

Chalon Texts and Glossary

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This paper presents the essential data available for the Chalon language, which was the Costanoan/Ohlonean variety associated with Mission Soledad in California. The three main sources are a catechism text by Fr. Vincente Sarria, and two vocabularies with some example phrases and sentence (by Pinart and Henshaw). This work presents the catechism text (along with Sign of the Cross, and Act of Contrition) and then a glossary into which the information from all three sources has been entered. The purpose of the paper is to facilitate use of the Chalon textual material for ethnohistory and syntactic work, and to also make available the attested Chalon data.

No apology is made for not restoring vowel and consonant length. Data for this in the Chalon sources is almost completely absent (length has been noted where it was recorded). The data and texts are *flat* (not prosodically complete), which is the nature of writing, anyway. Persons interested in phonological and prosodic prehistory and reconstruction will have to use the Chalon material in a comparative framework anyhow, and that context is beyond the scope of this work.

There are very few texts in Onlonean/Costanoan languages, and nearly all of them are ecclesiastical. To date, only a small amount of the available Costanoan texts have been published. Two Pater Nosters in Costanoan collected by Duflot de Mofras in 1792¹ (Duflot de Mofras 1937, v.2:203) were republished by Kroeber with a partial translations

¹ According to Blevins and Golla (2005:34-35, footnote 7) the Pater Noster in Duflot de Mofras labeled "Vallée de Tulares" is in a Northern Costanoan variety close to the Chochenyo associated with Mission San Jose. The other, titled "Misison Santa Clara", according to them, is actually in Mutsun, the variety associated with Mission San Juan Bautista.

(Kroeber 1910:253-259) who also included an origin myth in Monterey Costanoan and some song texts. In Kroeber (1904:79-80) there is a myth fragment in Monterey Costanoan. In 2005, in this journal, Blevins and Golla published with translation and critical apparatus a set of ecclesiastical texts in a Northern Costanoan variety very close to Chochenyo (East Bay Costanoan), but with differences.

In the document redacted by Blevins and Golla, there is a *doctrina* (catechism) text. This text follows the *Catecismo Breve* developed in 1644 in northwestern Mexico by the Jesuit Bartolomé Castaño (Kelsey 1979:6). Pedro Font reported that the Castaño brief catechism was recited daily in all of the California missions (Font 1930, v.1:340). Given that there are versions extant in several California Mission languages (Monterey Costanoan, the Costanoan variety in Blevins and Golla [2005], Mutsun, Esselen, Ventureño Chumashan, Barbareño Chumashan, Salinan, and Noptin̄e Yokuts), it is probably the case that this recitation was in the local Native vernacular, at least for central, coastal California.

The present paper offers a transcription and translation the version in a previously unnoticed document in Chalon, the Costanoan variety of Mission Soledad, and the two short texts that accompany the Chalon catechisms (Sign of the Cross, Act of Contrition). , A glossary with index was then made to help with the transcription and translation of the Sarria materials, and also to support the end-use of this data. To this end, the Chalon material from Henshaw (1955) and Pinart (1952) was added to the glossary, along with their example sentences and phrases. The transcription system here is very close to that used by both Henshaw and Pinart, so interpretation of their data was relatively easy. The

present document represents the only single gathering of the data on the Chalon language for reference.

The Chalon catechism in the handwriting of Vincente Sarria, is in the Georgetown University Library. There is also a transcript made at the time the document was collected which has the supplied title "Vocabulary of the Chalon Indians of Soledad Mission in Monterey County, California found at San Antonio Mission. Sent by Alex.r S. Taylor, March, 1860." The title on the original document is "Catecismo de la lengua Chalona de la Soledad." Sarria, in a pastoral letter as prefect of the California missions (8 July, 1813) urged his colleagues

to acquire the Indian language so as to be able to teach religion and the catechism in the native idiom. Though he favored the teaching of Spanish to the Indians in accordance with the king's wishes, he objected of the parrot-like repetitions by the neophytes of religious texts in a language they did not understand (Engelhardt 1897:147).

In a second letter as prefect (25 Jan. 1817) he stated that "the matter of neglect to teach in the native tongue was touched upon more emphatically than ever" (Engelhardt 1897:148). Sarria (1768-1835) was from Biscaya, and a native speaker of Basque, serving at San Carlos (1809-1829) and Soledad (1829-1835) where he died, his body (and presumably the document presented here) being taken to Mission San Miguel (Engelhardt 1987:315).

I have transcribed the original texts in italic. This is followed by a phonetic rendering in bold, and then a word-by-word glossing in English. Each question and answer are then followed by a translation into English. I have not tried to add vowel or consonant length to the phonetic transcription for two reasons: (1) length of vowels and consonants in roots may have been an important for word derivation in Chalon, as in Monterey Costanoan (Shipley 1980) and there is no prosodic data available to attempt to restore this in the text; and (2) there is no modern rendering such as Harrington's rehearsals of Chalon to use for an accurate rendering of length in Chalon. The Chalon catechism and its two short accompanying texts represent what is known at the present time, and reconstructionss about vowel and consonant length await reconstruction of Proto-Costanoan.

The Document in Chalon

The Sarria translation of Costañó's *Catecismo Breve* is accompanied by the Sign of the Cross, as well as the Act of Contrition. Undoubtedly, these were part of a larger manuscript, but happened to be preserved on the same page that made its way to the Georgetown University Library.

The Chalon language is a Northern Costanoan language, according to a diagnostic sound change (Proto-Costanoan /*č/ remained /č/ in Southern Costanoan, while changing to /y/ in Southern Costanoan languages; Levy 1976). For example, *pačan becomes /payan/ in Chalon and other Northern languages, while remaining /pačan/ in Monterey Costanoan and Mutsun, the varieties associated with the Carmel and San Juan Bautista

Missions, respectively (and the two Southern Costanoan languages). Aside from this diagnostic sound change, Chalon shares a great deal of vocabulary with the Southern languages. It differs in several important features of grammar from both Northern and Southern, as shown by the present text (for example the use of the third person marker *i-* on nouns and verbs, and the use of the determiner *ik* before both nouns and verbs).

Some of the identifications of roots are made from the extant data on Chalon, from Pinart and Henshaw's data collected into a working dictionary, which is the basis for the glossary accompanying the present versions of the Chalon texts. Further identifications are supplied by context (i.e., knowing what concepts are required in a given question/answer because we know the meaning of the original text in both Spanish and English), and these are buttressed by citing cognates in other Costanoan varieties (largely Mutsun).

The approximate values of letters used in the phonetic transcription are as follow: the vowels have their value in Spanish or Italian; the consonants are as in English, except for /š/ (sh in the English word ship), /č/ (ch in chip), and /' (the catch in English *uh-oh*). Also note that /t/ in Costanoan is dental (made by touching the tip of the tongue against the upper teeth), and that /t/ is alveolar (pronounced, like the English /t/, by putting the tip of the tongue against the ridge above the upper teeth).

The abbreviations used in the word-by-word glosses are as follows: ATT, attributive; COM comitative; DEM, demonstraive; DET determiner; F future tense; IRR, irrealis; LOC locative; NOM nominalizer; OBJ objective case; PL plural; PREP, preposition; PST, past tense; R, reflexive; Q question marker; R reflexive; REL relative clause marker; SUF suffix. The use of numerals in the glossing indicates person

of subject: 1s first person singular ('I'); 2s second person singular ('thou'); 3s third person singular ('s/he, it]); 1pl first person plural ('we'); 2pl second person plural ('you'); 3pl third person plural ('they').

Sign of the Cross (Chalon)

<i>Mem</i>	<i>susis</i>	<i>imisis</i>	<i>Cruz,</i>		
mem	susi-s	i-misis	krus		
2s	[make] ² -F	3-good	cross		
	<i>magsene</i>	<i>guaias</i> ³	<i>oniet</i> ⁴		
	maksene	waya-s	oniyet		
	just.as	enemies-OBJ	deliver.from		
	<i>magsene</i>	<i>Ragat</i>	<i>Dios,</i>		
	maksene	rakat	dios		
	just.as	be.named	god		
	<i>magsene</i>	<i>Yragt</i>	<i>i</i>	<i>Apa</i>	<i>Dios,</i>
	maksene	i-rak[a]t	i-apa		dios
	just.as	3-name	3-father		god
	<i>iragt</i>	<i>Iinis</i>	<i>Dios,</i>		
	i-rak[a]t	i-inis	dios		
	3-name	3-son	god		
	<i>iragt</i>	<i>Espiritu Santo</i>	<i>Dios.</i>		
	i-rak[a]t	espiritu santo	dios		
	3-name	holy.spirit	god		

You will make the good cross; deliver (us) from enemies; just as God is named: the name of God the Father, the name of God the Son, the name of God the Holy Spirit.

The glosses of this simple rely on much of what follows in the larger doctrina text.

² This gloss is supplied because the other words of the line are known, and the standard text requires a verb 'make'.

³ Mason (1916:438) gives /wayas-mu/ 'enemies' for Mutsun.

⁴ Okrand (1977) gives /oney-ti, onye-/ 'be with' for Mutsun; this is surely the same root in Chalon. Perhaps 'be with (our) enemies' is to be construed with 'deliver us from our enemies' which is what the standard text of this prayer requires here.

Act of Contrition (Chalon)

The Act of Contrition was translated into Chalon with a lot of circumlocution. The standard text is fifty words long (51 if you count the amen at the end). The Chalon text has 79 words (including the amen) as defined by spaces between the words. This makes it harder to identify key concepts in lines that can be matched from known Chalon words and vocabulary items.

It is given here because it comes before the doctrina in the manuscript. However, uncovering its meaning, because of the circumlocution, depends on analyzing the doctrina text first because the doctrina text has a closer fit to the implied text.

Justifications in footnotes for much of the analysis here appears in conjunction with the doctrina text in Chalon which follows.

Meanings that are supplied and brief editorial comments are given in square brackets ([]), while assumed meanings in the translations of lines are in parentheses.

<i>Ragat</i>	<i>magsene</i>	<i>Iesu</i>	<i>Christo,</i>
rakat	maksene	yesu	kristo
name	just.as/only	J.	C.
(In the) name of Jesus Christ,			

<i>Dios</i>	<i>Mue</i>	<i>ia,</i>
dios	muwe	i[y]a
god	man	also
who (is/was) also human:		

<i>mes</i>	<i>canq</i>	<i>Apa,</i>	<i>itsase</i>	<i>me</i>	<i>misis</i>	
mes	kan	ik	apa	itsase	me	misis
thee	1s	DET	father	[then/also]	?	be.good
Thee, I (have), my Father, who is good/holy,						

<i>nepesum</i>	<i>can</i>	<i>mes</i>	<i>guruniq</i>	<i>Dios,</i>
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nepesum	kan	mes	kurun	ik	dios
so.that/because	1s	thee	[offend]	DET	god

because I offend Thee, God,

<i>itsase</i>	<i>iq</i>	<i>chuquis,</i>	<i>canq</i>	<i>juche</i>	<i>andez</i>	<i>egchh</i>	
itsase	ik	čuki-s	kan ik	huče	a[s]ue-s	ekṭ	
[then]	DET	[regret- PST	1s	DET	[all]	do-PST	bad/evil

so I regret all the bad I have done.

<i>kan</i>	<i>iq</i>	<i>asempis</i>	<i>iq</i>	<i>Diose</i>	<i>iq</i>	<i>egsum,</i>
kan	ik	[h]asempi-s	ik	dios-e	ik	ek-sum
1s	DET	[implore]	DET	god-OBJ	DET	bad-INSTR

I implore of God the bad [implore God to remove my badness]

<i>nepesum,</i>	<i>can</i>	<i>ti</i>	<i>ez</i>	<i>iq</i>	<i>chuquis</i>
nepesum	kan	iṭi	es	ik	čuki-s
so.that/because	1s	again		DET	[regret]-PST

so I again regret

<i>iq</i>	<i>azues</i>	<i>egchh</i>
ik	asue-s	ekṭ
DET	do-PST	bad/evil

the bad (I) have done.

<i>kan</i>	<i>ti</i>	<i>ez,</i>	<i>ka</i>	<i>jasempis</i>	<i>iq</i>	<i>Dios,</i>
kan	iṭi	es	ka	hasempi-s	ik	dios
1s	again		1s	[implore]-PST	DET	god

I again implore God

<i>can</i>	<i>nonosig</i>	<i>noso,</i>	<i>e_qûetac</i>	<i>azue,</i>
kan	nonos	ik	ekwe-tak	asue
1s		DET	not-LOC	do

my soul not to do

<i>iuzca</i>	<i>egchh,</i>
i-uska	ekṭ
3-eternal	bad/evil

eternal evil;

<i>mex</i>	<i>im</i>	<i>uru</i>	<i>iti</i>	<i>iq</i>	<i>Dios.</i>
mex	im	uru	iṭi	ik	dios
			again	DET	god

[untranslated] God.

<i>Can</i>	<i>ca</i>	<i>usi,</i>
kan	ka	usi
1s	1s (?)	[ask]

I ask

<i>canis</i>	<i>ananiti</i>	<i>iq</i>	<i>Dios,</i>	<i>usegne</i>
kanis	ananiti	ik	dios	usekne
me	[forgive]	DET	god	forever

God (to forgive) me forever,

<i>Iesu</i>	<i>Christo</i>	<i>sutunis</i>	<i>Cruztica,</i>	<i>maqueson;</i>
yesu	kristo	sutuni-s	krus-tika	makeson
J.	C.	die-PST	cross-LOC	

Jesus Christ, who died on the Cross,

<i>nepesum</i>	<i>c[a]n</i>	<i>ca</i>	<i>iisi,</i>	<i>asuez</i>	<i>iq</i>	<i>Dios</i>
nepesum	kan	ka	i'isi	asue-s	ik	dios
so.that/because	1s	1s (?)		do-F	DET	god

so that I will do (what) God (wishes)

<i>itsasum</i>	<i>elegsum</i> ⁵	<i>taractica,</i>
itsasum	elex-sum	tarak-tika
[then/also]	[go/ascend]-INSTR	sky-LOC

in order to go to Heaven

<i>usekne</i>	<i>me</i>	<i>nocos,</i>
usekne	me	noko-s
forever	2s	ask-F

(to do) (what) you ask eternally,

<i>iq</i>	<i>misis</i>	<i>Dios</i>
ik	misis	dios
DET	good	god

Holy God,

<i>ara</i>	<i>me</i>	<i>iti</i>	<i>itsasum</i>	<i>elegsum,</i>
ara	me	iti	itsa-sum	elex-sum
later	2s	again	[then]-INSTR	[go/ascend]-INSTR

You again later ascend[ed],

<i>numa</i>	<i>misis</i>	<i>Esegmen.</i>	<i>Amen.</i>
numa	misis	ese-kmen	amen
REL	good	living-NOM	be.it.so

who are (the) Living Holy (One).

⁵ The meaning of this verb is supplied by what the context implies.

The Chalon Act of Contrition implores God three times, and ends with a statement of the purpose for God's act of forgiveness. Below is a freer translation of the text, given in the technical orthography. Of particular interest is the use of the future tense to mark all instances of things yet to happen, which translate in English as the present tense. The future and past markers in Chalon are identical in shape (both are -s); perhaps this suffix is better analyzed as an antecessive, a marker that marks events or states **before or after** the time of speaking (present tense). Here is the free translation.

Rakat maksene yesu kristo dios muwe i[y]a, (in the) name of Jesus Christ who (is/was) both god and man (ChAC)

mes kan ik apa itsase me misis, thee, I, my Father, who is good/holy (ChAC)

nepesum kan mes kurun ik dios, itsase ik čuki-s kan ik huče a[s]jue-s ekť, because I offend thee I regret all the bad I have done (ChAC)

kan ik [h]asempi-s ik dios-e ik ek-sum, I implore of God the bad [implore God to remove my badness] (ChAC)

nepesum kan iř es ik čuki-s ik asue-s ekť, so again I regret the bad I have done (ChAC)

kan iř es ka hasempi-s ik dios kan nonos ik noso[w] ekwe-tak asue i-uska ekť, I again implore God not to do my soul at the eternal evil (ChAC)

mex im uru iř ik dios kan ka usi kanis ananiti ik dios usekne, again God I ask me to forgive forever (ChAC)

yesu kristo sutuni-s krus-tika makeson, Jesus Christ who died on the Cross (ChAC)

nepesum kan ka i'isi asue-s ik dios itsasum elex-sum tarak-tika usekne me noko-s ik misis dios, so that I will eternally do in order to go to Heaven (what) you ask, Holy God (ChAC)

ara me iř itsa-sum elex-sum numa misis ese-kmen, you who are the living Holy (One) later ascended. (ChAC)

The architecture of texts such as this that differ from their Spanish and Latin equivalents will be of interest in inferring Costanoan ritual practice, and perhaps help peer into the native belief system.

Doctrina (Chalon)

The doctrina text in Chalon is fairly close to the intended text of Costañó. Sarria made the responses to some of the questions more detailed than is required in the Costañó *Catecismo Breve*. At the end, Sarria either omitted the questions 'what must I do in order to confess' and 'what must I do in order to take communion', or else they were on another sheet. (These two final question-responses are not on the other side of the present document.) A version of the Costañó text that is closer (and therefore briefer than the Chalon rendition) is the doctrina in Monterey Coastanoan which follows the Chalon document transcription and translation.

The question-answer pairs have been numbered for ease of reference. Responses are indicated by the lower case letter [a].

[1]

P. Inan *Dios?*
inan dios
who god
How many gods (are there)?

[1a]

R. Imesa *Dios* *chorea* *amatsa.*
imetsa dios čorea amatsa
one god truly [be.embodied/exist]
One god truly exists.

[2]

<i>P. An</i>	<i>Dios?</i>
an[i]	dios
where	god

Where is God?

[2a]

<i>R. Dios</i>	<i>taura</i>	<i>tarac-tica</i>	<i>nina</i>	<i>hia</i>	<i>taura</i>	<i>Dios,</i>
dios	ṭawra	tarak-tika	nina	hia	ṭawra	dios
god	sit	sky-LOC	here	also ⁶	sit	god
	<i>itase</i>	<i>nepe-s</i>	<i>pires,</i>	<i>taura</i>	<i>uaca</i>	<i>Dios.</i>
	ita-se	nepe-s	pire-s	ṭawra	waka	dios
	[also]-OBJ	this-OBJ	earth-OBJ	sit	3s	god

God is in Heaven, God is here, God is also on this earth.

[3]

<i>P. Ampinoa</i>	<i>Dios?</i>
ampi-nuwa	dios
who-[then]	god

Who is God?

[3a]

<i>R. Dios</i>	<i>i</i>	<i>Apa,</i>	<i>Dios</i>	<i>Inis,</i>	<i>Dios</i>	<i>Espiritu Santo.,</i>
dios	i-	apa	dios	i-inis	dios	espiritu santo
god	3-	father	god	3-son	god	holy.spirit
	<i>nepe</i>	<i>capasan</i>		<i>Personasmac</i>	<i>aia,</i>	
	nepe	kapasan		personas-mak	a-ya ⁷	
	this	three		persons-PL	be-3pl	
	<i>imetsa</i>	<i>nuiā</i>		<i>chorea</i>	<i>Dios.</i>	
	imetsa	nuya		čorea	dios	
	one	[single/entire]		truly	god	

God the Father, God the Son, God the Holy Spirit; these three persons are truly a single God.

[4]

<i>P. Mots⁸</i>	<i>i⁹</i>	<i>Apa</i>	<i>Dios?</i>
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⁶ Cognate to Mutsun /hiha/ as in Mutusn /kas-hiha/ 'me also' (Mason 1916:426).

⁷ Okrand 1977:250 gives a nominalizing suffix of the shape -ya, which he says marks inherent characteristics and is plural in reference. This suffix found in Chalon, attached to a verb stem a-, which means 'be' as deduced from the contexts in which the word /a-ya/ appears. Blevins and Golla (2005:48) note the same suffix which appears with other verbs in the document they edited in a Costanoan variety very close to Chochenyo (East Bay Costanoan).

mots	i-	apa	dios
Q	3-	father	god

Is the Father God?

[4a]

R. Ixa,	<i>i-</i>	<i>Apa</i>	<i>Dios.</i>
ixa	i-	apa	dios
yes	3-	father	god

Yes, the Father (is) God.

[5]

P. Mots	<i>i</i>	<i>Inis</i>	<i>Dios?</i>
mots	i-	inis	dios
Q	e-	son	god

Is the Son God?

[5a]

R. Ixa,	<i>Inis</i>	<i>Dios.</i>
ixa,	i-inis	dios
yes	e-son	god

Yes, the Son (is) God.

[6]

P. Mots	<i>Espiritu Santo</i>	<i>Dios?</i>
mots	espiritu santo	dios
Q	holy.spirit	god

Is the Holy Spirit God?

[6a]

R. Ixa,	<i>Espiritu Santo</i>	<i>Dios.</i>
ixa	espiritu santo	dios
yes	holy.spirit	god

Yes, the Holy Spirit (is) God.

[7]

P. Mots	<i>aia</i>	<i>capasam</i>	<i>Personas,</i>	<i>Dios</i>	<i>i</i>	<i>Apa,</i>
mots	a-ya	kapasam	personas	dios	i-	apa
Q	be-3pl	three	persons	god	3-	father

Dios *Inis* *Dios* *Espiritu Santo*

⁸ Okrand (1977) notes the interrogative particle /mo-/, to which is attached in Chalon an additional suffix /-ts/. This /-ts/ appears on other words in this document as an interrogative enclitic and is cognate to a similar enclitic found in Mutsun: /ukwes-s/ 'did not ...?' and /men-se/ 'did you?' (Mason 1916:423).

⁹ The prefix /i-/ marks third person, both singular and plural, in Chalon. It marks third person possession with some nouns and appears on predicate nominals as well. On verbs, it marks third person object reference with verbs.

dios	i-inis	dios	espíritu santo
god	3-son	god	holy.spirit

<i>mots</i>	<i>aia</i>	<i>capasam</i>	<i>Dios</i>	<i>mac?</i> ¹⁰
mots	a-ya	kapasam	dios	-mak
Q	be-3pl	three	god	-PL

These three persons (God the Father, God the Son, God the Holy Spirit), are they three gods?

[7a]

<i>R. Egûe</i>	<i>capasam</i>	<i>Dios</i>	<i>mac,</i>	<i>nepe</i>	<i>kapasam</i>	<i>Personasmac</i>
ekwe	kapasam	dios	-mak	nepe	kapasam	personas-mak
not	three	god	-PL	this	three	persons-PL

<i>Dios</i>	<i>i</i>	<i>Apa</i>	<i>imessa</i>	<i>Persona,</i>
dios	i-	apa	[h]imetsa	persona
god	3-	father	one	person

<i>Dios</i>	<i>Iinis,</i>	<i>ateitis</i>	<i>Persona,</i>
dios	i-inis	ateitis	persona
god	3-son	(an)other	person

<i>Dios</i>	<i>Espiritu Santo</i>	<i>ateitis</i>	<i>ia</i>	<i>Persona,</i>
dios	espíritu santo	ateitis	i[y]a	persona
god	holy.spirit	(an)other	also	person

<i>aia</i>	<i>capasam</i>	<i>Personasmac,</i>	<i>aia</i>	<i>imessa</i>	<i>nuia</i>	<i>Dios.</i>
a-ya	kapasam	personas-mak	a-ya	[h]imetsa	nuya	dios
be-3pl	three	persons-PL	be-3pl	one	single	god

These three Persons are not three gods; God the Father (is) one Person, God the Son is another Person, God the Holy Spirit is also another person; they are three Persons, (and yet) they are one single God.

[8]

<i>P. Ampits</i>	<i>aia</i>	<i>capam</i>	<i>Personasmac</i>	<i>iazuepis</i>	<i>Mue?</i>
ampi-ts	a-ya	kappam	personas-mak	i-asue-pi-s ¹¹	muwe
who-Q	be-3pl	three	persons-PL	3-do-R-PST	man

Who (of) those (who) are the three Persons became a man?

[8a]

<i>R. Jorpeoas</i>	<i>Persona,</i>	<i>uaca</i>	<i>Dios</i>	<i>Iinis,</i>
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¹⁰ This, and other inflections, are sometimes written by Sarria as separate words, perhaps indicating a prosodic separation of the affix from its head.

¹¹ The verb stem /asue-/ means 'do/make' and with the addition of the reflexive suffix /-pi/ means 'become'. A parallel is noted by Okrand for Mutsun (1977:225) with Mutsun /hišše/ 'do/make/' being the base for /hiššen/ 'become'.

horpe-was ¹²	persona	waka	dios	i-inis
middle-NOM	person	3s	god	3-son

<i>azuepis</i>	<i>Mue,</i>	<i>uaca</i>	<i>racat</i>	<i>Jesu</i>	<i>Christo.</i>
asue-pi-s	muwe	waka	rakat	yesu	kristo
do-R-PST	man	3s	be.called	J.	C.

The middle person, the one who (is) God the Son, became a man, the one (who) is called Jesus Christ.

[9]

<i>P. Ampinua</i>	<i>Jesu</i>	<i>Christo?</i>
ampi-nuwa	yesu	kristo
who-[then]	J.	C.

Who (is) that one Jesus Christ?

[9a]

<i>R. Dios</i>	<i>amatsa,</i>	<i>uaca</i>	<i>Mue</i>	<i>amatsa</i>	<i>ia.</i>
dios	amatsa	waka	muwe	amatsa	i[y]a
god	be.embodied	3s	man	be.embodied	also

He exists (as) God, (and) also exists as a human.

[10]

<i>P. Ani</i>	<i>Dios</i>	<i>Iinis</i>	<i>azuepis</i>	<i>Mue?</i>
ani	dios	i-inis	a-sue-pi-s	muwe
where	god	3-son	do-R-PST	man

Where did God the Son become human?

[10a]

<i>R. Dios</i>	<i>Iinis,</i>	<i>azuepis</i>	<i>Mue,</i>
dios	i-inis	asue-pi-s	muwe
god	3-son	do-R-PST	man

<i>ramai</i>	<i>nupi</i>	<i>imess</i>	<i>churismatca</i>
ramai	nupi	imets[a]	šurisma-tka
inside	DEM	one	woman-LOC

<i>mixis</i>	<i>ixau</i>	<i>ragat</i>	<i>Maria,</i>
mišis	i-ṭaw[ra]	rakat	maria
good	3-be.sitting (cf. Pin. čaura = ṭawra)	be.called	Mary

<i>azuei</i>	<i>Espiritu Santo</i>	<i>Mariame,</i>	<i>uaca</i>	<i>xurisma</i>	<i>Maria,</i>
asue-i	espiritu santo	maria-me	waka	šurisma	maria
do	holy.spirit	Mary-COM	3s	woman	Mary

¹² Compare Mutsun /horpey/ 'middle'.

<i>iana</i>	<i>Jesu</i>	<i>Christo,</i>	<i>guatimis</i> ¹³	<i>laixpire</i> ¹⁴	<i>mis</i>
<i>i-ana</i>	<i>yesu</i>	<i>kristo</i>	<i>watimi-s</i>	<i>laits-pire</i>	<i>mis</i>
3-mother	J.	C.	come (?) -PST	tall-earth	be.good

<i>Aaze</i>	<i>utez</i> ¹⁵	<i>Mueze,</i>	<i>isuz</i>	<i>Jesu</i>	<i>Christo.</i>
<i>a'ase</i>	<i>ute-s</i>	<i>muwe-se</i>	<i>i-[i]swi-s</i> ¹⁶	<i>yesu</i>	<i>kristo</i>
[not]	conceive-PST	man-OBJ	3-give.birth.PST	J.	C.

God the Son became human inside a good woman called Mary, the Holy Spirit did this with (by means of) the woman Mary, the Mother of Jesus Christ (who) came (as a) good person, and (she) did not conceive a child with a man, (and) gave birth to Jesus Christ.

[11]

<i>P. Iincase</i>	<i>Dios</i>	<i>Iinis,</i>	<i>asuepis</i>	<i>Mue?</i>
<i>i'inkase</i>	<i>dios</i>	<i>i-inis</i>	<i>asue-pi-s</i>	<i>muwe</i>
why	god	3-son	do-R-PST	man

Why did God the Son become a human?

[11a]

<i>R. Maquis</i>	<i>iq</i> ¹⁷	<i>acampe,</i>	<i>mac</i>	<i>egg-se,</i>
<i>makis</i>	<i>ik</i>	<i>akampe</i>	<i>mak</i>	<i>ek-se</i>
us	DET	[take.away/deliver.of]	our	bad-OBJ

<i>maquis</i>	<i>guatimpe</i>	<i>taractica,</i>
<i>makis</i>	<i>watimpe</i>	<i>tarak-tika</i>
us	bring	sky-LOC

<i>nepesum</i>	<i>Dios</i>	<i>Iinis</i>	<i>asuepis</i>	<i>Mue.</i>
<i>nepesum</i>	<i>dios</i>	<i>i-inis</i>	<i>asue-pi-s</i>	<i>muwe</i>
that/s why/because	god	3-son	do-R-PST	man

(In order to) deliver us of our sin, to bring us to Heaven, that's why God the Son became human.

[12]

¹³ This verb is clearly related to /watin/ 'go' and /watimpe/ 'bring'. Compare Mutsun /wattin/ 'go' and /wa:te/ 'come.',

¹⁴ The term /laits pire/ 'tall earth' is a metaphor for person, as can be deduced from later contexts in this document.

¹⁵ Mason (1916:444) gives the Mutsun cognate of this verb as /usete/, /useti/ 'conceive'.

¹⁶ Compare Mutsun /hisiw-/ 'give birth'; in this document, initial /h/ is dropped, revealing /isiw-/ as the Chalon cognate of the Mutsun verb. Mason (1916) gives this verb as /isiw-/.

¹⁷ This is the first appearance of the determiner /ik/ which is found throughout the document. It seems to be unique in to Chalon. It may appear before a noun or verb. In front of a verb, it may signal that there is a direct object. Its use before a noun perhaps makes the reference more definite. On the other hand, its distribution would make sense as an intensifier ('very'). Mason in his review of the Arroyo de la Cuesta material on Mutsun checked some of his reconstituted forms with a 100 word vocabulary he got from an elderly Costanoan speaker who had been born at San Lorenzo. In one of his sentences, this determiner also appears: San Lorenzo /ká:na ek ními oris/ 'I am going to kill (the) bear' (/ká:na/, 'I'; /ek/, determiner; /ními/, 'kill'; /oris/, 'bear').

<i>P. Inits</i>	<i>i</i>	<i>asuez</i>	<i>Jesu</i>	<i>Christo</i>	<i>Iinis</i>	<i>Dios</i>
ini-ts	i-	asue-s	yesu	kristo	i-inis	dios
what-Q	3	do-PST	J.	C.	3-son	god

What did Jesus Christ, the Son of God, do?

[12a]

<i>R. Anapis</i> , ¹⁸	<i>iousostipa</i> ¹⁹		<i>Poncio</i>	<i>Pilato</i>	
ana-pi-s	i-howsos-tipa		ponsiyo	pilato	
suffer-R-PST	3-ordered-having		P.	P.	
<i>guatins</i>	<i>pacstipa</i> ²⁰	<i>uaca</i>	<i>Jesu</i>	<i>Christo</i> ,	
watin-s	paksas-tipa	waka	yesu	kristo	
go-PST	visit-having.done	3s	J.	C.	
<i>ligstipa</i>	<i>Santa Cruztica</i>	<i>ia</i> ,			
liks-tipa	santa krus-tika	i[y]a			
[die]-PST	holy.cross-LOC	also			
<i>makis</i>	<i>guatimpe</i>	<i>taractica</i>	<i>tunemen</i> , ²¹		
makis	watimpe	tarak-tika	tunemen		
us	bring	sky-LOC	[so.that ?]		
<i>ig</i>	<i>capasnate</i>	<i>tugii</i> ,			
ik	kapasan-te ²²	tuhi-'i			
DET	three-S	day-from/after			
<i>chichiris</i>	<i>uaca</i>	<i>Jesu</i>	<i>Christo</i> ,	<i>ubas</i>	<i>Taractica</i> ,
čičiri-s	waka	yesu	kristo	upa-s	tarak-tika
[revive]-PST	3s	J.	C.	ascend-PST	sky-LOC
<i>nua</i>	<i>ig</i>	<i>taura</i> ,	<i>samaca</i>	<i>Dios</i>	<i>Apaca</i> ,
nuwa	ik	ṭawra	sama-ka	dios	apa-ka
[then]	DET	sit	right-at	god	father-at

¹⁸ Mason (1916:441) lists Mutsun /ana/-pu/ 'hurt' which must be a cognate to this word. The Mutsun form has the suffix /-pu/ 'reflexive' just as the Chalon word does (/pi/ is the form of the reflexive suffix in Chalon). Mason also gives /anapu/ 'be injured'.

¹⁹ Compare Mutsun /howso-ksi/ 'to command'. The suffix /-tipa/ in Chalon means 'having done'. Blevins and Golla (2005:47) note a suffix /-tup/ 'having verbed' which must be related to the Chalon ending; they cite Mutsun /tupun/ 'finish/complete' and Rumsen /tup-/ as the source for this suffix.

²⁰ This verb could be related to Mutsun /paski-/ alternating with /pasik-pu-/ 'visit'. Metathesis of medial consonants is common as a derivational device in Costanoan verbs. The line would mean something like 'having gone to visit' but the only implied object of his visitation in this context would be the underworld.

²¹ A plausible etymology of this word is /tune/ 'finish/complete' plus /-men/, a form of the nominalizing suffix added to verbs, to yield the meaning 'that done thing' which could have been semantically extended to 'so that'. The root identification is from Mutsun /tune-/ 'finish' (Mason 1916:458).

²² Orand (1977) notes a noun suffix /-te/ in Mutsun that makes the noun into a verb. The line here means 'for the duration of three days' or 'it being three days'.

<i>itsas</i>	<i>ocomi-s</i> ²³	<i>nujuna</i>	<i>tum</i>	<i>iguaniti</i> ²⁴
itsas	okomi-s	nuhuna	tum	i-waniti
then	[return]-F	there	from (cf. Mut. -tum]	3-

<i>uaca</i>	<i>Jesu</i>	<i>Christo</i> ,	<i>ig</i>	<i>ara</i> ²⁵	<i>misis</i>	<i>taractica</i>
waka	yesu	kristo	ik	ara	misis	tarak-tika
3s	J.	C.	DET	later	good	sky-LOC

<i>guatimpe</i>	<i>pirei</i>	<i>Eguismen.</i>
watimpe	pire-i	ew-ismen
bring	earth-from	living-NOM

He suffered, Pontius Pilate having so ordered, and Jesus Christ went to visit [the underworld], (and), having died on the Holy Cross to bring us to Heaven; after three days, Jesus Christ revived, ascended to Heaven to sit at the right of God the Father, (and) from there Jesus Christ (will) later [return] from Heaven to bring people [the living?] from the earth.

[13]

<i>P. Inuai</i>	<i>Jesu</i>	<i>Christo</i>	<i>sutunis</i> ²⁶	<i>St.a Cruztica</i>
inuwai	yesu	kristo	sutuni-s	santa krus-tika
when	J.	C.	die-PST	holy.cross-LOC

<i>motso</i> ²⁷	<i>i</i>	<i>sutunis</i>	<i>Dios</i>	<i>mots</i>	<i>sutunis</i>	<i>Mue?</i>
motso	i-	sutuni-s	dios	mots	sutuni-s	muwe
Q	3-	die-PST	god	Q	die-PST	man

When Jesus Christ died on the Holy Cross, did he die (as) God, (or) did He die (as) human?

[13a]

<i>R. Eqûe</i>	<i>isutunis</i>	<i>Dios</i>	<i>uaca</i>	<i>Jesu</i>	<i>Christo</i>	<i>Dios</i>
ekwe	i-sutuni-s	dios	waka	yesu	kristo	dios
not	3-die-PST	god	3s	J.	C.	god

Mue ia, uaca mue ama, isutun.

²³ The Costanoan variety of the text redacted by Blevins and Golla (2005) has a future tense in /-sin/ and a past tense in /-se/. In the Chalon of this document, through final vowel loss, both suffixes appear as /-s/. To make matters even more confusing, the objective case marker /-se/ may appear in Chalon as /-s/.

²⁴ This verb must be related to /watin[i]/ 'go' and its derivative /watimpe/ 'bring', possibly with the metathesis of medial consonants typical of Costanoan verb derivation.

²⁵ The Mutsun cognate is /aru/ 'ater/afterwards' (Orand 1977:304), with the addition that Mrs. Cervantes gave the form /ara/ as an older form of the word.

²⁶ Mason (1916:452) gives the Mutsun form /suttu-ni-/ 'break' which must be cognate to Chalon /sutuni-/ 'die'.

²⁷ A final vowel in the question marker /mots/ is given by Pinart as /moti/ and Henshaw as /mota/. Here Sarria gives /motso/. Undoubtedly, a final vowel existed on this particle, which has the interrogative element /-ts/, which may appear on other words.

muwe	i[y]a	waka	muwe	ama	i-sutun[i]-[s]
man	also	3s	man	body	-3-die-PST

Jesus Christ did not die (as) God, (but as) a man, the human body died.

[14]

<i>P. Inuai</i>	<i>sutun</i>	<i>iama</i>	<i>maquena</i>
inuwai	sutun[i]-[s]	i-ama	makena
when	die-PST	3-body	[just.as]

<i>mots</i>	<i>sutun</i>	<i>ia</i>	<i>inosou?</i>
mots	sutun[i]-[s]	i[y]a	i-nosow
Q	die-PST	also	3-soul

When He died as a body, did His soul also die?

[14a]

<i>R. Eqûe</i>	<i>sutun</i>	<i>maquena</i>	<i>inosou,</i> ²⁸
ekwe	sutun[i]-[s]	makena	i-nosow
not	die-PST	just.as	3-soul

<i>iama</i>	<i>maquena</i>	<i>chorea</i>	<i>sutun.</i>
i-ama	makena	čorea	sutun[i]-[s]
3-body	just.as/only	truly	die-PST

He did not die as a soul, only his body truly died.

[15]

<i>P. Mots</i>	<i>iama</i>	<i>maquena,</i>	<i>sutun</i>	<i>laitspire?</i>
mots	i-ama	makena	sutun	laits-pire
Q	3-body	just.as	die	tall-earth

When the body dies, does a person die?

[15a]

<i>R. Eqûe</i>	<i>sutun</i>	<i>laitspire</i>	<i>iama</i>	<i>maquena,</i>	<i>incasin,</i>
ekwe	sutun	laits-pire	i-ama	makena	inkasin
not	die	tall-earth	3-body	just.as/only	cf. inkase, why

<i>inuai</i>	<i>igtuntine</i>	<i>pire,</i>	<i>itmeena,</i>
inuwai	ik tuntine	pire	itme'ena
when	DET [be.done/finished]	earth	

<i>iti</i> ²⁹	<i>muchez</i>	<i>inoso</i>	<i>iama,</i>	<i>aia</i>	<i>tanana</i>
iṭi	mučes	i-nosow	i-ama	a-ya	tanana
again	[all]-OBJ	3-soul	3-body	be-3pl	[together]

²⁸ Henshaw and Pinart both indicate that this word also means 'heart' and 'stomach.' This may be compared to the liver in the document edited by Blevins and Golla (2005) as the seat of human emotions and the soul.

²⁹ This particle is related to Mutsun /iṭhin/ 'again' (Orand 1977:302).

<i>muchemu</i> , ³⁰	<i>chichinaia</i> ,
<i>muče-mu</i>	<i>čičina-ya</i>
[all]-LOC	stand-3pl

<i>ieqûe</i>	<i>ig</i>	<i>iuzca</i> ,	<i>ig</i>	<i>sutun</i> .
i-ekwe	ik	i-uska	ik	sutun
3-not	DET	3-eternally	DET	die

The person does not die, only the body (dies); when the world is finished, again all the souls and the bodies (will) be together, all of them standing (together); they do not die eternally.

[16]

<i>P. Ani</i>	<i>guatin</i>	<i>inosou</i> ,	<i>numa</i> ³¹	<i>mis</i>	<i>exememen</i> ,
[h]ani	watin	i-nosow	numa	mis	ešem-emen
where	go	3-soul	REL	collective	good-NOM

<i>inuai</i>	<i>igsuctuini</i>	<i>Ama?</i>
inuwai	ig suctuini	ama
when	DET [expire]	body

Where do the souls of the good go when they die bodily?

[16a]

<i>R. Taractica</i>	<i>Aiues</i>	<i>Diose</i> ,	<i>itsasun</i>	<i>elejsun</i> , ³²
tarak-tika	ayuwe-s	dios-e	itsasun	elejsun
sky-LOC	[be.with]-F	god-OBJ	then	ascend

<i>laitspire</i> ,	<i>uzegne</i>	<i>aia</i> ,
laits-pire	usekne	a-ya
tall-earth	forever	be-PL

<i>azuez</i>	<i>Dios</i>	<i>ijousome</i> .
asue-s	dios	i-howsom-e
do-PST	god	3-order(s)-OBJ

To/in Heaven to be with God forever, they then go, they (who) did the orders/will of God.

[17]

³⁰ Blevins and Golla state that the suffix /-mu/ is an old Costanoan locative, which was replaced by /-tika/ (as in Chalon) and forms of it such as /-tka/ in most Costanoan varieties. It appears often in the document which Blevins and Golla edited (2005:40, 41), and appears several times in the Chalon text here. Mason notes the same suffix for Mutsun (1916:409): /-me/ 'to, into, with (comitative)'.
³¹ Okrand (1977:310) shows that relative clauses in Mutsun have the specifier /numan/, thus enabling the identification of /numa/ as the relative clause marker in Chalon.
³² The glossing of this word is based on a Mutsun form from Mason (1916:420): /ele-/ 'one goes' vs. /else-/ 'many go'. Mason notes four plural verbs made by inserting the infix /-s-/ into the singular form of the verb. The Act of Contrition in Chalon uses this word for a singular subject.

<i>P. Ynosou</i>	<i>numa</i>	<i>Equizmen,</i>	<i>ani</i>	<i>guatin?</i>
i-nosow	numa	ek-ismen	ani	watin
3-soul	REL	bad-NOM	where	go

Where do the souls of the bad go?

[17a]

<i>R. Pireinia,</i>	<i>caisimps-tiba</i>	<i>laitspire,</i>	<i>uzegne</i>	<i>aía,</i>
pire-inia	kaisimps-tipa	laits-pire	usekne	a-ya
earth-under	[descend]-having	tall-earth	forever	be-3pl

<i>eqûe</i>	<i>azues,</i>	<i>Dios</i>	<i>ijousome.</i>
ekwe	asue-s	dios	i-howsom-e
not	do-PST	god	3-order(s)-OBJ

Having descended under the earth, they are (there) forever, (because) they did not do God's will/orders.

[18]

<i>P. Apinoa</i>	<i>mis</i>	<i>Santa Iglesia?</i>
ampi-nuwa	mis	santa iklesya
who-DEM	collective	holy.church

Who is the Holy Church?

[18a]

<i>R. Imetsa</i>	<i>muchemen</i>	<i>esse-men,</i> ³³	<i>numa</i>	<i>masa,</i> ³⁴	<i>Dios</i>	<i>inocose,</i>
imetsa	muče-men	ese-men	numa	masa	dios	i-noko-se
one	[all]-NOM	living-NOM	DEM	[obey]	god	3-ask-OBJ

<i>Numa</i>	<i>azze,</i>	<i>masas</i>	<i>esemen</i>	<i>inmeta</i>
numa	asse	masa-s	ese-men	inmeta
REL	[not]	[obey]-PST	living-NOM	

<i>eqûes</i>	<i>ig</i>	<i>guatin</i>	<i>Taractika.</i>
ekwe-s	ik	watin	tarak-tika
not-F	DET	go	sky-LOC

One group (of) people (who) obey what God asks; (they are) not those people (who) do not obey (and do) not go to Heaven.

[19]

<i>P. Mots</i>	<i>uacai</i>	<i>Dios</i>	<i>inocos</i>	<i>nepes</i>
mots	wakai	dios	i-noko-s	nepe-s
Q	3s	god	3-ask-OBJ	this-OBJ

³³ Blevins and Golla (2005:43) give the word /išša/ 'be alive' which is used for this reading; with the nominalizer /-men/ it means in Chalon 'people'.

³⁴ Mutsun has two verbs of this shape: /massa/ 'cover one thing' and /ma:sa/ 'cover many things'. Is it possible to extend the sense of 'cover' to mean 'obey', as in the English turn of phrase 'cover for someone'? At any rate, a meaning such as 'obey' is required here in context.

Are these who obey what God asks those who (will) leave?

<i>numa,</i>	<i>nemac</i>		<i>alsalte?</i> ³⁵
<i>numa</i>	<i>ne</i>	<i>mak</i>	<i>alsal-te</i>
REL	this	1pl	[leave?]-S

[19a]

R. Ixa,	<i>uacai</i>	<i>Dios</i>	<i>inocos</i>	<i>nepes</i>	<i>numa,</i>	<i>nemac</i>	<i>alsalte</i>
ixa	wakai	dios	i-noko-s	nepe-s	numa	ne ³⁶	mak alsal-te
yes	3s	god	3-ask-OBJ	this-OBJ	REL	this	1pl [leave?]-S

<i>nepesum,</i>	<i>mac</i>	<i>masa</i>
nepesum	mak	masa
because	1pl	[obey]

<i>itsas</i>	<i>nepes</i>	<i>numa</i>	<i>alsalte,</i>
itsas	nepe-s	numa	alsal-te
[then]	this-OBJ	REL	[leave?]-S

<i>uzegne</i>	<i>Dios,</i>	<i>aias</i>	<i>inocos,</i>
usekne	dios	a-ya-s	i-noko-s
forever	god	be/do-3pl-F	3-ask-OBJ

<i>mucheg</i> ³⁷	<i>men</i>	<i>Esegmen,</i>	<i>Santa Iglesia</i>
muče-kmen		ese-kmen	san`ta iklesya
[all]-NOM		living-NOM	holy.church

Yes, we who who do God's asking (will) leave, because we obey; then the ones who [verb], they will forever do God's asking, all of these people (are the) Holy Church.

Following is a more literal translation of the Chalon catechism text. The Chalon is written in the technical orthography to facilitate use with the glossary.

Inan dios? how many god(s) are there? (ChD 1)

imetsa dios čorea amatsa, one god truly exists (ChD 1a)

an[i] dios, where is God? (ChD2)

dios ɥawra tarak-tika nina hia ɥawra dios, God is in Heaven and also here (ChD 2a)

³⁵ The meaning of this crucial verb is supplied with reference to the verb /ale-/ 'break and leave a place' in Mutsun (Mason 1916:441).

³⁶ The combination of /numa ne/ is also found in Mutsun.

Mutsun has a nominalizer of a similar shape: /-kmin/. Additionally, the context here requires the sense of 'all' which can only be the stem /muče-/.

ita-se nepe-s pire-s tawra waka dios, God is also on this earth (ChD 2a)

ampi-nuwa dios, who then is God? (ChD 3)

dios i-apa dios i-inis dios espiritu santo, God the Father, God the Son, (and) God the Holy Spirit (ChD 3a)

nepe kapasan personas-mak a-ya imetsa nuya corea dios, these three persons are truly a single god (ChD 3a)

mots i-apa dios, is the Father God? (ChD 4)

ixa i- apa dios, yes the Father is God (ChD 4a)

mots i-inis dios, is the Son God? (ChD 5)

ixa, i-inis dios, yes the Son is God (ChD 5a)

mots espiritu santo dios, is the Holy Spirit God? (ChD 6)

ixa espiritu santo dios, yes the Holy Spirit is God (ChD 6a)

mots a-ya kapasam personas dios i-apa dios i-inis dios espiritu santo mots a-ya kapasam dios-mak, These three persons God the Father, God the Son, (and) God the Holy Spirit, are they three gods? (ChD 7)

ekwe kapasam dios-mak nepe kapasam personas-mak, these three persons are not three gods (Chd 7a)

dios i-apa [h]imetsa persona, God the Father is one person (ChD 7a)

dios i-inis ateitis persona, God the Son is another person (ChD7a)

dios espiritu santo ateitis i[y]a persona, God the Holy Spirit is yet another person (ChD 7a)

a-ya kapasam personas-mak a-ya [h]imetsa nuya dios, they are three Persons, (and yet) they are one single God (ChD 7a)

ampi-ts a-ya kappam personas-mak i-asue-pi-s muwe? who (of) those (who) are the three Persons became a man? (ChD 8)

horpe-was persona waka dios i-inis asue-pi-s muwe waka rakat yesu kristo, the middle person, the one who (is) God the Son, became a man, the one (who) is called Jesus Christ (ChD 8a)

ampi-nuwa yesu kristo, who (is) that one Jesus Christ? (ChD 9)

dios amatsa waka muwe amatsa ifyja, he exists (as) God (and) also exists as a human (ChD 9a)

ani dios i-inis a-sue-pi-s muwe, where did God become human? (ChD 10)

dios i-inis asue-pi-s muwe ramai nupi imets[a] šurisma-tka mišis i-ṭw[ra] rakat maria, God the Son became human inside a good woman called Mary, the Holy Spirit did this with (by means of) the woman Mary (ChD 10a)

asue-i espiritu santo maria-me waka šurisma maria, the Holy Spirit did this with that woman Mary (ChD 10a)

i-ana yesu kristo watimi-s laits-pire misis a'ase ute-s muwe-se i-[i]swi-s yesu kristo, the Mother of Jesus Christ (who) came (as a) good person and (she) did not conceive a child with a man, (and) gave birth to Jesus Christ (ChD 10a)

i'inkase dios i-inis asue-pi-s muwe, why did God the Son become a human? (ChD 11)

makis ik akampe mak ek-se makis watimpe tarak-tika, (in order to) take away our badness and to bring us to heaven (ChD 11a)

nepesum dios i-inis asue-pi-s muwe, that is why God the Son became human (ChD 11a)

ini-ts -asue-s yesu kristo i-inis dios, what did Jesus Christ, the Son of God, do? (ChD 12)

ana-pi-s i-howsos-tipa ponsiyo pilato watin-s paksas-tipa waka yesu kristo liks-tipa santa krus-tika [y]a, having suffered under the orders of Pontius Pilate, having gone to visit (the underworld), having also died on the Holy Cross (ChD 12a)

makis watimpe tarak-tika tunemen, to bring us to heaven (ChD 12a)

ik kapasan-te tuhi-'i čičiri-s waka yesu kristo upa-s tarak-tika, after three days Jesus Christ revived and ascended into Heaven (ChD 12a)

nuwa ik ṭwra sama-ka dios apa-ka, then he sat at the right of God the Father

itsas okomi-s nuhuna tum i-waniti waka yesu kristo ik ara misis tarak-tika watimpe pire-i ew-ismen, then from there that Jesus Christ will return later (to) bring the good from the earth (to) the living ones (ChD 12a)

inuwai yesu kristo sutuni-s santa krus-tika motso i-sutuni-s dios mots sutuni-s muwe, when Jesus died on the Holy Cross, did he die (as) God (or) did He dies (as) a man? (ChD 13)

ekwe i-sutuni-s dios waka yesu kristo dios muwe i[y]a waka muwe ama i-sutun, Jesus Christ did not die as God, yet (as a) man His [that] human body died (ChD 13a)

inuwai sutun i-ama makena mots sutun[i]-[s] i[y]a i-nosow, when his body died, did his soul die? (ChD 14)

ekwe sutun makena i-nosow i-ama makena čorea sutun, He did not die as a soul, only his body died (ChD 14a)

mots i-ama makena sutun laits-pire, when the body dies, does the person die? (ChD 15)

ekwe sutun laits-pire i-ama makena inkasin, the person does not die, only his/her body (ChD 15a)

inuwai ik tuntine pire itme'ena iŋi mučes i-nosow i-ama a-ya tanana muče-mu čičina-ya, when the world is finished again all souls (will) be together with their bodies standing all together (ChD 15a)

i-ekwe ik i-uska ik sutun, they do not die eternally (ChD 15a)

ani watin i-nosow numa mis ešem-emen inuwai ig suntuini ama, where do the souls of the good go when the body dies? (ChD 16)

tarak-tika ayuwe-s dios-e itsasun elexsun laits-pire usekne a-ya asue-s dios i-howsom-e, (their) persons then ascend to Heaven to be with God forever (because they) did God's orders (ChD 16a)

i-nosow numa ek-ismen ani watin, where do the souls of the bad go? (ChD 17)

pire-inia kaisimps-tipa laits-pire usekne a-ya ekwe asue-s dios i-howsom-e, having descended under the earth, they are (there) forever (because they) did not do God's orders (ChD 17a)

ampi-nuwa mis santa iklesya, who (is) the Holy Church? (CdD 18)

imetsa muče-men ese-men numa masa dios i-noko-se numa asse masa-s ese-men inmeta ekwe-s ik watin tarak-tika, the collective all of the living who obey God's orders, (and) not the living who disobey and do not go to Heaven (ChD 18a)

mots wakai dios i-noko-s nepe-s numa ne mak alsal-te, are these of us who (obey) those who will leave? (ChD 19)

ixa wakai dios i-noko-s nepe-s numa ne mak alsal-te nepesum mak masa, yes those of us who will leave because we obey what God asks (ChD 19a)

itsas nepe-s numa alsal-te usekne dios a-ya-s i-noko-s muče-kmen ese-kmen santa iklesya, those who leave will forever do God's will (and are) the whole of the living church (ChD 19a)

Chalon-English Glossary

As in my summary work on Esselen (Esselen Texts and Glossary), I have included all available data on Chalon. Other than the two wordlists (with some phrases and sentences) from Pinart and Henshaw, the texts from Fr. Vincente Sarria are the only available data.

The morphemes (roots, suffixes, prefixes) and words from the available texts and textlets (above), as well as words occurring singly in wordlists, are given below by alphabetic order of the letters given in the orthography section. The part of speech is then identified (in italics) with an abbreviation, and a definition given (often with comments in parentheses). Finally, example phrases or sentences are given. Phrases and sentences that do not occur in the above textual data (which occur in the wordlists) are given.

The following are used in the glossary to identify sources of Chalon data.

ChAC	Chalong Act of Contrition
ChD	Chalon Doctrina
ChSC	Chalong Sign of the Cross
Hen.	Henshaw (1955)
L.	Levy (1976)
Pin.	Pinart (1952)

The following abbreviations are also used in the glossary.

<i>adj.</i>	adjective	<i>postp.</i>	postposition
<i>adv.</i>	adverb	<i>pn.</i>	pronoun
<i>clitic</i>	clitic	<i>pref.</i>	prefix
<i>conj.</i>	conjunction	<i>pst.</i>	past tense
<i>dem.</i>	demonstrative	<i>ptc.</i>	particle
<i>excl.</i>	exclamation	<i>quan.</i>	quantifier
<i>exp.</i>	expression	<i>Rum.</i>	Rumsen language
<i>fut.</i>	future tense	<i>Sta. C.</i>	Santa Cruz Costanoan
<i>indef.</i>	indefinite	<i>subj.</i>	subjective case
<i>iv.</i>	intransitive verb	<i>sing.</i>	singular

<i>n.</i>	noun	<i>Sp.</i>	Spanish
<i>num.</i>	numeral	<i>suf.</i>	suffix
<i>obj.</i>	objective case	<i>tv.</i>	transitive verb
<i>pl.</i>	plural	<i>v.</i>	verb
<i>poss.</i>	possessive case		

a-, *iv.*, be, *nepe kapasan personas-mak a-ya imetsa nuya čorea dios*, these three persons are truly a single god (ChD 3a) ; *mots a-ya kapasam personas dios i-apa dios i-inis dios espirtu santo mots a-ya kapasam dios-mak*, These three persons God the Father, God the Son, (and) God the Holy Spirit, are they three gods? (ChD 7) ; *a-ya kapasam personas-mak a-ya [h]imetsa nuya dios*, they are three Persons, (and yet) they are one single God (ChD 7a) ; *ampi-ts a-ya kappam personas-mak i-asue-pi-s muwe?* who (of) those (who) are the three Persons became a man? (ChD 8) ; *inuwai ik tuntine pire itme'ena iř mučes i-nosow i-ama a-ya tanana muče-mu čičina-ya*, when the world is finished again all souls (will) be together with their bodies standing all together (ChD 15a) ; *inuwai ik tuntine pire itme'ena iř mučes i-nosow i-ama a-ya tanana muče-mu čičina-ya*, when the world is finished again all souls (will) be together with their bodies standing all together (ChD 15a)

a-, *iv.*, do, *itsas nepe-s numa alsal-te usekne dios a-ya-s i-noko-s muče-kmen ese-kmen santa iklesya*, those who leave will forever do God's will (and are) the whole of the living church (ChD 19a)

akampe, *tv.*, take away, *makis ik akampe mak ek-se makis watimpe tarak-tika*, (in order to) take away our badness and to bring us to heaven (ChD 11a)

akri:nenniš, *iv.*, thirsty, be (Pin. akriinenniš)

ákumširin, *n.*, earlobe, perforation in ear (Hen.)

alsalte, , , *mots wakai dios i-noko-s nepe-s numa ne mak alsal-te*, are these of us who (obey) those who will leave? (ChD 19) ; *ixa wakai dios i-noko-s nepe-s numa ne mak alsal-te nepesum mak masa*, yes those of us who will leave because we obey what God asks (ChD 19a) ; *itsas nepe-s numa alsal-te usekne dios a-ya-s i-noko-s muče-kmen ese-kmen san`ta iklesya*, those who leave will forever do God's will (and are) the whole of the living church (ChD 19a)

ama, *n.*, body (Pin himhama; Rum ama; Hen. umma), *kaiyi ama*, pain (body aches; Hen.) ; *ekwe i-sutuni-s dios waka yesu kristo dios muwe i[y]a waka muwe ama i-sutun*, Jesus Christ did not die as God, yet (as a) man His [that] human body died (ChD 13a) ; *ani watin i-nosow numa mis ešem-emen inuwai ig saktuini ama*, where do the souls of the good go when the body dies? (ChD 16)

amaiye, , naked (Hen.)

aman, *n.*, food (Pin. hamman; Hen. aman), fruit (Hen.)

aman, *tv.*, eat, to (Hen.; medial consonant is perhaps double; syn. amhai); var. am-, **kanak hanran amman**, I am sitting and eating (Hen.); **wakai hanran amman**, he is sitting and eating (Hen.); **sinikinis wakan ik amnia**, the boy is crying and eating (Hen.)

amani, *n.*, cloud, a (Hen.)

amatsa, *iv.*, be embodied, exist, **imetsa dios čorea amatsa**, one god truly exists (ChD 1a) ; **dios amatsa waka muwe amatsa i[y]a**, he exists (as) God (and) also exists as a human (ChD 9a)

amhai, *tv.*, eat, to (Hen.; syn. aman; L regularizes as amxai based on cognate with MC), **hinkaiyin ekwe tum amhai**, why did you not eat? (Hen.)

amlin, , rain (see ammenet), **am[l]in mukkis**, it is raining now (Hen.)

amnet, , rain (Pin.; Hen. amlin; cf. Sta C amne, rain; L amnet, based on cognates)

ampi, *indef.*, who (L; compare MC amp)

ampitistin, , some (Hen.), **ampitistin toiyo**s, some arrows (Hen.)

ana, *n.*, mother (Pin., Hen.; also: Hen. owohan; see annapuš, orphan), **i-ana yesu kristo watimi-s laits-pire misis a'ase ute-s muwe-se i-[i]swi-s yesu kristo**, the Mother of Jesus Christ (who) came (as a) good person and (she) did not conceive a child with a man, (and) gave birth to Jesus Christ (ChD 10a)

ananiti, *v.*, forgive, **mex im uru iñ ik dios kan ka usi kanis ananiti ik dios usekne**, again God I ask me to forgive forever (ChAC)

anapi, *iv.*, suffer, **ana-pi-s i-howsos-tipa ponsiyo pilato watin-s paksas-tipa waka yesu kristo liks-tipa santa krus-tika i[y]a**, having suffered under the orders of Pontius Pilate, having gone to visit (the underworld), having also died on the Holy Cross (ChD 12a)

anapux, *n.*, coward (Hen.)

anei, *n.*, morning star (Pin. anēi)

annapuš, *n.*, orphan (Pin.; perhaps ana-pušm without mother)

apa, *n.*, father (Pin. happa, Hen. appa), **ik appa**, my father (Hen.) ; **maksene i-rak[a]t i-apa dios**, the name of God the Father (ChSC) ; **mes kan ik apa itsase me misis**, thee, I, my Father, who is good/holy (ChAC)

apša, *n.*, father (Pin. hapša)

ara, *adv.*, later, **ara me iñ itsa-sum elex-sum numa misis ese-kmen**, you who are the living Holy (One) later ascended. (ChAC) ; **itsas okomi-s nuhuna tum i-waniti waka yesu kristo ik ara misis tarak-tika watimpe pire-i ew-ismen**, then from there that Jesus Christ will return later (to) bring the good from the earth (to) the living ones (ChD 12a)

áruwax, *n.*, oak tree (Pin. aruix, oak tree; Hen. áruwax, white oak)

asse, *ptc.*, not (cf. a'asi), **pire-inia kaisimps-tipa laits-pire usekne a-ya ekwe asue-s dios i-howsom-e**, having descended under the earth, they are (there) forever (because they) did not do God's orders (ChD 17a) ; **imetsa muče-men ese-men numa masa dios i-noko-se numa asse masa-s ese-men inmeta ekwe-s ik watin tarak-tika**, the collective all of the living who obey God's orders, (and) not the living who disobey and do not go to Heaven (ChD 18a)

asue, *v.*, do, **nepesum kan mes kurun ik dios, itsase ik čuki-s kan ik huče a[s]ue-s ekť**, because I offend thee I regret all the bad I have done (ChAC) ; **kan iñ es ka hasempi-s ik**

dios kan nonos ik noso[w] ekwe-tak asue i-uska ekʔ, I again implore God not to do my soul at the eternal evil (ChAC) ; *nepesum kan ka i'isi asue-s ik dios itsasum elex-sum tarak-tika usekne me noko-s ik misis dios*, so that I will eternally do in order to go to Heaven (what) you ask, Holy God (ChAC) ; *asue-i espirtu santo maria-me waka šurisma maria*, the Holy Spirit did this with that woman Mary (ChD 10a) ; *nepesum dios i-inis asue-pi-s muwe*, that is why God the Son became human (ChD 11a)

asue-pi, *iv.*, become, *ampi-ts a-ya kappam personas-mak i-asue-pi-s muwe?* who (of) those (who) are the three Persons became a man? (ChD 8) ; *ani dios i-inis a-sue-pi-s muwe*, where did God become human? (ChD 10)

ateitis, *adj.*, another, other, *dios i-inis ateitis persona*, God the Son is another person (ChD7a) ; *dios espirtu santo ateitis i[y]a persona*, God the Holy Spirit is yet another person (ChD 7a) ;

athawatis, , married, never have (of a man; Hen.; cf. hawa, wife in other Ohlonean languages), *muwe athawatis*, old bachelor (Hen.)

átimukutis, , married, never have (of a woman; Hen.), *šumu šurišma átimukutis*, old maid (Hen.)

atokči, *num.*, seven (Pin. atōkči; Hen. utūkč with stress on 2nd V; L regularizes as utokši

attits, , another (Hen.), *attits toyos*, another arrow (Hen.)

awas, , north (Hen.)

awes, *n.*, salt (Hen.; L awes, based on cognates)

awesti, , sunrise (Hen.)

awiš, *n.*, left (Hen.), *pūka awiš*, left elbow (Hen.) ; *issu awiš*, left hand (Hen.)

áwišna, *n.*, star(s) (Pin. auišmea; Hen. áwisna, stars)

awustem kawi, north wind (Hen.)

ayay, *pn.*, they (L; compare SC ayxa and SJB aysa, 'they')

ayuwe, *iv.*, be with, *tarak-tika ayuwe-s dios-e itsasun elexsun laits-pire usekne a-ya asue-s dios i-howsom-e*, (their) persons then ascend to Heaven to be with God forever (because they) did God's orders (ChD 16a)

čača, *n.*, medicine (Hen.)

čačas, *n.*, medicine woman (Hen.)

cakka, *n.*, ribs (Pin.

čalá, *n.*, bladder (Hen.)

čanis, *n.*, east (?; in: in: hismen i-iyet čanis-tika, east wind [sun it-verbs at/to the čanis [east]])

čanri, , ?; in: kan čanri waičan [n]inse, I will hit myself (Hen.)

čanriyuk, , ?; in: kan čanriyuk waičan ni[nse], I hit myself yesterday (Hen.)

čaya, *n.*, basket, shallow (Hen.)

čella, *n.*, urine (Hen.)

čičax, *n.*, grass (Hen.)

čičina, *iv.*, stand, *inuwai ik tuntine pire itme'ena iŋ mučes i-nosow i-ama a-ya tanana muče-mu čičina-ya*, when the world is finished again all souls (will) be together with their bodies standing all together (ChD 15a)

čičiri, *iv.*, revive, *ik kapasan-te tuhi-'i čičiri-s waka yesu kristo upa-s tarak-tika*, after three days Jesus Christ revived and ascended into Heaven (ChD 12a)

čičiyen, *iv.*, standing, to be (Hen.), *kanak čiči[y]en haiwesin*, I am standing and looking (Hen.); *wakai čiči[y]en haiwesin*, he is standing and looking (Hen.)

čikemin, *n.*, rainbow (Hen.)

čiri, *n.*, horn (Hen.)

čiri:, *n.*, niece (Pin. čirii)

čišna, *n.*, elder tree (Pin.)

čite, , dance, to (Hen.)

čiuppurx, *n.*, basket, little (Pin.)

čiyes, *n.*, jackrabbit, hare (Hen.)

čorea, *adv.*, truly, *imetsa dios čorea amatsa*, one god truly exists (ChD 1a) ; *nepe kapasan personas-mak a-ya imetsa nuya čorea dios*, these three persons are truly a single god (ChD 3a) ; *ekwe sutun makena i-nosow i-ama makena čorea sutun*, He did not die as a soul, only his body died (ChD 14a)

čuhurami, *adj.*, white (Hen.), *mem horse čuhuramí*, your horse is white (Hen.)

čuktukmi, *adj.*, blue (Hen.)

čuki, *v.*, regret, *nepesum kan iŋ es ik čuki-s ik asue-s ekŋ*, so again I regret the bad I have done (ChAC)

čukrín, *n.*, diarrhea (Hen.)

čumyui, *n.*, song, a (Hen.)

čunui, *v.*, sing, to (L)

čurutŭ, *n.*, woodpecker, spotted (Hen.)

čušŭš, *n.*, quiver (Hen.)

ŋaka-, *iv.*, come, to (Hen.; initial spelling <tra> in Hen. suggests first consonant is /t/); var. ŋakaneni, ŋakani, *waka ŋakaneni ruwa-tka*, he came home (Hen.) ;

ŋala(n), *iv.*, warm, it is very (Pin. čallate; cr. Sta C <trɔ-la-pi-le>, it is warm now, Hen.; L gives ŋala-te. with the -te suffix), *ŋalan ennis*, I am warm (Hen.) ;

ŋawra(n), *iv.*, sit down, be seated (Pin. čaora; the initial spelling <tra> in Hen. suggests the initial consonant is /t/); dwell, live; be; ride, mount (Hen.), *dios ŋawra tarak-tika nina hia ŋawra dios*, God is in Heaven and also here (ChD 2a)

ṭayi, *n.*, bone(s) (Pin. čaei; Hen. trá-i, bone; St.a C taiyi; Rum čáč; L ṭayi), *kaiyi i-taiyi*, rheumatism (bones ache; Hen.)

dios, *n.*, god (Sp.) (ChSC), *maksene i-rak[aj]t i-apa dios*, the name of God the Father (ChSC)

ṭipe, *n.*, knife (Pin. čippe; Hen. tipe; L ṭipe, *waka i-tipe ukutkuš*, his knife is small (Hen.) ; *waka i-tipe usites*, his knife is sharp (Hen.)

ṭu:xi, *n.*, day (Hen.; L ṭu:xi, based on cognates)

ṭuran, *n.*, thunder (Hen.; L ṭuran, based on cognates)

-e, *suf.*, objective case, *tarak-tika ayuwe-s dios-e itsasun eleksun laits-pire usekne a-ya asue-s dios i-howsom-e*, (their) persons then ascend to Heaven to be with God forever (because they) did God's orders (ChD 16a)

eččus, *num.*, teen (in 11, 12, etc.)

ečowa, *iv.*, come, to (Pin. eččoa; Hen. čoi;; L regularizes as ečowa, with no cognates or comparative data), *wakai coi ruwa-tka*, he is coming home (Hen.) ; *ani eččoa?* where (do you) come (from)? (Pin.)

eṭe, *n.*, uncle (Pin. eṭče; L's cognate data shows that č in Pin. is usually ṭ)

eṭe, *iv.*, sleep, to (Pin. eṭče; 'be sleepy'; L give eṭe, based on SC, MC, and SJB cognates and says it means 'to sleep'), *eṭe ennis*, I am going to sleep (Pin.)

eṭne, *iv.*, sleepy, be (Pin.), *eṭne ennis*, I have been sleepy (Pin.)

ek, *n.*, bad(ness), *kan ik [h]asempi-s ik dios-e ik ek-sum*, I implore of God the bad [implore God to remove my badness] (ChAC)

ekṭ, *n.*, evil, *nepesum kan mes kurun ik dios, itsase ik čuki-s kan ik huče a[s]jue-s ekṭ*, because I offend thee I regret all the bad I have done (ChAC) ; *nepesum kan iṭi es ik čuki-s ik asue-s ekṭ*, so again I regret the bad I have done (ChAC) ; *kan iṭi es ka hasempi-s ik dios kan nonos ik noso[w] ekwe-tak asue i-uska ekṭ*, I again implore God not to do my soul at the eternal evil (ChAC)

ekismen, *n.*, bad ones, *i-nosow numa ek-ismen ani watin*, where do the souls of the bad go? (ChD 17)

ekwe, *ptc.*, no, not, none (Hen.; Hen. gives var. ekkwe), *ekwe toiyos*, no arrows (Hen.) ; *muta ekwe tum ṭalan?* are you not warm? (Hen.) ; *hinkaiyin ekkwe tum amhai*, why did you not eat? (Hen.) ; *kan iṭi es ka hasempi-s ik dios kan nonos ik noso[w] ekwe-tak asue i-uska ekṭ*, I again implore God not to do my soul at the eternal evil (ChAC) ; *ekwe kapasam dios-mak nepe kapasam personas-mak*, these three persons are not three gods (Chd 7a) ; *ekwe i-sutuni-s dios waka yesu kristo dios muwe i[y]a waka muwe ama i-sutun*, Jesus Christ did not die as God, yet (as a) man His [that] human body died (ChD 13a) ; *ekwe sutun makena i-nosow i-ama makena čorea sutun*, He did not die as a soul,

only his body died (ChD 14a) ; *pire-inia kaisimps-tipa laits-pire usekne a-ya ekwe asue-s dios i-howsom-e*, having descended under the earth, they are (there) forever (because they) did not do God's orders (ChD 17a)

ekwena purux, barehead (Hen.)

ekwera koro, barefoot (Hen.)

elex, *v.*, ascend, *nepesum kan ka i'isi asue-s ik dios itsasum elex-sum tarak-tika usekne me noko-s ik misis dios*, so that I will eternally do in order to go to Heaven (what) you ask, Holy God (ChAC)

elexsun, *iv.*, ascend, *tarak-tika ayuwe-s dios-e itsasun elexsun laits-pire usekne a-ya asue-s dios i-howsom-e*, (their) persons then ascend to Heaven to be with God forever (because they) did God's orders (ChD 16a)

ennis, *pn.*, I (appears after verb); var. enniš, *huinen enniš*, I am hungry (Pin.) ; *ɣlan ennis*, I am warm (Hen.) ; *etče ennis*, I am going to sleep (Pin.) ; *etč-ne ennis*, I have been sleepy (Pin.) ; *ennex šučurasmin*, [I paint] (Hen.)

es, *ptc.*, a particle that follows /iʔi/ 'again', though not always, *nepesum kan iʔi es ik čuki-s ik asue-s ekʔ*, so again I regret the bad I have done (ChAC) ; *kan iʔi es ka hasempi-s ik dios kan nonos ik noso[w] ekwe-tak asue i-uska ekʔ*, I again implore God not to do my soul at the eternal evil (ChAC)

esekmen, *n.*, var. of ešekmen, living one

ešekmen, *n.*, living one (see -kmen); var. esekemen, *ara me iʔi itsa-sum elex-sum numa misis ese-kmen*, you who are the living Holy (One) later ascended. (ChAC) ; *itsas nepe-s numa alsal-te usekne dios a-ya-s i-noko-s muče-kmen ese-kmen santa iklesya*, those who leave will forever do God's will (and are) the whole of the living church (ChD 19a)

ešememen, *n.*, the living, *ani watin i-nosow numa mis ešem-emen inuwai ig saktuini ama*, where do the souls of the good go when the body dies? (ChD 16)

ešemen, , *imetsa muče-men ese-men numa masa dios i-noko-se numa asse masa-s ese-men inmeta ekwe-s ik watin tarak-tika*, the collective all of the living who obey God's orders, (and) not the living who disobey and do not go to Heaven (ChD 18a)

essek, *n.*, blanket (Hen.; var. essex)

essen, *n.*, nest, bird's (Hen.)

ewešma, *n.*, old man (Pin. euešma)

ewismen, *n.*, living ones, *itsas okomi-s nuhuna tum i-waniti waka yesu kristo ik ara misis tarak-tika watimpe pire-i ew-ismen*, then from there that Jesus Christ will return later (to) bring the good from the earth (to) the living ones (ChD 12a)

ewite, *iv.*, cry out (Pin. euite)

haiwesin, *iv.*, look to (Hen.), *kanak čiči[y]en haiwesin*, I am standing and looking (Hen.) ; *wakai čiči[y]en haiwesin*, he is standing and looking (Hen.)

haiwisik, , let (Hen.), *haiwisik watini ruwa-tka*, let him go home (Hen.)

hampi, *indef.*, who, whose, *hampi ne húčakinis?* whose dog is this? (Hen.) ; *hampi ne tčiyus?* whose arrow is this? (Hen.) ; *hampi ne i-vaka*, whose cow is this? (Hen.) ; *ne kanak*, it is mine (Hen.) ; *ampi-nuwa dios*, who then is God? (ChD 3) ; *ampi-ts a-ya kappam personas-mak i-asue-pi-s muwe?* who (of) those (who) are the three Persons became a man? (ChD 8) ; *ampi-nuwa yesu kristo*, who (is) that one Jesus Christ? (ChD 9) ; *ampi-nuwa mis santa iklesya*, who (is) the Holy Church? (CdD 18)

hani, *indef.*, where, *ani moti nen*, where are you going? (Pin.) ; *an[i] dios*, where is God? (ChD2) ; *ani dios i-inis a-sue-pi-s muwe*, where did God become human? (ChD 10) ; *ani watin i-nosow numa mis ešem-emen inuwai ig saktuini ama*, where do the souls of the good go when the body dies? (ChD 16) ; *i-nosow numa ek-ismen ani watin*, where do the souls of the bad go? (ChD 17)

hanran, *iv.*, sitting, to be, *kanak hanran amman*, I am sitting and eating (Hen.) ; *wakai hanran amman*, he is sitting and eating (Hen.)

hapam ũkki, *iv.*, swim, to (Hen.)

hasempi, *v.*, implore, *kan ik [h]asempi-s ik dios-e ik ek-sum*, I implore of God the bad [implore God to remove my badness] (ChAC) ; *kan iŕi es ka hasempi-s ik dios kan nonos ik noso[w] ekwe-tak asue i-uska ekŕ*, I again implore God not to do my soul at the eternal evil (ChAC)

hawa, *n.*, wife (Pin. haua; L xawa), *im haua*, your wife (Pin.)

hawis, *n.*, right arm (Pin.), *him hauis*, your right arm (Pin.)

hayačasmin, right (Hen.), *issu hayačasmein*, right hand (Hen.)

hayetha, , right (Hen.), *pŕka hayetha*, right elbow (Hen.) ; *issu hayetha*, right hand (Hen.) ; *issu hayačasmin*, right hand (Hen.)

he:š, *n.*, squirrel (Pin. <heešš>; Hen. ex, ground squirrel)

hek ũ, *n.*, root (Hen.)

hi:n, *n.*, eyes (Pin. nin; Hen. hin, eye/face; Sta C and Rum hin; face: L hi:n)

hia, *adv.*, also, *dios ŕawra tarak-tika nina hia ŕawra dios*, God is in Heaven and also here (ChD 2a)

hi'ikase, *indef.*, why, *i'inkase dios i-inis asue-pi-s muwe*, why did God the Son become a human? (ChD 11)

himentka, , by, beside (requires -tka, locative), *himhentika irek-tika*, by the stone (Hen.)

himetsa, *num.*, one (Pin. im mis-ha; Hen. himitsa; L gives imiča, without any justification for the -č-), *himmit sinni*, one boy (Hen.) ; *himmits toyos*, one arrow (Hen.) . *imetsa dios čorea amatsa*, one god truly exists (ChD 1a) ; *nepe kapasan personas-mak a-ya imetsa nuya čorea dios*, these three persons are truly a single god (ChD 3a) ; *dios i-apa [h]imetsa persona*, God the Father is one person (ChD 7a) ; *a-ya kapasam personas-mak a-ya [h]imetsa nuya dios*, they are three Persons, (and yet) they are one single God (ChD 7a) ; *dios i-inis asue-pi-s muwe ramai nupi imets[a] šurisma-tka mišis i-ŕaw[ra] rakat maria*,

God the Son became human inside a good woman called Mary, the Holy Spirit did this with (by means of) the woman Mary (ChD 10a)

himit ečus, *num.*, eleven (Hen.)

himit senmes, *num.*, first (Hen.)

himitsa, *num.*, var. of himetsa, one

himitsa, , east (Hen.)

hinan, *indef.*, how many?, **inan dios**? how many god(s) are there? (ChD 1)

hine piret, , earthquake (Hen.; lit. earth walking)

hinen, *iv.*, walking, be (Hen.; L regularizes as xine- based on MC and SJB cognates), **Juan**

hinen husken, John is walking and whistling (Hen.)

hinits, *indef.*, what?, **ini-ts -asue-s yesu kristo i-inis dios**, what did Jesus Christ, the Son of God, do? (ChD 12)

hinkaiyin, *indef.*, why, **hinkaiyin ekkwe tum amhai**, why did you not eat? (Hen.)

hinnantin, , few (Hen.), **hinnantin toiyos**, few arrows (Hen.)

hinuwai, *indef.*, when, **ani watin i-nosow numa mis ešem-emen inuwai ig suktuini ama**, where do the souls of the good go when the body dies? (ChD 16)

hinwai, *indef.*, why, **hinwai watini ru[m] ruwa-tka**, why did you go home?

hismen i-iyet čanistika, east wind (Hen.; <ĩ-ĩ-et>)

hitsa, *quan.*, all (Hen.; L regularizes as xitsa, with no clear cognates or comparative data),

hitsa toiyos, all the arrows (Hen.)

hitsa, *n.*, offshoot, **hitsa issu**, fingers ; hitsa koro, foot

hitsa issu, *n.*, fingers (Hen.)

hitsa koro, *n.*, foot (Hen.; lit. offshoot of leg/foot)

hiw ũsta, , ripe (Hen.)

hohete, , in the future (?; Hen., hohete)

hono, *n.*, navel (Hen. hōno), **me hohete huinunen**, you will be hungry (Hen.)

honoš, *n.*, light, a (Hen. hōnoš)

honoš hōpo, *n.*, lung (Hen. hōnoš hōpo)

hōpo, *n.*, back (Hen. hōpo)

horkus(t), *n.*, throat (Pin.; Hen. horkus ; Rum. horaks)

horpe, *adj.*, middle, **horpe-was persona waka dios i-inis asue-pi-s muwe waka rakat yesu kristo**, the middle person, the one who (is) God the Son, became a man, the one (who) is called Jesus Christ (ChD 8a)

hotokaras, *n.*, rattle, cocoon (Hen. hōtōkaras)

howsom, *n.*, order, commandment, *tarak-tika ayuwe-s dios-e itsasun elexsun laits-pire usekne a-ya asue-s dios i-howsom-e*, (their) persons then ascend to Heaven to be with God forever (because they) did God's orders (ChD 16a)

howsow, *tv.*, order, command, *ana-pi-s i-howsos-tipa ponsiyo pilato watin-s paksas-tipa waka yesu kristo liks-tipa santa krus-tika i[y]a*, having suffered under the orders of Pontius Pilate, having gone to visit (the underworld), having also died on the Holy Cross (ChD 12a)

huččal, *n.*, hip (Hen.)

huče, *quan.*, all, *nepesum kan mes kurun ik dios, itsase ik čuki-s kan ik huče a[s]jue-s ekč*, because I offend thee I regret all the bad I have done (ChAC)

hučeknis, *n.*, dog (Hen. húčakinis; L xučeknis, based on cognates), *hampi ne húčakinis?* whose dog is this? (Hen.) ; *nehi húčakinis Wan*, this is John's dog (Hen.)

hui(nu)nen, *iv.*, hungry, be (Pin. huinun, Hen. huinen; Hen. has var. huyununen), *huinen enniš*, I am hungry (Pin.) ; *kanak huinen*, I am hungry (Hen.) ; *me huinunen*, you are hungry (Hen.) ; *waka huinunen*, s/he is hungry (Hen.) ; *waka huyunenen*, s/he is hungry (Hen.)

húilus, *n.*, family (Hen.)

humin, *iv.*, fly, to (Hen.)

humina, *n.*, hummingbird (Hen.)

hupati, *n.*, tide (Hen.)

hurek, *n.*, nerves (Pin. xurek)

huría, *n.*, widower (Hen.)

husken, *iv.*, whistling, be (Hen.), *Juan hinen husken*, John is walking and whistling (Hen.)

hušupunin, , hunting, go (Hen.), *hušupunin makki*, let's go hunting (Hen.)

huya, *n.*, cane or reed (Pin. huia; not tule or carrizo)

huyik, *n.*, fish (see u:yi)

huyulus, , many] (Hen.), *huyulus toiyos*, many arrows (Hen.)

huyumi, *v.*, fight, to (Hen.), *huyumi mǎkki*, we fight (Hen.; glossed as 'war')

huyumi tehaiya, battle (Hen.; 'fight' + tehaiya)

-i, *suf.*, third person, *asue-i espiritu santo maria-me waka šurisma maria*, the Holy Spirit did this with that woman Mary (ChD 10a) ; *i-ana yesu kristo watimi-s laits-pire misis a'ase ute-s muwe-se i-[i]swi-s yesu kristo*, the Mother of Jesus Christ (who) came (as a) good person and (she) did not conceive a child with a man, (and) gave birth to Jesus Christ (ChD 10a)

-i, *suf.*, from, *itsas okomi-s nuhuna tum i-waniti waka yesu kristo ik ara misis tarak-tika watimpe pire-i ew-ismen*, then from there that Jesus Christ will return later (to) bring the good from the earth (to) the living ones (ChD 12a)

i-, *pref.*, third person marker, *waičusti i-koro*, a lame man (Hen.) ; *kaiyi i-sit*, tooth aches (Hen.) ; *kaiyi i-čip*, head aches (Hen.) ; *kaiyi i-taiyi*, rheumatism (bones ache; Hen.) ; *utin i-sinni*, two boys (en.) ; *kappan i-sinni*, three boys (Hen.) ; *ukutkuš i-sinni*, few boys (Hen.) ; *irai i-koro*,

ankle (Hen.) ; *hampi ne i-vaka*, whose cow is this? (Hen.) ; *waka i-tonimpa i-lawan tóiyus*, he lost his bow (and) arrows (Hen.) ; *waka i-powŭn i-kawayo*, he stole his horse (Hen.) ; *haya i-powŭn i-kawayos*, they stole their horses (Hen.) ; *kan iŭ es ka hasempi-s ik dios kan nonos ik noso[w] ekwe-tak asue i-uska ekŭ*, I again implore God not to do my soul at the eternal evil (ChAC) ; *mots i-apa dios*, is the Father God? (ChD 4) ; *ixa i- apa dios*, yes the Father is God (ChD 4a) ; *ampi-ts a-ya kappam personas-mak i-asue-pi-s muwe?* who (of) those (who) are the three Persons became a man? (ChD 8) ; *ani dios i-inis a-sue-pi-s muwe*, where did God become human? (ChD 10) ; *dios i-inis asue-pi-s muwe ramai nupi imets[a] ťurisma-tka miťis i-ŭw[ra] rakat maria*, God the Son became human inside a good woman called Mary, the Holy Spirit did this with (by means of) the woman Mary (ChD 10a) ; *ana-pi-s i-howsos-tipa ponsiyo pilato watin-s paksas-tipa waka yesu kristo liks-tipa santa krus-tika [y]a*, having suffered under the orders of Pontius Pilate, having gone to visit (the underworld), having also died on the Holy Cross (ChD 12a) ; *i-ekwe ik i-uska ik sutun*, they do not die eternally (ChD 15a) ; *ani watin i-nosow numa mis eťem-emen inuwai ig saktuini ama*, where do the souls of the good go when the body dies? (ChD 16)

iŭá, , in: ukuč iŭá, first quarter of moon (Hen.)

iŭ, *adv.*, again, *nepesum kan iŭ es ik čuki-s ik asue-s ekŭ*, so again I regret the bad I have done (ChAC) ; *kan iŭ es ka hasempi-s ik dios kan nonos ik noso[w] ekwe-tak asue i-uska ekŭ*, I again implore God not to do my soul at the eternal evil (ChAC) ; *mex im uru iŭ ik dios kan ka usi kanis ananiti ik dios usekne*, again God I ask me to forgive forever (ChAC) ; *ara me iŭ itsa-sum elex-sum numa misis ese-kmen*, you who are the living Holy (One) later ascended. (ChAC) ; *inuwai ik tuntine pire itme'ena iŭ mučes i-nosow i-ama a-ya tanana muče-mu čičina-ya*, when the world is finished again all souls (will) be together with their bodies standing all together (ChD 15a)

ihinnis, *n.*, tracks, bird's (Hen.)

i'isi, , (?), *nepesum kan ka i'isi asue-s ik dios itsasum elex-sum tarak-tika usekne me noko-s ik misis dios*, so that I will eternally do in order to go to Heaven (what) you ask, Holy God (ChAC)

ik, *pn.*, my, *ik ká*, my daughter (Hen.) ; *ik innis*, my son (Hen.) ; *ik appa*, my father (Hen.)

ik, *ptc.*, nominal determiner, *mes kan ik apa itsase me misis*, thee, I, my Father, who is good/holy (ChAC) ; *nepesum kan mes kurun ik dios, itsase ik čuki-s kan ik huče a[s]jue-s ekŭ*, because I offend thee I regret all the bad I have done (ChAC) ; *kan ik [h]asempi-s ik dios-e ik ek-sum*, I implore of God the bad [implore God to remove my badness] (ChAC) ; *kan iŭ es ka hasempi-s ik dios kan nonos ik noso[w] ekwe-tak asue i-uska ekŭ*, I again implore God not to do my soul at the eternal evil (ChAC) ; *mex im uru iŭ ik dios kan ka usi kanis ananiti ik dios usekne*, again God I ask me to forgive forever (ChAC) ; *nepesum kan ka i'isi asue-s ik dios itsasum elex-sum tarak-tika usekne me noko-s ik misis dios*, so that I will eternally do in order to go to Heaven (what) you ask, Holy God (ChAC); *nepesum kan ka i'isi asue-s ik dios itsasum elex-*

sum tarak-tika usekne me noko-s ik misis dios, so that I will eternally do in order to go to Heaven (what) you ask, Holy God (ChAC) ; *makis ik akampe mak ek-se makis watimpe tarak-tika*, (in order to) take away our badness and to bring us to heaven (ChD 11a) ; *ik kapasan-te tuhi-'i čičiri-s waka yesu kristo upa-s tarak-tika*, after three days Jesus Christ revived and ascended into Heaven (ChD 12a) ; *nuwa ik ųwra sama-ka dios apa-ka*, then he sat at the right of God the Father ; *itsas okomi-s nuhuna tum i-waniti waka yesu kristo ik ara misis tarak-tika watimpe pire-i ew-ismen*, then from there that Jesus Christ will return later (to) bring the good from the earth (to) the living ones (ChD 12a) ; *i-ekwe ik i-uska ik sutun*, they do not die eternally (ChD 15a) ; *ani watin i-nosow numa mis ešem-emen inuwai ig suntuini ama*, where do the souls of the good go when the body dies? (ChD 16) ; *imetsa muče-men ese-men numa masa dios i-noko-se numa asse masa-s ese-men inmeta ekwe-s ik watin tarak-tika*, the collective all of the living who obey God's orders, (and) not the living who disobey and do not go to Heaven (ChD 18a)

ik, *ptc.*, nominal determiner, *mes kan ik apa itsase me misis*, thee, I, my Father, who is good/holy (ChAC) ; *nepesum kan mes kurun ik dios, itsase ik čuki-s kan ik huče a[s]jue-s ekŧ*, because I offend thee I regret all the bad I have done (ChAC) ; *kan ik [h]asempi-s ik dios-e ik ek-sum*, I implore of God the bad [implore God to remove my badness] (ChAC) ; *kan ių es ka hasempi-s ik dios kan nonos ik noso[w] ekwe-tak asue i-uska ekŧ*, I again implore God not to do my soul at the eternal evil (ChAC) ; *mex im uru ių ik dios kan ka usi kanis ananiti ik dios usekne*, again God I ask me to forgive forever (ChAC) ; *nepesum kan ka i'isi asue-s ik dios itsasum elex-sum tarak-tika usekne me noko-s ik misis dios*, so that I will eternally do in order to go to Heaven (what) you ask, Holy God (ChAC) ; *nepesum kan ka i'isi asue-s ik dios itsasum elex-sum tarak-tika usekne me noko-s ik misis dios*, so that I will eternally do in order to go to Heaven (what) you ask, Holy God (ChAC) ; *makis ik akampe mak ek-se makis watimpe tarak-tika*, (in order to) take away our badness and to bring us to heaven (ChD 11a) ; *ik kapasan-te tuhi-'i čičiri-s waka yesu kristo upa-s tarak-tika*, after three days Jesus Christ revived and ascended into Heaven (ChD 12a) ; *nuwa ik ųwra sama-ka dios apa-ka*, then he sat at the right of God the Father ; *itsas okomi-s nuhuna tum i-waniti waka yesu kristo ik ara misis tarak-tika watimpe pire-i ew-ismen*, then from there that Jesus Christ will return later (to) bring the good from the earth (to) the living ones (ChD 12a) ; *i-ekwe ik i-uska ik sutun*, they do not die eternally (ChD 15a) ; *ani watin i-nosow numa mis ešem-emen inuwai ig suntuini ama*, where do the souls of the good go when the body dies? (ChD 16)

ik(a), *ptc.*, determiner (appears optionally before a transitive verb as an object marker, or before a noun phrase with an unknown function), *sinikinis wakan ik amnia*, the boy is crying and eating (Hen.) ; *kan wakas ika noko amhai*, I will ask him to eat (Hen.) ; *kan wakas ik noko amhai*, I will ask him to eat (Hen.; glossed as 'I will ask you to eat') ; *kan wakas ika noko-te amhai*, I will ask him to eat (Hen.; glossed as 'I asked you to eat')

im, *pn.*, your (sing.; Hen), *im makku*, your husband (Pin.) ; *im húčaknis*, your dog (Hen.)

im, , (?), *mex im uru ių ik dios kan ka usi kanis ananiti ik dios usekne*, again God I ask me to forgive forever (ChAC)

imma, *n.*, door (Pin. himma)

inis, *n.*, son (Pin. inniš; L. inis), **ik innis**, my son (Hen.) ; **i-rak[alt i-inis dios**, the name of God the Son (ChSC) ; **horpe-was persona waka dios i-inis asue-pi-s muwe waka rakat yesu kristo**, the middle person, the one who (is) God the Son, became a man, the one (who) is called Jesus Christ (ChD 8a)

inkasin, *adv.*, like that/this, **ekwe sutun laits-pire i-ama makena inkasin**, the person does not die, only his/her body (ChD 15a)

inmeta, , (?), **imetsa muče-men ese-men numa masa dios i-noko-se numa asse masa-s ese-men inmeta ekwe-s ik watin tarak-tika**, the collective all of the living who obey God's orders, (and) not the living who disobey and do not go to Heaven (ChD 18a)

innan, *n.*, road (Hen.), path

innas, *n.*, eyebrow (Pin. himmu innas; Hen. inas), **winas**, eyebrow (Hen.) ; **winas**, eyelash (Hen.)

inuwai, *indef.*, when, **inuwai yesu kristo sutuni-s santa krus-tika motso i-sutuni-s dios mots sutuni-s muwe**, when Jesus died on the Holy Cross, did he die (as) God (or) did He dies (as) a man? (ChD 13) ; **inuwai ik tuntine pire itme'ena iŋ mučes i-nosow i-ama a-ya tanana muče-mu čičina-ya**, when the world is finished again all souls (will) be together with their bodies standing all together (ChD 15a)

ippix, *n.*, rattlesnake (Pin. hōippiš; Hen. ippix; L. ipix, based on cognates); cf. ho:'ippiš, rattlesnake

irai, *iv.*, bent, be at an angle (?; Hen.), **irai i-koro**, ankle (Hen.)

irai i-koro, *n.*, ankle (Hen. <yrai-i kō-ro>; irai = bent/at an angle?)

irek, *n.*, stone, rock (Hen.), arrowhead (Hen. <idek>)

isa, *n.*, arm (Pin. him hissa); cf. issu, hand; var. isan, hand (Hen.), **mak[k]i isan**, our hands (Hen.)

ismen, *n.*, sun (Pin.; Hen. ismi, sun/moon); var. ismi, **hismen i-iyet čanistika**, east wind (Hen.)

ismi, *n.*, var. of išmen, sun

issi, *n.*, basket, little (Pin.)

istonen, , dream, a (Hen. istonen; L. gives istunen based on SC and MC cognates)

isu, *n.*, hand/arm: hand (Hen.), palm of hand (Hen.), arm (Hen. isso); var. isa, **ik isan**, my hands (Hen.) ; **maki isan**, our hands (Hen.) ; **waka [i]-isan**, her hands (Hen.)

iswi, *tv.*, give birth, **i-ana yesu kristo watimi-s laits-pire misis a'ase ute-s muwe-se i-[i]swi-s yesu kristo**, the Mother of Jesus Christ (who) came (as a) good person and (she) did not conceive a child with a man, (and) gave birth to Jesus Christ (ChD 10a)

ita, *adv.*, also, **ita-se nepe-s pire-s ŋwra waka dios**, God is also on this earth (ChD 2a)

itas, , ripe, not; green (Hen.)

itasun, *adv.*, then, **tarak-tika ayuwe-s dios-e itsasun elxsun laits-pire usekne a-ya asue-s dios i-howsom-e**, (their) persons then ascend to Heaven to be with God forever (because they) did God's orders (ChD 16a)

itiyén, *n.*, ? (in: itiyén koro, heel; Hen.)

itme'ena, , (?), *inuwai ik tuntine pire itme'ena iŋ mučes i-nosow i-ama a-ya tanana muče-mu čičina-ya*, when the world is finished again all souls (will) be together with their bodies standing all together (ChD 15a)

itsase, *conj.*, then, *nepesum kan mes kurun ik dios, itsase ik čuki-s kan ik huče a[s]jue-s ekŋ*, because I offend thee I regret all the bad I have done (ChAC)

itsase, , then, *itsas okomi-s nuhuna tum i-waniti waka yesu kristo ik ara misis tarak-tika watimpe pire-i ew-ismen*, then from there that Jesus Christ will return later (to) bring the good from the earth (to) the living ones (ChD 12a)

itsase, , , *itsas nepe-s numa alsal-te usekne dios a-ya-s i-noko-s muče-kmen ese-kmen santa iklesya*, those who leave will forever do God's will (and are) the whole of the living church (ChD 19a)

itsasum, *conj.*, then, *nepesum kan ka i'isi asue-s ik dios itsasum elex-sum tarak-tika usekne me noko-s ik misis dios*, so that I will eternally do in order to go to Heaven (what) you ask, Holy God (ChAC)

ittiš, *n.*, corn, green (Hen.)

ixa, *excl.*, yes (Hen.; Doc. gives *ixa*), *ixa i- apa dios*, yes the Father is God (ChD 4a)

iya, *adv.*, also, and yet, *rakat maksene yesu kristo dios muwe i[y]a*, (in the) name of Jesus Christ who (is/was) both god and man (ChAC) ; *dios espiritu santo ateitis i[y]a persona*, God the Holy Spirit is yet another person (ChD 7a) ; *dios amatsa waka muwe amatsa i[y]a*, he exists (as) God (and) also exists as a human (ChD 9a) ; *ana-pi-s i-howsos-tipa ponsiyo pilato watin-s paksas-tipa waka yesu kristo liks-tipa santa krus-tika [y]a*, having suffered under the orders of Pontius Pilate, having gone to visit (the underworld), having also died on the Holy Cross (ChD 12a) ; *ekwe i-sutuni-s dios waka yesu kristo dios muwe i[y]a waka muwe ama i-sutun*, Jesus Christ did not die as God, yet (as a) man His [that] human body died (ChD 13a)

iyet, *iv.*, to rise (?), *hismen i-iyet čanistika*, east wind (Hen.)

-k(a), *suf.*, locative (Hen.; appears to attach to a word that is before the verb; cf. the var. suffix -tika of the locative -tika), *ka[n] nina-k tawra*, I live here (Hen.) ; *mūksi tawra nina*, we live here (Hen.) ; *nuwa ik ŋawra sama-ka dios apa-ka*, then he sat at the right of God the Father

ka, , first person marker (?), *nepesum kan ka i'isi asue-s ik dios itsasum elex-sum tarak-tika usekne me noko-s ik misis dios*, so that I will eternally do in order to go to Heaven (what) you ask, Holy God (ChAC)

ka:, *n.*, daughter (Hen.; L *ka*: *ik ká*, my daughter (Hen.)

kaŋak, *n.*, neck (Pin., *kacok*; Hen. *kuttuk*; L *katak*)

kaŋusti, *iv.*, deaf (Pin. *kattxaš men*; Hen. *kaŋusti*, a deaf man)

káhariš, *n.*, smoke (Pin.; Hen. *karis*)

kaisimps, *iv.*, descend (?), **pire-inia kaisimps-tipa laits-pire usekne a-ya ekwe asue-s dios i-howsom-e**, having descended under the earth, they are (there) forever (because they) did not do God's orders (ChD 17a)

kaišinihaswa, *n.*, a man whose body aches (Pin. kaišinihaua)

kaiyi, *iv.*, hurt, ache] (, **kaiyi ama**, pain (body aches; Hen.) ; **kaiyi i-sit**, tooth aches (Hen.) ; **kaiyi i-čip**, head aches (Hen.) ; **kaiyi i-taiyi**, rheumatism (bones ache; Hen.)

kákais, *n.*, crow (see kakarix)

kakarix, *n.*, crow (Pin.; Hen. kákais)

kakun, , south (Hen.)

kakuntum kawi, west wind (Hen.; lit. wind from the south)

kalén, *n.*, wave (Hen.)

kan, *pn.*, I, **mes kan ik apa itsase me misis**, thee, I, my Father, who is good/holy (ChAC)

kanak, *pn.*, I, my, mine (Pin. ka hana; Hen. kanak, **ne kanak tčiyus**, this is my arrow (Hen.) ; **hampi ne i-vaka**, whose cow is this? (Hen.) ; **ne kanak**, it is mine (Hen.)

kanik, , my, it is (Hen.)

kapasam, *num.*, three (Pin. kapxan; Hen. kappan; cf. SC kaphan; Doc gives kapsam), **mots a-ya kapasam personas dios i-apa dios i-inis dios espiritu santo mots a-ya kapasam dios-mak**, these three persons God the Father, God the Son, (and) God the Holy Spirit, are they three gods? (ChD 7) ; **a-ya kapasam personas-mak a-ya [h]imetsa nuya dios**, they are three Persons, (and yet) they are one single God (ChD 7a)

kapasan, *num.*, three (Pin. kapxan; Hen. kappan; cf. SC kaphan; Doc gives kapsam), **ik kapasan-te tuhi-i čičiri-s waka yesu kristo upa-s tarak-tika**, after three days Jesus Christ revived and ascended into Heaven (ChD 12a) ; **nepe kapasan personas-mak a-ya imetsa nuya čorea dios**, these three persons are truly a single god (ChD 3a)

kaphan, *num.*, three (Pin. kapxan; Hen. kappan; cf. SC kaphan; Doc gives kapsam)

kaphanmes, *adv.*, thrice (Hen. gives this as 'twice')

kappan, *num.*, three (Pin. kapxan; Hen. kappan; cf. SC kaphan; Doc gives kapsam), **kappan i-sinni**, three boys (Hen.) ; **kappan toiyos**, three arrows (Hen.) ; **ampi-ts a-ya kappam personas-mak i-asue-pi-s muwe?** who (of) those (who) are the three Persons became a man? (ChD 8)

kappan eččus, *num.*, thirteen (Hen.)

karyan, *adv.*, far off (Pin. karian)

kats ka:tix, *n.*, sage (Pin. kats kaatix; Sp. stafiata)

kawayo, *n.*, horse (Hen. <cauallo>; Sp. caballo)

kawe, , cold (Pin. kaüe; L gives kawi, based on cognates with Ch, StC and SF)

kawi, *n.*, wind (Hen.)

kawi uwi, , north wind (Hen.)

kawinen, *iv.*, cold, be, *kanak kawinen*, I am cold (Hen.)

kaxai, *n.*, louse (Hen.)

kiričan, *tv.*, say, to, *kan i-kiričan*, I am saying [it] (Hen.) ; *kan i-kiričan-muná*, I will be saying [it] (Hen.)

kiríti, *n.*, nostril (Hen.)

kiritimen, *n.*, hole, smoke (Hen.)

kis, , me (?; Hen.), *kunem kis nikatka*, [?] is kicking me (Hen.; glossed as 'I kicked him') ; *tirha kis nikatka*, [?] is kicking me' (Hen.; glossed as 'I will kick him')

kita, *n.*, arrow shaft (Hen.)

-kmen, *suf.*, nominalizer, 'characterized by', *ara me iŋ itsa-sum elex-sum numa misis ese-kmen*, you who are the living Holy (One) later ascended. (ChAC)

ko:k, *n.*, tail (Hen.; L supplies vowel length based on MC cognate)

ko:tix, *n.*, snake (Pin. ko:čx; Hen. kotix)

komepinarš, , let us rest (Pin.)

koro, *n.*, foot/leg (Pin.; Hen. = foot, leg), leg, *waičusti i-koro*, a lame man (Hen.) ; *itiyén koro* (Hen.) ; *irai i-koro*, ankle (Hen.)

koro pire, *n.*, sole of foot (Hen.)

korotka, *n.*, instep (Hen.)

korotka pire, *n.*, toe (Hen.)

krus, *n.*, cross (ChSC), *mem susi-s i-misis krus*, you will make the good cross (ChSC)

-kši, *suf.*, appears on 'six' and 'seven', *iminokši*, six ; *atokši*, seven

kuksi, *n.*, ground, mud (Hen.)

kummarxterš, I stuck myself with a thorn (Pin.)

kunem, , in: *kunem kis nikatka*, [?] is kicking me (Hen.; glossed as 'I kicked him')

kurka, *n.*, flour, meal (Hen.)

kurun, *v.*, offend, *nepesum kan mes kurun ik dios, itsase ik čuki-s kan ik huče a[s]ue-s ekŋ*, because I offend thee I regret all the bad I have done (ChAC)

laitis, *iv.*, tall, be , *kan laitis*, I am tall (Hen.) ; *laitis ruwa*, the house is tall (Hen.)

laitspire, *n.*, adult person (lit. tall on the earth), personage, *i-ana yesu kristo watimi-s laits-pire misis a'ase ute-s muwe-se i-[i]swi-s yesu kristo*, the Mother of Jesus Christ (who) came (as a) good person and (she) did not conceive a child with a man, (and) gave birth to Jesus Christ (ChD 10a) ; *mots i-ama makena sutun laits-pire*, when the body dies, does the person die? (ChD 15) ; *tarak-tika ayuwe-s dios-e itsasun elexsun laits-pire usekne a-ya asue-s dios i-howsom-e*, (their) persons then ascend to Heaven to be with God forever (because they) did God's orders (ChD 16a)

lasex, *n.*, tongue (Pin. lassex; Hen. sássex; the Rum and St.a C is lase/laš; L lasex)

lawan, *n.*, bow (Pin. himlahuon; L lawan)

lemmeya, *n.*, blanket, rabbit-skin (Hen.)

ličča, *iv.*, speak (Pin. litča)

liks, *iv.*, die, *ana-pi-s i-howsos-tipa ponsiyo pilato watin-s paksas-tipa waka yesu kristo liks-tipa santa krus-tika [y]a*, having suffered under the orders of Pontius Pilate, having gone to visit (the underworld), having also died on the Holy Cross (ChD 12a)

lupa, *n.*, brain (Hen.)

maṭer, *n.*, tobacco (Pin. mace; Pin. maccex, wild tobacco; Hen. makex, tobacco; L maṭer is based on pan-Costanoan cognates), *im maṭe*, your tobacco (Pin.)

mahurísmen, (?) ; in : šurišma mahurismen

maiyan, *n.*, coyote (Pin. ma-hia; Hen. maiyan; cf. Sta C maiyan)

mak, *pn.*, our, *makis ik akampe mak ek-se makis watimpe tarak-tika*, (in order to) take away our badness and to bring us to heaven (ChD 11a) ; *mots wakai dios i-noko-s nepe-s numa ne mak alsal-te*, are these of us who (obey) those who will leave? (ChD 19)

-mak, *suf.*, plural marker for nouns, *nepe kapasan personas-mak a-ya imetsa nuya čorea dios*, these three persons are truly a single god (ChD 3a) ; *mots a-ya kapasam personas dios i-apa dios i-inis dios espiritu santo mots a-ya kapasam dios-mak*, These three persons God the Father, God the Son, (and) God the Holy Spirit, are they three gods? (ChD 7)

makam, *pn.*, you (pl.; L)

makene, *adv.*, as, just as, *inuwai sutun i-ama makena mots sutun[i]-[s] i[y]a i-nosow*, when his body died, did his soul die? (ChD 14) ; *mots i-ama makena sutun laits-pire*, when the body dies, does the person die? (ChD 15)

makeson, , (?) , *yesu kristo sutuni-s krus-tika makeson*, Jesus Christ who died on the Cross (ChAC)

makex, *n.*, tobacco, wild ()

makis, *pn.*, us, *makis ik akampe mak ek-se makis watimpe tarak-tika*, (in order to) take away our badness and to bring us to heaven (ChD 11a)

makke, *pn.*, you (sing.; Pin.), *mukka waranin koro*, you cut your foot (Hen.)

makkena, *n.*, people (Pin. mak ken-ă)

makki, *pn.*, we, our (Hen.), *mak[k]i isan*, our hands (Hen.) ; *meyiramun mǎkki*, we will kick each other (Hen.) ; *hušupunin makki*, let's go hunting (Hen.)

makkús, *n.*, knee (see mankuš)

maksene, *conj.*, just as (ChSC), *maksene waya-s oniyet*, deliver (us) from enemies (ChSC) ; *rakat maksene yesu kristo dios muwe i[y]a*, (in the) name of Jesus Christ who (is/was) both god and man (ChAC)

maksi, *pn.*, we (Hen.; L gives makse, with SC and SJB cognates), *mǎksi nina tawra*, we live here (Hen.)

maku, *n.*, husband (Pin.; L maku), *im makku*, your husband (Pin.)

makuč, *n.*, jaw (Pin. him ma kuč)

makušma, *n.*, sister (older; Pin., *ik ta*, my older sister (Hen.))

makutis, , married; in: šurišima makutis, married woman (Hen.)

málatos-ti, *iv.*, blind, be (Pin. [malat toš men], Hen. málčusti, blind man)

mankuš, *n.*, knee (Pin.; Hen. makkús)

marrax, *n.*, fur (Hen.)

maruč, *n.*, leaf (Hen. maluč; L maruč)

maryán, *n.*, brush (plants; Hen.)

masa, *tv.*, obey, *imetsa muče-men ese-men numa masa dios i-noko-se numa asse masa-s ese-men inmeta ekwe-s ik watin tarak-tika*, the collective all of the living who obey God's orders, (and) not the living who disobey and do not go to Heaven (ChD 18a); *itsas nepe-s numa alsal-te usekne dios a-ya-s i-noko-s muče-kmen ese-kmen santa iklesya*, those who leave will forever do God's will (and are) the whole of the living church (ChD 19a)

masex, *n.*, necklace of shells (Hen.)

matsu mastunmi, *num.*, hundred (Hen.)

matusu, *num.*, ten (Pin. mātussu; Hen matsu; L regularizes as matusu also referring to 'nine')

me, *pn.*, you (sing.; Hen.; L gives /me:/ vowel length based on pan-Costanoan cognates), *me huinunen*, you are hungry (Hen.); *me hōhete huinunen*, you will be hungry (Hen.); *mes kan ik apa itsase me misis*, thee, I, my Father, who is good/holy (ChAC); *nepesum kan ka i'isi asue-s ik dios itsasum elex-sum tarak-tika usekne me noko-s ik misis dios*, so that I will eternally do in order to go to Heaven (what) you ask, Holy God (ChAC); *ara me iñ itsa-sum elex-sum numa misis ese-kmen*, you who are the living Holy (One) later ascended. (ChAC)

-me, *suf.*, comitative case, *asue-i espiritu santo maria-me waka šurisma maria*, the Holy Spirit did this with that woman Mary (ChD 10a)

me:lox, *n.*, cactus flower (Pin.; Sp quite)

mekan, *pn.*, we (Hen.), *mekan huinunen*, we are hungry (Hen.); *mekan ŋ[w]ran numihuna*, we were there (Hen.)

merčis, *n.*, brother-in-law (Pin.)

mere, *n.*, grandfather (Pin.); grandson (Pin.), *ik meri*, my grandmother (Hen.)

merxše, *n.*, grandmother (Pin.)

merxšenniš, *n.*, nephew (Pin.)

mes, *pn.*, thee (you sing., obj.); var. mis, *mes kan ik apa itsase me misis*, thee, I, my Father, who is good/holy (ChAC)

-mes, *suf.*, collective (cf. mis), *kaphan-mes*, thrice (Hen.); *uñimes*, four times (Hen.)

mettec, *n.*, breast (Pin. him met tec; Sp pecho)

mex, , (?), *mex im uru iḡ ik dios kan ka usi kanis ananiti ik dios usekne*, again God I ask me to forgive forever (ChAC)

meyirmaun, , in: *meyiramun mūkki*, we will kick each other (Hen.)

mičapi(ču), , (?) (Hen.), *mičapi kis nikatka*, [?] is kicking me (Hen.; glossed as 'you and I kick him') ; *mičapiču kis nikatka*, [?] is kicking me (Hen.; glossed as 'you and I will kick him')

mihiš, *n.*, wildcat (Pin. mihīš; L gives mihis, with no cognate evidence)

mis, , var. of mes, you (sing. obj.), *[kanak] mis nikatka*, I am kicking you (Hen.; glossed as 'I am kicking him')

mis, *ptc.*, collective marker (cf. -mes), *ani watin i-nosow numa mis ešem-emen inuwai ig suntuini ama*, where do the souls of the good go when the body dies? (ChD 16)

misis, *adj.*, good (var. mišis), *mem susi-s i-misis krus*, you will make the good cross (ChSC) ; *mes kan ik apa itsase me misis*, thee, I, my Father, who is good/holy (ChAC) ; *nepesum kan ka i'isi asue-s ik dios itsasum elex-sum tarak-tika usekne me noko-s ik misis dios*, so that I will eternally do in order to go to Heaven (what) you ask, Holy God (ChAC) ; *ara me iḡ itsa-sum elex-sum numa misis ese-kmen*, you who are the living Holy (One) later ascended. (ChAC) ; *dios i-inis asue-pi-s muwe ramai nupi imets[a] šurisma-tka mišis i-ḡaw[ra] rakat maria*, God the Son became human inside a good woman called Mary, the Holy Spirit did this with (by means of) the woman Mary (ChD 10a) ; *i-ana yesu kristo watimi-s laits-pire misis a'ase ute-s muwe-se i-[i]swi-s yesu kristo*, the Mother of Jesus Christ (who) came (as a) good person and (she) did not conceive a child with a man, (and) gave birth to Jesus Christ (ChD 10a) ; *itsas okomi-s nuhuna tum i-waniti waka yesu kristo ik ara misis tarak-tika watimpe pire-i ew-ismen*, then from there that Jesus Christ will return later (to) bring the good from the earth (to) the living ones (ChD 12a)

mišiš, *adj.*, var. of misis, good (Pin. Says this is 'healthy')

missis, *n.*, ground ivy (Pin. missis)

mitiuni, , sweat (Hen.)

mokamya, *pn.*, we two (Pin. morkamia)

mota, *ptc.*, question marker (Hen., Doc.; -o- based on abundant examples in the Doc.); var. mots, -ts, *muta ekwe tum ḡulan?* are you not warm? (Hen.)

mote, *n.*, egg (Hen. moṭe)

moti, *pn.*, you (?), or is this related to the question marker?; (Pin.), *ani moti nen*, where are you going? (Pin.)

mots, *ptc.*, question marker (cf. -ts, mota), *mots i-apa dios*, is the Father God? (ChD 4) ; *mots a-ya kapasam personas dios i-apa dios i-inis dios espiritu santo mots a-ya kapasam dios-mak*, These three persons God the Father, God the Son, (and) God the Holy Spirit, are they three gods? (ChD 7) ; *inuwai sutun i-ama makena mots sutun[i]-[s] i[y]a i-nosow*, when his body died, did his soul die? (ChD 14) ; *mots wakai dios i-noko-s nepe-s numa ne mak alsal-te*, are these of us who (obey) those who will leave? (ChD 19)

motso ... mots, *conj.*, either ... or, *inuwai yesu kristo sutuni-s santa krus-tika motso i-sutuni-s dios mots sutuni-s muwe*, when Jesus died on the Holy Cross, did he die (as) God (or) did He dies (as) a man? (ChD 13)

moyul, *n.*, trunk (of tree; Hen. moyul)

mučekmen, , , *itsas nepe-s numa alsal-te usekne dios a-ya-s i-noko-s muče-kmen ese-kmen santa iklesya*, those who leave will forever do God's will (and are) the whole of the living church (ChD 19a)

mučemen, *quan.*, all of, *imetsa muče-men ese-men numa masa dios i-noko-se numa asse masa-s ese-men inmeta ekwe-s ik watin tarak-tika*, the collective all of the living who obey God's orders, (and) not the living who disobey and do not go to Heaven (ChD 18a)

mučemu, *quan.*, all (locative), *inuwai ik tuntine pire itme'ena iři mučes i-nosow i-ama a-ya tanana muče-mu čičina-ya*, when the world is finished again all souls (will) be together with their bodies standing all together (ChD 15a)

mučes, *quan.*, all (obj.), *inuwai ik tuntine pire itme'ena iři mučes i-nosow i-ama a-ya tanana muče-mu čičina-ya*, when the world is finished again all souls (will) be together with their bodies standing all together (ChD 15a)

mučučuk, *n.*, armpits (Hen.)

-muki, *suf.*, future tense, *mekan huinun-muki*, we will be hungry (Hen.)

mukkis, , in: *amlin mukkis*, it is raining now (Hen.)

mukušma, *n.*, old woman (Pin.)

mumu, *n.*, back (Hen.), shoulder (Hen.)

mumurix, *n.*, fly (insect; Pin. mumurex; L mumurix, based on cognates)

-muná, *suf.*, glossed as both future and past tense (Hen.), *kan i-kiričan-muná*, I will be saying [it] (Hen.) ; *kanak huinunen-muná*, I was hungry (Hen.)

mure, *n.*, night (Pin.; Hen. muri)

murewa, , morning (Hen.), tomorrow (Hen., L)

muru řu, *adj.*, black (Hen. múrutř; L muruřu, based on cognates)

murut řš, , in: *sřtkisti murutřs*, midnight

mus, *n.*, breast, nipple (woman's; Pin. muř, woman's milk; Hen. mus; breast/nipple)

muřsi, , hot (Pin.)

muwe, *n.*, man (Pin. muhue; Hen. "married man", *rakat maksene yesu kristo dios muwe i[y]a*, (in the) name of Jesus Christ who (is/was) both god and man (ChAC) ; *ampi-ts a-ya kappam personas-mak i-asue-pi-s muwe?* who (of) those (who) are the three Persons became a man? (ChD 8)

muwe řučura, *n.*, blackman (Hen.)

muwe taraka, *n.*, whiteman (Hen.)

ne, *dem.*, this (short form), *hampi ne húčakinis?* whose dog is this? (Hen.) ; *hampi ne tčiyus?* whose arrow is this? (Hen.) ; *ne kanak tčiyus*, this is my arrow (Hen.) ; *mots wakai dios i-noko-s nepe-s numa ne mak alsal-te*, are these of us who (obey) those who will leave? (ChD 19)

-ne, *suf.*, in: *eṭne*, be sleepy (compare *eṭe*, to sleep), *eṭne ennis*, I have been sleepy (Pin.)

né'ena, *adv.*, now (Hen.; Hen. also gives var. *neni*), today (Hen. <ně-é-na>), *kanak huinunen-né'ena*, [I am hungry now] (Hen.) ; *yopčkan ne'ena*, it is snowing now (Hen.)

nen(i), *iv.*, go, to (Pin.), [*h*]ani moti nen, where are you going? (Pin.) ; *waka ťakaneni ruwataka*, he came home (Hen.)

neni, *adv.*, var. of *né'ena*, now

nepe, *dem.*, this, *ita-se nepe-s pire-s ťawra waka dios*, God is also on this earth (ChD 2a) ; *nepe kapasan personas-mak a-ya imetsa nuya čorea dios*, these three persons are truly a single god (ChD 3a) ; *ekwe kapasam dios-mak nepe kapasam personas-mak*, these three persons are not three gods (ChD 7a) ; *mots wakai dios i-noko-s nepe-s numa ne mak alsal-te*, are these of us who (obey) those who will leave? (ChD 19) ; *ixa wakai dios i-noko-s nepe-s numa ne mak alsal-te nepesum mak masa*, yes those of us who will leave because we obey what God asks (ChD 19a)

nepesum, *conj.*, so that, because, that's why, *nepesum kan mes kurun ik dios, itsase ik čuki-s kan ik huče a[s]ue-s ekṭ*, because I offend thee I regret all the bad I have done (ChAC) ; *nepesum kan iṭi es ik čuki-s ik asue-s ekṭ*, so again I regret the bad I have done (ChAC) ; *nepesum kan ka i'isi asue-s ik dios itsasum elex-sum tarak-tika usekne me noko-s ik misis dios*, so that I will eternally do in order to go to Heaven (what) you ask, Holy God (ChAC) ; *nepesum dios i-inis asue-pi-s muwe*, that is why God the Son became human (ChD 11a)

népikam, *dem.*, these (Hen.), *népikam uṭn kawayo*, these two horses (Hen.)

nepkam, *dem.*, those (Hen.), *nepkam kawayo*, those horses (Hen.)

neppi, *dem.*, this (Hen.), *neppi šurišma*, this woman (Hen.) ; *nepi kawayo*, this horse (Hen.)

nih, *adv.*, here (Pin. *nixxi*)

nihawas, *dem.*, these (Hen.), *nihewas uti šurišma*, these two women (Hen.) ; *nihawas šurišma*, these women (Hen.) ; *nihawas kawayo*, these horses (Hen.)

nikatka, *tv.*, kick, to (Hen.; L gives only *atka*, without any other evidence; syn. *iyidi*), [*kanak*] *mis nikatka*, I am kicking you (Hen.; glossed as 'I am kicking him')

nina, *adv.*, here, *ka[n] nina-k tawra*, I live here (Hen.) ; *mũksi tawra nina*, we live here (Hen.) ; *dios ťawra tarak-tika nina hia ťawra dios*, God is in Heaven and also here (ChD 2a)

ninawas, , belonging here (Hen.; see the suffix *-was*)

ninse, , self (or just 'myself'? : Hen.), *kan waitan ninse*, I hit myself (Hen.) ; *kan čanri waičan [n]jinse*, I will hit myself (Hen.) ; *kan čanriyuk waičan ni[nse]*, I hit myself yesterday (Hen.)

ninta, , in: *šučki ninta*, first half of moon

nisis, *n.*, ashes (Hen.)

noči, *n.*, friend (one of tribe; Hen. noči; L noče)

noko, *dv.*, ask, to (Hen.), *kan wakas ika noko amhai*, I will ask him to eat (Hen.) ; *kan wakas ik noko amhai*, I will ask him to eat (Hen.; glossed as 'I will ask you to eat') ; *kan wakas ika noko-te amhai*, I will ask him to eat (Hen.; glossed as 'I asked you to eat') ; **nepesum kan ka i'isi asue-s ik dios itsasum elex-sum tarak-tika usekne me noko-s ik misis dios**, so that I will eternally do in order to go to Heaven (what) you ask, Holy God (ChAC) ; **imetsa muče-men ese-men numa masa dios i-noko-se numa asse masa-s ese-men inmeta ekwe-s ik watin tarak-tika**, the collective all of the living who obey God's orders, (and) not the living who disobey and do not go to Heaven (ChD 18a) ; **mots wakai dios i-noko-s nepe-s numa ne mak alsal-te**, are these of us who (obey) those who will leave? (ChD 19) ; **ixa wakai dios i-noko-s nepe-s numa ne mak alsal-te nepesum mak masa**, yes those of us who will leave because we obey what God asks (ChD 19a)

nonos, , (?), *kan iŋ es ka hasempi-s ik dios kan nonos ik noso[w] ekwe-tak asue i-uska ekŋ*, I again implore God not to do my soul at the eternal evil (ChAC)

nosepit, , breath (Hen.)

noso, *n.*, heart, pulse; stomach (Hen.; Pin. noššo, stomach; L noso, heart)

nosow, *n.*, soul, *kan iŋ es ka hasempi-s ik dios kan nonos ik noso[w] ekwe-tak asue i-uska ekŋ*, I again implore God not to do my soul at the eternal evil (ChAC) ; **inuwai sutun i-ama makena mots sutun[i]-[s] i[y]a i-nosow**, when his body died, did his soul die? (ChD 14)

nuhu, *adv.*, there (Pin. nuxu)

nuhuna, *adv.*, there (Hen.), *kanak ŋ[w]ra nuhuna*, I was there (Hen.) ; **itsas okomi-s nuhuna tum i-waniti waka yesu kristo ik ara misis tarak-tika watimpe pire-i ew-ismen**, then from there that Jesus Christ will return later (to) bring the good from the earth (to) the living ones (ChD 12a)

nuhuwas, *adv.*, there, **itsas okomi-s nuhuna tum i-waniti waka yesu kristo ik ara misis tarak-tika watimpe pire-i ew-ismen**, then from there that Jesus Christ will return later (to) bring the good from the earth (to) the living ones (ChD 12a)

nuipin, *dem.*, those (Hen.), **nuhuwas uti šurišma**, those two women (Hen.) ; **nuhuwas šurišma**, those women (Hen.)

numa, *iv.*, sink, to, **irek nuipin si-tka**, a stone sinks in water (Hen.)

numa, *ptc.*, relative clause marker, **ara me iŋ itsa-sum elex-sum numa misis ese-kmen**, you who are the living Holy (One) later ascended. (ChAC) ; **ani watin i-nosow numa mis ešem-emen inuwai ig saktuini ama**, where do the souls of the good go when the body dies? (ChD 16) ; **i-nosow numa ek-ismen ani watin**, where do the souls of the bad go? (ChD 17) ; **imetsa muče-men ese-men numa masa dios i-noko-se numa asse masa-s ese-men inmeta ekwe-s ik watin tarak-tika**, the collective all of the living who obey God's orders, (and) not the living who disobey and do not go to Heaven (ChD 18a)

numihuna, , **mots wakai dios i-noko-s nepe-s numa ne mak alsal-te**, are these of us who (obey) those who will leave? (ChD 19)

nupi, *adv.*, there (Hen.), *mekan t̥[w]ran numihuna*, we were there (Hen.) ; *wakai kan t̥[w]ran numihuna*, he and I were there (Hen.)

nupi, *dem.*, that (Hen.), *nupi šurišma*, that woman (Hen.)

nuwa, *adv.*, then, *dios i-inis asue-pi-s muwe ramai nupi imets[a] šurisma-tka mišis i-t̥w[ra] rakat maria*, God the Son became human inside a good woman called Mary, the Holy Spirit did this with (by means of) the woman Mary (ChD 10a) ; *ampi-nuwa dios*, who then is God? (ChD 3) ; *ampi-nuwa yesu kristo*, who (is) that one Jesus Christ? (ChD 9) ; *nuwa ik t̥wra sama-ka dios apa-ka*, then he sat at the right of God the Father

nuya, *adj.*, single, *nepe kapasan personas-mak a-ya imetsa nuya čorea dios*, these three persons are truly a single god (ChD 3a) ; *a-ya kapasam personas-mak a-ya [h]imetsa nuya dios*, they are three Persons, (and yet) they are one single God (ChD 7a)

o:čo, *n.*, ear (Hen.; L o:čo)

okomi, *iv.*, return, *itsas okomi-s nuhuna tum i-waniti waka yesu kristo ik ara misis tarak-tika watimpe pire-i ew-ismen*, then from there that Jesus Christ will return later (to) bring the good from the earth (to) the living ones (ChD 12a)

oniyet, *v.*, deliver from (ChSC), *maksene waya-s oniyet*, deliver (us) from enemies (ChSC)

oppo, *n.*, shoulder (Pin. him hoppo; Hen. oṗo)

ores, *n.*, bear (Pin. orešx; Hen. oṗis, black bear; L ores)

otúkšo, *n.*, lip, upper (Hen. oṗúkšo), *i-ana yesu kristo watimi-s laits-pire misis a'ase ute-s muwe-se i-[i]swi-s yesu kristo*, the Mother of Jesus Christ (who) came (as a) good person and (she) did not conceive a child with a man, (and) gave birth to Jesus Christ (ChD 10a)

owan, *n.*, canoe (Hen.)

owohan, *n.*, mother (see ana)

pa:ya, *n.*, legs (Pin. himpaia)

pačal, *n.*, blackbird (Hen.)

pačal paratup, *n.*, blackbird, red-winged (Hen.)

pačal sučurasmin, *n.*, blackbird (Hen.; lit. painted blackbird)

paka, *n.*, elbow (Hen. p̥ka), limb of tree (Hen.)

paksas, *tv.*, visit, *ana-pi-s i-howsos-tipa ponsiyo pilato watin-s paksas-tipa waka yesu kristo liks-tipa santa krus-tika i [y]a*, having suffered under the orders of Pontius Pilate, having gone to visit (the underworld), having also died on the Holy Cross (ChD 12a)

paplai, *n.*, grandson, granddaughter (Hen.; Pin. ippaplaa; Hen. says this is son's son/daughter; no terms given for daughter's children)

paratut, *n.*, magpie, yellow-billed (Hen.)

parwis, *num.*, five (Hen. p̥owes; Pin. paruis; L parwis, based on cognate with SJB)

pasal, *n.*, blackbird (Pin. pasall; Sp. chanate)

pašpaš, *n.*, kidney (Hen.)

pataktis, , (?); in: wurú pataktis, scalp

patitinu, *n.*, captive, prisoner (Hen.)

patti, *n.*, chia (Pin.)

pax, *n.*, flea (Hen.)

payan, *n.*, blood (Hen. paiyan; Sta C payan)

petsen, *n.*, sugar (Pin.; Sp. azucar, panocha; Hen. petsi, honey/sweet). var. petsi

pex, *n.*, ice (Hen.; :L gives pe:x, supplying vowel length without cognate evidence)

-pi, *suf.*, reflexive marker, *ita-se nepe-s pire-s řawra waka dios*, God is also on this earth (ChD 2a) ; *ana-pi-s i-howsos-tipa ponsiyo pilato watin-s paksas-tipa waka yesu kristo liks-tipa santa krus-tika i[y]a*, having suffered under the orders of Pontius Pilate, having gone to visit (the underworld), having also died on the Holy Cross (ChD 12a)

pínia, *dem.*, that (Hen.), *pínia kawayo*, that horse (Hen.)

pire, *n.*, earth, world (Pin.); ground, earth (Pin. hunpire), *koro pire*, sole of foot ; *korotka pire*, toe ; *inuwai ik tuntine pire itme'ena iř mučes i-nosow i-ama a-ya tanana muče-mu čičina-ya*, when the world is finished again all souls (will) be together with their bodies standing all together (ChD 15a)

pire, , under (requires -tka, locative), *pire si-tka*, under the water (Hen.) ; *pire irek-tika*, under the stone (Hen.)

piša, *n.*, fog (Hen.; Pin. pišša, mist/drizzle = Sp. neblina), mist

písaten, , clouds (Hen.)

pismin, *n.*, beads (Hen.)_

pitti, *n.*, belly (Pin.; Hen. piti, intestines), intestines

pokon, *n.*, tree (Hen. pøkün; L pokon)

polokis, *n.*, grasshopper (Hen.)

porowes eččus, *num.*, fifteen (Hen.)

pow an, *tv.*, steal (Hen. powün), *waka i-powün i-kawayo*, he stole his horse (Hen.) ; *haya i-powün i-kawayos*, they stole their horses (Hen.)

powo, *n.*, thief (Hen. powo)

puč, *n.*, foam (Hen.)

pukkuttuš, *n.*, basket, little (Pin.)

púluma, *n.*, bread (Hen.)

punis, *n.*, bird (Hen.)

purux, , in: ekkwena purux, barehead)

-puš, *suf.*, without (?; see annapuš, orphan)

rakat, *v.*, be named (ChSC), **maksene rakat dios**, just as God is named (ChSC) ; **horpe-was persona waka dios i-inis asue-pi-s muwe waka rakat yesu kristo**, the middle person, the one who (is) God the Son, became a man, the one (who) is called Jesus Christ (ChD 8a) ; **dios i-inis asue-pi-s muwe ramai nupi imets[a] šurisma-tka mišis i-ṭaw[ra] rakat maria**, God the Son became human inside a good woman called Mary, the Holy Spirit did this with (by means of) the woman Mary (ChD 10a)

rakat, *n.*, name, **rakat maksene yesu kristo dios muwe i[y]a**, (in the) name of Jesus Christ who (is/was) both god and man (ChAC)

ramai, *,* in (requires -tka, locative), **ramai si-tka**, in the water (Hen.) ; **dios i-inis asue-pi-s muwe ramai nupi imets[a] šurisma-tka mišis i-ṭaw[ra] rakat maria**, God the Son became human inside a good woman called Mary, the Holy Spirit did this with (by means of) the woman Mary (ChD 10a)

ro:koš, *n.*, tule (Pin. rookoš)

rotek, *tv.*, have (this parallels a periphrastic way to do 'have': numeral + possessor + possessed), **kan rotek hat**, I have a hat (Hen.) ; **kan rotek lawan**, I have a bow (Hen.) ; **himitsa ik húkčaknis**, I have a dog (Hen.)

ru:tu, *,* sick (Pin. luūtu, Hen. rutu, sickness)

rume, *n.*, stream (L rume)

rumme:, *n.*, canyon (Pin. rummē)

rus, *n.*, saliva (Hen.)

rututet, *iv.*, sick, be (Hen. "a sick man"), **rututet šurišma**, a sick woman (Hen.)

ruwa, *n.*, house (Pin. ruhua), **laitis ruwa**, the house is tall (Hen.) ; **waka ṭakaneni ruwa-tka**, he came home (Hen.) ; **wakai ṭakani ruwa-tka**, he will come home (Hen.)

-S, *suf.*, objective case (cf. -se), **maksene waya-s oniyet**, deliver (us) from enemies (ChSC) ; **ita-se nepe-s pire-s ṭawra waka dios**, God is also on this earth (ChD 2a)

-S, *suf.*, past tense marker, **nepesum kan mes kurun ik dios, itsase ik čuki-s kan ik huče a[s]jue-s ekṭ**, because I offend thee I regret all the bad I have done (ChAC) ; **yesu kristo sutuni-s krus-tika makeson**, Jesus Christ who died on the Cross (ChAC) ; **ampi-ts a-ya kappam personas-mak i-asue-pi-s muwe?** who (of) those (who) are the three Persons became a man? (ChD 8) ; **ani dios i-inis a-sue-pi-s muwe**, where did God become human? (ChD 10) ; **i-ana yesu kristo watimi-s laits-pire misis a'ase ute-s muwe-se i-[i]swi-s yesu kristo**, the Mother of Jesus Christ (who) came (as a) good person and (she) did not conceive a child with a man, (and) gave birth to Jesus Christ (ChD 10a) ; **ana-pi-s i-howsos-tipa ponsiyo pilato watin-s paksas-tipa waka yesu kristo liks-tipa santa krus-tika [y]a**, having suffered under the orders of Pontius Pilate, having gone to visit (the underworld), having also died on the Holy Cross (ChD 12a) ; **tarak-tika ayuwe-s dios-e itsasun elexsun laits-pire usekne a-ya asue-s dios i-howsom-e**, (their) persons then ascend to Heaven to be with God forever (because they) did God's orders (ChD 16a)

-S, *suf.*, future tense marker, **kan ik [h]asempi-s ik dios-e ik ek-sum**, I implore of God the bad [implore God to remove my badness] (ChAC) ; **nepesum kan ka i'isi asue-s ik**

dios itsasum elex-sum tarak-tika usekne me noko-s ik misis dios, so that I will eternally do in order to go to Heaven (what) you ask, Holy God (ChAC) ; *nepesum kan ka i'isi asue-s ik dios itsasum elex-sum tarak-tika usekne me noko-s ik misis dios*, so that I will eternally do in order to go to Heaven (what) you ask, Holy God (ChAC) ; *itsas okomi-s nuhuna tum i-waniti waka yesu kristo ik ara misis tarak-tika watimpe pire-i ew-ismen*, then from there that Jesus Christ will return later (to) bring the good from the earth (to) the living ones (ChD 12a) ; *mots wakai dios i-noko-s nepe-s numa ne mak alsal-te*, are these of us who (obey) those who will leave? (ChD 19) ; *itsas nepe-s numa alsal-te usekne dios a-ya-s i-noko-s muče-kmen ese-kmen santa iklesya*, those who leave will forever do God's will (and are) the whole of the living church (ChD 19a)

ša:to, *n.*, islay (Pin. šaato)

šaččun, *n.*, mountain range (Pin. šatčun)

šaineya, , near (requires -tka, locative), *šaineya irek-tika*, near the stone (Hen.)

šalon, *n.*, mouse, house (Hen. šulon)

sama, *adj.*, right (vs. left), *nuwa ik tawra sama-ka dios apa-ka*, then he sat at the right of God the Father

šamešanh, *n.*, armpit (Pin.)

samma, , right (sūmma), *sūmma sōkōr[o]*, right foot (Hen.)

sánčuki, *n.*, cheek (Hen.)

satkisti, , dark (sūtkisti)

satkisti murutās, midnight (Hen. sūtkisti murutūs)

sayan, *n.*, heel (Pin. himsaian; Hen. has: itiyén koro, heel), *itiyén koro* (Hen.)

-se, *suf.*, objective case (cf. -s), *i-ana yesu kristo watimi-s laits-pire misis a'ase ute-s muwe-se i-[i]swi-s yesu kristo*, the Mother of Jesus Christ (who) came (as a) good person and (she) did not conceive a child with a man, (and) gave birth to Jesus Christ (ChD 10a) ; *makis ik akampe mak ek-se makis watimpe tarak-tika*, (in order to) take away our badness and to bring us to heaven (ChD 11a)

šekek, *n.*, chin (Pin.; Hen. sephek)

senmes, , in: himmit senmes, first

sepek, *n.*, beard (Hen.)

sephek, *n.*, chin (see šekek)

sepos, *n.*, feathers, wings (Hen.)

seppos, *n.*, arrow feathers (Hen.)

sewat, *n.*, gopher, pocket (Hen. sewüt)

si:, *n.*, water, spring of water (Hen.; Pin. sī; L si:, based on cognates)

si:t, *n.*, teeth (Pin. him siit; Hen. sit, tooth), *kaiyi i-sit*, tooth aches (Hen.)

sihpeni, , vertigo (Hen.)

šim tíkila, *n.*, bat (animal; Hen.)

šimič, *n.*, bark (of tree; Hen.)

šini, *n.*, baby, infant (Hen.; L sini)

sinnikiniš, *n.*, boy (Pin.; Hen.; L sinik'inis), **himmit sinni**, one boy (Hen.) ; **utin i-sinni**, two boys (Hen.) ; **kappan i-sinni**, three boys (Hen.) ; **ukutkuš i-sinni**, few boys (Hen.) ; **wĩi sinni**, all the boys (Hen.) ; **wuttinhulus sinni**, some boys (Hen.) ; **sinikinis wakan ik amnia**, the boy is crying and eating (Hen.)

sire, *n.*, liver (Hen.)

SO, , noun determiner (Hen. so), **sũmma sɔkɔɔ[o]**, right foot (Hen.) ; **awiš sɔkɔɔ[o]**, left foot (Hen.) ; **utin sɔkɔɔ[o]**, both feet (Hen.)

šok, *n.*, pinyon pine (Pin.)

šoton, *n.*, fire (Pin. šokto; Hen. sɔtan; L šoton, based on cognates)

šučki ninta, , first half of moon (Hen.)

šučura, , dark, swarthy] (in: muwe šučura, blackman)

šučura, *iv.*, black, be (Hen.), **kanak horse šučura**, my horse is black (Hen.)

šučurasmin, , pigmented, colored], **pačal sučurasmin**, blackbird (Hen.) ; **ennex šučurasmin**, [I paint] (Hen.)

šukma, *tv.*, suck, to (Pin.)

suktuini, *iv.*, expire, **ani watin i-nosow numa mis ešem-emen inuwai ig suktuini ama**, where do the souls of the good go when the body dies? (ChD 16)

šuku, *n.*, pipe (Pin. hnušuku = [your pipe]; Hen. šukumɔi)

-sum, *suf.*, ablative case ('from'), **nepesum kan ka i'isi asue-s ik dios itsasum elex-sum tarak-tika usekne me noko-s ik misis dios**, so that I will eternally do in order to go to Heaven (what) you ask, Holy God (ChAC) ; **ara me iŋ itsa-sum elex-sum numa misis ese-kmen**, you who are the living Holy (One) later ascended. (ChAC)

šumu, , ? (noun determiner?; Hen.), **šumu šurišma átimukutis**, old maid (Hen.)

supis, *n.*, knuckle (Hen.)

suris, *n.*, daughter (Pin.), **ik ká**, my daughter (Hen.)

šurišma, *n.*, woman (Pin. šušima; Hen. šurišma; L šuriš), **rututet šurišma**, a sick woman (Hen.) ; **dios i-inis asue-pi-s muwe ramai nupi imets[a] šurisma-tka mišis i-ŋw[ra] rakat maria**, God the Son became human inside a good woman called Mary, the Holy Spirit did this with (by means of) the woman Mary (ChD 10a)

šurišma mahurismen, *n.*, widow (Hen.)

šuruk, *n.*, excrement, dung (Hen.)

šušikinniš, *n.*, girl (Hen.; L šušik'inis)

šúšui, *n.*, squirrel, grey (Hen.)

sútǔsti, , corpse, dead body, be dead (Hen.; Pin. suttuušte, he is dead)

sutun(i), *iv.*, die, *inuwai yesu kristo sutuni-s santa krus-tika motso i-sutuni-s dios mots sutuni-s muwe*, when Jesus died on the Holy Cross, did he die (as) God (or) did He dies (as) a man? (ChD 13) ; *ekwe sutun makena i-nosow i-ama makena čorea sutun*, He did not die as a soul, only his body died (ChD 14a) ; *yesu kristo sutuni-s krus-tika makeson*, Jesus Christ who died on the Cross (ChAC)

suvik, *n.*, lamprey (Pin.)

ta:, *n.*, sister, older (Pin. talle; Hen ta, older sister; L ta:)

ta:xe, *iv.*, dying, I am (Pin.)

táhunšu, *n.*, ear, external opening of (Hen.)

taitimin, *num.*, eight (Pin. taitimen; Hen. taitmin; L gives taitimin, based on cognate with SJB)

-tak, *suf.*, locative case, *kan iŋ es ka hasempi-s ik dios kan nonos ik noso[w] ekwe-tak asue i-uska ekŋ*, I again implore God not to do my soul at the eternal evil (ChAC)

taka(misis), *n.*, brother (older; Pin. tagaã; Hen. tükamisis; L taka), *ik takka*, [my] brother (Pin.)

takara, *n.*, rib (Hen. tükara)

talin, *n.*, salmon (Hen.; Pin. tallen)

tanana, *adv.*, together, *inuwai ik tuntine pire itme'ena iŋ mučes i-nosow i-ama a-ya tanana muče-mu čičina-ya*, when the world is finished again all souls (will) be together with their bodies standing all together (ChD 15a)

tanansis, *n.*, younger sibling (see tawšin)

tansis, *n.*, interpreter (Hen.)

tarak, *n.*, sky (Pin. čorattika ['in the sky']; Hen. tipri), *nepesum kan ka i'isi asue-s ik dios itsasum elex-sum tarak-tika usekne me noko-s ik misis dios*, so that I will eternally do in order to go to Heaven (what) you ask, Holy God (ChAC) ; *dios ŋwra tarak-tika nina hia ŋwra dios*, God is in Heaven and also here (ChD 2a)

taraka, , pale, white (in: muwe taraka, whiteman)

tawa, *n.*, bow (of wood; Hen.)

táwani ŋmma, fever (Hen.)

tawšin, *n.*, brother (younger; Pin. taušin; Hen. tansinis, younger brother or sister)

-te, *suf.*, for (the duration of; added to nominals); complementation marker (on verbs), *ik kapanan-te tuhi-i čičiri-s waka yesu kristo upa-s tarak-tika*, after three days Jesus Christ revived and ascended into Heaven (ChD 12a) ; *kan wakas ika noko-te amhai*, I will ask him to eat (Hen.; glossed as 'I asked you to eat') ; *mots wakai dios i-noko-s nepe-s numa ne mak alsal-te*, are these of us who (obey) those who will leave? (ChD 19) ; *ixa wakai*

dios i-noko-s nepe-s numa ne mak alsal-te nepesum mak masa, yes those of us who will leave because we obey what God asks (ChD 19a)

tehaiya, , in: huyumi tehaiya, battle (Hen.; 'fight' + tehaiya)

tekšen, *n.*, quail (Pin.)

tettek, *n.*, hawk, sparrow (Hen.)

-tika, *suf.*, locative case; var. *-tka*, *yesu kristo sutuni-s krus-tika makeson*, Jesus Christ who died on the Cross (ChAC) ; *nepesum kan ka i'isi asue-s ik dios itsasum elexsum tarak-tika usekne me noko-s ik misis dios*, so that I will eternally do in order to go to Heaven (what) you ask, Holy God (ChAC) ; *dios tawra tarak-tika nina hia tawra dios*, God is in Heaven and also here (ChD 2a)

tikšin, *n.*, skunk (Hen.)

-tipa, *suf.*, having (verbed), *ana-pi-s i-howsos-tipa ponsiyo pilato watin-s paksas-tipa waka yesu kristo liks-tipa santa krus-tika i[y]a*, having suffered under the orders of Pontius Pilate, having gone to visit (the underworld), having also died on the Holy Cross (ChD 12a) ; *pire-inia kaisimps-tipa laits-pire usekne a-ya ekwe asue-s dios i-howsom-e*, having descended under the earth, they are (there) forever (because they) did not do God's orders (ChD 17a)

tipri, *n.*, sky (see tarak)

tirha, , in: *tirha kis nikatka, [?] is kicking me'* (Hen.; glossed as 'I will kick him')

-tis, *suf.*, before, *uykaitis*, day before yesterday (Hen.; compare *uykai*, yesterday)

tiššin, *n.*, fox (Hen.)

tistesmi, *adj.*, red (Hen.)

titesti, , health (Hen.)

tiwi, *n.*, whale (Hen.)

tiwis, *n.*, badger (Hen.)

tiwiš, *n.*, flower (Hen.)

tiwok, *n.*, woodpecker, red-shafted (Hen. tiwok)

-tka, *suf.*, on, at, (locative). var. *-tka*, *si-tka*, on the water (Hen.) ; *šaineya irek-tka*, near the stone (Hen.) ; *waka tukaneni ruwa-tka*, he came home (Hen.) ; *wakai tapani ruwa-tka*, he will come home (Hen.) ; *dios i-inis asue-pi-s muwe ramai nupi imets[a] šurisma-tka mišis i-taw[ra] rakat maria*, God the Son became human inside a good woman called Mary, the Holy Spirit did this with (by means of) the woman Mary (ChD 10a)

to:te, *n.*, deer, black-tailed (Hen. toči; L to:te based on cognates; Hen. gives /toti/ as 'meat')

to:roma, *n.*, wildcat (Hen. toroma ; L gives cognate with SC and supplies vowel length on that basis; syn. mihi:š)

to'elt, *n.*, cough (Pin. to-elt, Sp mucha toz)

tohareni, , cold (illness; Hen.)

toiyos, *n.*, arrow (Pin. him tohios; Hen. tōiyūs; L toyos), **himmits toiyos**, one arrow (Hen.) ; **utin toiyos**, two arrows (Hen.) ; **kappan toiyos**, three arrows (Hen.) ; **hinnantin toiyos**, few arrows (Hen.) ; **huyulus toiyos**, many arrows (Hen.) ; **ampitistin toiyos**, some arrows (Hen.) ; **hitsa toiyos**, all the arrows (Hen.) ; **ekwe toiyos**, no arrows (Hen.) ; **attits toiyos**, another arrow (Hen.) ; **hampi ne tōiyus**? whose arrow is this? (Hen.)

tokoi, *n.*, mat (Hen. Tækæi)

tonimpi, *tv.*, lose, to, **kanak tonimpi ik lawan**, I lost my bow (Hen.) ; **waka i-tonimpa i-lawan tōiyus**, he lost his bow (and) arrows (Hen.)

tonoi, *n.*, net, fishing (Hen. tōņoi)

toti, *n.*, meat (Hen.)

-ts, *suf.*, question marker (cf. mots), **ampi-ts a-ya kappam personas-mak i-asue-pi-s muwe**? who (of) those (who) are the three Persons became a man? (ChD 8)

tu:ris, *n.*, nails (L)

tuhi, *n.*, day, **ik kapasan-te tuhi-i čičiri-s waka yesu kristo upa-s tarak-tika**, after three days Jesus Christ revived and ascended into Heaven (ChD 12a)

túiyusti, *n.*, noon (Hen.)

tukula, *tv.*, aim/point, to (Hen.), **wakai tukula gun**, he pointed a gun (Hen.)

tum, *pn.*, you (sing.), **muta ekwe tum ŋalan**? are you not warm? (Hen.) ; **hinkaiyin ekwe tum amhai**, why did you not eat? (Hen.)

-tum, *suf.*, ablative case (from), **itsas okomi-s nuhuna tum i-waniti waka yesu kristo ik ara misis tarak-tika watimpe pire-i ew-ismen**, then from there that Jesus Christ will return later (to) bring the good from the earth (to) the living ones (ChD 12a)

tumemša, *n.*, pestle (Hen.; see ukki)

tunek, *n.*, bone inserted into nose (Hen.)

tunemen, *adv.*, so that, **makis watimpe tarak-tika tunemen**, to bring us to heaven (ChD 12a)

tuntine, *iv.*, be finished, **inuwai ik tuntine pire itme'ena iŋi mučes i-nosow i-ama a-ya tanana muče-mu čičina-ya**, when the world is finished again all souls (will) be together with their bodies standing all together (ChD 15a)

tupen, *n.*, sweathouse (Hen.)

turis, *n.*, fingernails (Pin., Hen.)

túriu, *n.*, vulture, red-headed (Hen.)

tutper, *n.*, eyelashes (Pin. him tut perh)

tuyas, *n.*, net, rabbit net (Hen. tuyūs)

tuye, *n.*, antelope (Hen.)

u:s, *n.*, nose (Pin. uus; Hen. hus; Rum us, Sta C hus; L u:s)

u:yi, *n.*, fish, trout (Pin. uuyi; Hen. huyik, a fish)

uččik matumn, *num.*, twenty (Pin. utčihk matumn)

uñn, *num.*, two (Pin. utči; Hen. utin; L gives uñxi, with cognates for the -tʃx-); var. uti, **utin i-sinni**, two boys (Hen.); **utin toiyos**, two arrows (Hen.); **nihewas uti šurišma**, these two women (Hen.); **nuhwas uti šurišma**, those two women (Hen.); **utin sɔkɔ[ɔ]**, both feet (Hen.)

uñt, *num.*, four (Pin. uutčit; Hen. utit; L gives uñt based on MC and SJB cognates)

uñtmes, *adv.*, four times (Hen. gives this as 'thrice')

úikayi, , afternoon (Hen.)

úikusti, , dawn (Hen.)

ukki, *n.*, pestle, mano (Pin. hukki; Hen. tumemša)

úkũksi, , shower (Hen.)

ukuč, *n.*, sister, younger (Pin.; cf. Hen. tansinis, younger brother or sister)

ukuč iťá, , first quarter of moon (Hen.)

ukutkuš, *quan.*, few (Hen.), **ukutkuš i-sinni**, few boys (Hen.)

ukutkuš, *iv.*, small/little, be (Pin. ukut kuš; L gives ukutuš, with no cognate justification for leaving out -t-), **waka i-tipe ukutkuš**, his knife is small (Hen.); **ukutkuš ruwa**, the house is small (Hen.)

umiš, *n.*, owl (Pin. uumiš; Hen. huwis, great-horned owl)

ummu, *n.*, mountain lion (Pin. hummu)

ummux, *n.*, wolf (Pin. hummux)

úmui, *adv.*, above (Hen.)

umux, *n.*, nostril (Hen.)

upa, *iv.*, ascend, **ik kapasan-te tuhi-'i čičiri-s waka yesu kristo upa-s tarak-tika**, after three days Jesus Christ revived and ascended into Heaven (ChD 12a)

urerix, *n.*, reed (Pin.; Sp. Carrizo)

uri, *n.*, forehead (Pin. huri; Hen. urí, Rum uri)

urisin, *tv.*, hold, to (Hen.), **wakai čiči[y]en urisin himet[saj] gun**, he is standing holding a gun (Hen.); **wakai urisin gun**, he held (a) gun (Hen.)

uru, , (?), **mex im uru iñ ik dios kan ka usi kanis ananiti ik dios usekne**, again God I ask me to forgive forever (ChAC)

urwan, *n.*, mortar (Pin. uruhan; Hen. urwan; Sta C urwan)

usekne, *adv.*, forever, **mex im uru iñ ik dios kan ka usi kanis ananiti ik dios usekne**, again God I ask me to forgive forever (ChAC); **nepesum kan ka i'isi asue-s ik dios itsasum elex-sum tarak-tika usekne me noko-s ik misis dios**, so that I will eternally do in order to go to Heaven (what) you ask, Holy God (ChAC); **pire-inia kaisimps-tipa laits-pire usekne a-ya ekwe asue-s dios i-howsom-e**, having descended under the earth, they are (there) forever (because they) did not do God's orders (ChD 17a); **itsas nepe-s**

numa alsal-te usekne dios a-ya-s i-noko-s muče-kmen ese-kmen santa iklesya, those who leave will forever do God's will (and are) the whole of the living church (ChD 19a)

usi, *v.*, ask, *mex im uru iḡ ik dios kan ka usi kanis ananiti ik dios usekne*, again God I ask me to forgive forever (ChAC)

ušit, *n.*, basket, burden (Pin. ušši, little basket; Hen. ušit, large conical burden basket)

usites, *iv.*, sharp, be, *waka i-tipe usites*, his knife is sharp (Hen.)

uska, *adj.*, eternal, *kan iḡ es ka hasempi-s ik dios kan nonos ik noso[w] ekwe-tak asue i-uska ekṭ*, I again implore God not to do my soul at the eternal evil (ChAC)

uska, *adv.*, eternally, *i-ekwe ik i-uska ik sutun*, they do not die eternally (ChD 15a)

ušumtuku, *adv.*, tomorrow, day after (Hen.)

ute, *tv.*, have sex with, *i-ana yesu kristo watimi-s laits-pire misis a'ase ute-s muwe-se i-[i]swi-s yesu kristo*, the Mother of Jesus Christ (who) came (as a) good person and (she) did not conceive a child with a man, (and) gave birth to Jesus Christ (ChD 10a)

uten, *n.*, medicine man (Hen.)

utin eččus, *num.*, twelve (Hen.)

utinmes, *adv.*, once (Hen.)

utit, *num.*, var. of učit, four

utit eččus, *num.*, fourteen (Hen.)

utux, *n.*, ochre], red paint (Hen.)

uwe, *tv.*, drink (Pin. ūūe; L gives uwe, based on cognates with Northern C languages)

uykai, *adv.*, yesterday (Hen. úikoil L gives uykai based on pan-Costanoan cognates)

uykaitis, *,* yesterday, day before (Hen. uikóitis)

w-, *pref.*, noun determiner, *wínas*, eyebrow (Hen.) ; *wínas*, eyelash (Hen.)

wa:ka(i), *pn.*, he, she (Hen.; L gives the first vowel as long based on pan-Costanoan data), *waka huinunen*, s/he is hungry (Hen.) ; *wakai kan huinuni[n]*, he and I are hungry (Hen.)

wa:kašme, *tv.*, eat (Pin. uaakašme)

waičuni, *n.*, sore, a (Hen.)

waičusti, *iv.*, lame, be (Hen.), *waičusti i-koro*, a lame man (Hen.)

waitan, *tv.*, hit, to (Hen.); var. waičan, *kan waitan ninse*, I hit myself (Hen.) ; *kan čanri waičan [n]inse*, I will hit myself (Hen.) ; *kan čanriyuk waičan ni[nse]*, I hit myself yesterday (Hen.)

waka, *dem.*, that, *ita-se nepe-s pire-s tawra waka dios*, God is also on this earth (ChD 2a) ; *horpe-was persona waka dios i-inis asue-pi-s muwe waka rakat yesu kristo*, the middle person, the one who (is) God the Son, became a man, the one (who) is called Jesus Christ (ChD 8a) ; *dios amatsa waka muwe amatsa i[y]a*, he exists (as) God (and) also exists as a human (ChD 9a)

wakačmen, *n.*, toad (Pin. uakačmen)

wakan, *iv.*, cry, to (Hen.), *sinikinis wakan ik amnia*, the boy is crying and eating (Hen.)

wakas, *pn.*, her, him, it (Hen.). var. *waks*, *kan wakas ika noko amhai*, I will ask him to eat (Hen.) ; *waka waks iyidi*, he is kicking him (Hen.) ; *waka waks iyidi-yati*, he will kick him (Hen.)

waniti, *iv.*, go/come, *itsas okomi-s nuhuna tum i-waniti waka yesu kristo ik ara misis tarak-tika watimpe pire-i ew-ismen*, then from there that Jesus Christ will return later (to) bring the good from the earth (to) the living ones (ChD 12a)

waranin, *tv.*, cut, to (Hen.), *waranin [e]nis ik koro*, I cut my foot (Hen.) ; *waka waranin ik koro*, s/he cut my foot (Hen.)

wararniš, *n.*, cut, a (Hen. *würhanis* , with stress on 1st syllable), *waka waks iyidi-yati*, he will kick him (Hen.)

warksan, *n.*, basket, winnowing (Hen.)

-was, *suf.*, attributive, belonging, characterized by

wati, , all (Hen.), *wūi sinni*, all the boys (Hen.)

watimi, *iv.*, come, *i-ana yesu kristo watimi-s laits-pire misis a'ase ute-s muwe-se i-[i]swi-s yesu kristo*, the Mother of Jesus Christ (who) came (as a) good person and (she) did not conceive a child with a man, (and) gave birth to Jesus Christ (ChD 10a)

watimpe, *tv.*, bring, *makis ik akampe mak ek-se makis watimpe tarak-tika*, (in order to) take away our badness and to bring us to heaven (ChD 11a)

watin(i), *iv.*, go, *ana-pi-s i-howsos-tipa ponsiyo pilato watin-s paksas-tipa waka yesu kristo liks-tipa santa krus-tika i[y]a*, having suffered under the orders of Pontius Pilate, having gone to visit (the underworld), having also died on the Holy Cross (ChD 12a) ; *ani watin i-nosow numa mis ešem-emen inuwai ig saktuini ama*, where do the souls of the good go when the body dies? (ChD 16) ; *hinwai watini ru[m] ruwa-tka*, why did you go home? (Hen.)

wats[u] eččus, *num.*, nineteen (Hen.)

watusu, *num.*, nine (Pin. *uaätsu*, Hen. *watus*; L regularizes as *watusu*, also referring to 'ten')

waya, *n.*, enemy (ChSC), *maksene waya-s oniyet*, deliver (us) from enemies (ChSC)

wéčiči, *n.*, owl, burrowing (Hen.)

we teš, *iv.*, big/large, be (Pin. <uetoeš>; Hen. <wě-trēc>; L gives *wetres*, based on a cognate with SC), *weteš ruwa*, the house is big (Hen.)

wetire, , ?; in: *wetire issu*, thumb (Hen.; *issu*, "hand")

wetire issu, *n.*, thumb (Hen.)

winápis, *n.*, eyelid (Hen.)

witpe, *n.*, lightning (Hen.)

wurú, *n.*, head (Hen.)

wurux, *n.*, hair (H. *worox*; Pin. *himmuruxō*; Sp *cabellos*; L *wurux*);cf. *wurú*, head

wutinhulus, , some (Hen.; cf. *huyulus*, many), *wutinhulus sinni*, some boys (Hen.)

-ya, *suf.*, plural marker (verbs), *nepe kapasan personas-mak a-ya imetsa nuya čorea dios*, these three persons are truly a single god (ChD 3a) ; *a-ya kapasam personas-mak*

a-ya [h]imetsa nuya dios, they are three Persons, (and yet) they are one single God (ChD 7a) ; *inuwai ik tuntine pire itme'ena iŋ mučes i-nosow i-ama a-ya tanana muče-mu čičina-ya*, when the world is finished again all souls (will) be together with their bodies standing all together (ChD 15a) ; *pire-inia kaisimps-tipa laits-pire usekne a-ya ekwe asue-s dios i-howsom-e*, having descended under the earth, they are (there) forever (because they) did not do God's orders (ChD 17a) ; *itsas nepe-s numa alsal-te usekne dios a-ya-s i-noko-s muče-kmen ese-kmen santa iklesya*, those who leave will forever do God's will (and are) the whole of the living church (ChD 19a)

-yati, *suf.*, future tense (Hen.), *waka waks iyidi-yati*, he will kick him (Hen.)

yekumun, , west (Hen.)

yennux, *n.*, scar (Hen.)

yisas, *n.*, skin (Hen.)

yiti, *tv.*, kick, to (Hen.; syn. *nikatka*), *waka waks i-yidi*, he is kicking him (Hen.) ; *waka waks i-yidi-yati*, he will kick him (Hen.)

yopak, *n.*, snow (Hen.)

yopakan, *iv.*, snowing, be (Hen.), *yopakan ne'ena*, it is snowing now (Hen.)

yotas, *n.*, calf of leg (Hen. *yotūs*)

yukis, *n.*, oak, live (Hen.)

yukúxl, *n.*, buckskin (Hen.)

yureh, *n.*, rabbit, cottontail (Hen.; Pin. *iurešx*)

English-Chalon Index

This index is intended to allow the reader to refer to the main senses of the Chalon words and morphemes that are attested. It is not a complete reverse dictionary, and the user will have to refer to the Chalon-English section. The same abbreviations are used as in the Chalon-English section.

ablative case ('from'), *suf.*, -sum
above, *adv.*, úmui
ache (body), *n.*, kaišinihaswa
afternoon, , úikayi
again, *adv.*, iṭi
aim, to, *tv.*, tukula
all, *quan.*, hitsa
all, *quan.*, huče
all, , wati
all (locative), *quan.*, mučemu
all (obj.), *quan.*, mučes
all of, *quan.*, mučemen
also, *adv.*, hia
also, *adv.*, ita
also, and yet, *adv.*, iya
ankle, *n.*, irai i-koro
another, , attits
another, other, *adj.*, ateitis
antelope, *n.*, tuye
arm, *n.*, isa
arm, hand, palm (hand), *n.*, isu
armpit, *n.*, šamešanh
armpits, *n.*, mučučuk
arrow, *n.*, toiyos
arrow feathers, *n.*, seppos
arrow shaft, *n.*, kita
as, just as, *adv.*, makene
ascend, *v.*, elex
ascend, *iv.*, elexsun
ascend, *iv.*, upa
ashes, *n.*, nisis
ask, *dv.*, noko
ask, *v.*, usi
baby, *n.*, šini
back, *n.*, hopo
back, shoulder, *n.*, mumu
bad ones, *n.*, ekismen
bad(ness), *n.*, ek

badger, *n.*, tiwis
bare (head), , purux
bare head, , ekwena purux
barefoot, , ekwera koro
bark (tree), *n.*, šimič
basket (burden), *n.*, ušit
basket (winnowing), *n.*, warksan
basket, little, *n.*, čiuppurx
basket, little, *n.*, issi
basket, little, *n.*, pukkuttuš
basket, shallow, *n.*, čaya
bat (animal), *n.*, šim tíkila
battle, , huyumi tehaiya
battle, , tehaiya
be, *iv.*, a-
be with, *iv.*, ayuwe
beads, *n.*, pismin
bear (animal), *n.*, ores
beard, *n.*, sepek
become, *iv.*, asue-pi
before, *suf.*, -tis
belly, intestines, *n.*, pitti
belonging here, , ninawas
bent, be at an angle (?; Hen.), *iv.*, irai
big, *iv.*, weṭeš
bird, *n.*, punis
birth, give, *tv.*, iswi
black, *adj.*, muruṭu
black man (Hen.), *n.*, muwe šučura
black, be (Hen.), *iv.*, šučura
blackbird, *n.*, pačal
blackbird, *n.*, pasal
blackbird (painted), *n.*, pačal sučurasmin
blackbird (red-winged), *n.*, pačal paratup
bladder, *n.*, čalá
blanket, *n.*, essek
blanket (rabbit-skin), *n.*, lemmeya
blind, be, *iv.*, málatos-ti
blood, *n.*, payan

blue, adj., čukʔukmi
boat, n., owan
body, n., ama
bone inserted into nose, n., tunek
bone(s), n., ʔayi
bow, n., lawan
bow (of wood), n., tawa
boy, n., sinnikiniš
brain, n., lupa
bread, n., púluma
breast, n., mettec
breast, nipple (female), n., mus
breath, , nosepit
bring, tv., watimpe
brother (older), n., taka(misis)
brother (younger), n., tawšín
brother-in-law, n., merčís
brush (plants), n., maryán
buckskin, n., yukúxl
by, beside, , himentka
cactus flower, n., me:lox
calf (leg), n., yotas
cane, reed, n., huya
canyon, n., rumme:
captive, n., patitínu
characterized by, suf., -was
cheek, n., sánčuki
chia, n., patti
chin, n., šekék
chin, n., sephek
cloud, n., amani
clouds, , písaten
cold, , kawé
cold (illness), , tohareni
cold, be, iv., kawinen
collective, suf., -mes
collective, ptc., mis
colored, , šučurasmin
come, iv., watimi
come, to, iv., ʔaka-
come, to, iv., ečowa
comitative case, suf., -me
corn, green, n., ittüs
corpse, dead body, be dead (Hen.; Pin. suttuušte, he is dead), sútüstí
cough, to, n., to'elt
coward, n., anapux
coyote, n., maiyan
cross, n., krus
crow, n., kákais
crow, n., kakarix
cry out, iv., ewite
cry, to, iv., wakan
cut, a, n., wararniš
cut, to, tv., waranin
dance, to, , číte
dark, , satkisti
dark, swarthy, , šučura
daughter, n., ka:
daughter, n., suris
dawn, , úíkusti
day, n., ʔu:xi
day, n., tuhi
deaf, iv., kaʔusti
deer (black-tailed), meat, n., to:ʔe
deliver, v., oniyet
descend (?), iv., kaisimps
determiner (noun), , so
determiner (noun), pref., w-
determiner (object marker with verb), ptc.,
 ik(a)
diarrhea, n., čukrín
die, iv., liks
die, iv., sutun(i)
do, iv., a-
do, v., asue
dog, n., hučeknis
door, n., imma
dream, , istönen
drink, tv., uwe
dying, iv., ta:xe
ear, n., o:čo
ear opening, n., táhunšu
earlobe, perforation in ear, n., ákumšírín
earth, world, n., pire
earthquake, , hine piret
east, , himitsa
east (?), n., čanis
east wind, , hismen i-iyet čanistika
eat, tv., wa:kašme
eat, to, tv., aman
eat, to, tv., amhai
egg, n., mote
eight, num., taitimin
either ... or, conj., motso ... mots

elbow, limb (tree), n., paka
elder (tree), n., čišna
eleven, num., himit ečus
embodied, exist, iv., amatsa
enemy, n., waya
eternal, adj., uska
eternally, adv., uska
evil, n., ekṭ
excrement, n., šuruk
expire, iv., suktuini
eyebrow (Pin. himmu innas; Hen. inas), n.,
 innas
eyelashes, n., tutper
eyelid, n., winápis
eyes, n., hi:n
family, n., húilus
far off, adv., karyan
father, n., apa
father, n., apša
feathers, wings, n., sepos
fever, , táwani ūmma
few, , hinnantin
few, quan., ukutkuš
fifteen, num., porowes eččus
fight, to, v., huyumi
fingernails, n., tu:ris
fingernails, n., turis
fingers, n., hitsa issu
finished, be, iv., tuntine
fire, n., šoton
first, num., himit senmes
first, , senmes
first half of moon, moon (first half), šučki
 ninta
first person marker, , ka
first quarter of moon, moon (first quarter),
 ukuč itá
fish, n., huyik
fish, trout, n., u:yi
five, num., parwis
flea, n., pax
flour, n., kurka
flower, n., tiwiš
fly (insect), n., mumurix
fly, to, iv., humin
foam, n., puč
fog, mist, n., pisa
food, n., aman
foot, n., hitsa koro

foot, leg, n., koro
for (duration), complementation
marker, suf., -te
forehead, n., uri
forever, adv., usekne
forgive, v., ananiti
four, num., uṭit
four times, adv., uṭitmes
fourteen, num., utit eččus
fox, n., tiššin
friend, n., noči
from, suf., -i
from, suf., -tum
fur, n., marrax
future tense, suf., -muki
future tense, suf., -s
future tense, suf., -yati
future, in the (?), , hohete
girl, n., šušikinniš
go, iv., watin(i)
go, come, iv., waniti
go, to, iv., nen(i)
god, n., dios
good, adj., misis
gopher, n., sewat
grandfather, grandson, n., mere
grandmother, n., merxše
grandson, granddaughter, n., paplai
grass, n., čičax
grasshopper, n., polokis
ground ivy, n., missis
ground, mud, n., kuksi
hair (head), n., wurux
have, tv., rotek
having done, suf., -tipa
hawk (sparrow), n., tettek
he, she, pn., wa:ka(i)
head, n., wurú
health, , titesti
heart, pulse; stomach, n., noso
heel, n., sayan
her, him, it, pn., wakas
here, adv., nihi
here, adv., nina
hip, n., huččal
hit, to, tv., waitan
hold, to, tv., urisin
hole, smoke, n., kiritimen

horn, n., čiri
horse, n., kawayo
hot, , mussi
house, n., ruwa
how many?, indef., hinnan
hummingbird, n., humina
hundred, num., matsu mastunmi
hungry, be, iv., hui(nu)nen
hunting, go, , hušupunin
hurt, ache, iv., kaiyi
husband, n., maku
I, pn., kan
I (appears after verb), pn., ennis
I, my, mine (Pin. ka hana; Hen. kanak, pn.,
kanak
ice, n., pex
implore, v., hasempi
in, , ramai
instep, n., korotka
interpreter, n., tansis
islay, n., ša:to
jackrabbit, hare, n., čiyes
jaw, n., makuč
just as, conj., maksene
kick, to, tv., nikatka
kick, to, tv., yiti
kidney, n., pašpaš
knee, n., makkús
knee, n., mankuš
knife, n., tipe
knuckle, n., supis
lame, iv., waičusti
lamprey, n., suvik
later, adv., ara
leaf, n., maruč
left, n., awiš
legs, n., pa:ya
let, , haiwisik
light, n., honoš
lightning, n., witpe
like that/this, adv., inkasin
lip, upper, n., otúkšo
liver, n., sire
living one, n., ešekmen
living ones, n., ewismen
locative, suf., -k(a)
locative case, suf., -tak
locative case, suf., -tika
locative case, suf., -tka

look, to, iv., haiwesin
lose, to, tv., tonimpi
louse, n., kaxai
lung, n., honoš hōpo
magpie (yellow-billed), n., paratut
man, n., muwe
many, , huyulus
married (woman), , makutis
married, never (man), , athawatis
married, never (woman), , átimukutis
mat, n., tokoi
me (?), , kis
meat, n., toti
medicine, n., čača
medicine man, n., uten
medicine woman, n., čačas
middle, adj., horpe
midnight, , murutūs
midnight, , satkisti murutas
morning star, n., anei
morning, tomorrow, , murewa
mortar, n., urwan
mother, n., ana
mother, n., owohan
mountain lion, n., ummu
mountain range, n., šaččun
mouse, n., šalon
my, pn., ik
my, it is, , kanik
naked, , amaiye
name, n., rakat
named, be, v., rakat
navel, n., hono
near, , šaineya
neck, n., kařak
necklace of shells, n., masex
nephew, n., merxšenniš
nerves, n., hurek
nest, bird's, n., essen
net (fishing), n., tonoi
net (rabbit), n., tuyas
niece, n., čiri:
night, n., mure
nine, num., watusu
nineteen, num., wats[u] eččus
no, not, none, ptc., ekwe
nominal determiner, ptc., ik
nominal determiner, ptc., -tka

nominalizer (characterized by), suf., -
 kmen
noon, , túiyusti
north, , awas
north wind, , awustem kawi
north wind, , kawi uwi
nose, n., u:s
nostril, n., kiríti
nostril, n., umux
not, ptc., asse
now, adv., né'ena
oak (live), n., yukis
oak tree, n., áruwax
obey, tv., masa
objective case, suf., -e
objective case, suf., -s
objective case, suf., -se
ochre, n., utux
offend, v., kurun
offshoot, n., hitsa
old man, n., ewešma
once, adv., utinmes
one, num., himetsa
order, command, tv., howsow
order, commandment, n., howsom
orphan, n., annapuš
our, pn., mak
owl, n., umiš
owl (burrowing), n., wéčiči
pale, white, , taraka
past tense, suf., -s
people, n., makkena
person, n., laitspire
pestle, n., tumemša
pestle, n., ukki
pine (pinyon), n., šok
pipe, n., šuku
plural (nouns), suf., -mak
plural (verbs), suf., -ya
quail, n., tekšen
question marker, ptc., mota
question marker, ptc., mots
question marker, suf., -ts
quiver, n., čuššūš
rabbit (cottontail), n., yureh
rain, , amlin
rain, , amnet
rainbow, n., čikemin

rattle, cocoon, n., hotokaras
*rattlesnake (Pin. hōppiš; Hen. ippix; L
 ipix, based on cognates); cf. ho:'ippiš,
 rattlesnake, n.*, ippix
red, adj., tistesmi
reed, n., urerix
reflexive marker, suf., -pi
regret, v., čuki
relative clause marker, ptc., numa
rest, let us, , komepinarš
return, iv., okomi
revive, iv., čičiri
rib, n., takara
ribs, n., cakka
right, , hayačasmin
right, , hayetha
right, adj., sama
right, , samma
right arm, n., hawis
ripe, , hiwūsta
*ripe, not; green (not ripe), itas
 road (Hen.), path, n.*, innan
root, n., hekūt
sage, n., kats ka:tix
saliva, n., rus
salmon, n., talin
salt, n., awes
say, to, tv., kiričan
scalp, , pataktis
scar, n., yennux
self, , ninse
seven, num., atokči
sex, have, tv., ute
sharp, iv., usites
shoulder, n., oppo
shower, , úkūtksi
sibling (younger), n., tanansis
sick, , ru:tu
sick, be, iv., rututet
sing, to, v., čunui
single, adj., nuya
sink, to, iv., numa
sister (older), n., makušma
sister (older), n., ta:
sister (younger), n., ukuč
sit, iv., ťawra(n)
sitting, to be, iv., hanran

skin, n., yisas
skunk, n., tikšin
sky, n., tarak
sky, n., tipri
sleep, to, iv., eṭe
sleepy, be, iv., eṭne
small, iv., ukutkuš
smoke, n., káhariš
snake, n., ko:tix
snow, n., yopak
snowing, be, iv., yopakan
so that, adv., tunemen
so that, because, that's why, conj., nepesum
sole, n., koro pire
some, , ampitistin
some, , wutinhulus
son, n., inis
song, n., čumyui
sore, a, n., waičuni
soul, n., nosow
south, , kakun
speak, iv., ličča
squirrel, n., he:š
squirrel (grey), n., šúšui
stand, iv., čičina
standing, be, iv., čičiyen
star(s), n., áwišna
steal, tv., powan
stick (with thorn), , kummarxterš
stone, rock, n., irek
stream, n., rume
suck, to, tv., šukma
suffer, iv., anapi
sugar, n., petsen
sun, n., ismen
sunrise, , awesti
sweat, , mitiuni
sweathouse, n., tupen
swim, to, iv., hapamŭkki
tail, n., ko:k
take away, tv., akampe
tall, be, iv., laitis
teen (in 11, 12, etc.), num., eččus
ten, num., matusu
that, dem., nupi
that, dem., pínia
that, dem., waka
the living, n., ešememen

then, adv., itasun
then, conj., itsase
then, , itsase
then, conj., itsasum
then, adv., nuwa
there, adv., nuhu
there, adv., nuhuna
there, adv., nuhuwas
there, adv., nupi
these, dem., népikam
these, dem., nihiwas
they, pn., ayay
thief, n., powo
third person, suf., -i
third person marker, pref., i-
thirsty, be, iv., akri:nenniš
thirteen, num., kappan eččus
this, dem., nepe
this, dem., neppi
this (short form), dem., ne
those, dem., nepkam
those, dem., nuipin
three, num., kapasam
three, num., kapan
three, num., kaphan
three, num., kappan
thrice (Hen. gives this as 'twice'), adv., kaphanmes
throat, n., horkus(t)
thumb, n., wetire issu
thunder, n., ṭuran
tide, n., hupati
to rise (?), iv., iyet
toad, n., wakačmen
tobacco, n., maṭer
tobacco (wild), n., makex
toe, n., korotka pire
together, adv., tanana
tomorrow, day after, adv., ušumtuku
tongue, n., lasex
tooth, n., si:t
tree, n., pokon
truly, adv., čorea
trunk (of tree), n., moyul
tule, n., ro:koš
twelve, num., utin eččus
twenty, num., uččik matumn
two, num., uṭin

uncle, n., eṭe
under, , pire
urine, n., čella
us, pn., makis
vertigo, , sihpeni
visit, tv., paksas
vulture (red-headed), n., túriu
walking, be, iv., hinen
warm, very, iv., ɬala(n)
water, spring (water), n., si:
wave, n., kalén
we, pn., maksí
we, pn., mekan
we two, pn., mokamya
we, our, pn., makki
west, , yekumun
west wind, , kakuntum kawi
whale, n., tiwi
what?, indef., hinits
when, indef., hinuwai
when, indef., inuwai
where, indef., hani
whistling, be, iv., husken
white, adj., čuhurami
white man (Hen.), n., muwe taraka
who, indef., ampi

who, whose, indef., hampi
why, indef., hi'ikase
why, indef., hinkaiyin
why, indef., hinwai
widow, n., šurišma mahurismen
widower, n., huría
wife, n., hawa
wildcat, n., mihiš
wildcat, n., to:roma
wind, n., kawi
without (?), suf., -puš
wolf, n., ummux
woman, n., šurišma
woman (old), n., mukušma
woodpecker (red-shafted), n., tiwok
woodpecker, spotted, n., čurutūt
yes, excl., ixa
yesterday, adv., uykai
yesterday, day before, , uykaitis
you (pl.), pn., makam
you (sing. obj.), pn., mes
you (sing.), pn., makke
you (sing.), pn., me
you (sing.), pn., tum
your (sing.; Hen), pn., im

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