Sal lache y sam aknitpen shi ishau cas hununa ish tipekenpi y si nenetuwch si ial ishmoch sha aphaneshmu.

He si jaaj si Bretaña an zip si ial tin,ah,al ca he ial okwolinich lo ca at y si ekuel qis qitwo sa americana, lowu si ial icsijip ca si ial al tikip y sam whototo, zi sunuwus y si ahu y si waksicus sal iw,eh y shup ca si cuh yilaah sha aphaneshmu sa al qitwo chtipey y sam shuqepesh, ca si hu qi ekuel si qial akniyewus sal qeyemi si hu qi ejnekenpi y shup su hu qial shuwashch.

Chnunapi Lexington sal 1775 qis cumli Yorktown sal 1781 zcumushcaashcom ca sal masej y si cumshash she emechhesh si ingleses ca sa americanos.

Zi atajtajach si akniil si wotwot she emechhesh sa americanos an,

Si ingleses sal iyaliweeleejsh

Zi yet si ial nuna siz, ohzohooz sha aphaneshmu se Europa, sha at, ajt,ajach sa al kilqeqsh y si ahu zi acti ichcuhunwu he y si azcau si husi qitwo.

cious design to reduce the colonies to the most absolute despotism, it is their right and their duty to change their existing form of government and to make new arrangements for their future well-being.

After enumerating the more notable acts of injustice committed by the English government, he adds: A prince who has rejected our most humble petitions with insult and outrage, and whose character is marked by all the traits by which tyrants are distinguished, is not worthy to govern a free and independent people of his dominion.

Neither have we been wanting in courtesy to our brothers the English; we have given them notice of the attempts of their legislatures to extend an unjustifiable jurisdiction over us. We have conjured them in the name of our common origin to cease their usurpations which would inevitably interrupt our relations.

They also have been deaf to the voice of justice and of blood.

From that memorable date begins the political history of the people of the United States.

Great Britain declared the fathers of American independence rebels and traitors; the great heroes and soldiers of the revolution who sealed with their blood the eternal truths contained in the declaration of independence, and bequeathed to the world and to humanity the Federal Republic founded on civil and religious liberty.

From Lexington, in 1775, to Yorktown, in 1781, ther [sic] took place forty-three notable battles between the English and American armies.

Among the American generals, the following distinguished themselves by their valor:

Washington, Parker, Allen, Prescott, Howe, Lane, Wayne, Lee, Montgomery, Moultrie, Putnam, McDougall, St. Clair, Stark, Warner, Gates, Robt, Sumter, Campbell, Lincoln, Greene, Morgan, Pickens, Sullivan, Ledyard, Butler, De Grasse.

Among the English were:

Howe, Clinton, Burgoyne, John Butler, Brant, Campbell, Prevost, Talleton [sic], Cornwallis, Rawdon Arnord [sic].

There came from various nations of Europe various noble persons who rendered great services to the cause of independence.

De Francia: el general Lafayette; el conde D'Estaing; el almirante Ternay con seis mil franceses al mando de Rochambeau.

Tambien son dignos de mencionarse los patriotas polacos Thaddeus Kosciusko; el conde Pulaski, y los dos alemanes el baron de Kalb, y el baron Steuben

El tratado final de paz, el tratado de paris fué firmado el tres de Setiembre de 1783.

Por medio de él la gran Bretaña reconoció la independencia de los Estados Unidos.

So convino que los linderos de los Estados Unidos se extendieran por el Norte hasta los grandes Lagos, y por el poniente hasta el Mississippi.

El tres de Noviembre de 1783 fué designado para desbandar el ejercito. —Sus soldados patriotas de la revolucion regresaron a sus hogares, con la alta satisfaccion que habian hecho á su patria libre e independiente.

Al fin de la guerra el último soldado ingles habia desaparecido de los Estados Unidos.

Washington, el 4 de Diciembre de 1783 se despidió de sus oficiales en Nueva York, de alli pasó a Annapolis en donde estaba en sesion el [sic] congreso renuncio su empleo el 23 de Diciembre. Luego se retiró á su hacienda de Mount Vernon, llevando consigo el amor y la gratitud de sus compatriotas.

El gobierno de los Estados Unidos al fin de la guerra era una confederacion ó liga de Estados.

En lugar de la constitucion tenian sus Articulos de confederacion.

Estos Articulos de confederacion habian sido sancionados por el congreso en—1777, y ratificados por todos los Estados en 1781.

La constitucion de los Estados Unidos fué decretada por la convencon constitucional que se reunió en Mayo de 1787, bajo la presidencia de George Washington.

Fué firmada el dia 17 de Setiembre de 1787; pero no fué completamente ratificada sino hasta el año 1790.

Washington fué el primer presidente de los Estados Unidos elegido en virtud de la constitution.

Si y alactinaay Francia: lo ca wot ca emechhesh Lafayette; lo ca conde D'Estaing; lo ca wot ca emechhesh si muwu Ternay chniqhetwu yitiish-com zcumli y shijipsh si Franceses zas, hunanwu Rochambeau.

Washech si huam saltihinwu lo ca ial suya aphaneshmun,ich lo si ish polacos Taddeus Kosciusko; ca lo ca conde Pulaski, ca lowu sal ish ish-com shi ish alemanes lo ca baron de Kalb, ca lo ca baron Steuben.

Sa ajutekuelesh si chakwinpi, sa ajutekuelesh paris an zam sotoyi masej y setiembre sal 1783.

Cal wanunapi qi lo ca jaaj ca Bretaña an zkise si hewu si ial ishmocho sha aphaneshmu anne y ca si qitwo. Zam ip si hul alaj wilpiih su hu si mishup si ial ishmocho sha aphaneshmu an si he se ejtelheu an hus cumli lo ca jajaaj cas caash co oh, qi sal melewenpi shi ishau an hus cumli lo ca Mississippi.

Masej si Noviembre sal 1783 qi sam ushhowu she emechhesh.—Lo ca ial al tikip ca ial suya aphanich an chwasechli y shi posh y si nali y si ap,aap, qiwe he ca si aphaneshmu an zi suqitwo.

Ish tecli y sam touth sa alulekpey sa al al tikip si ingles an walin chushho iti si ial ishmocho sha aphaneshmu.

Washington, 4 si Diciembre sal 1783 chushhowu is hinwotwoot Nueva York, cash nuna ish naal Annapolis ca samnakhay y siwismo qi cash nakhay y shushho ish hushjilicash sul ejnekenpi 23 si Diciembre. Walin chnaal chakshuch is ap Mount Vernon, chnunaal he ish posh sal utiyec y salak cumuswu, uh is iwenwunwash.

Y si as,hunach he si aphaneshmu si ial ishmocho si nawamu an touth an cay lo cas wanaal sal as,hunanwu. si ap,aphaneshmuuh.

Mu si ekuel lu si hin zuanaal qin zi sinay si lache si hu si ishmocho y si aphaneshmu.

He y si ekuel y si hinzwanaal an ne y si sulapinwash lo ca siwismo sal 1777, qi nupan cham ush, alte yilaah sal am akhay sal 1781.

Y si utiwate sal qitwonpi y si hin zwanaal hewusi ial ishmocho sha aphaneshmu an chi ipuch sal y yishmocho wash si cayus ip ish ekuelesh Filadelfia ca si nakhay Mayo y auhay sal 1787, nashteesh George Washington ca wot y jaaj.

Zam sotoyi si cayushnehet 17 y Setiembre sal 1787; c,ueh mu sam ush,ahte yilaah lushnehet qin cas cumli y shup sal 1790.

Washington ca canaay y wot y jaaj si cal y nutiwatesh lo ca si ajutekuel ca si utiwate hewu si ial ishmocho sha aphaneshmu.

From France: General Lafayette; Count D'Estaing; Admiral Ternay with 6,000 French troops under command of Rochambeau.

Others worthy of mention are the Polish patriots Thaddeus Kosciusko; Count Pulaski, and the two Germans Baron de Kalb and Baron Steuben.

The final treaty of Peace, the treaty of Paris, was signed on the third of September, 1783.

By virtue of it, Great Britain recognized the independence of the United States.

It was agreed that the boundary of the United States should extend northward as far as the Great Lakes, and westward to the Mississippi.

The third of November, 1783, was designated to disband the army. The patriot soldiers of the revolution returned to their homes, with the high satisfaction of having rendered their country free and independent.

At the end of the war, the last English soldier had disappeared from the United States.

On December 4, Washington took leave of his officers at New York, thence he passed on to Annapolis, where Congress was in session, and laid down his office on December 23. He then retired to his manor of Mount Vernon, bearing with him the love and gratitude of his countrymen.

The government of the United States at the end of the war was a confederation or league of States.

Instead of the constitution they had their articles of confederation.

These articles of confederation had been sanctioned by Congress in 1777, and ratified by all the States in 1781.

The Constitution of the United States was adopted by the constitutional convention which met in May, 1787, under the presidency of George Washington.

It was signed on the 17th of September, 1787; but it was not completely ratified till 1790.

Washington was the first President of the United States, elected under the Constitution.

Cien años es un periodo muy corto en la vida de una nacion.

Los tres millones de habitantes en 1776 son ahora treinta y ocho.

El territorio de los Estados Unidos cuando se ratificó la union federal en 1790 era de ochocientas mil millas cuadradas.

El siglo ha visto un progreso material sin ejemplo en la historia. El telégrafo, los buques de vapor, la imprenta, los ferrocarriles.

Se necesitan volumenes para dar una idea de tantos adelantos que ha alcanzado el pueblo de los Estados

Todos los que hemos tenido la dicha de vivir y ser testigos de estos adelantos, debemos hacer en cada aniversario, votos muy fervientes por la perpetuidad de la república federal y de las instituciones que el pueblo se ha dado para alcanzar todos los beneficios [sic] que intentaron legar á la humanidad los heroes de la revolucion y de la independencia americana.

Por su servidro

Juan Esteban Pico.

Chijipsh y shup sal welejsh au knowowo is il sha aphaneshmu su hus cuta.

Sal masej zyeti is cumli y shijipsh si ial aphanich sal 1776 an zcumli qepe sal masegshcaashcom ca sal malawa.

Y si mishup hewu si ial ishmoche sha aphaneshmu, si nawa sam sajta-wase si hu ial ishmoche y aphaneshmu sal 1790 au malawa chijipsh zcumli y shijipsh y shucumunash zmakpaqees is makqeneet.

He sal cuum y shup an zkise y shipjes y sam sakutinaal sal mus il a lalekepeyus. Sa alamle sha alal-hash, tomol sa al naleshipiy sa alapiz eh so oh, walapaqees y wakshicushashmu ca sha aliash y nok,oz.

Zuktiyeu ehe si wakshicushas qi hu salakwaay si huam shuwatiyetsh sal ahashli naway he sha aphaneshmu si ial ishmoche.

Yilaah qi qe sal akpaniyuw ish wash-ech si qial iliq,eh anqi kise y shipjesh, zalakwaay si hu qi shushcush qepe is cu,um ishin chup, ca he laqhan wa si hus cu,um an hu qi nuqeyew he sha aphaneshmu sa al qitwo si lache su hus il,il ca sal nuqeyemi is hin zwanal, si ial akhay au chi alistajan qi si ahashli yilaah shi washech si hul am ush,alte yilaah si cuh cai y ushho-piwu lowu sal y ush,acwash y si ahu lowu sal y sucutanwash is whototo ca he zi suqitwo iti sa americana is kilmes.

One hundred years is a very short period in the life of a nation.

The three millions of inhabitants in 1776 are now thirty-eight.

The territory of the United States, at the time of ratification of the federal union in 1790 was 800,000 square miles.

The century has seen a material progress without example in history. The telegraph, the steamboats, printing, the railways.

Volumes are needed to give an idea of so many advances attained by the people of the United States.

All of us, who have had the good fortune to live in the midst of this progress and bear witness to it, should make on each anniversary very fervent wishes for the perpetuity of the federal republic and of the institutions which the people have given themselves in order to attain all the benefits which the heroes of the revolution and of American independence intended to bequeath to humanity.

By your servant

Juan Esteban Pico.

LIST OF CHUMASH VILLAGES

[The following list, the most complete one ever compiled from native Chumash, has apparently never been published. It occurs on page 228 of the San Buenaventura vocabulary. The village names appear in the Handbook of American Indians (BAE-B 30, 2 vols., 1907), in alphabetical position scattered through the two volumes. Henshaw's list was used by Kroeber in compiling his map of "Part of the Habitat of the Chumash and Alliklik" (Kroeber, 1925, pl. 48).

Actually there are three lists of village names. The

first (List A) of 106 villages between San Buenaventura and Malibu is by Juan Esteban Pico, informant for the San Buenaventura vocabulary and author of the text printed in this volume. The second (List B) of 36 villages situated north and south of Ventura is not attributed to an informant. The third (List C) is the shortest, 16 villages, and was contributed by Hostu, Henshaw's informant at Santa Barbara, and probably the same person called Justo by L. G. Yates (1889, p. 305; 1891, p. 373).—Ed.]

LIST A

Names of Indian Villages of the Santa Barbara Family from Cape Concepcion southwards to Maligo [Malibu] Ranch on the coast, the southernmost settlement. The stars (*) indicate the capitals or more populous and important towns where festivals, feasts and perhaps coun-

cils were held. The list is said by Pico to be by no means complete. I give the Spanish orthography as written by Pico as well as the phonetic spelling by myself from his pronunciation. —H. W. H.

<u>Place</u>	<u>Pico</u> (Spanish Orthography)	<u>Henshaw</u>
1. Punta de Concepcion	Humkak	*Hum-ka'k
2. El cojo nuevo	Upop	U'-pö'p'
3. El cojo viejo	Shisholop	Ci-câ'-lâp
4. Santa Anita	Catch, tayet	Ka'-t-sta-yöt
5. La gaviota	Onomio	*O-no'-mi-o
6. San Onofre	Mich, hiu	MÍ'-tc-hi-yu
7. Arroyo ondo	Tuj mu	Tu'h ^c -mu
8. La Quemada	Shushuch, y	Cu'-cu-tci
9. El refugio	Kasil	Ka-sil'
10. Cañada del corral	Ca, je	Ka-h ^c ö'
11. Punta capitan	Ajuawilashmu	*A-wha'-la'c-mu
12. Los dos pueblos	Migu	Mi-gi'-u
13. Los dos pueblos	Cuyamu	Ku-Ÿ-ya'-mu
14. San Miguel (La patera)	S, aj pilil	S ^c pi'-lil
15. Cuatro pueblos	Hel-oh	Hël-lo'
16. Fueron habitados por ¹	He-liyec	*Hë'l-Ÿ-ok
17. las tribus indigenas	Al caash	Al-kă-šc
18. Arroyos del burro	Skonon	Skö'-nön
19. El castillo viejo	Mis pu (light house)	Mis'-pu

¹[The original record, which is here reproduced exactly, was probably intended to be read as follows: "Quatro pueblos fueron habitados por las tribus indigenas." Granting this, the four villages were probably those numbered 14, 15, 16 and 17.—Ed.]

<u>Place</u>	<u>Pico</u>	<u>Henshaw</u>
20. El puerto de Sta. Barbara	Siujtun	Si-u'k-tun
21. El muelle viejo	Amolomol	Am-o'-lo-möl (at the old wharf at Burton house)
22. La salina	S, vetete	Swe-tě't-ŷ
23. La matanza	Sh, hal waj	Ca'l-a-wa
24. El muelle de la carpenteria	K, olak	K'á'-lák
25. Arroyo de la carpenteria	Mishhoshnou	Mic-háp'-snâ
26. El rincon	Shucuw	Shu-ku'
27. Cañada de los sauces	Meshem	Mer-côm
28. Punta gorda	Shish washcuy	Cŷ-câ'wc-ku-i
29. Los pitos	Ch, wayec	Tc'wai'-yök
30. Rio de S. ⁿ B. Ventura	Quinapuy, eh	Kin-a-pui-ke
31. La Matanza	Mishtapalwa	Mic-ta-pa'l-wa
32. Alazumita	Cach yoyocuch	Katc-ya-yâ'-kute
33. El esterito	Chi-kachkach	*Tu'-katc-katc
34. Frente a la calle de Fezueroa [Figueroa]	Shisholop	*Ci'-câ-lâp
35. El muelle	Antap	An-ta'p
36. El barranco	Johmoyozo	Hon-mo-yau'-cu
37. San Pedro	Jjsha	I-ca'
38. La buena salina	Wenemu	We-ne'-mu
39. Alazuna contute el muelle Point Mugu ²	Shishlomow	Cic-lâ-mâ'-u
40. La bocana del estero	Muwu	Mu-wu'
41. Al norte del estero	Si-mo mo	*Si-mo'-mo
42. Punta pedregosa ³	Wi hatchet	*Wi-ha't-sět
43. Las lajas	Shal icuwewech	Cal-ŷ-ku-we'-witc
44. Boca de la cueva	Sul a pin	Su'l-ă-pŷn
45. Bajada de la cañada	Ca, sakticat	Ka-sak-ti'-kat
46. Cañada de los alizos	Shuwalajsho	Cu'-wa-la-cu
47. La terrera cañada	Lojostojni	Lo-hâs-tâ-h ^c -ni
48. El rancho de Maligo	Humaliwo	Hu-ma'-li-wu

²[So written in original; meaning obscure.—Ed.]

³These 3 towns (Nos. 40, 41, 42) were close together; no man or woman who married out of this town [No. 42?] could ever return.—H. W. H.

Al interior de las sierras, Rancheria principales

<u>Place</u>	<u>Pico</u>	<u>Henshaw</u>
49. El triunfo	Hi-puk	Hi'-puk
50. El conejo	S, apjtuuy	Saph ^c -tu-u'-i
51. Rancho Alazuna	Satiwa	Sat-wi'-wa
52. Rancho Cayeguas	Ca-yewesh	Ka-yō'-wōc
53. Cuesta de la mojonera	Malhojshi	Mal-hok-ce'
54. Cuesta Santa Rosa	Maluleweny	Ma'l-u-lō-wō'-ni
55. La cañada del salto	Sholc, ho, hoon	C'al-kâ-hâ-ân
56. Rancho Semi	Shimiyi	Ci-mi'-i
57. Rancho Tapo	Ta, appo	Ta-ap'-pu
58. Cuesta Santa Susana	Cas hi wey	Kas-hi'-we
59. San Francisquito, New Hall	Tacuyamam	Ta'-ku-yu'-mam
60. Rancho Comalos	Ca, mulus	Ka-mu'-lus
61. El Piru	Cash tu	Kac-tu'
62. Las tezui ⁴	Cash-tek	Kac-tōk
63. Sespe	Se-ek p, e	*S ^ě -ě'k-pě
64. San Cayetano	Majajal	Ma-ha-ha'l
65. Santa Paula	Mupu	*Mu-pu'
66. Las posas ranch	Maj, auh	Ma-ha'u
67. Punta del pocito	Malite	Ma-li'-tō
68. Punta de la loma	S, wine	Swi'-nō
69. Saticoy	Sa,aktic,oy	Sa-ak-ti-kâi
70. Cañon de Santa paula	Sis ah	*S ^ř s'a'
71. Rancho viejo	Auhay	Au-hai'
72. Nordoff	Sitoptopo	Si-tâ'p-tâ-pâ
73. Matilija	Mat,ilaha	*Ma'-ti-la-ha
74. El llano de Santa Ana	Sal nojalcai-si cuw	Sal na-ha-kai'-s ^ř -ku
75. Rancho No 1, al norte	S,ohmes	S ^ř o-mu's
76. La calera arnazo ranch	On, c, ot	On'-kot'
77. Cañada del coyote	Coyo'	Kâi'-yo
78. Cañada del diablo	Coj so'	Kâ'-sō

⁴ [Apparently so written; may be intended as reference to Kasua. —Ed.]

<u>Place</u>	<u>Pico</u>	<u>Henshaw</u>
79. Presa de la mision	Ca an waya ca cuw	Kan-wai'-a-ka-ku
80. La escuela de Ventura	Mitch Kanakan	*Mitc-ka'-na-kan

Estas son las rancherias que fueron habitados por los
aborigenes Isla de Santa Cruz:

81. La isla toda	Mich humash	Mĭ-chu'-mac
82. El puerto principal	Jajas	Ha-ha's
83. El rancho grande	Nimatlala	Ni-mat-la'-la
84. En direccion al coste 1	Mashchhal	Mas-tca 1
85. Mas al oeste 2	Ch,heshe	Tcō-cō'
86. Punta del diablo 3	L,alale	A-la-li'
87. Mas al oeste 4	L,acoyamu	Kl'a-ka-a'-mu
88. En direccion al sud-oeste	Ch,oloshush	Tcā'-lā-cuc
89. En direccion al sur	Shawa	Ca-wa'
90. En direccion al este	Liyam	Li'-yām
91. Mas al este	Nanawany	Na-na-wa'-ni
92. A la punta del este	Suajel	Swa-hōl
93. En direccion al norte	Lu upsh	Lu-u'p'tc

Isla de Santa Rosa:

94. Toda la isla	Wi-mal	Wi'-mal
95. Rancho viejo	Kshiu kshiu	K'ci-wu-k'ci-wu
96. El puerto	Kichewen	Hits-tcō-wōn
97. En direccion al oeste	Siliwihi	Si'-li-wi-hi
98. Mas al oeste	Niakla	Ni-a'k-la
99. Mas al oeste	Nemqelqel	Nōm-kōl-kōl
100. En direccion al sur	Nawany	Na-wa'-ni
101. Mas al sur	Nilal,hui	Ni-lal-hu'-yu

101 was a town celebrated for sorcery; no women or children were allowed in this town, only men.

La isla de San Miguel y de mas, tienen un solo nombre conocido

102. San Miguel	Tukan	Tu'-kān
103. San Clemente	Qin-qin	Kin'-kin

ANTHROPOLOGICAL RECORDS

<u>Place</u>	<u>Pico</u>	<u>Henshaw</u>
104. San Nicola	Jalashat	Ha-la-ca't (magicians' stones from this island)
105. Santa Barbara	Si-wot	Si-wât
106. Santa Catalina	Huya	Hu-ya

LIST B

[The following list of 36 villages is taken from Henshaw's original field copy (in pencil) which is Ms. 293 (pp. 184-186), Bureau of American Ethnology. The only explanation given is the following remark appended to the list: "The above rancherias are given from Ventura south along the coast then inland N and then E back to

Ventura. All these spoke the Ventura dialect. Mis'-kana-kan'is their own name, so-called from the largest rancheria." (H. W. H.)

It appears probable that some informant at Ventura, or someone whose home had originally been Ventura, contributed this list, but he is not identified by Henshaw. —Ed.]

1. Mĭs-ta-pal'-wa	Rancheria or slaughter house
2. Ki-na-pu-ě	A little farther along on the bluffs
3. Ka-mih-me'	A little farther along on the bluffs
4. Hon-mâi-yâi-yu	Just below the wharf
5. Ci-câ-lâp	Just above the wharf, central village of Ventura rancheria
6. Mu'-u	Close to Hueneme (Wen-ne-mu, Indian name)
7. Āp-wŭr'	Just below Hueneme
8. Sat-wi'-wŭr	Above Hŭeneme towards the hills
9. Kai-yŭr-wŭrc	Just below Springville
10. Ma-hau'	Towards the hills from Kai-yŭr-wŭr
11. A-hi-sap'	Near Kai-yŭr'-wŭrc
12. Ci-mi'-i	In the mountains W of A-hi-sa'p
13. Mu-pu	Santa Paula
14. Ma ha-'ha'he	San Kaietano rancheria
15. Sek'-pě	Cespe Ranch
16. Sis-a'	Just beyond the Mt. Kan-wŭrhs-mŭr, near S. Paula
17. Au-hai	Ojai Ranch
18. Si-tâh-ta'-pa	Nordhoff Ranch
19. Mat'ki-la-ha	Matiliha Ranch
20. So-mŭrs'	In-so-ma Ranch
21. Ma-pau'-wac	E of In-so-ma Ranch
22. Kâ-â-hâl'-kâi-hutc	E of last named
23. Un-kât'	No. 1 Ranch just beyond Santa Ana Ranch

24. Kas-pat'-ka-wha	E of Santa Ana Ranch
25. Na-mun-sa'-la-wa	E of last-named
26. Tci-wu-un-ku'-ya	E of last-named
27. Ka-ma-ti-putc	E of last-named
28. Ka-ah'-ta'-wak	E of last-named, place where the N wind blows
29. Ka-sap-tu'-tu	
30. Ka-tcu-ku-tcuk	Means the little dove
31. Tc'-ak-pi-nin	Means the little root
32. Ka-cōm'-cōm-māi	Close to Ventura mill
33. Ka-an-wa-ai-ka-ku-'hu	E of latter. Means the oak is hanging
34. Ka-yūr-wūrc-i-wac	E of latter. Means bead your old ??
35. K'ma-nūr-nūr	Close to Ventura. Name of a bush out of which strings are made.
36. Ka'-witc-witc-hap-mam	Main street of Ventura

[Editor's note: Some duplications of List B and List A are apparent. The following tabulation indicates these.

List A	List B	List A	List B
31	1	64	14
30	2	63	15
36	4	70	16
3	5	71	17
40	6	72	18
51	8	73	19
52	9	75	20
66	10	76	23
56	12	32	30
65	13	79	33]

LIST C

[The third list of Chumash villages is by Hostu, Henshaw's Santa Barbara informant. These names, which are either variant pronunciations or indicate a more precise location of one of Pico's places, occur as marginal additions to List A, as though written in from a

separate notebook record or from the informant with the completed A list in hand. Hostu's villages are easily identified because his name is given in parentheses after each entry. The numbered references here are equivalent to those in List A. —Ed.]

7. Tuk-mûl	Deep cañon
8. Su-su-tci	_____
9. _____	Ortega's Ranch
10. Kahu	8 or 10 miles north of Dos Pueblos
12. Mi-ki-wi	_____
13. Kui-a-mu	_____
14. Sa-pi'-li'	_____

ANTHROPOLOGICAL RECORDS

15. _____	At Moore's Island
16. _____	Near ocean near Moore's Island
17. Al-ka'c	Near Moore's house
20. Si-u'k-tun	[same as List A]
23. Ca-lau-a	_____
26. Su'-ku	_____
— Cú'p	A town just north of Shu-ku' (No. 26)
— Ha-na-ya	In Mission Cañon
— Mis-ma'-tuk	Near mts. Arroyo Burro
— Al-pin-tca	Middle of present town of S. Barbara

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A Ant	American Antiquity, Salt Lake City, Utah.
BAE	Bureau of American Ethnology, Smithsonian Institution Washington, D. C.
-B	Bulletin
-R	Annual Report
SI-AR	Smithsonian Institution Annual Report, Washington, D. C.
SM-M	Southwest Museum, Masterkey, Los Angeles, Calif.
UC	University of California Publications, Berkeley and Los Angeles
-AR	Anthropological Records
-IA	Ibero-Americana
-PAAE	American Archaeology and Ethnology
UCAS-R	University of California Archaeological Survey Reports, Berkeley, Calif.

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