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THE

PAPERS OF

JOHN PEABODY HARRINGTON

Prepared in the
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Department of Anthropology
National Museum of Natural History
Washington, D.C.

THE PAPERS OF JOHN PEABODY HARRINGTON IN THE SMITHSONIAN INSTITUTION 1907-1957

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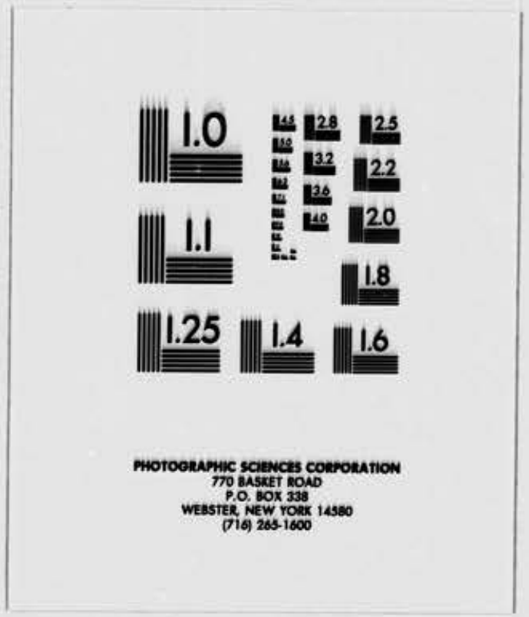
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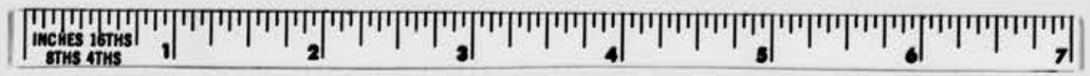
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ALASKA / NORTHWEST COAST

General and Miscellaneous Materials

Writings

Draft and Final Typescript of Paper on Tribes of the Oregon Coast

Part of this material was formerly cataloged as Bureau of American Ethnology ms. 4360.

What is now the coast of the State of Oregon and was earlier that of Oregon Territory comprises the north-central Pacific coast of the United States proper, and is noted for its great straightness, and in places great abruptness, and for the comparatively deep waters lying close off shore, which soundings reveal to contain deep submarine canyons. The straightness of this section of coast is found to be due to the Coast Range, noted as being a recent geological formation, running parallel to the ocean coast, starting with the famous Saddle Mountain, the southern post of the mouth of the Columbia River, and extending south throughout the State of Oregon. Only in the extreme south of the coast of Oregon does this Coast Range tend to be poorly timbered. In the entire coast there are only two large rivers, in addition to the Columbia, which forms the northern boundary of the western part of the State, which rise in the Cascade Range, which is the next range east of the Coast Range, and break through the Coast Range to the ocean: the Umpqua and the Rogue Rivers. The other rivers are all comparatively short and head in the Coast Range; in the case of many of them one hesitates between terming the stream a river or a creek. It is quite common for these waterways to mouth on the ocean shore as an estuary of tidal water, a sand bar usually extending from the south because of prevalent ocean current and coastal winds largely dividing the estuary from the ocean surf. There are exceptions to the extension of the sand bar from the south, notably the North Spit of Coos Bay and the Nehalem Bar. The coast, like most other coasts the world over, consists of a sequence of points and coves, the points some of them being headlands and impassable to a human walking along the beach even at low tide, and many of the coves being attractive beaches covered with sand. The coast of Oregon is, and has been since its earliest discovery, notable as foggy, windy, and in the rainy season of course visited by protracted rains.

The coast of Oregon forms an unusually interesting field for the study of ethnology. Ethnology was aptly termed by A. S. Taylor way back in the 1850's indianology, or the study of the Indian, for that is what the term ethnology amounts to in this country, but according to the etymology of the word, ethnology means the study of tribes. The Oregon shore of the ocean was thickly inhabited by Coast Indians. The Coast Indians regarded the food of the coast as a sacred heritage handed down to them by their ancestors. Every foot of the coast, and inland holdings as well, was owned by the Coast Indians and was regarded as a life-sustaining inheritance, since food, which meant life to the individual and to his kindred and generations, came from this ownership. This food consists of everything included inder the general term of shellfish. Even the barnacles on top of rocks exposed at low tide rocks were utilized as food, fire being built on top of the rock, which roasted the barnacles in situ. Mussels, preferably those which were not on the sun-hit tops of the rocks, were regarded as a delicious food and were constantly gathered. The variety of ocean fish known to the ~~ancient~~ natives by name is staggering to ascertain, and the habit of (slamos) of various species of coming up the streams, made the streams to the Coast Indians doubly valuable to own. Sea mammals, such as the sealion, harbor-seal and sea-otter, were hunted by the Coast Indians all up and down the coast, the meat was dried or smoked if too much to be eaten at once, and the skin was prized to wear or to sleep on or under. Birds of the coast of all kinds were killed and prized for meat and feathers, and many of these also frequented the inland country, notably the estuaries and rivers. The inland forests had deer, elk, and many other wild game animals, but the Coast Indians loved the ocean and looked to it for the main supply of their food. So these natives o f the coast are very properly called Coast Indians, the ownership of the coast engrossed their minds and bodies, and still does in the case of their descendants. My study of ethnology on the coast consists largely

of recovering the place names and boundaries from the descendants, establishing by an enormity of detailed evidence the ownership of every foot and yard of ground, as can still be done by patiently working with these descendants as I have been doing.

The coast of Oregon was, as every ethnologist would expect, divided into a considerable number of tribes, bands or peoples, each of these groups having its definite ancestral ownership, as can be worked out to a nicety. These groups varied, of course, as one proceeded along the coast in custom and language, even as could be seen in the build of canoes employed. The Coast Indians love and still speak their native dialects and know all the information about places and boundaries bundled up therewith, and after working with a Coast Indian even for a few days no one could fail to be convinced of the genuineness of the ancestral names and ownership of places transmitted by him.

One of the most readily seen differences in the culture or customs of the Coast Indians was the artificial flattening of the head in the north and the lack of this in the south. The Indians of the northern Oregon coast were flatheads, popularly known as Tillamooks (a name spelled "Killamucks" by the Lewis and Clark expedition), while those of the southern coast were roundheads, popularly known as Tootootoneys. The dividing line between the flatheads and roundheads was at Tenmile Creek, in what is now the northwest corner of Lane County. I have as the rarest information learned of a few individuals whose heads were flattened who lived south of Tenmile. The flattening was accomplished mostly by the pressure of a board which projected from the baby cradle and flattened the fore part of the infant's head, but I have rare information that flat stones of increasing size were sometimes used instead. The flattening was supposed to make the individual look big-foreheaded and aristocratic, and had no effect on the smartness of the individual. Among people who had the custom of flattening, roundheads captured in war were slaves, and all roundheads were classed as inferior.

The roundheads, on the other hand, knew of the custom of head flattening, and had no especial attitude towards it, but never started to practice it. One hears about small spots in the flathead territory where flattening of the head was not practiced.

The exploring party of Lewis and Clark who visited the south side of the mouth of the Columbia in the earliest 1800's, very fortunately ~~visited~~ interviewed Tillamook Indians who were there easily accessible for interview, and obtained from Tillamook Indian source a map of the peoples of the coast to the south of the Columbia mouth, which map is reproduced in the published account of the Lewis and Clark expedition. Lewis and Clark name the Tillamook tribes down as far as to include the "You-itts" (now called Yachats), the southernmost Tillamook or flathead people of the coast, then the Siuslaw, Umpqua (under the name Kil-la-wats) and Coos (under the name "Cook-koo-oose", all three comprising the Kusan division according to language, and the name three Tootootoney bands: Shal-la-lah, Luck-kar-so and Han-na-kal-lal. Not only were these coastal bands in situ on the coast in 1805 ~~or whenever it was that Lewis and Clark recorded this information~~, but according to my own overwhelming amount of detailed evidence resulting from my own field studies recording all which surviving Indians told me, the ~~yardbyyard~~ foot-by-foot definite ownership of the coast reaches back for dozens of generations, doubtless for a hundred or more generations, and ~~it is the truth that~~ a map of the coast made in ~~1800whenBy~~ 500 A.D. probably would have shown the same ownership of the coast as that made by Lewis and Clark 1300 years later. The Coast Indians are the definite owners of the Oregon coast, all study has always reached to this same conclusion.

Each body of coast Indians had its ownership habitat the boundaries of which were at the coast definite to a foot -- so definite that if a whale washed ashore at a boundary so that the head of the whale was in the territory of one band and the body of the whale in that of another, the ownership of the head fell to one band, of the body to the other. The north and south boundaries of the Coast Indian

were sometimes a point, headland or ridge, were sometimes a stream. A notable example of a headland being the boundary is noted by Gill in his Chinook Dictionary, first published in 1906, in the preface to which Gill states that Tillamook Head was the boundary between the Clatsop tribe (north) n and the Tillamook tribe (south). An example of a stream being the dividing line is the famous one of Tenmile Creek. The inland boundaries of all the Coast Indian bands were to the watershed at the crest of the Coast Range, but if pursuing an elk or deer, or even a rabbit, down the eastern slope of that watershed, the hunter went beyond the boundary, just as in modern law he did so with impunity, returning with his booty as promptly as possible to the border. The ocean coast, its north and south demarcations, and the inland boundaries, were all definite to a foot, and can still be traced.

The Neachesna were the Tillamook band of Salmon River, Devil's Lake and Boiler Bay. Tillamook County has its present southern boundary just north of Salmon River and south of Cascade Head of the coast. This puts Neskowin and the Big Nestucca River and the Little Nestucca River in Tillamook County and makes it look as if the Neskowin and Nestucca Indians are to be grouped with the Tillamook Bay Indians, but I believe that such is not the case. There are indications that Neskowin and the two Nestucca Rivers lean on Neachesna and that the southern dividing line of the Tillamook Bay band was south of Netarts.

The Siletca band of Tillamooks is that of the Siletz River, the crookedest river in the world, exceeding in its meandering that of the famed Meander of Asia Minor. The name has been spelled in many ways, and its native form is Shileshich (the Whiteman has quite uniformly changed sh to s and ch to tz in his adaptations). Right where Siletz town stands, the river makes a great horseshoe, narrow across the neck. Siletz John who died in 1924 was perhaps the last survivor of the older generation of Siletz Indians, but there are younger survivors. The river has its mouth at Taft. Not far up the river there is on

the south bank, the famous "Medicine Rock", which was within memory of the oldest Indians living formerly the effigy of a man, woman and child, said to be the owners of the salmon.

The Yaquina were in original form the Yuquna, they lived in the Yaquina River valley, of which Toledo, Ore., is now the principal upriver town, while Newport, Ore., for decades a great resort and at one time chosen by the Southern Pacific Company for developments as a harbor, which never materialized, is on the northern shore of the mouth of the Yaquina River. The Yaquina Band was a northern wing of the Alsee Band of Indians.

Alsee, or Alsea (the latter spelling actually mistaught to be pronounced with three syllables in Oregon schools), is a wild corruption of Wooshee, native name of the Alsee River Valley, the next large river south of the Yaquina River, and like the Yaquina River heading in the Coast Range. The Alsee were the furthest Tillamook or Flathead band to the south, and their holdings extended down the coast from the mouth of the Alsee River to include Yachats, and the great bold promontory Cape Perpetua just south of Yachats, as far as to the northern bank of Tenmile Creek, which was the boundary between them and the Siuslaw, a Kusan roundhead people. Just as the Yaquina had the Yaquina River valley, so the Alsee had the Alsee River valley extending up to take in the present town of Alsea and the famous Grass Mountain near-by where Indians from far and near went to gather Bear Lily for the overlay or imbrication of their basketry. It is hard to say whether the river, full of salmon, or the ocean shore, full of shellfish and other food advantages, was the more prized by the Alsee Indians since they held plenty of both for their food supply, and also much timbered hunting land.

To the south of the Tenmile Creek lay the great country of the Kusan speaking ~~Indians~~ Indians, with their two linguistic divisions: Siuslaw-Umpqua in the north and Coos-Mulluk in the south. These Indians held the lower Siuslaw

and the lower Umpqua rivers and the entire Coos River i cluding its Southfork.

The Coquille band bears the same name as the Coquille River, the early pronunciation of this word by Indians and Whites was Kokwel. Coquelle Thompson, a now very aged and blind Indian, comes from the uppermost Coquille River and is the best informant on this region. Even the uppermost part of the stream abounded in salmos while elk and deer were hunted in the woods, every foot of which was owned and used by the Coquille Indians. Mr. Thompson remembers early visits of Roseburg Indians, sometimes known as the Umpqua or Upper Umpqua tribe, who had a well worn trail coming across the mountains from Roseburg to the upper Coquille River. The Coquille River drainage is shaped like a fan, being very large inland, and ~~the~~ the southern boundary of the Coquille Indians was the watershed which divides the Coquille drainage from the headwaters of Flores and Sixes Rivers as far inland as Camas Prairie. The Coquille Indians can well be classed as Tootootoneys, since the speak a dialect of the language spoken on Flores Creek, Sixes River, at Gold Beach and on the lowest Rogue River, these tongues being all mutually understandable.

Koseechah is the old native name of the mouth of Flores Creek (Floras Creek of some maps).

To the south of the Indians of Flores Creek lay the linguistically related band of Sixes Indians whose name is a corruption of Sequachee, properly the mouth of the Sixes River.

To the south of the Sixes Band lay the Elk River Indians, of dialect related closely to that of the Sixes, as indeed they were close neighbors, and to the south of the Elk Rivers lay the Port Orford Indians proper. There was formerly an Indian agent at Port Orford. The Indians of this section of shore enjoyed a rich country in food: a broken coast full of shellfish and of other fish, ~~of~~ rivers rich in salmon, timberlands rich in game and all kinds of vegetal products.

The name Tootootoney is derived from one of the five native names of Rogue River and applies especially to the large village which was situated on the north bank of Rogue River near what was later called Bagnell's Ferry, some five miles upriver from Gold Beach. Tootootoney village really consisted of three villages stuck together, and was so populous that there was even night life there. Seven miles further upriver lay the linguistically related village of Miquanootan, also on the north bank, and still further up, in the vicinity of the present Agness was situated the large village of the Shastacosta, also called Chastacosta, people. This village was also on the north bank and the people were also Tootootoney in speech. The Tootootoney language obtained far upriver enough to take in the Illinois River confluence.

Bordering on the Tootootoneys to the south was the Chetco Band, so called from the Chetco River, which was among their holdings, and extending south to the Oregon-California line. The aged Thompson was the first one who straightened out the name Chetco for me. Chet is these Indians' own name for their tribe, but the -co had puzzled all interrogated. Mr Thompson stated that this -co is a corruption of the native -xut, meaning creek or river. The Chetco especially had a number of villages up the Chetco River, which has its mouth between Brookings and Harbor, Ore. The Chetco Band also held the drainage of the Windchuck River, a stream south of the Chetco River, and like it running into the ocean. Both are north of the California line. The Chetcos speak a language distantly related to that of the Tootootoneys.

My special interest has been the matter of tribal boundaries and Indian placenames, I have interviewed scores of the old Oregon coastal Indians, getting the names of places and all kinds of details about them, sometimes tying these even with ancient mythology. My study of the Indians of the Oregon coast and their holdings have convinced me beyond any shadow of doubt that these bands which fringe the coast were the ancient and original inhabitants, and that if an investigation had been made centuries before Lewis and Clark the tribal holdings would have been to all intents and purposes where they were at the dawn of history.

The foregoing report is the result of field work of the author during the past two years. It has included among other things detailed interviews with all of the older persons who appeared to have knowledge of early tribal locations. The early Indians of thew regio had of course no written or printed language. Hence the account of the tribal distribution is handed down from generation to generation and has been thus transmitted to the aged informants thoroughly interviewed by me. The few pages of this report have been compiled from hundreds of pages of field notes which I have preserved. These notes show in great detail distributions and boundaries. I am attaching a map of the coast of Oregon showing the tribal distribution of that region; this tribal distribution has from all study been the same for several hundred years. Study of the allocations of the tribes of the interior of what is now Oregon, on the other hand, shows tribal shiftings.

Apr. 5, 1943

Ethnologist
Bureau of American Ethnology

the south bank, the famous "Medicine Rock", what remains of what used to be the sculpture of a man, woman and child. The man was Owner of the Salmon.

The Yaquina were the Tillamooks of what is locally sometimes known as Newport's River -- the river at the mouth of which Newport, Ore., is situated. About ten miles up the river is Toledo, Ore., with its great sawmill.

Next south of the Yaquinas' river, is the Alcea band's river. The band's name is spelled in many diffrerent ways, but the original is Wooshee. This band not only owned the entire great Alsee Valley, but also downcoast of there to take in Yachats and Cape Perpetua -- way down to Tenmile, which lies a little south of the abrupt cape.

The Coquille Indians owned the Coquille drainage, their northern boundary on the coast being Whiskey Run (sometimes called Cut Creek because White men in gold operations dug that creek out years ago), a place a couple of miles north of Bullard. The line dividing them from the Coos, their northern neighbors, ran from Whiskey Run along the watershed to a little south of Sumner, and thence up the divide between Southfork of Coos River and the Coquille River, thence to Camas Valley, thence following the divide between Cow Creek and the Coquille River [illegible] and then that between the Rogue River and the Coquille River almost to Illahee, and from Illahee region along the divide between the Southfork of the Coquille and the Sixes River head and Flores Creek to hit the coast at what is locally called Fourmile Creek, supposed to be four [illegible] miles south of Bandon. The Coquilles can be grouped as Tootootoney Indians since they are survived by the very aged Coquille Thompson, who attests that his language (that of the upper Coquille River) is almost the same as Tootootoney.

The Tootootoneys proper live along the coast south of the Coquilles. Their headquarters was on the north bank of the Rogue River just above Wedderburn, where they had a big village in three sections. Several of them, who know the language well, still survive.

South of the Tootootoneys proper and often included with them are the Chetcos, who held the coast down as far as the California line. They hold the southwestern corner of what is now Curry County, Ore., including the Chetco River drainage, and the Windchuck River drainage. The northernmost redwoods occur in the drainage of Chetco River; The Chetco Indians call themselves Chet, which means the mouth of the Chetco River and says literally the tail, but is used of river-mouth, but it was not until the aged Thompson finally told me, that I learned of what the -co is a corruption: Chetco stands for Chet-xut, -xut meaning creek. The White man has eliminated the final -t.

Tillamook is a general term as used on the coast, in common parlance amounting to saying Flathead Indian. It is in origin the name of the valley of the Tillamook River, which flows into the great Tillamook Bay, Tillamook County, Ore., in original Indian pronunciation t'iliimuks, but the Whiteman has extended the term so that it refers to any Flathead Indian, especially of the northern Oregon coast. The western part of the State of Washington was also all Flathead. The flattening of the head was accomplished in infancy, usually by binding a board to the basketry cradle which pressed on the front of the baby's head rendering him large-foreheaded, but having no effect on the baby's intelligence. So universal was the custom of flattening among the tribes that observed it, that descriptive and opprobrious terms were in use for those with non-flattened head, that is, the roundheads. Some of the slaves captured by the flatheads were inevitably roundheads, and all roundheads were classed with such slaves, and degraded to a class beneath the flatheads. The roundheads, on the other hand, looked down on the flatheads, and when the roundheads were deported from their country and impounded at Siletz, one of their chief grievances and perhaps the one that hurt them most was that they were placed in a concentration camp among the despised flatheads in the far-north flathead country. The native, original form of the name is T'iliimuks (singular and plural).

The flattening of the head extended north throughout the Vancouver Island region of British Columbia, east to take in the famous Flathead Reservation of what is now Montana, and south along the Pacific coast to include the Alsee Band, the holdings of which band took in the northern bank of the Tenmile Creek south of Cape Perpetua. But starting in on the southern bank of this creek and extending to as far south as Tierra del Fuego ~~inclu~~ at the southern tip of South America were roundhead Indians.

A very few of the old flathead Indians still survive, since the custom of flattening the head was discontinued under Whiteman influence maybe eighty years ago.

The Neachesna Band of Tillamook was recognized by Coquille Thompson as the Nachishne, Salmon River Indians.

In the "Seletca" band of Tillamook we have a form of the name Shileshitch, valley of the Siletz River, again north of the Yaquina and paralleling it. While the meanings of Wooshi and Yookoona will never be known, Shileshitch has a meaning; it means crooked, and its river is the crookedest in the world, in this exceeding by far the famous Meander River of Asia Minor. Right at Siletz town, for instance, the river makes a great horseshoe around, thus forming the flat on which the town stands, while the distance across the neck of the horseshoe is only about a mile. This name in its corruption Siletz is especially widely known since the agency of the so-called Siletz Reservation was located here, at a point on the north bank of the much-bending river in a bee line about eighteen miles from the mouth of the river, the lower course of which flows northwest.

Alsee or Alcea is a wild corruption of Wooshi, name of the Alsea Valley, principal habitat of the southernmost band of Tillamook or Flathead Indians of the coast. Their holdings took in the entire drainage of the Alsee River, including the famous Grass Mountain, a source of Bear Grass for basketry overlay for all the surrounding region. The town of Waldport is at the Alsee mouth, the name of the river now-a-days currently being spelled Alsea, which has the disadvantage of having its mispronunciation as THREE syllables even taught in Oregon schools. The word has or course two syllables, as known to all old-timers, and is a corruption of the native name Wooshi, as stated above. The Alsee holdings run down the coast from Waldport some fifteen miles, including Cape Perpetua and stopping at the north bank of Tenmile Creek. South of the Alsee Band were the Coosan tribes called in order from north south the Siuslaw, Umpqua, and Coos, and which have already brought suit against the Government.

The Yookoona Band of Tillamook held the Yaquina River, a stream resembling the Alsee River and paralleling it on the north, and the country about Newport, north of the mouth of this river, and about Seal Beach, south of the mouth of this river. Their name has been corrupted into Yaquina and into forms of many spellings. Yaquina John, who lived in the rancheria near Newport, was the last Yookoona Indian to survive, and died several years ago, but relatives of his are still living.

The Umpqua tribe belonged with the Coos. Sometimes they are spoken of by the Indians as the Coos-Umpqua. They are at present headed by Chief George Wasson. Since the Indians around Roseburg are sometimes designated as the Upper Umpqua, and they talk a language related to that of the upper Coquille River, those of the coast region are sometimes designated as the Lower Umpqua.

The Coquille tribe held only the central and upper part of the Coquille River valley, the name Nasuma being applied to the mouth of the river only, that is, to the Bandon region. The Quanssakenah, Klennahhah, and Keahmaseton are bands on the upper Coquille. The Bandon region is said to have leaned on the Port Orford linguistically, and to have been distinct from the above, which are "Coquille" tribes. The earlier pronunciation of Coquille is Kokwel, and this is still in use by the oldest timers. The very head of the Coquille was just across the divide from the Roseburg language, alias Upper Umpqua, and was visited much by Roseburg language speakers.

Koseechah is the old name of the mouth of Flores Creek (Floras Creek on some maps), and the lowest Rogue River language and Port Orford language, with subdialects, extended up there, to include even the mouth of the Coquille River, north of the Flores mouth. These people can well be termed Tootootoneys, from the village name by Bagnell's Ferry, on the north bank of Rogue River a few miles up from Gold Beach, Gold Beach being at the mouth.

The Sequachee band is that of Sixes River mouth, and their name has been corrupted into Sixes. They speak about the same as the Port Orfords and the Tootootoneys.

The name Tootootoney is derived from the native name of Rogue River, and applies specifically to the former village situated at Bagnell's Ferry, four miles up from the mouth of Rogue River, on the north side. This language extended up the coast to take in the mouth of the Coquille River, and up the Rogue River to take in the Big Bend country, , and above there, around the Illinois Confluence, the Shastacosta language, not so unlike the Tootootoney, obtained. . —

The Chetco tribe held Pistol River and all the coast south of the Rogue River mouth down the coast to the California line, and spoke a northern subdialect of the Smith River language of northermost California. Only the aged Coquelle Thompson knew the origin of the name Chetco, that it is a Whiteman's corruption of Chet-xut, meaning the Chet river or creek, the final t having been dropped by the Whiteman. The Chetco especially had a number of villages up the Checto River, which has its mouth between Brookings and Harbor. The Chetco call themselves, and are called by their neighbors in Indian, Axus-tane, meaning southerners, since they live south of Rogue River mouth. In contradistinction to this is the term da'aht'a-tane, northerners, applied to the Indians along the coast north of the Chetco.

The chief of the Indian village at the north side of the mouth of the Rogue River was dubbed by the early Whites by the Biblical name Joshua, and Yahshute and other corruptions are for this. The language was practically the same as the Tootootoney. The place is now called Doyle's Point.

Whistonatin is the Pistol River tribe, speaking a subdialect of ~~Chetxxx~~ Chetco. The river was called Pistol River by the Whites because an officer lost a pistol there.

Cossatony is merely the Koseechah name above, with the -chah, mouth, replaced by -tony (better -tane), people. The name, therefore, means merely Flores Creek Indians or people.

The Chetlessington band was on the coast in the Whale's Head region and is therefore Chetco in language. It is said that their village was overwhelmed by a langslide, that lack of smoke rising from it called the attention of an ~~ext~~ old woman of a coastal village of the Chetco to it, and that a canoist was sent upcoast to see what was the matter. He found the village converted into an Indian Pompeii — by the slide. If this place could be discovered, it would be an important excavation ground for archeologists.

The band living around Port Orford, which was called in Indian from the Heads, west of town, consisted of Indians speaking a typical Tootootoney dialect and affiliated with the Sixes and mouth of the Coquille bands.

The remarkable creek that runs down into the Pacific not far north of Rogue River is now known as Euchre Creek, corrupted from Yuki, the native name of the tribe inhabiting it. The dialect was Tootootoney.

The Kussotony is still another corruption of the name ~~Kuuux~~ Cossatony discussed above.

The Kleritlatel, alias Chocreleatan, are said to have lived somewhere not far south from the Coquille mouth. Their language is correctly ascribed to the Tootootoney.

Techaquot was the Indian name of Lobster Creek, great northern tributary which comes into the Rogue River only a few miles above its mouth, and which is said by the Indians to have contained ten medicinal waterfalls. The language was Tootootoney.

The Makanu-tane were a few miles up the Rogue River from the Tootootoneys on the same side. They spoke pure Tootootoney language.

Cahtoch, Chinchententahta, Whiston, and Klenhostun were Coquille River bands.

The Chinook tribe was only on the north side of the Columbia and centered about Baker's Bay and Chinook town Megler, etc. The language was closely related to that of the Clatsop who lived on the south side of the mouth of the Columbia River.

The Clatsop were the Chinook-speaking tribe of Fort Stevens, Seaside and inland from there. Their southern boundary was the hill of Tillamook Head. The native, original form of the name is Ła'atsap.

The Nehalum tribe spoke pure Tillamook, and is to be classed as one of the Tillamook tribes.

Indians speaking several languages, especially Calapooya and Upper Umpqua (Roseburg) Indians, were jammed into the Grande Ronde Reservation (locally always pronounced Grande Round), on the Yamhill River, a tributary of the Willamette River, and have long been known as the Confederated Tribes of the Grande Ronde Reservation.

The Willamette Valley Confederated Tribes have now ceased to exist. There were some ~~Indians~~ Calapooyas at Drain and some Molallies at Eugene some twenty years ago.

The Siletz Confederated Tribes of Indians still represent several languages and tribes. It is preeminently there at Siletz that the last detailed memory of the tribes still persists.

The Siletz Indians and those of the Coast Reservation were called

Yatsa
Yats'aghi/na, driven-out Indians, driven out from their homes. This term was used both in pity and reproach. It meant something worse than ch'athna, slave.

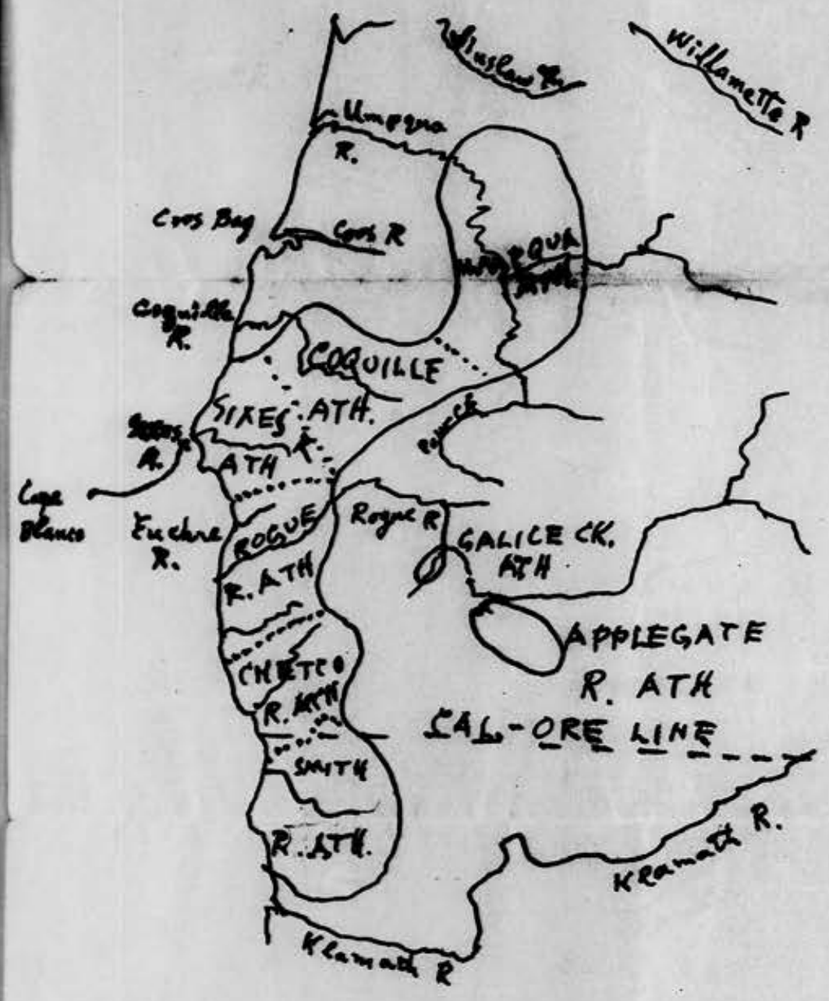
Tuality, Tualitin and other forms are for Tuhaliti, name of the tribe which centered about Tualitin Valley, south of Portland and whose holdings included where the city of Portland stands. They spoke one of the Calapooya languages.

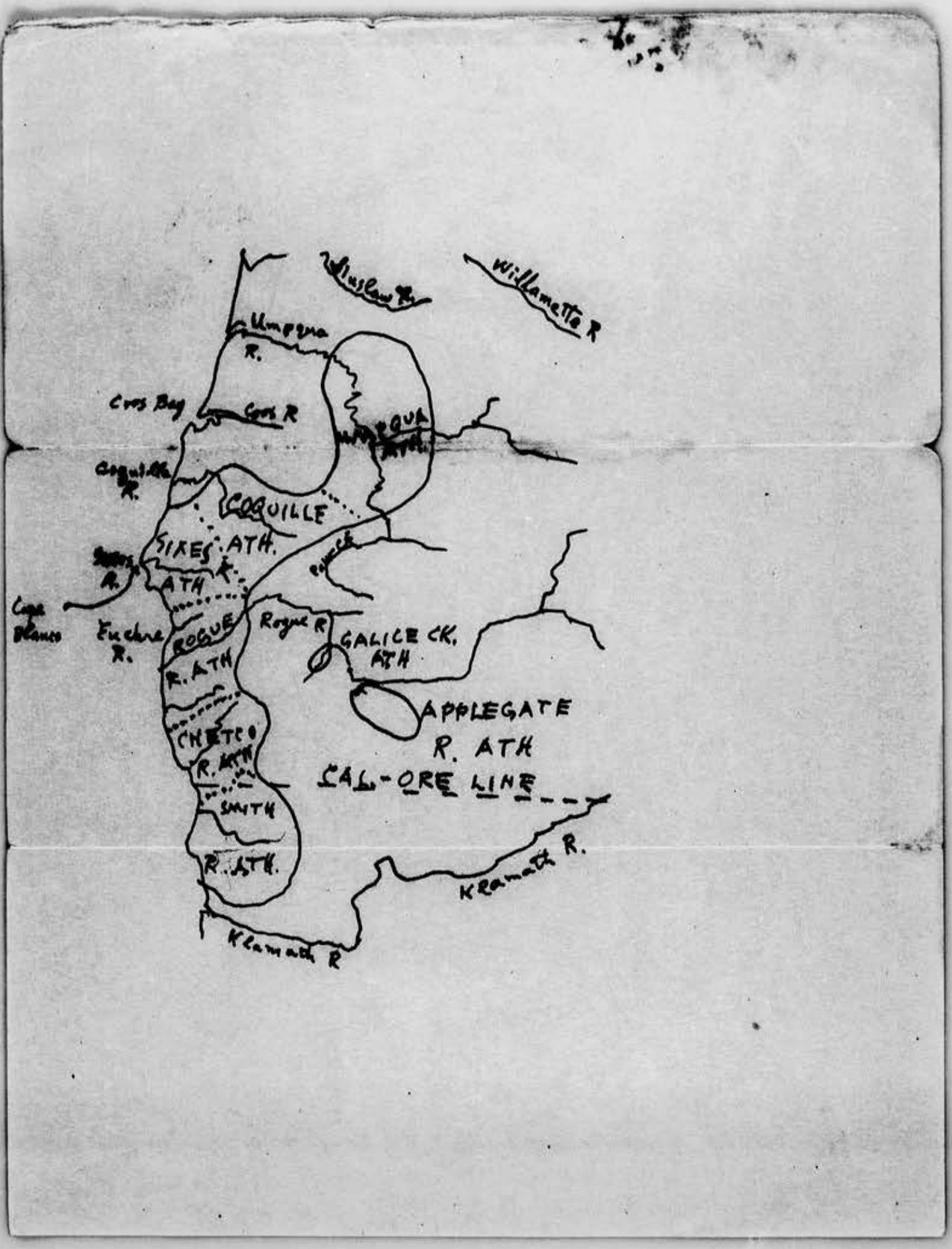
The Yamhill held the Yamhill River, including the land occupied by the present Grande Ronde Reservation. They were the tribe south of the Tualitin. Their language belonged to the Calapooya stock.

The Yoncalla or Yonkalla Indians were of the Calapooyan stock and held some of the drainage of Elk Creek (a tributary of the Umpqua). Their language was to be heard a generation ago around Drain, Ore.

The Santiam were remembered by Coquelle Thompson as living at Albany and on eastern tributary entering the Willamette north of Albany.
the Santiam River, The Santiam also owned the region around Corvallis, up the Willamette from Albany. They spoke one of the Calapooyan languages.

There was a Lower and an Upper Mollaly language. The first was spoken at Mollaly, southeast of Oregon City. The last was spoken at Eugene, east of Eugene, and in the northern part of the Klamath Reservation. The Mollaly is related to the Cayuse language, of the Umatilla Valley, northeastern Oregon.


Umpqua R.
Coos Bay
Coos R
Coquille R.
COQUILLE
SIXES R.
ATH
Sixes R.
Cape Blanco
Euchre R.
ROGUE R. ATH
Rogue R
GALICE CK. ATH
APPLEGATE R. ATH
CHETCO R. ATH
SMITH R. ATH.
CAL-ORE LINE
Klamath R.
Klamath R


Umpqua R.
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COQUILLE
SIXES R.
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Rogue R
GALICE CK. ATH
APPLEGATE
R. ATH
CAL-ORE LINE
CHETCO
SMITH
R. ATH.
Klamath R
Klamath R.
Willamette R

Gallice Creek (two informants)

Smith River (Tolowa), Chetco

River, Tututni, Galice Creek,

+ Sixes River — all ath.

The Siuslaw (plus

Umpqua) — separate stock.

Alsea (plus Yaquina) —

separate stock.

The Tillamook are on

Salmon River, the next sizable

creek n. of Siletz, + are

the most southerly Salishans.

United States Senate

MEMORANDUM

Benzel Orton, a

Coquille.

Jake Orton.

Wolverton Orton (alive) married Kate [illegible]

Lower Coq. was Coos.

= milluk language.

Frank Drew lives at

Bronce, talks Siuslaw

Geo. Wasson

19 R 8 W. N E.

Pat. 4024 M.

Call in morn. before 8:30

George White + Jennie [redacted] Cook 7 Earle
(n. of Smith R.), Calif. Smith R.

~~Henry Johnson, of~~ Hoxie Simmons, from Galice Creek

Nettie West, from Galice Creek.
identical with applegate ck.

Abe Logan, a Tututni, of Rogue River, Ore.

Oscar Brown, from Sixes River

Spencer Scott, from Siuslaw River.

Mrs. Lotson, from Alsea River.

Louis Fuller, [redacted] a Tillamook of Salmon River.

Tom McDonald, from Chetco River

Lucy Dick, of Chetco River, Ore.

Wallie Lane, of upper Coquille R., Ore
(lowest Coquille Thompson + Coquille R. was Coosan)

United States Senate

MEMORANDUM

Buried Oct. 7, a
Coquille Indian
Jake Otton
Wolverton Ore.
Lauren Coq. was
= milk language.

Frank Drew Siuslaw River at
Mouth, tells Pinus Lewis
Geo. Wasson
19 R 87. Yaquina
Pat. 4024 Mc
Calls in morn. Coqine 8:30

Otton/married Kolta - a cousin

Re

Leave St Louis 8:45

Reach Gregnault 3:17

4 ⅞

10 x 10

Rent x camera

x set if cut 32

aperture x 1/25 sec.

get verichrome film.

But if overcloudy, —

step it up to 1/50

Out of the hundreds of thousands
of ancient names which dotted this
coast, only a merest fraction of one
percent of the white population recorded the
names, allowing the vast majority of the
names to perish unrecorded. Of this tiny number
of preserved names I have been so
fortunate as to secure some of the most
important and interesting ones, and to save
these from going the road of eternal oblivion.

Mr. Collson: When we 1st
came here all streams were
crossed by ferry, later we came to
found bridges & ferrys under
construction, & now expensive
steel bridges everywhere.

Mrs. M. G. Collson tells
me that this Oreg. coast is
more rugged than the coast
of Scotland

Even jetties sometimes get washed away here in the north.

Larry Hofer: gave a long
talk on the ~~the~~ storminess of the
~~north~~ Oreg. & Wn. coast, resulting
in no wharves being built except
in bays up here. Monterey
and southern Calif. have wharves,
but Wn Oreg & n. Calif. of
have their wharves carried away
by storms. The region south of
Yaq. Bay is known as South
Beach. The waves there break
maybe 15 ft high — way out
and run foaming in a long
distance. And these northern
coasts are absolutely wild in a
storm. (Rem. Ben Bush's tale of violent
winds at Bay Center).

Even jetties sometimes get washt away here in the north.

Larry Hofer: gave a long talk on the ~~the~~ storminess of the ~~north~~ Oreg. & Wn. coast, resulting in no wharves being built except in bays up here. Monterey and southern Calif. have wharves, but Wn Oreg & n. Calif. wf have their wharves carried away by storms. The region south of Yaq. Bay is known as South Beach. The waves there break maybe 15 ft high & way out and run foaming in a long distance. And these northern coasts are absolutely wild in a storm. (Rem. Ben Bush's tale of violent winds at Bay Center).

I tell Larry that acc. to what he said last evening there are no wharves on the Wn., Oreg. or n. Calif. coast. (But one shd check on Port Orford, Brookings, etc., before asserting this)

Obs. on bus River's End to Marshfield.

From some distance dc. we cd see the great rocks far offshore in front of the mouth of Rogue River. The form quite an archipelago.

Johnny

In 1888 Johnny came from Grant's Pass down the Rogue River to Gold Beach in a 14 ft. skiff, and sold the skiff for $5.00 on ~~reaching~~ Gold Beach. That was the 1st time the descent of the river was made in a [redacted] boat. Previous attempts had been made before that, but had failed. Only at 2 places did they have to take the [redacted] boat overland. They overturned several times.

What is now the coast of the State of Oregon and was earlier part of that of Oregon Territory comprises the north-central Pacific coast of the United States proper, and is noted for its great straightness, and in places great abruptness, and for the comparatively deep waters lying close off shore, which soundings reveal to contain deep submarine canyons. The straightness of this section of coast is found to be due to the Coast Range, noted as being a recent geological formation, running parallel to the ocean coast, starting with the famous Saddle Mountain, the southern post of the mouth of the Columbia River, and extending south throughout the State of Oregon. Only in the extreme south of the coast of Oregon does this Coast Range tend to be poorly timbered. In the entire coast there are only two large rivers, in addition to the Columbia, which forms the northern boundary of the western part of the State, which rise in the Cascade Range, which is the next range east of the Coast Range, and break through the Coast Range to the ocean: the Umpqua and the Rogue Rivers. The other rivers are all comparatively short and head in the Coast Range; in the case of many of them one hesitates between terming the stream a river or a creek. It is quite common for these waterways to mouth on the ocean shore as an estuary of tidal water, a sand bar usually extending from the south because

PCTF
Ex. 1

of prevalent ocean current and coastal winds largely dividing the estuary from the ocean surf. There are exceptions to the extension of the sand bar from the south, notably the North Spit of Coos Bay and the Nehalem Bar. The coast, like most other coasts the world over, consists of a sequence of points and coves, the points some of them being headlands and impassable to a human walking along the beach even at low tide, and many of the coves being attractive beaches covered with sand. The coast of Oregon is, and has been since its earliest discovery, notable as foggy, windy, and in the rainy season of course visited by protracted rains.

The coast of Oregon forms an unusually interesting field for the study of ethnology. Ethnology was aptly termed by A. S. Taylor way back in the 1850's indianology, or the study of the Indian, for that is what the term ethnology amounts to in this country, but according to the etymology of the word, ethnology means the study of tribes. The Oregon shore of the ocean was thickly inhabited by Coast Indians. The Coast Indians regarded the food of the coast as a sacred heritage handed down to them by their ancestors. Every foot of the coast, and inland holdings as well, was owned by the Coast Indians and was regarded as a life-sustaining inheritance, since food, which meant life to the individual and to his kindred and generations, came from this ownership. This food consists of everything included under

the general term of shellfish. Even the barnacles on top of rocks exposed at low tide rocks were utilized as food, fire being built on top of the rock, which roasted the barnacles in situ. Mussels, preferably those which were not on the sun-hit tops of the rocks, were regarded as a delicious food and were constantly gathered. The variety of ocean fish known to the natives by name is difficult to ascertain, and the habit of salmon of various species of coming up the streams, made the streams to the Coast Indians doubly valuable to own. Sea mammals, such as the sealion, harbor-seal and sea-otter, were hunted by the Coast Indians all up and down the coast, the meat was dried or smoked if too much to be eaten at once, and the skin was prized to wear or to sleep on or under. Birds of the coast of all kinds were killed and prized for meat and feathers, and many of these also frequented the inland country, notably the estuaries and rivers. The inland forests had deer, elk, and many other wild game animals, but the Coast Indians loved the ocean and looked to it for the main supply of their food. So these natives of the coast are very properly called Coast Indians, the ownership of the coast engrossed their minds and bodies, and still does in the case of their descendants. My study of ethnology on the coast consists largely of recovering the place names and boundaries from the descendants,

establishing by an enormity of detailed evidence the ownership of every foot and yard of ground, as can still be done by patiently working with these descendants as I have been doing.

The coast of Oregon was, as every ethnologist would expect, divided into a considerable number of tribes or peoples, each of these groups having its definite ancestral ownership, as can be worked out to a nicety. These groups varied, of course, as one proceeded along the coast in custom and language, even as could be seen in the build of canoes employed. The Coast Indians love and still speak their native dialects and know all the information about places and boundaries bundled up therewith, and after working with a Coast Indian even for a few days no one could fail to be convinced of the genuineness of the ancestral names and ownership of places transmitted by him.

One of the most readily seen differences in the culture or customs of the Coast Indians was the artificial flattening of the head in the north and the lack of this in the south. The Indians of the northern Oregon coast were flatheads, popularly known as Tillamooks (a name spelled "Killamucks" by the Lewis and Clark Expedition), while those of the southern coast were roundheads, popularly known as Tootootoneys. The dividing line between the flatheads and roundheads was at

Tenmile Creek, in what is now the northwest corner of Lane County. I have as the rarest information learned of a few individuals whose heads were flattened who lived south of Tenmile. The flattening was accomplished mostly by the pressure of a board which projected from the baby cradle and flattened the fore part of the infant's head, but I have rare information that flat stones of increasing size were sometimes used instead. The flattening was supposed to make the individual look big-foreheaded and aristocratic, and had no effect on the smartness of the individual. Among people who had the custom of flattening roundheads captured in war were slaves, and all roundheads were classed as inferior. The roundheads, on the other hand, knew of the custom of head flattening, and had no special attitude towards it, but never started to practice it. One hears about small spots in the flathead territory where flattening of the head was not practiced.

The exploring party of Lewis and Clark who visited the south side of the mouth of the Columbia in the earliest 1800's, very fortunately interviewed Tillamook Indians who were there easily accessible for interview, and obtained from Tillamook Indian sources a map of the peoples of the coast to the south of the Columbia mouth, which map is reproduced in the published account of the Lewis and Clark Expedition. Lewis and Clark

name the Tillamook tribes down as far as to include the "You-itts" (now called Yachats), the southernmost Tillamook or flathead people of the coast, then the Siuslaw, Umpqua (under the name Kil-la-wats) and Coos (under the name "Cook-koo-oose," all three comprising the Kusan division according to language, and they name three Tootootoney bands: Shal-la-lah, Luck-kar-so, and Han-na-kal-lal. Not only were these coastal bands <u>in situ</u> on the coast in 1805, but according to my own overwhelming amount of detailed evidence resulting from my own field studies recording all which surviving Indians told me, the foot-by-foot definite ownership of the coast reaches back for dozens of generations, doubtless for a hundred or more generations, and a map of the coast made in 500 A. D. probably would have shown the same ownership of the coast as that made by Lewis and Clark 1300 years later. The Coast Indians are the definite owners of the Oregon coast, all study has always reached to this same conclusion.

Each body of coast Indians had its ownership habitat the boundaries of which were at the coast definite to a foot -- so definite that if a whale washed ashore at a boundary so that the head of the whale was in the territory of one band and the body of the whale in that of another, the ownership of

the head fell to one band, of the body to the other. The north and south boundaries of the Coast Indian were sometimes a point, headland or ridge, were sometimes a stream. A notable example of a headland being the boundary is noted by Gill in his Chinook Dictionary, first published in 1906, in the preface to which Gill states that Tillamook Head was the boundary between the Clatsop tribe (north) and the Tillamook tribe (south). An example of a stream being the dividing line is the famous one of Tenmile Creek. The inland boundaries of all the Coast Indian bands were to the watershed at the crest of the Coast Range, but if pursuing an elk or deer, or even a rabbit, down the eastern slope of that watershed, the hunter went beyond the boundary, just as in modern law he did so with impunity, returning with his booty as promptly as possible to the border. The ocean coast, its north and south demarcations, and the inland boundaries, were all definite to a foot, and can still be traced.

The Neachesna were the Tillamook band of Salmon River, Devil's Lake and Boiler Bay. Tillamook County has its present southern boundary just north of Salmon River and south of Cascade Head of the coast. This puts Neskowin and the Big Nestucca River and the Little Nestucca River in Tillamook

County and makes it look as if the Neskowin and Nestucca Indians are to be grouped with the Tillamook Bay Indians, but I believe that such is not the case. There are indications that Neskowin and the two Nestucca Rivers lean on Neachesna and that the southern dividing line of the Tillamook Bay band was south of Netarts.

The Siletca band of Tillamooks is that of the Siletz River, the crookedest river in the world, exceeding in its meandering that of the famed Meander of Asia Minor. The name has been spelled in many ways, and its native form is Shileshich (the Whiteman has quite uniformly changed sh to s and ch to tz in his adaptations). Right where Siletz town stands, the river makes a great horseshoe, narrow across the neck. Siletz John who died in 1924 was perhaps the last survivor of the older generation of Siletz Indians, but there are younger survivors. The river has its mouth at Taft. Not far up the river there is on the south bank, the famous "Medicine Rock," which was within memory of the oldest Indians living formerly the effigy of a man, woman and child, said to be the owners of the salmon.

The Yaquina were in original form the Yuquna, they lived in the Yaquina River valley, of which Toledo, Oregon is now the principal upriver town, while Newport, Oregon, for decades a

great resort and at one time chosen by the Southern Pacific Company for developments as a harbor, which never materialized, is on the northern shore of the mouth of the Yaquina River. The Yaquina Band was a northern wing of the Alsee Band of Indians.

Alsee, or Alsea (the latter spelling actually mistaught to be pronounced with three syllables in Oregon schools), is a wild corruption of Wooshee, native name of the Alsee River Valley, the next large river south of the Yaquina River, and like the Yaquina River heading in the Coast Range. The Alsee were the furthest Tillamook or Flathead band to the south, and their holdings extended down the coast from the mouth of the Alsee River to include Yachats, and the great bold promontory Cape Perpetua just south of Yachats, as far as to the northern bank of Tenmile Creek, which was the boundary between them and the Siuslaw, a Kusan roundhead people. Just as the Yaquina had the Yaquina River valley, so the Alsee had the Alsee River valley extending up to take in the present town of Alsea and the famous Grass Mountain near-by where Indians from far and near went to gather Bear Lily for the overlay or imbrication of their basketry. It is hard to say whether the river, full of salmon, or the ocean shore, full of shellfish and other food advantages, was the more prized by the Alsee

Indians since they held plenty of both for their food supply, and also much timbered hunting land.

To the south of the Tenmile Creek lay the great country of the Kusan-speaking Indians, with their two linguistic divisions: Siuslaw-Umpqua in the north and Coos-Mulluk in the south. These Indians held the lower Siuslaw and the lower Umpqua rivers and the entire Coos River including its Southfork.

The Coquille band bears the same name as the Coquille River, the early pronunciation of this word by Indians and Whites was Kokwel. Coquelle Thompson, a now very aged and blind Indian, comes from the uppermost Coquille River and is the best informant on this region. Even the uppermost part of the stream abounded in salmon while elk and deer were hunted in the woods, every foot of which was owned and used by the Coquille Indians. Mr. Thompson remembers early visits of Roseburg Indians, sometimes known as the Umpqua or Upper Umpqua tribe, who had a well worn trail coming across the mountains from Roseburg to the upper Coquille River. The Coquille River drainage is shaped like a fan, being very large inland, and the southern boundary of the Coquille Indians was the watershed which divides the Coquille drainage from the headwaters of Flores and Sixes Rivers as far inland as Camas Prairie. The

Coquille Indians can well be classed as Tootootoneys, since they speak a dialect of the language spoken on Flores Creek, Sixes River, at Gold Beach and on the lowest Rogue River, these tongues being all mutually understandable.

Koseechah is the old native name of the mouth of Flores Creek (Floras Creek of some maps).

To the south of the Indians of Flores Creek lay the linguistically related band of Sixes Indians whose name is a corruption of Sequachee, properly the mouth of the Sixes River.

To the south of the Sixes Band lay the Elk River Indians, of dialect related closely to that of the Sixes, as indeed they were close neighbors, and to the south of the Elk Rivers lay the Port Orford Indians proper. There was formerly an Indian agent at Port Orford. The Indians of this section of shore enjoyed a rich country in food: a broken coast full of shellfish and of other fish, rivers rich in salmon, timberlands rich in game, and all kinds of vegetal products.

The name Tootootoney is derived from one of the five native names of Rogue River and applies especially to the large village which was situated on the north bank of Rogue River near what was later called Bagnell's Ferry, some five miles upriver from Gold Beach. Tootootoney village really consisted

of three villages stuck together, and was so populous that there was even night life there. Seven miles further upriver lay the linguistically related village of Miquanootan, also on the north bank, and still further up, in the vicinity of the present Agness was situated the large village of the Shastacosta, also called Chastacosta, people. This village was also on the north bank and the people were also Tootootoney in speech. The Tootootoney language obtained far upriver enough to take in the Illinois River confluence.

Bordering on the Tootootoneys to the south was the Chetco Band, so called from the Chetco River, which was among their holdings, and extending south to the Oregon-California line. The aged Thompson was the first one who straightened out the name Chetco for me. Chet is these Indians' own name for their tribe, but the -co had puzzled all interrogated. Mr. Thompson stated that this -co is a corruption of the native -xut, meaning creek or river. The Chetco especially had a number of villages up the Chetco River, which has its mouth between Brookings and Harbor, Oregon. The Chetco Band also held the drainage of the Windchuck River, a stream south of the Chetco River, and like it running into the ocean. Both are north of California line. The Chetcos speak a language distantly related

to that of the Tootootoneys.

My special interest has been the matter of tribal boundaries and Indian place names, I have interviewed scores of the old Oregon coastal Indians, getting the names of places and all kinds of details about them, sometimes tying these even with ancient mythology. My study of the Indians of the Oregon coast and their holdings have convinced me beyond any shadow of doubt that these bands which fringe the coast were the ancient and original inhabitants, and that if an investigation had been made centuries before Lewis and Clark the tribal holdings would have been to all intents and purposes where they were at the dawn of history.

The foregoing report is the result of field work of the author during the past two years. It has included among other things detailed interviews with all of the older persons who appeared to have knowledge of early tribal locations. The early Indians of the region had of course no written or printed language. Hence the account of the tribal distribution is handed down from generation to generation and has been thus transmitted to the aged informants thoroughly interviewed by me. The few pages of this report have been compiled from hundreds of pages of field notes which I have preserved. These notes show in great detail distributions and boundaries. I am

attaching a map of the coast of Oregon showing the tribal distribution of that region; this tribal distribution has from all study been the same for several hundred years. Study of the allocations of the tribes of the interior of what is now Oregon, on the other hand, shows tribal shiftings.

John P. Harrington

April 5, 1943.

Ethnologist
Bureau of American Ethnology

The map which follows was filmed in 3 sections, starting top to bottom.

Map
Showing Tribal S
Distribution of Oregon Coast
to Accompany
Report of John P Harrington
of Date
April 4, 1943

Clatsop
Kalapuya
Tillamuks
Tualatin
Yamhill
Nestucca
Siletzshick
Santiam

124°
123°
46°
45°
OCEAN
COLUMBIA RIVER
Ft. Stevens
ASTORIA
Warrenton
Clatsop
Gearhart
Seaside
Tillamook Head
Cape Falcon
Nehalem
Kincheloe Pt
Bayocean
Cape Meares
Cape Lookout
Sand Lake
Cascade Head
Otis
Neskowin
Cape Foulweather
Yaquina Head
Newport
Yaquina
Toledo
Elk City
Siletz
Logsden
Otter Rock
Netarts
Netarts Bay
Tillamook
Garibaldi
Bay City
Beaver
Hebo
Woods
Cloverdale
Oretown
Rose Lodge
Davis Lake
Grand Ronde
Valsetz
Falls City
Monmouth
Independence
Dallas
Rickreall
Salem
Albany
Crabtree
Scio
Jefferson
Sidney
Buena Vista
Suver
Airlie
Fedee
Kings Valley
Wells
Hopkins
Nortons
Summit
Devitt
Blodgett
Burnt Woods
Eddyville
Siletz River
Yaquina River
Alsea River
Nestucca River
Wilson River
Trask River
Tillamook River
Nehalem River
Salmonberry R.
Necanicum R.
Klaskanine R.
Youngs River
Lewis & Clark River
Big Creek
Deep River
Jewell
Elsie
Hamlet
Camon Beach
Meacham
Vernonia
Keasey
Rocky Cr.
Timber
Cochran
Glenwood
Galen
Manning
Buxton
Banks
Bacona
Scappoose
Chapman
Warren
Yankton
Rainier
Goble
Apiary
Mist
Birkenfeld
Clatskanie
Inglis
Westport
Knappa
Svensen
Astoria
Clifton
Olney
Melville
Gales Creek
Forest Grove
Cornelius
Hillsboro
Dilley
Reedville
Beaverton
Gaston
Cherry Grove
Tigard
Laurel
Metzger
Milwaukie
Oswego
Oak Grove
Clackamas
Barton
Boring
Bull Run
Sandy
Gladstone
Oregon City
Eagle Creek
Cherryville
Marmot
Estacada
Bissell
Cazadero
Colton
Molalla
Mulino
Canby
Aurora
Donald
Dayton
St. Paul
Newberg
Rex
Sherwood
Tonquin
Willamette
Lafayette
Carlton
Dundee
Yamhill
Cove Orchard
Springbrook
Whiteson
Amity
Sheridan
Willamina
McMinnville
Ballston
Perrydale
McCoy
Buell
Rickreall
Gervais
Woodburn
Waconda
Brooks
Mt. Angel
Scotts Mills
Silverton
Chemawa
Macleay
Turner
Aumsville
Shaw
Stayton
Mehama
Lyons
Gates
Mill City
Niagara
Gooch
Detroit
Idanha
Scio
Thomas
Shelburn
Crabtree
Albany
Jefferson
Marion
Kingston
Santiam River
Little North Santiam
Thomas Creek
Crabtree Creek
Brownsville
Halsey
Harrisburg
Lebanon
Sweet Home
Foster
Green Peter
Quartzville
Lacomb
Waterloo
Scravel Hill
Scio
Jordan
Gates
Mill City
Niagara
Gooch
Detroit
Idanha
Bridal Veil
Latourell Falls
Corbett
Fairview
Troutdale
Gresham
Portland
St. Johns
N. Plains
Banks
Mountaindale
Hillsboro
Forest Grove
Cornelius
Orenco
Reedville
Beaverton
Tigard
Laurel
Metzger
Milwaukie
Oswego
Oak Grove
Clackamas
Barton
Boring
Bull Run
Sandy
Gladstone
Oregon City
Eagle Creek
Cherryville
Marmot
Estacada
Bissell
Cazadero
Colton
Molalla
Mulino
Canby
Aurora
Donald
Dayton
St. Paul
Newberg
Rex
Sherwood
Tonquin
Willamette
Lafayette
Carlton
Dundee
Yamhill
Cove Orchard
Springbrook
Whiteson
Amity
Sheridan
Willamina
McMinnville
Ballston
Perrydale
McCoy
Buell
Rickreall
Gervais
Woodburn
Waconda
Brooks
Mt. Angel
Scotts Mills
Silverton
Chemawa
Macleay
Turner
Aumsville
Shaw
Stayton
Mehama
Lyons
Gates
Mill City
Niagara
Gooch
Detroit
Idanha
Scio
Thomas
Shelburn
Crabtree
Albany
Jefferson
Marion
Kingston
Santiam River
Little North Santiam
Thomas Creek
Crabtree Creek
Brownsville
Halsey
Harrisburg
Lebanon
Sweet Home
Foster
Green Peter
Quartzville
Lacomb
Waterloo
Scravel Hill
Scio
Jordan

Siletz Rich

Yaquina Head

Yaquina

Yachats

Cape Perpetua

Woosh (Alsea)

Yaquina

Santiam

Yookoona

Coosan

Winchester Bay

Yonkalla

Cape Arago

Upper Umpqua

Coquille

Molalla

PACIFIC

LINCOLN

BENTON

LINN

MARION

COOS

DOUGLAS

COQUILLE NATIONAL FOREST

UMPQUA NATIONAL FOREST

CASCADE NATIONAL FOREST

WILLAMETTE MERIDIAN

Cape Foulweather

Newport

TOLEDO

Waldport

Bayview

Tidewater

Florence

Reedsport

Coos Bay

North Bend

Empire

Coos Head

Bandon

Coquille Pt.

Agness

Myrtle Point

Broadbent

Crooke Lake

Gardiner

Scottsburg

Elkton

Drain

Yoncalla

Elk Head

Black Butte

Bohemia

Cascade Summit

Diamond Pt

Crescent Lake

Summit Lake

Umpqua River

Clearwater R.

Diamond Lake

Waldo Lake

Oakridge

McCredie Springs

Landes

Eula

Disston

Star

Dorena

Cottage Grove

Saginaw

Lorane

Creswell

Dexter

Lowell

Pleasant Hill

Trent

Fall Creek

Jasper

Goshen

Springfield

EUGENE

Coburg

Mohawk

Marcola

Vida

McKenzie Bridge

Blue River

Foley Spr.

Leaburg

Camp Creek

Walterville

Thurston

Wendling

Mabel

Mill City

Gates

Niagara

Detroit

Idanha

Gooch

Elkhorn

Aumsville

Shaw

Turner

Stayton

Mehama

Kingston

Lyons

Scio

Shelburn

Thomas

Crabtree

Lacomb

Tallman

Lebanon

Berlin

Waterloo

Sodaville

Brownsville

Halsey

Harrisburg

Holley

Crawfordsville

Sweet Home

Foster

Cascadia

Tangent

Albany

Corvallis

Philomath

Monroe

Alpine

Junction City

Irving

Elmira

Noti

Walton

Crow

Goshen

Fall Creek

Wimberry

Lowell

Dexter

Creswell

Lorane

Saginaw

Cottage Grove

Dorena

Comstock

Anlauf

Elkton

Drain

Yoncalla

Elk Head

Black Butte

Bohemia

Oakland

Sutherlin

Wilbur

Hoaglin

North Glide

Winchester

Melrose

Roseburg

Dixonville

Looking Glass

Reston

Tenmile

Brockway

Buck Fork

Dillard

Ruckles

Myrtle Creek

Nugget

Sitkum

Riverton

Prosper

Arago

Norway

Gravel Road

Lookingglass

Deer Cr.

Dixonville

Coos Bay R.

Coos R.

Siuslaw R.

Umpqua R.

Calapooya Cr.

Willamette R.

Santiam R.

Little North Santiam R.

Middle Santiam R.

South Santiam R.

Quartzville Cr.

Thomas Creek

Crabtree Creek

Lacomb Creek

Foster Reservoir

Green Peter Reservoir

Detroit Reservoir

Big Cliff Reservoir

Timothy Lake

Clear Lake

Lake Creek

Fish Lake

Coolands Cr.

Rock Cr.

Steamboat Cr.

Tyee

Allegany

Glenada

Woahink L.

Siltcoos L.

Tahkenitch L.

Ada

Florence

Cushman

Point Terrace

Lunsley

Mapleton

Siuslaw

Alma

Wolf Creek

Gunter

Smith River

Gardiner

Reedsport

Winchester Bay

Scottsburg

Elkton

Camp Creek

Loon L.

Ash

Hauser

Glenada

Empire

North Spit

Coos Head

Bullards

Prosper

Riverton

Coquille Pt.

Bandon

Arago

Norway

Gravel Road

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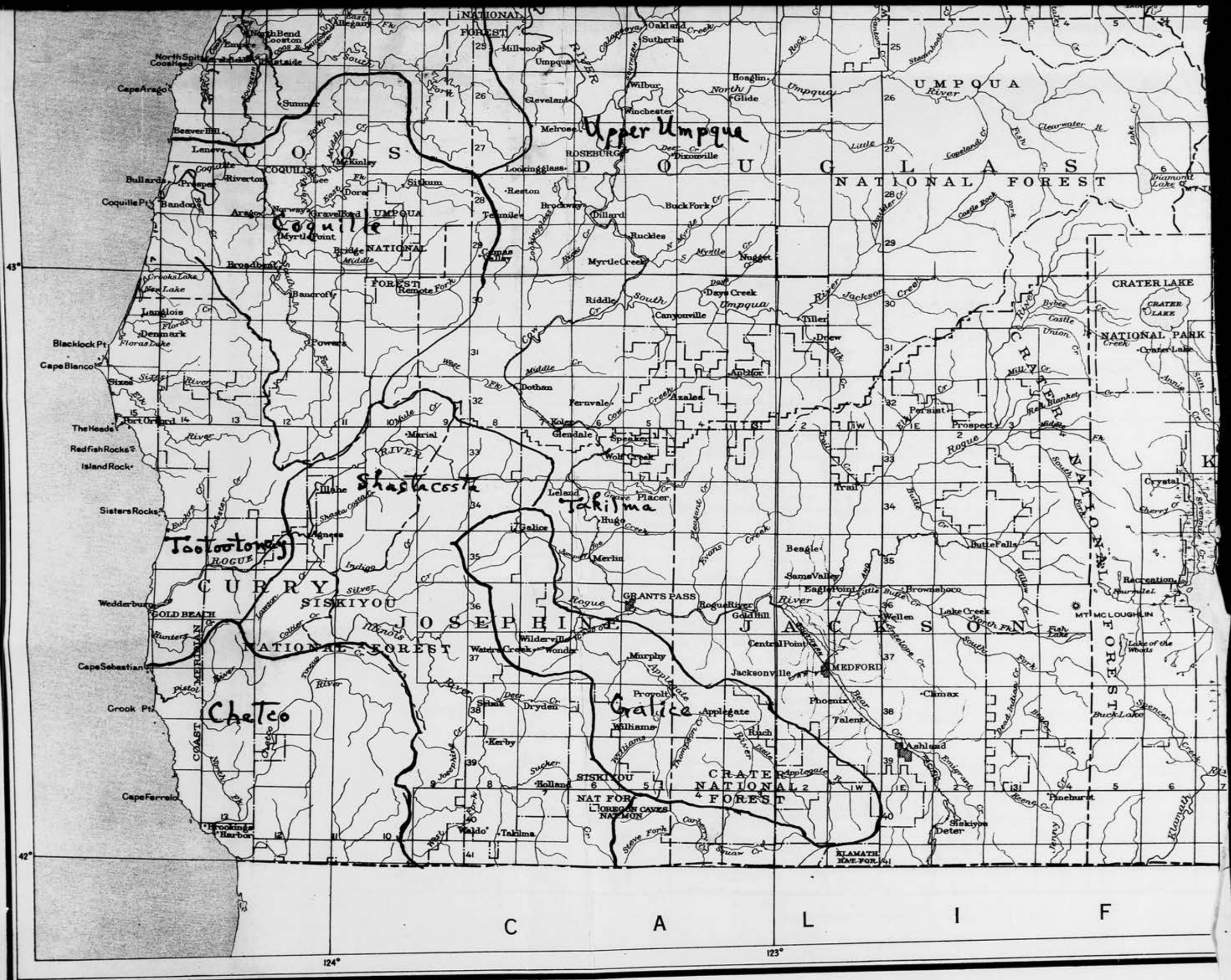
Coolands Cr.

Rock Cr.

Steamboat Cr.

Tyee

Allegany


Upper Umpqua
Coquille
Shastacosta
Takilma
Tootootonee
Chetco
Galice
COOS
COQUILLE
UMPQUA
ROSEBURG
DOUGLAS
NATIONAL FOREST
CRATER LAKE
NATIONAL PARK
CRATER
NATIONAL FOREST
CURRY
SISKIYOU
JOSEPHINE
JACKSON
NATIONAL FOREST
CALIF
North Bend
Coos Bay
Empire
Coaledo
Allegany
North Spit
Coos Head
Cape Arago
Bandon
Coquille Pt
Bullards
Beaver Hill
Lenevo
Prosper
Riverton
Sitkum
Dora
Lee
McKinley
Summer
Cleveland
Millwood
Umpqua
Oakland
Sutherlin
Wilbur
Winchester
Melrose
Looking Glass
Reston
Dixonville
Hoaglin
Glide
Umpqua River
Steamboat
Rock Cr
Clearwater R
Lake
Diamond Lake
Mt Thielsen
Little R
Copeland Cr
Boulder Cr
Castle Rock Park
Brockway
Buck Fork
Dillard
Ruckles
Myrtle Creek
Nugget
Days Creek
Riddle
Canyonville
Tiller
Drew
Jackson Creek
Bybee Cr
Union Cr
Crater Lake
Annie Cr
Sun Cr
Arago
Norway
Gravel Rd
Myrtle Point
Bridge
Middle Fork
Coquille River
Broadbent
Bancroft
Remote
Crooks Lake
New Lake
Langlois
Floras Lake
Denmark
Blacklock Pt
Cape Blanco
Powers
Sixes
Sixes River
Elk
Port Orford
The Heads
Redfish Rocks
Island Rock
Sisters Rocks
Middle Cr
West Fork
Dothan
Fernvale
Azalea
Kolen
Glendale
Speaker
Wolf Creek
Marial
Illahe
Agness
Galice
Leland
Hugo
Merlin
Grave Creek
Placer
Evans Creek
Pleasant Cr
Rogue River
Indigo Cr
Silver Cr
Lawson Cr
Collier Cr
Hunters Cr
Tincup Cr
Illinois River
Pistol River
Chetco River
Wedderburn
Gold Beach
Cape Sebastian
Crook Pt
Cape Ferrelo
Brookings Harbor
Coast Meridian
North Fk
Wilderville
Waters Creek
Wonder
Grants Pass
Rogue River
Gold Hill
Murphy
Applegate
Jacksonville
Central Point
Medford
Eagle Point
Brownsboro
Little Butte Cr
Wellen
Lake Creek
North Fk
Fish Lake
Mt McLoughlin
Lake of the Woods
Willow Cr
Recreation
Prospect
Rogue River
Trail
Butte Falls
Beagle
Sams Valley
Provolt
Williams
Sucker
Deer Cr
Dryden
Sterling Cr
Kerby
Holland
Waldo
Takilma
Oregon Caves Nat Mon
Steve Fork
Carberry Cr
Squaw Cr
Klamath River
Klamath Nat For
Ashland
Talent
Phoenix
Climax
Bear Cr
Applegate R
Ruch
Thompson Cr
Jacksonville
Siskiyou
Deter
Pinehurst
Keene Cr
Jenny Cr
Buck Lake
Spencer Creek
Emigrant
Tacoma
Dead Indian Cr
Bloody Cr
Siskiyou Cr
Recreation
Crystal
Cherry Cr
Seven Mile Cr
Butte Cr
Mill Cr
Red Blanket
Middle Fk
South Fk
Rogue
Prospect
Persist
Azalea
Dothan
Fernvale
Kolen
Glendale
Speaker
Wolf Creek
Marial
Illahe
Agness
Galice
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Hugo
Merlin
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Evans Creek
Pleasant Cr
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Silver Cr
Lawson Cr
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Illinois River
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Gold Beach
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Coast Meridian
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Jacksonville
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Keene Cr
Jenny Cr
Buck Lake
Spencer Creek
Emigrant
Tacoma
Dead Indian Cr
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Siskiyou Cr
Recreation
Crystal
Cherry Cr
Seven Mile Cr
Butte Cr
Mill Cr
Red Blanket
Middle Fk
South Fk
Rogue
Prospect
Persist
Azalea
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Wolf Creek
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Evans Creek
Pleasant Cr
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Oregon Caves Nat Mon
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Klamath Nat For
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Bear Cr
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Thompson Cr
Jacksonville
Siskiyou
Deter
Pinehurst
Keene Cr
Jenny Cr
Buck Lake
Spencer Creek
Emigrant
Tacoma
Dead Indian Cr
Bloody Cr
Siskiyou Cr
43°
42°
124°
123°

Writings

Draft of "Pacific Coast Athapascan Consists of Chilcotin Dialects"

This section was formerly cataloged as Bureau of American Ethnology ms. 6048.

Pacific Coast Athapascan Consists of Chilcotin Dialects (1)

By John P. Harrington

The thesis of this paper is that Pacific Coast Athapascan, a series of areas of "specialized" closely related languages ~~Athapascan Indians~~ extending down the western coast of the United States from Canada almost to San Francisco, which langs have been dabbled in by many and which have been regarded by some as even the possible origin of Navajo, is nothing but Chilcotin, the language of Chilco Lake, B.C. This language still obtains in most parts of British Columbia neighboring to the Chilcotin. No one had ever before traced the language south step by step. The thesis was proved in two ways: ① by obtaining traditions interlinking the Pac. Coast ath. peoples, (2) by comparison of the Pac Coast ath. langs.

The proving that the Pac. Coast ath langs are Chilcotin is the ~~research~~ complete conquering of the most powerful flock in the way of the correct tracing of the ling. of the mother of Navajo. Navajo is in many ways the most prominent tribe of the Southwest, in fact of America in general & that the Nav lang is Athapascan has long been recognized. the proving that the Pac. coast ath langs are Chilcotin is by the eliminatory method rec. to the Nav. problem.

The belonging of Navajo and Apache, leading American Indian languages of the southwestern United States, to the Athapascan linguistic stock, of the northernmost Rocky Mountains, was discovered not by a field man, but by a sarivalchair man — William Turner, born in London, early a co-author of a Hebrew grammar, and during his later years librarian of the U. S. Patent Office Library in Washington, D. C. It was during these later years of librarianship that Turner was a member of the Anthropological Society of Washington, dabbled in American Indian language vocabularies, and happened to notice that Navajo and Apache were surprisingly similar to the lingo of the far north. This was in the early fifties, and so unorganized was American anthropology at that time that Turner's discovery had to be announced in a semipopular magazine.

The linking of the Navajo-Apache with the northern Athapascan by Turner had already been preceded by the linking of Upper Umpqua, of the Roseburg, Oregon, region and now known as one of the Coast Athapascan languages, with this same northern Athapascans, by Horatio Hale, philologist of the Wilkes Expedition; while the recognition of the northern Athapascan nucleus, as it is now well called, had been made already by Albert Gallatin away back in the thirties and in fact as far back as any attention was given to American Indian languages at all.

Since the public is always more interested in traditions and tribal descriptions than in pure linguistic data, I shall endeavor to hold myself as much as possible to the former and as little as possible to the latter.

The lwd. expression is:
Different tribes on their talk.

Mr. J. W. MacKay while
agent at Kamloops, the tradition
that the Chilcotin had formerly
had a southern [redacted] branch
occupying the Nicola Valley
which extends some 50 miles
from Nicola Lake to where
~~the~~
it flows into the Thompson R.
just n of Spence's Bridge.

The largest settlement of
Inds. is at Shulus [standard
spelling], 6 m downriver of Lytton.

Stuwwíɪxxʷmmʊx

Nicoleños.

the native name of the Chilcotins was
rend as Yuunchinxii.

the Nicola and Similkameen
branch of this people was known as
Stuwwéx. this branch of the
Chilcotin language became by pushing
of the warring tribes completely
surrounded with ~~the Okanagan~~
Salishan language and finally
~~perhaps~~ a hundred years ago
yielded to the Thompson
dialect Salishan, with the result that elderly Indian
people living about Merritt, principal
modern town of the Nicola River,
whether of Thompson or partly of
this southern Chilcotin descent, nearly all

of them, remember a word or two,
or maybe as many as a hundred
words, of this extinct southern
Chilcotin language — as a
great curiosity to themselves.

Some of these words resemble the
words of the conquering lang. to a
surprising extent (for instance,
st'ɨ k'âay, trout; thompson st'ɨxx'ɨts'; elk; th. st.x'ɨ'ɨts')
st'ɨt'é'nxtus; and on could not
exhaustively unravel them without
going to the bottom of the thompson.

Several of the remd stuwwí:x
words are placenames. For example
Mr. Jonah of Merritt, remd only
two words of the st. lang.,
tl'ɨnt, tumpline, and st'ɨk'âay, trout, and
tumpline and trout, (and vd. that
the rest of the words he knew
current forms
all of these placenames
are thompsonized since they have
been taken into the thompson lang.
non-placename
the words remd are naturally
the ones that one would happen to
pick up — thus women remd
more names of plants, preparing
processes of food.

The chilcotin name of the buffalo 'ayáanii, was rend. along with the information that buffaloes formerly ranged just beyond our contact to the east the Th call buffalo: kwíʃp.

Of the lakes east of Merritt, only th names were obtained for all of them with exception of Beneasht Lake,

pɛ́nna'íʃx'ɔt, which name is said to be of Chil. origin. The names on and about Nicola Lake are chilcotin.

These placenames are partly genuine Th. in origin. nsxáwtxéex, lit. flat-topped, ≠ name knoll back of the Standard Oil works at Merritt, is a Th. plen. and the locus of a lengthy Th. myth Coy. had 4 sons and antelope had 4 sons. the 8 sons together went to Lytton and stole there the ʃx'alálx'a, the 4 coy-sons going in ahead. they relayed raced its stealing. the owners overtook the 4 relaying coys in turn, but the last surviving coy handed it to the antelopes. these succeeded in relaying it to the hill at Merritt, the home of Coyote. Coyote experimented with it using it as a pillow, learned how to use it, carried it to Leytton, broke it to pieces and covered his body with it, but was killed see his throat was exposed

Even the names of certain
Chilcotin speakers are
remembered. Xá'pxen,
an old man who lived at
Nicola Lake, talked Chilcotin.
nvhwźmgɪn', who died in the 1880's, father of
80 years old chief Billy Ernest,
& talked both Thompson and
Chilcotin. He told a myth
of the creation of man ending
with the replacing of the
Chilcotin language.

But there is indication that
anciently the Chilcotin had
a more autonymous existence.
Chief Billy told that the
Chilcotin used to steal a way
th. children

ʃkwɛlɛ́ɬkʌn is the
Th. name of the big spring at the
Nicola Valley Brewery. That spring
never freezes. The St. people created
Trait has i...i and owned
of tɛ̓sɛ́ɬɬɛ, located at the Merritt cemetery site created
that spring for getting their water.
at. this tradition shows the
spring to have had children
ownership, yet the name only
th name is be obtained.
(where heaven gave the salmon to
the Indians anciently),

It is the rarest thing in the
world that a word is
the same happens
in both langs. -dɪllɛ', blood,
is the same.

It is an old saying that blessings never come singly and it was my good fortune to get vocabularies of both the ~~Kwalhioqua~~ Kwalhioqua and ~~Kla~~ Clatscanie, vital link Athapascan languages, of the former from Lizzie Johnson, of the latter from Willie Andrews. Without this double link in the chain, my thesis of a chinookan running down the west coast could never adequately be proved. These two dialects proved turned out to be so different from each other, that it was feasible to handle them separately.

KWALHIOQUA

The Kwalhioqua, or as they call themselves Sawaal (which would be a much less unwieldy name to designate them by) are the Indians of Pee-Elp, now a little town, about midway on the Willapa River, which river flows into Shoalwater Bay

~~L'a·xwî·lapsl~~
tribe
(xwîlâ·pax)
name of the river

Prairie and town,

the variant spoken at the mouth of the Willapa River was so different that a converser in the upper dialect would sometimes be puzzled to know what was said.

Sometimes the still-rampant Chehalis language had knocked a very similar Kwal. word out of the informant's head; thus Cheh. sxemɛ́m', wild-pigeon.

& Snɪkk'él', Coyote, was a great figure in mythology.

CLATSKANIE

The Clatskanie were in three groups, Upper, Middle, and Lower, on the Clatskanie River in northwestern Oregon, and their real name is ca. ɬaʦ'x'anáyyu

they used to cross over from the head of the Clatskanie River and come down the Nehalem River in canoes, visiting the coast peoples. by whom they were called

sgʷnî·lwaf.

A long grizzly-bear legend was recorded about Pee-Elk Prairie, the streams there being Bear-guts, but the real achievement obtained was the relation of how the Clatskanie went south from the Kwal. It was only a short distance from the land of the Kwal. on a good trail through the land of the friendly Cowlitz (Kʷawlîtsʷ) south to the Columbia River. A Kwal. elk-hunting expedition consisting of young braves crossed the Columbia River on a raft, returned to report successful elk-hunting on the south side and later left for that region for good — to become the Clatskanie.

UMPQUA

the Umpquas, sometimes called
Upper Umpquas or Winchester
Indians (native name tɬiv.ddannɑɑ·yyvi; mg. big mt. ind.)
around Roseburg, Ore. I obtained the
remarkable tradition that they
migrated south from the Kwalhioqua.

although they lived on the
course of a long deepwater river,
it was the reputation that the
Umpquas were not good at fishing

In contrast to this language some
~~[illegible]~~ refer to the Indians
of the lowest Umpqua River, speaking
a language related to
Coos, as the Lower Umpqua or
Coos Umpqua.

This region had four bunches

of dialects:

① Umpqua.

② Upper Coquille and Lower Coquille including the dialects of the Salt Chuck Indians of the coast from Sixes to Gold Beach (s. side) the farthest up the Rogue, was the chastacosta town of t'a·ssɔnma·ddan, on the Applegate - Galice of the

③ middle Rogue,

④ chetco - Smith River dialects

t'ɛ́ldɑʃ-dɑnnɪ; Gallice Ck. Ind.

Hox.: dɛkkʊhtʃʰé, Applegate Ck.

the recovery of Umpqua

tɬ'ɑɾɾɑʃxâ·, an old word for nightcap, alongside of the ordinary

-usé·ɬnɑ'n (Kwd. tɬ'ɑsx'a·nnɪ; eel) and other Umpqua features, corroborates this legend.

~~this language distinguish~~

all these dialects distinguish
violently between ~~word-final~~ and non-pausal
(whether pausal and word-final or not)
forms. Thus Umpqua ɬɪ', dog;
ɬɪ·ʧʼíʸk, horse, ~~[illegible]~~ lit.
argumentative of dog (or more careful
pronunciation ɬɪ·'ʧʼíʸk and on
still more careful unnatural
pronunciation ɬɪ'-ʧʼíʸk).

Starting with the Umpqua
one runs into an opening of kʼ
to x (~~[illegible]~~ Kwalhiokwa and also
Clatskanie kʼwán, fire; but
Umpqua xwán, fire), and a nearly
~~changing~~
universal changing of ʃ & s
before back of the tongue consonants
~~(Kwalhioqua sikkʼwán, my~~
~~fire, Umpqua~~
(Umpqua ɾxwán, my fire,
for *ʃxwán)

Starting with the Umpqua and proceeding southwest, one encounters a great block of solid Athapascan dialects, until one reaches the coast just north of the mouth of Wilson Creek, just north of Requa, only a little north of Calif~~o~~ all these tribes have northern Calif coast culture, the men sleeping in the ~~sweat-house~~ sweathouse (Tempera ~~[illegible]~~), which was earlier known in local English as the warmhouse. In all these camps and many others the fire, smoke, was formerly also used for gunpowder.

HUPA

When straddling Algonquian as we go further south, we come to the Hupa, within the sound of the sea but barred from the coast, reminding us of the Kwal. on Shoalwater Bay much farther north, centering at Hupa Valley, where Goddard was a missionary before he became interested in Indian languages. This tribe is described in Indian as upper ones. I obtained a tradition that the Hupa used to live at Big Bend on ~~near the mouth of~~ Smith River and magically migrated south.

WAILAKI

upper Mad River

Then from ~~Hoopa Valley~~ 1 and Bear River to the very head of Eel River is the ~~home~~ bunch of Chilcotin dialects farthest south, known largely as Wailakis, and culminating in ~~the Kato of Mendocino County, Calif.~~ the Kato who held the region of Cahto and about Laytonville. Roughly speaking, these Long Valleys in Mendocino Co., Calif. ~~Blocks of~~ Athapascans held the Eel River Valley and the ocean coast from Bear River mouth to Westport. Tradition says that the Wailaki Indians are a ~~southern~~ shoot from Smith River.

CONCLUSION

Getting an inkling that Pacific Coast Athapascan because of its universal Local of innate tone was ~~not~~ a southern spreading of the Chilcotin-Carrier language of British Columbia, I have been the first to trace this language step by step all down the coast and have been surprised that conclusive linguistic data has been constantly confirmed by unexpected recovery of traditions — which even bridged the widest gap, that between the Kwal- and the Umpqua. This discovery of what the Pacific Coast dialects are, leaves us free for the ~~still~~ more startling discovery that Navajo is Sekany.

In some of these dialects
original affricatives are declusivized
thus Kwa. (I looked up the Ewe & it seems to have s- for my.)

Miishii ʂ̣ˑxˑɛ́', my foot

Wail ʃɪkʰɛ́', my foot

For restoration of vowel
of Kwa. my, s. your:

Thomp ʃˑxʂ̣ˑxˑyyɛ́', my baby.

The *n* is preserved
in thomp. *t'ánts'ɛ'*,
she-dog. Liz. *t'ín-'*.

Long rigid ~~to~~ by Smith's tail
and extends far toward smith's head (s.).

Writings

Typescript of "Pacific Coast Athapascan Consists of Chilcotin Dialects"

This material was formerly cataloged as Bureau of American Ethnology ms. 4521 (pt.).

Please run with this article the picture of Lizzie Johnson in her wheel chair, which I have already sent you.

For immediate publication

PACIFIC COAST ATHAPASCAN CONSISTS OF CHILCOTIN DIALECTS

By John P. Harrington

The thesis of this paper is that Pacific Coast Athapascan, a series of areas of "specialized" closely related languages extending down the western coast of the United States from Canada almost to San Francisco, which languages have been dabbled in by many and have been regarded by some as even the possible origin of the Navajo of the Southwest, is merely a southern extension of Chilcotin, the language of Chilco Lake, B. C. This language still obtains in great parts of British Columbia neighboring to the Chilcotin. No one had ever before traced the language south step by step. The thesis was proved in two ways: 1. by obtaining traditions interlinking the Pacific Coast Athapascan peoples, and 2. by comparison of the Pacific Coast Athapascan languages.

The proving that the Pacific Coast Athapascan languages are Chilcotin is the complete conquering of the most powerful block in the way of the correct tracing of the linguistic mother of Navajo, language of the most prominent tribe of the Southwest, in fact of America in general. Eradication of the Pacific Athapascan languages as British Columbia born, clears the deck for grappling with the real Navajo problem.

Since the public is always more interested in traditions and tribal descriptions than in linguistic data, I shall endeavor to hold myself as much as possible to the former, and to enter as little as possible into the latter.

The Chilcotins were found spilled down the coast in five blotches, all of which were visited by me. There can be only one explanation of this distribution, and that is that the language-bearing ancestors of all these coastal Athapascan peoples have found their way by war and peace from what is now central British Columbia into this southern country. Traditions are traditions, and history unwritten fades into myth, but when one finds such persistent rememberings interlinking tribes, and finds everywhere corroborative linguistic evidence which would alone prove the case, the background of actual happening shines through the traditions.

SOUTHERN CHILCOTIN

J. W. MacKay, when stationed years ago at Kamloops, B. C., as Indian Agent of the Canadian Government, learned from native informants and published the important tradition that the Chilcotin had had a southern branch. The Thompson-speaking Indians of the Nicola Valley, of which the little town of Merritt, B. C., is the modern metropolis, remember Chilcotin words, and it has long been known that this southern Chilcotin also extended over from the Fraser drainage to occupy a wee part of the Columbia drainage, bringing the southern tip of the Chilcotin language into what is now the north-central part of the State of Washington.

The native name of the Chilcotins was Yúuhinii, their name for the Nicola Valley was Stúix. This southern area of the Chilcotin language was completely surrounded by Salishan dialects, and finally a hundred years ago yielded to the surrounding ocean of language to become replaced, much as English is replacing Indian dialects everywhere; but not without the oldest Indians remembering, as a great curiosity to themselves, a Chilcotin word or two, or maybe dozens of Chilcotin words and phrases.

Some of the words remembered resemble the word in the conquering language to a surprising extent (thus stikâay, trout; Thompson Salishan stɬ'éqɬus, trout; staxíts', elk; Thompson Salishan stxats', elk), and we could not successfully unravel this situation without going to the bottom of the Thompson language.

A considerable percentage of the remembered words are placenames. For example, Mr. Jonah of Shulush remembered only two of the Chilcotin words (tɬ'úuɬ, tumpline, and stikâay, trout), while the rest of the words he knew were placenames. Current forms of these placenames are Thompsonized, since they have been taken into the Thompson language. The non-placename words recalled are naturally the ones which the individual happens to pick up -- thus women remember more names of plants and plant products, words connected with food processes, and the like. One of the accomplishments was the obtaining of the Chilcotin word for buffalo, 'ayáanii, very different from the Thompson term, kwishp.

Mixed in right among the Chilcotin placenames are Thompson ones. For instance, the knoll back of the Standard Oil Works at Merritt is Nsqáwtqéen, Thompson for flat-topped. And this is the locus of a lengthy Thompson myth. Coyote had 4 sons and Antelope had 4 sons. The 8 sons together went far west to Lytton, and stole there the sq'alákq'a. The 8 relay-raced the stealing. The owners overtook the 4 relaying coyote-sons in turn, slaying them, but the last coyote-son managed to hand the stolen treasure to the oldest antelope-son, and the antelope-sons brought it successfully to the Merritt knoll and delivered it to the father Coyote. Coyote experimented with it using it as a pillow, learned how to use it, and traveled with it to Lytton, and near there broke it to pieces, covering his body with the pieces, but his throat was exposed, and taking advantage of this exposure he was killed by the Lytton people.

Even the names of certain Chilcotin speakers are remembered. Xá'pqen, an old man who lived at Nicola Lake, talked Chilcotin. Nuhwímgin', who died in the 1880's, father of the 80 year old chief Billy Ernest, talked Chilcotin. He used to tell a myth of the creation of man ending with the replacing of the Chilcotin language by the Thompson.

But there is indication that the southern Chilcotins anciently had a more autonymous existence. Chief Billy remembered having heard that the Nicola Valley Chilcotins used to steal and rear Thompson children. Shkwilélkun is the Thompson name of the big spring at the Nicola Valley Brewery. That spring never freezes in winter. The southern Chilcotin people of Tiszílle village, located at the present Merritt Cemetery site, created and owned that spring for getting their water, and the Thompsons were only tolerated to get water there. It was also at Teszílle that the owner of the salmon gave to the Indians all the fish of the Nicola River.

It is the rarest thing when a word is the same in the Athapascan and Salishan languages. This is true for instance of the word for blood, which is dil in both these stocks.

KWALHIOKWA

It is an old saying that blessings never come singly, and it was my good fortune to get vocabularie s of both the Kwalhiokwa and Clatskanie languages, vital link in the coast Athapascan languages between the north and the south, the former from Lizzie Johnson, the latter from Willie Andrews. Without this double link in the center of the chain, my thesis of Chilcotin running down the coast could never so completely be proven. The two dialects turned out to be so distinct from each other, that it was feasible to handle them separately.

The Kwalhiokwa, like the southern Chilcotin, formed an island in Salishan territory, occupying the central and lower drainage of the Willapa River, a small stream paralleling the lower course of the Columbia River, and just north of the Columbia River. The name of the tribe as called by themselves and by their southern neighbors, the Cowlitz, is Swaal, a much more readily pronounced designation than Kwalhiokwa; the river is Xwilâapax, and from it the tribe can be designated as 'Coxwîilapsh. One of the principal stamping grounds of the tribe on the central river was Pee-Ell Prairie, so named because it was the pasture land of an early character called Pierre, and about this prairie a long myth was obtained, its creeks being the shining entrails of a slaughtered bear The variant spoken at the mouth of the Willapa River was so different that a converser in the middle dialect would sometimes be puzzled to understand what was said.

Here as in the case of the southern Chilcotin, the study of placenames will enable one to trace more or less the extent of the habitat.

Sometimes the rampant Chehalis language had knocked a very similar Kwalhiokwa word completely out of the informant's head; thus Chehalis sxemím', wild-pigeon, was all the name for that bird which could be obtained.

Snik'él', Coyote, the Xwayîixwayi of the Chehalis, was the principal character in the mythology.

CLATSKANIE

This tribe with a Scotch sounding name the proper pronunciation of which , conspicuous on Portland buses, is a stumbling block to the populace, formerly held in three groups, according to information never obtained before, the upper, middle and lower parts of the Clatskanie River, southern tributary of the Columbia west of Portland. The native name is Łáats'qanáayu. These Indians held the entire Clatskanie River, and used to cross from its head to come down the Nehalem River to the coast, visiting the coastal people by whom they were called Sganîlwish.

It was only a short distance over a good trail from the central Willapa land of the Kwalhiokwa south through the territory of the friendly and intermarrying Cowlitz to the Columbia. A Kwalhiokwa elk hunting expedition consisting of young braves reached the Columbia by this trail, crossed the great river on a raft, returned to report successful elk hunting on the south side, and later left again for that region for good --- to become the Clatskanie.

I worked with two individuals who had talked the Clatskanie language when children, and with a third who had played with children talking it. The language is quite different from Kwalhiokwa, and the length of time tribe has been south of the Columbia should be reckoned at least at several generations.

UMPQUA-TOLOWA

Coming south, one encounters a long break in Athapascan speech; no Athapascan was spoken all the way from Portland to Roseburg. But at Roseburg the Umpqua, sometimes called the Upper Umpqua to distinguish it from the Lower Umpqua river language related to Coos, obtained, and the first vocabulary of it was taken by Horatio Hale, philologist of the Wilkes Expedition, nearly a hundred years ago. This greatest gap has been breeched by obtaining the startling tradition that the Umpqua, like the Clatskanie, are nothing but a southern offshoot of the Kwalhiokwa. And sure enough, the language bears this out. The migration judging from the change in language, must have been much earlier than the Clatskanie migration.

The Umpquas call themselves T'uutanéeyuu, which means Prairie People, and the native name of Roseburg, which is in their territory, is [redacted] Tinshíitan.

Arriving at the Umpqua, one starts to enter a great 4-dialect body of Chilcotin, consisting of:

1. Umpqua

2. Lower Rogue, taking in Head of Coquille and the Salt Chuck or Coast dialects from above Sixes down to south of the Rogue River mouth. The most famous of this group is the Shastacosta of the lower central Rogue River.

3. Applegate-Gallice, which can be described as spoken on the upper central Rogue River and its great southern tributary, Applegate Creek. The native names are Takhuhché, Applegate Creek, and Thaltash, Gallice Creek.

4. Tolowa, spoken on the coast from above Pistol River to below Crescent City, and up Chetco Creek and Smith River.

Time and again study of these dialects has made it apparent that they are all Chilcotin and all from the same source.

One curious tie which should be mentioned here is an additional old Umpqua word for night-eel, t'aghashxáa, which is the same as the Kwalhiokwa word for night-eel.

All the speakers of this great bloc had the [redacted] northwest California culture in toto, the men sleeping naked on tule, cattail, or tulito mats in the sweathouse, earlier called in local English the warmhouse.

HUPA-KATO

Straddling the alien-tongued Algonkian, which shuts the Hupa from the ocean shore much as the mouth of the Willapa [redacted] Kwalhiokwa are shut from the shore across Shoalwater Bay [redacted] further north, we come to the last great bunch of Athapascan peoples to the south, which can be roughly termed lowest Trinity, [redacted] upper Mad River, and Eel River peoples.

Here again tradition came splendidly to the rescue right behind the linguistic data. I obtained a tradition that the Hupa, whose native name in Tolowa means living up, that is, away from the coast, formerly dwelt at Big Bend near the mouth of the Smith River and magically migrated to their present habitat, and another tradition that the Mad River Indians [redacted] migrated south from Smith River.

The Kato formerly held the country about Laytonville, at the very head of the Eel River, not so far north of California's great estuary known as San Francisco Bay. Eel River parallels the coast, as does the Salinas River much farther south, and indeed as do the Sacramento and San Joaquin Rivers, but unlike the Oregon rivers, and the Athapascan-speaking peoples of Eel River also held the adjacent coast, all the way from north of the mouth of Bear River to the vicinity of Westport.

Of these southermost Athapascans the Hupa, of Hupa Valley of the lowest Trinity River, are the most famous. It was among the Hupa that Goddard was missionary before he got intereted in Indian language, and on the Hupa language his work was voluminous. MacKay's announcement of southern Chilcotin was made years before Goddard even began his work, but Goddard never followed it up, nor did he live long enough to write the general comparative papers which he had it in mind to write.

CONCLUSION

Getting an inkling that Pacific Coast Athapascan because of its universal lack of the innate tone which is also lacking in Chilcotin-Carrier might be a southern spreading of this language,
I have been the first to trace the dialects south step by step, and have been surprised that linguistic data, in itself conclusive, has been constantly confirmed by unexpected recovery of traditions, which even bridged the worst gap, that between Kwalhiokwa and Umpqua. This discovery of what the Pacific Coast dialects are, leaves us free for the still more startling discovery that Navajo is Sekany. As the Indian puts it, the way we talk (i. e., Athapascan) started at the tail of the ground (i. e., in the north) and goes far towards the ground's head (i. e., the south). The Pacific Coast Athapascans had only two general cultures: 1. What is locally called the Flathead culture, obtaining among the northern and southern Chilcotins and also among the Kwalhiokwa and Tlatskanie, and 2. the northwest California culture, obtaining from Roseburg to the head of Eel River. END

Writings

Early Drafts of "Pacific Coast Athapascan Discovered to Be Chilcotin"

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To Professor Franz Boas,

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P. E. Goddard, and the

Missionaries Oblats de

Marie Immaculée, I wish

to express ~~deep~~ thanks of deep

appreciation, and of course most

all to the many individuals

Indian informants, ~~many of them old~~

Indians, ~~many~~ and languages pitifully doomed,

and fighting

Wash. Acad. of Scs article

Pac C A Df & Be Ch

Many months of travel and

unexpected amount of constant

necessary outlay, ~~and the most~~ and all the first

thwarting

part of the work in the dark

was rewarded by the biggest disc.

in ethnol. Lines that has ever been

made by the Bureau of Am. Ethn.,

that the "Pacif. Coast Arch." of this

country, about which so much has

been written and which has been compd

with Navajo and what not, ~~is~~ consists

of a string of chilcotin languages

straggling down the west coast

of the Continental States proper, from what is now B.C. to within sight of the [illegible] of the Russian River in n. Calif., in two stretches bolding the ocean coast. This Discovery, earned as a result of many months of field work, proved that Chilcotin and all Pac. Coast Athapascan groups as regards political lack of tonal accent, single, phonetics, structure, and vocabulary, and what is still more triumphal, & sometimes traditions [illegible] some of them reaching back into the mythical past, were bonds tying these Chil. langs. & all (bodies) together.

All these determinants make it overwhelmingly certain for all time that Pac Coast Ath is discovered by me to be Chilcotin.

In the present announcement, the ling. features, which are the main res of the Disc, will be ~~kept~~ kept to a min. for 2 reasons: (1) ~~for~~ they do not interest the public generally, (2) bec the Wn Acad of Sciences does not have at its disposal at this present time of emergency adequate symbols for setting forth the fine points of language relationships.

Some phonetics

Reference is to Fang-Kuei Li's *Mattole, an Athabaskan Language,* University of Chicago Publications in Anthropology, Linguistic Series, 1930.

"Mattole agrees with Hupa, Kato, Wailaki, Chasta Costa, and probably all of the Pacific Coast division of the Athabaskan languages, in confusing ath. k and x, c and ç, and in the lack of tl and of the consant correspondents of s and c."

[Li, Mattole, p. 1]

Li Mat p-9

ℓx a ℓ, a club.

Get an example of the "confusing" of αth. c and $\underset{\sim}{x}$.

The lack of th- in

Pac Coast Ath

Reference is to a draft introduction for a Navaho grammar by Harrington and Robert W. Young.

See if Carrier Packs th[e].

Nav. -ástthéé', he has become wet {y + Jph Sh Lud to Nav.}

(It was found & have it, but rare).

the lack of the conant correspond-
ents of s and c
in Pac. Coast Alth

Math Chas

j, G and δ are
preserved only in ℓ chit
proper, Hic. and Kwak.
Elsewhere they are ʃ σ θ
respectively.

Lexical

Reference is to Pliny Earle Goddard's "Kato Texts," *University of California Publications American Archaeology and Ethnology*, Vol. 5, No. 3, 1907 - 1910, pp. 65 - 238.

ō na', his eyes [Goddard, Kato Texts, p. 80]

Reference is to Adrian G. Morice's *The Carrier Language*, Collection Internationale de Monographes Linguistiques, Vienna, 1932.

a^c, cloud (goddard, Kato Texts, p. 80)

1, 24

Mor. kwes, cloud

^

a, fog, mist, Do.

Mat 'a^{c}, clouds. Hupa

do. Wail. do. Kato do.

[Mat 15]

Reference is to Pliny Earle Goddard's "Hupa Texts," *University of California Publications American Archaeology and Ethnology, Vol. 1, No. 2, 1903 - 4.*

[should be 'a']

Hupa a, cloud {good

AA + E 1, no 2, p. 105}

Some nat. only xun for part of the
Langs. child has for turtle only a descript. Kwak'w Tlgs. each have sp. words
ts'ûn teɬ, turtles

[goddard, Kato Texts, p. 90
runs from
[Thomp. used this word].

Mosice does not have the

word for turtle.

Linguistic data from Coquille Thompson, Harrington's informant for Upper Coquille and Upper Umpqua.

Thomps

'intf'x - tgI', wh; Te - dee.

Linguistic data from Billy Ernest, one of Harrington's informants for Nicola.

intcé', deer (Goddard, Kato Texts, p. 83).

Billy St. ntetshé', doe.

Nonce, !, 34 yêstse, deer;

yêzih, elk

Thomp

tsʻí·ʃdʒɤ, ʉ ʉmpʁ
Hɑʃ C name for muledeer.

Use for soc.
Morice ≠ 1, 25

pipe (smoking), same as
stone (and etêka-tsʉ,
Tobacco-stone).

Loanwords

The languages have naturally taken on some French, jargon, English and adjacent non-Chifeelin borrowings.

~~Kato has some Yuki words, again~~

q l, wood [goddard, Kato Texts, p. 168]. Reminds one of the Yuki q term.

Groups of various rankings

Goddard in prefs to Kato Texts says Kato is not so very dif from Wailaki. Wailaki was the lang n. of the Kato. Kato + Wailaki interconverse after some practice.

Linguistic data from Lucy Smith and Wolverton Orton. Orton was Harrington's informant for Chasta Costa. Smith spoke the "Gold Beach" and "Smith River" languages.

"The child. langs are full of instances of abbreviating.

Lucy ← Wolv

mâ·ttsʼ ɑ ɬɑ$^{s}_{o}$, salt. But

Sm. mâ·$^{s}_{o}$ ɬɑ$^{s}_{o}$, salt.

Sibilants are lighter than heavy closed sounds such as ~~t~~. There is every indication that ~~back~~ of the tongue sounds under condition have traveled forward.

Nic language

Reference is to Berard Haile's
Learning Navaho, St. Michaels, AZ,
4 Vols., 1941 - 48.

Nav -ni, people of Nav

[Haile, Learning Nav;
41, p. 130]

Twofold Division of the
Wn. Athapascans.

Quadruple Division of the Oregon
aths:

1. Roseburg
2. Dutdni (Coq., lower Rogue).
3. Galice
4. Smiths. (incl Chetco).

U Ump write-up

Thomp

the reputation was that the

U Umps were not good

hands & catch fish.

Morice 1, 34 tleies, snake

chastacosta

the chasc.* & the
lang of the Lowest Rogue
are so similar as to be
grouped together. the dialects
upc from Gold Beach are
also similar.

Rogue m. is called
Tfɬɛk.mx, lit. at the
mündung.

Chetco

From tʃʻéːtʻxvtʻ,
↑slightly longish

lit. the river-mouth river.
From this ~~the~~ Eng. chetco
~~this~~
(cp. e.g. Kiska from
Russian + alent Kiska).
This was a dialect of the
Smith River lang. and obtained
in divergent village patois
along the ~~Boatkings~~ s Curry Co.
coast and its creeks almost to
the mouth of ~~Klam~~ Rogue R.,
where it ~~was~~ bordered on the
chastac-like lang of lowest R.R.

chetco Creek, alias
chetco R., with many village
sites, was typical of this
lang.

Reference is to Harry Hoijer's "The Southern Athapaskan Languages," *American Anthropologist* ns., Vol. 40, No. 1, January - March, 1938, pp. 75 - 87.

In Galice n is d, voiced ejectives.
n is G, [voiced] ∫ Hoij. article p. 79
says Kio Ap. n has become d]

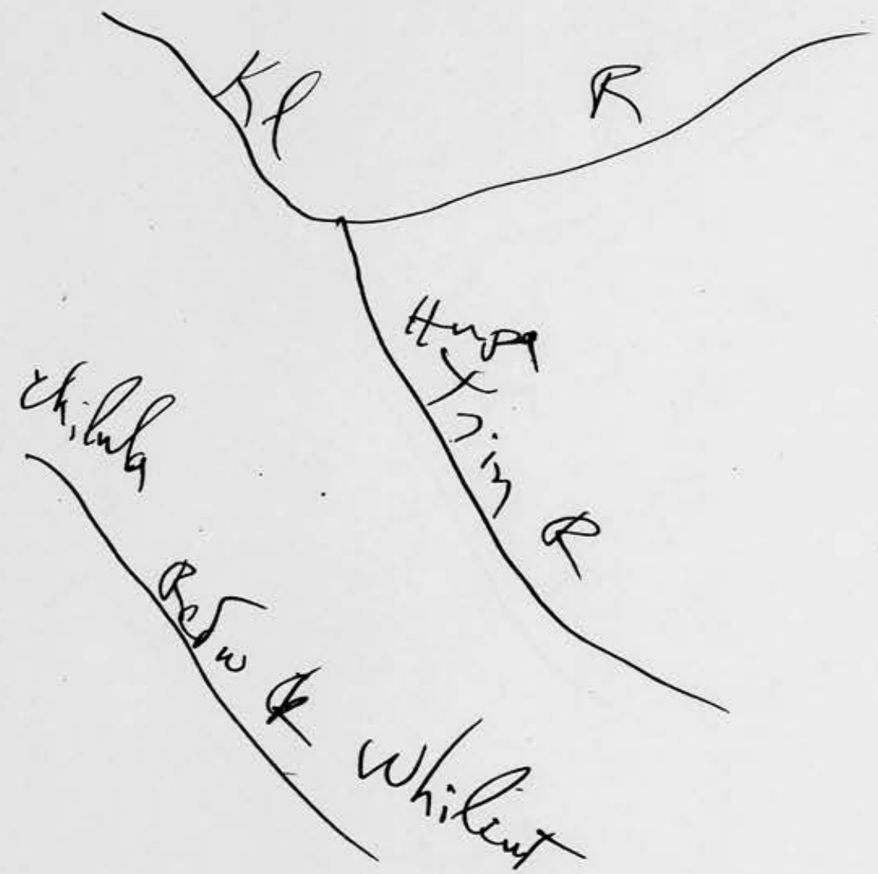
Threefold Division of the
Calif. Athapascans

1. Hupa (including Whilkut, Chilula)
2. Mattole
3. Wailaki (incl Saya, Sinkyone,
Kato and

Hupan

Reference is to Alfred L. Kroeber's *Handbook of the Indians of California,* Bureau of American Ethnology Bulletin 78, 1925.

Notes on Kr. Hbk:



Goddard, Notes on the Chilula
Indns. of Northwest California,
U of Cp in Am Arch & Ethn
v 10, no 6 1914 (E 51. C15 no 6)

God Notes on Chil. says
the Chil had their villages on
lower Redwood Ck. Lang much like
Hupa. God says the Chilula are
locally known as the Bald Hills
Indns. The Hupa + Chil. called the Yur-
speaking coast Inds Teswan + were enemies.
God speaks of the Athi of upper
Redwood Ck + Mad R as if they
are sep. from the Chilula. God.
says Kn says tsula is Yur.
for Bald Hills

God's map shows Chil villages
along the central part of Redwood Ck.
mostly on its n side. (Text gives plans.)
1st line have xō yi4 kût = Redwood Ck
God's Chil texts

God says the Whilkut are
s. of the upper part of Redwood Ck
+ on Mad R. (Rem that to
Ollie Whilk'xT = Redwood Ck.)

Hupa xō-i⊥-kût-xoi,
Redwood [Indian] [good,
aa+E1, no 2, p. 360]

Hupa xō-i4-kût-xoi,
a Bold Hickman [do,
p. 104]

Mattolan

God, the Bear River Dialect
of Athapascan, U of C Pubs in A
Arch & Ethn, vol. 24, no 5, 1929.

Wilson Ck to ~~K~~ Fleenor's
Gulch was Yur-Wiy. Cape
Mendo was called Big-rock
(se-Hl'o-d ɑ́xy) but ~~impossibility~~
the rock of it sealion-sub.

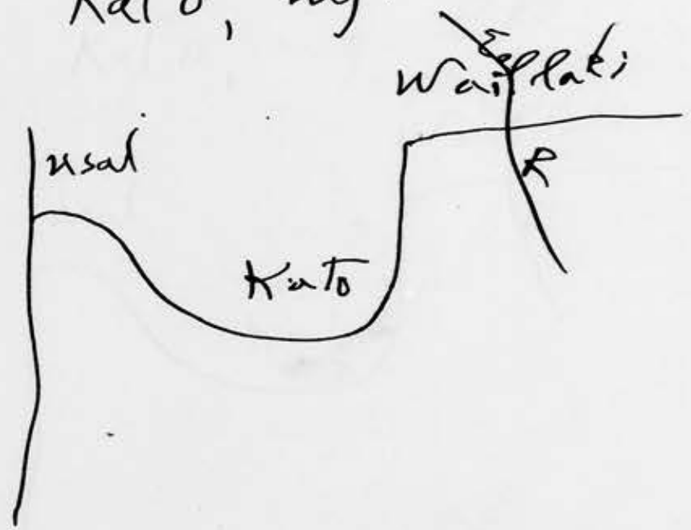
Goddard, the Bear R Dialect, p. 293:

"The dialect is interesting in one particular. Both Mattole and Bear River have a palatal surd spirant, usually labialized, xw, where all the other dialects except Hupa have a prepalatal middle surd spirant c (sh). Hupa has this sound in every instance as a surd labialized glottal spirant or surd w, written hw when initial and w when final. That the change has been from a front spirant to a glottal one is evident from the treatment of the weak form ~~of~~ of verb stems. In Hupa -atc remains, but the weaker form *-ac became -aw. It is of particular interest that the first person pronoun and the weaker forms of it in the first person of verbs of indefinite tense remain ~~the~~ t in Bear River and Mattole.

"In other respects the Bear River dialect resembles the southern Athapascan group of California which includes the Nongatl, Wailaki, Kato and Sinkyone. The lexical difference between this group and Hupa is marked, and the agreement of Bear River is definitely with the south in this respect. ~~This~~ This is also true in phonetics, aside from the one point mentioned above. Hupa has n where b is found in the south. the southern group, including Bear River, has aspirated k where Hupa has a surd palatal aspirate x."

Kato write-up

5 southern tribes:
Hotel from Kr. Hdt of Hinds & Cal.
Non gatk akids Saya.
Kassik, on Eel R above entrance of Eel R.
Sinkyone on ocean coast.
Wailaki (a Wiyot word mg
-n. Lang. They were the uppermost
ath tribe on Eel R.
Kato, mg. lake



"Kato is a Pomo word meaning lake." (Goddard, Kato Texts, in U of Calif Pubs in Am arch & Ethn., Berkeley, 1909, p. 67.

The word in another form Cahto has been used as the name of a valley and former postoffice and stage station."

Sound Travelings

A Tri-position Sibilant Language

Chilcotin has three sibilant positions: ʃ, s and θ (the last one exactly as in Korrok, on the verge of being θ). s [redacted] mostly appears as ʃ in the languages.

Li, in Mat book, thinks that Pac Coast Ath does not have ʒ or ʒ', but Kwal. certainly does. How about Carrier?

(Carrier has z, etc., fairly common)

Chilcotin & Travels in Hupan to xw

Latin fy into French [redacted] s

is a diachronically documented forward traveling which has taken 1500 years. But dialectic Swedish maxwina for ~~xxxx~~ mafina, machines, shows a backward traveling. Hupa xwa, sun, is for earlier fa, as can be absolutely proved by the Hupa verb (look up Goddard's statement in his Bear River paper that ~~the~~ Hupa verb in one of its forms has xwa and in the other retains fa). Hupa's w is for rw.

Mattole's x is probably for an earlier Hupalike xw. Hupa's tfhw, when compared with other languages, shows a similar adding of w, here to fh, peculiar to Hupa.

sa, sun Morice ', p. 25.
Also applied to moon &
all heavenly bodies ~~not~~ except
stars.

ca, sun [Goddard, Kato Texts,
p. 74]

Hupa hwa, sun. [Goddard]

Hupa hwa, sun.

tracing of this vol. 5, pl 8

Morice 1, 29:

tĕs, charcoal, coal

4i, Mat, p. 6:

Hupa t'e'w, charcoal,
Waik. t'ec, Mat. t'e·x.

Hupa wawizes x and r;
rw appearing as w, what appears
in Mat. as x r appearing in
Hupa as xw rw.

When ~~[illegible]~~ ~~syllabo~~-initial
in Mart. s ~~appears~~ as c (?)

In Mattolean ~~apparently~~
palatalization of Hupan xw
has occurred.

Mat hardens ɣ to g.

Li Mat p. 9 sílge',

s. you kill him, Hupa

-we', -wiŋ; Wail. -ɣe',

ɣiŋ.

Chil. to becomes

tlw in Hupa. See To.

Ornaspiration

Li, Mat, p. 5: Mat.
-txa', father, but Hupa +
Wailaki -ta', father.

The emphatic sonicism of t', etc., is tx., etc., and Mattol has regularly the sronen tx. To the horror of those advocating the simple writing of phonems, it would write in Mattol as a constant reminder: tx.

Some of the Chilcotin languages not now having dx., declusirize leaving it, e.g. Hupa xe', foot.

Declusirizing

Consonant diphthongs in which
one of these ~~three~~ is second
member, are declusivized
~~instead~~ in M. Eg.,

"Y." is Robert W. Young.

Y tells me that Mar. RL
gets reduced in the process
of modern schoolboys.

Morice 1, 29:

khwen, fine.

Li Mat p. 8

Mat ci-kx̣é', my foot

Hupa -x̣é'

Wail. -ke'

Chas. -hwä

Ka

=Thomp

sǽh, pitch. sæ̂·, heart.

ð æ̂·, stone.

the salient feature of
~~H of~~ (seems to be that it
has more s for

Tsę̌, stone. Morice!, p. 25.

dzę̌h, gum. Morice!, p. 25

-dzi̊, heart. Morice!, p. 27.

-tsi̊, head. Morice!, p. 27

Thomp

ʃí $\overset{s}{\underset{ð}{-}}$ $\overset{s}{\underset{o}{-}}$ æ, my heart.
↑assimilated

ʧ'ɛm - sǽ: 'me', the ~~sex~~ of
inside
a tree

{exc. Thomp in Dorsey
RR plans 10 & 24}

-dz i̊, heart. Morice!, p. 27.
Morice's note says that this often
expresses almost any organ residing in the
chest.

djé', pitchwood [Goddard,
Kato Texts, p. 168]

Kas. tjeeh, pitch
[y + fch. Method to Kas.]

"djetaga, Pitch People"
[Goddard, Habitat of the Pitch Indians, a Wailaki Division, in U of C Pubs in Am A + E, v. 17, no. 4, 1927, p. 225

Morice 1, 27:

-dzî, heart.

ū djī bûñ, for his heart

[Goddard, Kato Texts, p. 79]

Another truly Salishan trait is when jumps the fence:

Shasta costa -xwɔɛ, his foot (look up)

H ʌ C
v
t'ɪ h l â. wwv,
whalebone, lit. whale his-teeth.

Clicked interchange with Unaspirated

As in ~~other~~ stops, the
clicked ~~phonemes~~ sounds interchange
if with anything with non-
aspirated counterparts.

Reference is to Navaho
vocabulary cards prepared
by Robert W. Young.

Cp. [redacted] Nav Y cards

xac-tł'ic, mud; tłeec,

white-clay.

Bibliography

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Morice, Adrien Gabriel

1859-1938

The Carrier Language. St. Gabriel-Mödling, Austria, 1932.
2 vols.

P25
.A6
+ 9-10

Nouns

There are examples of a noun being hardened from verb: ~~In the case of "Condor" it's sometimes often traded for the~~ verb ~~Child~~ Child, ~~Child~~ Dai, said; ddaith, ddai; (to have to do with granular stuff).

bases, ~~base~~ base being the current term for the extender or standardized root termed ~~by~~ by german philologists Stamm.

The pronoun is handled mostly ~~like the~~ like the noun, but ~~they~~ signifies entity of any description according to the ~~ind~~ particular lang. categories of person, gender and ~~the~~ the inclusion of gender called number.

(compare perhaps Child cat, grizzly)

death taboo has hit esp. the noun;

the langs largely run to preserv of possessive [-e] of noun.

some nouns require someone's
to be prefixed though this is sometimes
contrary to sense (child tee, rivermouth,
tee, tail.

~~child 'd thi' animal's trail~~

same prioritive

lack of addressative ~~by~~ postfix;

same postpositions;

appositive personic plus postposition
readier than noun plus postposition,

Verb

Dict sic. ok

verb bases modified by ablaut,
umlaut, lengthening, -e or -n, postfixes etc.,
sometimes too many forms as the
maximum
as max. syllab. init.
cons change

means perfect and remains
perfect distinguishable by
vert base change alone.

Reference is to Pliny Earle Goddard's "Athapascan (Hupa)" in *Handbook of American Indian Languages*, Bureau of American Ethnology Bulletin 40, Part 1, 1911, pp. 85 - 158.

[God [redacted] Hupa Sketch 134 says the "Def. pres." [redacted] (he has just cried) and "Def past" (he has [redacted] cried, and distinct only by verb form.]

certain verb prefixes and post fixes

prescribe ~~light or heavy~~ forms of the base;

base

Verb ~~stem~~ classification of entities as ~~sex~~ earth water fire, etc., as well as acc. to shape and plurality classes.

verb bases in i or e prone to ~~ill~~ few forms.

imperative [redacted] same as [redacted]

impf present.

{Nar. has this too?}

base

formation of passive for [redacted] perfective

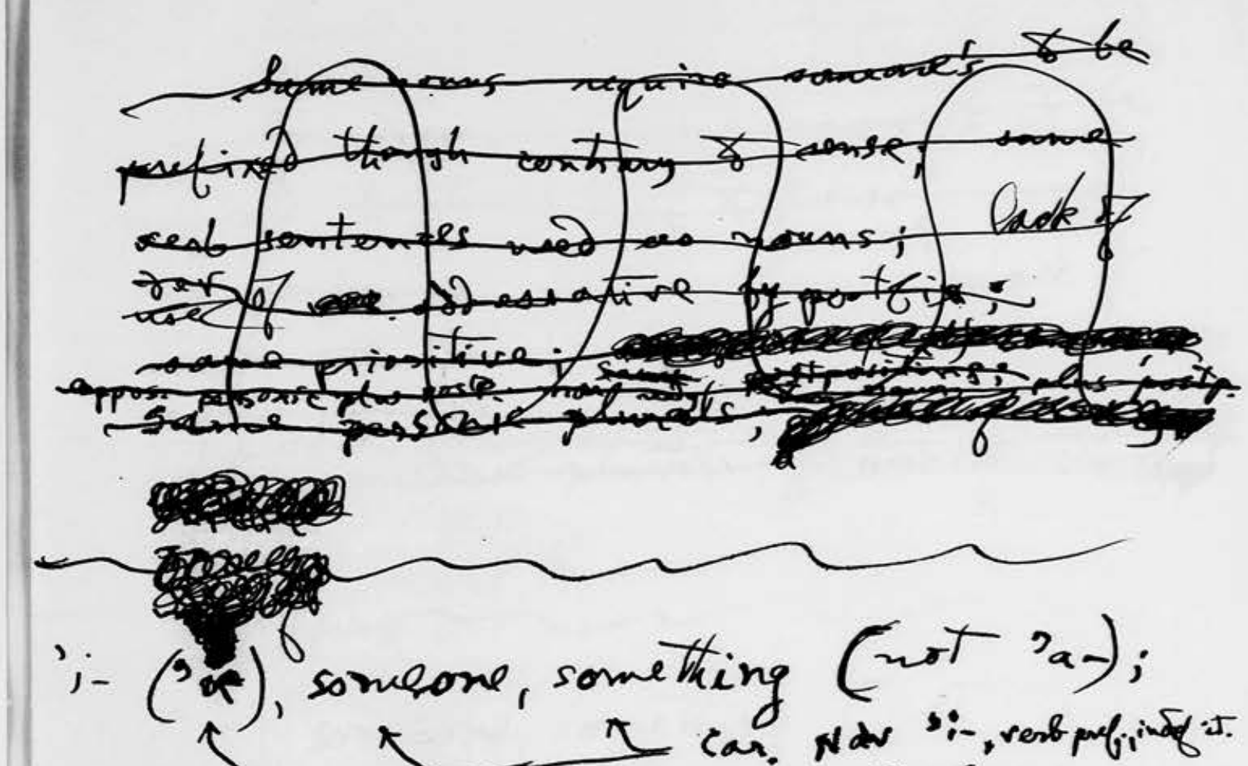
Hupa ✕

{this is done in Cas.}

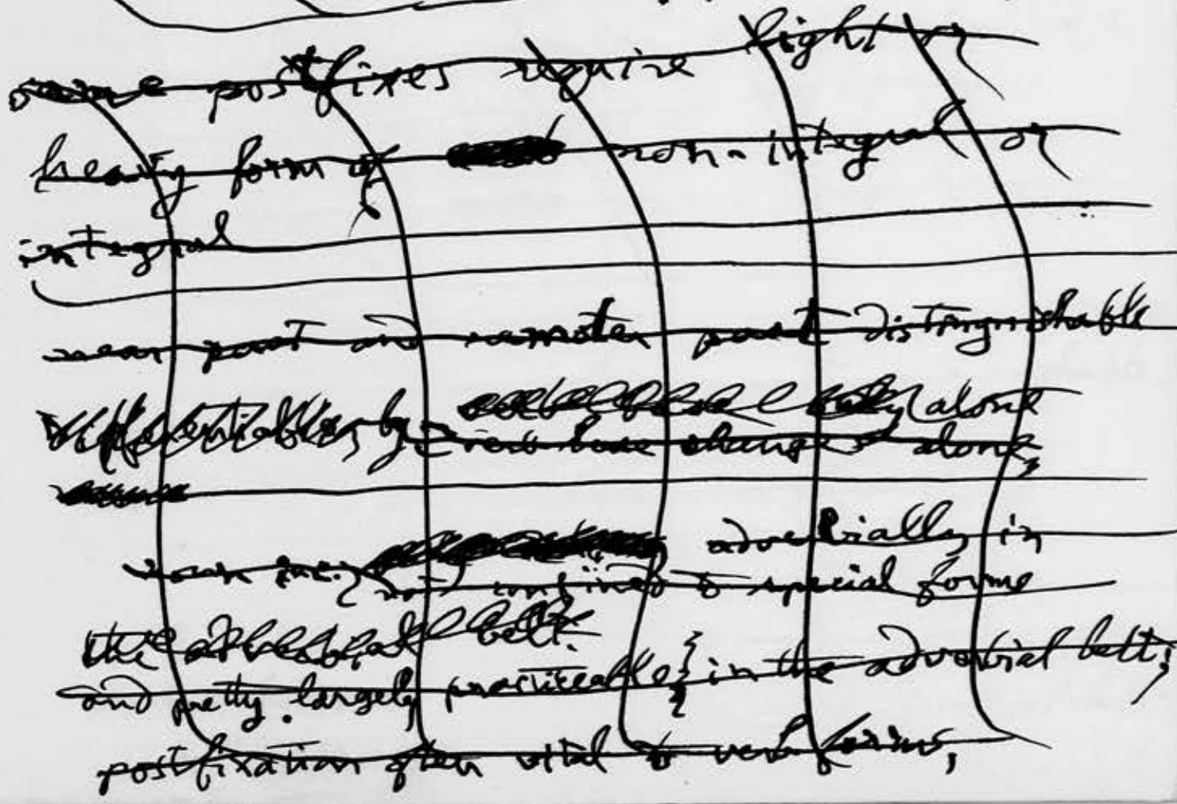
postfixation often vital to verb forms (even fut. large a postfix – Hupa -the)
(immediative and eventual futures)

noun incorporation not confined to special forms but pretty largely practicable, in the adverbial belt,

Hupa customary formed by a prefix
ihum. preceding the pronominal belt;



';- (ʼoq), someone, something (not ʼa-);
↑ Cat. N.dv ';-, verb prefixing it.



superlative of adjectival verbs is

tat-. [Hupa sketch 147]

[Car. complicated]

nouns, prons and particles

painters appositive to verb elements

of vagueness;

Pronoun

~~striking~~
same { personic plurals;

can. has n-yu-î, that

ti this, yo that, for dems.

(Nav has éi)

(lack of visibility as render dem.

determinants);

Particle

(Hupa) yi- and the like as an adverb prop.

from dem. bases

directional adverbs, [redacted] despd;

~~Locs, poss + particles definitizers and pointers~~

~~demonstratives~~ apositive to

~~verb~~ terms of ~~pronoun~~-like

Chil ănu', upstream

~~endearments~~,

no or the like for upstream, south,

earth's head;

te ~~[illegible]~~ or the like for downstream,

Chil ănta' dĭth

north, and earth's tail;

tɑk' or the like for ~~upslope~~,

east tshiy or the like for ~~[illegible]~~downsl., west.

locatives in -tiy ~~[illegible]~~ or the like.

Chil ≠ 482 no north

[?]

Gen.

The languages are largely characterized by preservation by the possessional of the noun; the same nouns require someone's to be prefixed as 3rd pers. possessor, or require this in a certain meaning (Chil. -tce, tail; but tce, streammouth); the same orioritive is common to a number of the languages; lack of addressative is universal; the same peculiar postpositions characterize the languages with appositive personic plus postposition readier than noun plus postposition; the same personic plurals; the same demonstratives (Chil. -tix, this; -yu-, that); verb base vriddhied by ablaut, umlaut, lengthening, postfization, sometimes to 5 different forms as the maximum, · and k to kw, k' to k'w and kh to khw as maximum syllabo-initial consonant change; verb bases in i prone to have 1 or few forms; non-integral and integral action, nearer perfect and remoter perfect, immediative and eventual future sometimes distinguishable by verb base change alone; certain verb prefixes and postfixes prescribe verb base forms; a separate class of verb postfixes outside of and after the verb base constantly and vitally in use; verb base classification of entities such as earth, fire, water, as well as according to shape and plurality; formation of passive from perfective base; noun incorporation not confined to special forms but pretty largely practible in the adverbial belt; customary a secondary formation; k'i- (and from this 'i- ' -), someone or something objective (not *'a-); nouns, pronouns and particles painters appositive to verb elements of vagueness; yi- as adverb prop and partial relatival originator; cardinal direction terms interlaced with terms for upstream, downstream, upslope, downslope.

a coastal prong like the letter i (the dot would represent the Kwalhioqua), an eastern prong, possibly down the ~~tribal migration route~~ eastern foot of the Rockies and swinging west where these ~~break~~ break down in the south, like the letter j (the dot would represent the Kiowa-Apache, but which may well have been executed hook first by intramontane southward migration.

~~These langs. consist structurally~~

In the gram structl analysis of ~~those~~ languages, a morphic or else the morphon, alias meaningful form or element, may conveniently be considered as having 2 weights: 1. lexical ~~of~~ form or ele., etymon, word, can occur with exception of the verb, ~~even~~ crementless, written together without spacing; 2. crement, ~~phonological~~ form or element consisting of affix or ~~(loose affix)~~ clitic, and always adjunct to the etymon, from which it may be set off by hyphenization only,

(useful terms of distinguishment as regards whether the crement is more firmly or loosely attached)

Unusable

Nar -žin ~~to be black~~;

... Mat. -xin

{Horijen, in Am Anth p. 83}

Tetknes, black. teldzan,
blue. Mozic, ', p. 122. I find
no cognate in Mozic, it can
hardly be this word for blue.

/

Mat. 'in t'cé' deer
cf. Wail 'int'cé', Kato
intce', deer. {Mat. 125}

Boas, Franz. Classification of the Languages of the North Pacific Coast, in Memoirs of the Internat. Cong. of Anthropology, Chicago, 1894, pp. 339-346

P 339 Boas writes: "In comparing these langs [of the n w coast] we are ... struck by a ... similarity of phonetics." ~~He~~ Boas says he proved in "Sixth Rep on the Nw tribes of Canada, Proc. of the Br. Ass. for the Adv. of Science, 1890 that Kwakiutl + Nootka are dials of the same stock.

Boas p. 346 classifies Tlingit and Haida together.

American Academy of Arts and Sciences, Vols. 65 ~~no~~ no 1, 65 no. 2 and no 3.

Sapir, E., Southern Paiute, A Shoshonean Lang. 1930-31.

Reference is to John R. Swanton's "Tlingit" in *Handbook of American Indian Languages,* Bureau of American Ethnology Bulletin 40, Part 1, 1911, pp. 159 - 204.

cxan-k!", grandchild

[Swanton tl sketch 169]

q!ō's, foot {Swanton, Tl. sketch, 167}

"Koluschan" {Swanton, Tlingit sketch, 163}

God Hupa sketch 149

nax, 2 (things)

nanix, 2 (persons)

Mm naⁿkhê, 2

[Mm I 153]

tam·a-, springtime

[Kapin S Paiute 666]

[Mm. springtime

~~Mm~~. a dif. word]

s!āx" hat [Swanton

Tl sketch 195]

Mon tṣerh, hat,

headgear [Mon ɪ 28]

Even
not have to be borrowed. 'al stick does
In the Car. book some-
where I noticed alte
my gambling stick or
gaming stick or some such mg.
so do not be too sure that
Kato al is borrowed.

Mor alte, playing-stick

[Mor I 161] there is only this one occurrence of the word in Mor.]

from

HC $\underset{\wedge}{ts}$, $\hat{x}$:, wood.

Reference is to Pliny Earle Goddard's "The Morphology of the Hupa Language," *University of California Publications American Archaeology and Ethnology*, Vol. 3, 1905.

"kyō Ts, sinew"

{god morph of the Hupa

Gang 147

Mon Tsĕh, sinew

[Mon I 23] is ev a

dif. word.

Reference is to Franz Boas' "Grammatical Notes on the Language of the Tlingit Indians," *University of Pennsylvania Museum Anthropological Publications,* Vol. 8, No. 1, 1917.

tèàn mother-in-law

teán$\overset{\equiv}{k}$' grandchild

[Boas Tl 126]

Mor nekhek, ball
(used to be tossed around)
[Mor. I 64]

Mo. te-skhêh ...
to toss up [waves] on the
water. [Mor I 598]

On trying to look up
a verb to toss in Mor, I fail.

(Unusable:]

Hoijer article: ath r-
in paradigmatic prefixes becomes
Nav. y-.

the Chil langs have traces
of cons. dental emphaticism which
consists of thrusting tip in
after certain voicelss
cons of [redacted] after voiced
of r and [redacted] helps to
explain a number of the
consonantal appearances.

Notes on Morice expl. of
Carrier sounds.

Morice's j is French j.
Morice's c is Eng. sh
Morice's $\overset{v}{z}$ is almost ð
Morice's $\overset{v}{s}$ is almost θ.
(Morice does not list mere s or
say anything about it). But common. s- let, my
smoke. u-llet, his smoke.
Morice's tc = Eng. as in church
~~Terminal c is exceedingly rare in Carrier,~~
~~only in nînrwoc, soap Kenny~~
~~(Shepardia Canadensis).~~
Morice's q is y. Again he
seems to say it is ky. as in popular
Can. Fr. caqu. Morice's q = kt?
Morice's ↑ is r. nh also er = r.
u-nwu, his Tooth. From era, tooth.

Mon's η is hard to understand. It may be for $\overset{\frown}{x}$; he says it is lower class Fr. Can. in cuis. $\overset{\frown}{x}$, but η must be clicked with a closure.

I looked up again in Mon's vol. I what his $\neg h$ is, but it is hard to understand. He uses $\neg h$ and also $\sim$.

qan, old age. Mosiel,
p. 30. mg. not apparent, Li says

Mat. gwocyá·n I am
a grown-up person [Mat 33]

cxn old [Boas
Tl 140]. the same word
also means poor.

cain old person [Swanton

TL sketch 195]

Mor "The following

change only for the negative

past ... qan, yan, old

age" [Mor II 265]

Moice 1, 25 cas,

grizzly

God Hupa sketch 149:

tak, 3 (things)

takûn, 3 (persons)

-nī or -ne, person.

~~Xaxx~~
Xav. thá·, 3 [yoH
Sitkod.]

Mon tha, 3 [Mon
I 153]

In true Salishan style o and
I are somewhere found as a.
Thars Kwal. tl'a-, its,
Kato tl'i-.

Mat tsiy' stan [MAT 130]

Nav. Khin, rectangular house

[Y & H Luthor '78]

game- house [Lapin

& Painte '76]

Mat. gwónta' a house:
Hupa xwónta; wail.
kínta', camping place.
[Mat. 48]

Mo -khên, beaverlodge
[Mo. I 26]

Hupa xon-ta, house

[Goddard, AA x E1, no 2, p. 105]

Just as in South America there are 3 stocks, Carib, Arawak and Guarani, which are found widely peppered, in North America a typical example of far-flung enclaved stock occurrence is that of the Athapascan, encountered, in isolations of course, from Juneau and the Yukon River to the language of Apache raiders of northern Mexico.

Mon nyen, s you
(intp pron.) [Mon I 158]

+ 92 (92 days unch. base)

Mat. 65 -t' e· x,

+ bacharcoal

in all these languages nouns,
and verb form identical with noun,
is [illegible] set off by voice ~~raising~~
raising and lowering.

the verb to boot off appear
the noun canoe and ~~[illegible]~~;

with orig.-ng.;

on the whole the ocean or lake
voc. of the far north prevails;

..

Occurrence in some of the langs
of -t on [redacted] tail, [redacted] river,
winter, etc.

concept plus relation

w. is tongue back lowered from

r^w.

is tongue back lowered from .

(as in English hooey said rapidly)

~~four element classes~~

four etymon classes

(like Greek méssos for *medyos)

Reference is to Edward Sapir's "Notes on Chasta Costa Phonology and Morphology," *University of Pennsylvania Museum Anthropological Publications*, Vol. 2, No. 2, 1914.

Notes on Sapir Chaste. ~~book~~
change all refs ~~to~~ Shastas.
yū, that one. Hupa yō, that
~~ta~~ θAyÁt, grizzly bear 293

"as in Hupa, pron subjects
of passive verbs are objective
in form" p. 332. ((In Cas. I
do not find such obj uses))
-ts'i, fut. (as in Hupa)

Mon # 20 ff.
treats the "usitative,"
Mon I 226 terms it the
usitative or generaliti ve.
It is the form of the
base given after this "
listed
all his verbs. It is accd
in Gen. by verb base change.
Mon stating ff II 228
treats permansive verbs (to wear
glasses, keep your legs spread,
etc.) — ev. another formation of
usitative. Mon does not use the term customary.

add base, theme 886 vocable.
Hupa tcwiɬtc, huckleberry. God 3, p. 14.
Hupa .mintc, a hut. God 3, p. 13.
Hupa sats, bear. Ditto.
Hupa tō, water, ocean. Ditto.
Hupa .kya, woman's dress. # p. 14
Hupa kyōTs, sinew, p. 14.
Hupa xō xa, his tracks, p. 15.
In other words -itc or -tc is dim.
Hupa, Sketch, 131: -kya to [redacted] I form
Hupa, " " : -ky[redacted] cause to break.
I form
Hupa -kya, away from. Sketch, 150
Mat. 132 -tc̄ai, grandson.
Hupa xō xû n̄, her husband
vol. 3, p. 15.
Hupa xō la, her hand. Ditto, 15.
Hupa for foot nowhere found! Long search.
Mat. 129 -ɬxe', foot.

Y + H. Inflect. & Nam.

Subj Free Pronns

ci	nihi	danihi
ni	"	"
bi, ref. he	bi	daabi
xó app. he	xó	daxó

Obj. Free Pronns

Ditto but with low for high.

Prefixes:

ci-	nihi	danihi
ni-	"	"
bi-	bi-	daabi
xa-	xa-	daxa-

Only verb prefixes have 3 3rd pers.

	Dem
xa-, spatial it	díi, this
dji-, app he	êi, that (more remote)
'i-, indef it.	

Mat 133

ci, I	no'niy, we
niy, you	" you pl.
yi, he	

Mat 133

di, this	
yi, that	

Mat 133

ci- my	no'-, our
ni-, your	" , your
bi-, his	

Mor I, 58 indep. pronouns:

" si, I nɔnhni, we too hwĕ ni, we

nyen, thou nuhni, you

èn (non-pers. î), ènê (pers.),

he, she, it they"

(But ci-, my ni-, your

bi-, his no'- our, tpl your.

Mor I 169:

ntî-ê, this

nyu-î, that

Possessives thromp. ʃí·ʃʧʃ'ɑʀʀ'ɑh, my lord, ~ ʃí·ʃʧʃ'ɑʀʀ'ɑ·'ɜ'.

Chil. -lek, dog, as second member of noun plus noun compound, Mor nêto-llek, Whiteman dog [Mor I 109] God Hupa Sketch 110: nōliñke, our pets (t̨iñ, pet, dog).

A western prong like i in which the dot represents the Kwalhioqua, an eastern like j, in which the dot represents the Kiowa-Apache, and which may have been executed hook first through intramontane migration.

(Like Greek messos, middle adj. for *medyos)

(Hupa being retentive shows i: khiŋ, stick, min-tc, houselet.)

Thoup ṣ̂ɛrrɔṣ̂-mɛnnɛ', a bBear's house (= a hollow tree). Wałv mâ'n house. thom. do.

that is, like Joey, hooey, said quickly'

in all these languages, nouns identical in form with verb form are distd by raising pitch of noun

crements (a general term for firmer and looser affixes)

formal or element classes

Harper's Lat Dict. sarmentum, ~~brushwood~~ twigs light branches, brushwood. Connected with sarpō to cut off, trim, prune, clean. There is in this dict ~~no word beginning ser~~ no word sermentum or the like.

Harper's Lat Dict has

ētymon = ἔτυμον, the origin of a word. etymon habere, to be derived.

Scherer uses "etyma" as the title of his thesis.

Harper's Lat Dict.

crēmentum, growth, increase.

this and crescentia, an increase, are the 2 nouns of cresco, I come forth. to grow.

Hoan, Mt. Eng Dict.

kassa, low, short (person),

shallow (water)

Papias states that a

Latin personal name

Bassus means short in

stature. Same as Fr. Bas,

Sp. bajo.

General on the Chilcotin Languages

The Chilcotin languages are what seems to one familiar with European languages concretizing. Formal expression is persistently given to certain conceptual features which in the languages of Europe are mostly unmentioned.

The languages distinguish, but not to the very line of cleavage, lexical and morphological rankings of vocables, that is, the rankings of word and affix. The term vocable is here employed to denote a form of either lexical or morphological rank. Of the lexical or word rank analysis reveals there to be 4 pretty differently handled formal classes: noun, pronoun, verb and particle. Vocables of this rank, with exception of the verb, are only sometimes bound, that is, are occurrible without affix, in contradistinction to which the vocables of the morphological or affixual rank occur only bound, as affixes. Noun, pronoun and particle are capable of infinitely fewer affixations and inner modifications than is the verb. The verb, although of lexical weight, appears as said above only with affixes, and although because of this weight to be written as one word, is the equivalent of a European pronoun plus verb sentence, and noun, nounlike form of pronoun, or particle is largely an eliminible explicitizer in apposition with element of more general force contained in the verb. ~~Distinction of noun and verb takes us out of linguistics into psychology. Noun paints entity, verb paints action.~~ Pronoun denotes mere entity according to the particular language categories of person, location, gender and the appearance of gender called number, of course largely with same-form coverage of the units which would be set up by the complete working out of these categories. As the pronoun is to the noun, so the copula, or the copula combined with posture meaning, is to the verb. The particle, when it is not a connective or interjection, is somewhat after the fashion of the noun and pronoun a definitizer going with the verb and in apposition with one of the verb's expressed or unexpressed forms or implications. Following the current usage

In the grammatical, structural, morphological, or elementic analysis of these languages, the morphom, alias meaningful form or element, may conveniently be considered as having 2 weights: 1. etymon, word, lexical form or element, which can occur, with exception of the verb, crementless; written without spacing; 2. crement, form or element adjunct to the etymon, and from which it may be set off by hyphenization only, consisting of affix or clitic (useful terms of distinguishment as regards whether the crement is more firmly or more loosely attached).

consideration, inherited

According to meaningful these languages consist of the morphom
inherited sequencing.
(meaningful form or element) and its

The morphom may conveniently be considered as having 2 weights: 1. theme (main or lexical meaningful form or element), which sometimes occurs crementless and in such occurrence is to be written without hyphenization, but never so occurs as the verb in these languages, and which is to be written, with absence or presence of its crements, without spacing, 2. crement (subsidiary meaningful form or element), consisting of firmly attached affix or loosely attached clitic, and which is to be written attached to its theme without spacing or hyphenization,

with exception that for perspicuity or weight indication it sometimes is to be written with hyphenization. The base is

in these languages a shortcut terminology for the crementless theme.

Listing of Sounds according to Syllabic Position and Grammatical Occurrence Is Necessary

Since the sounds in the various Chilcotin languages show various developments as regards syllabic setting and also as regards whether they occur in lexical or morphological vocables, it is practical to list the sounds according to their occurrence, and even then there are many irregularities. The general trend of the development of sounds is one of simplification or shortcutting, and a traveling forward of consonants on the tongue.

Chil. -tsoɛŋ, meat; Head of Coquille -soʔn; Hupa tsiŋ; Wai. xxxxx xtn-.

Base-initial Consonants

In restoring by the comparative process originating forms of consonants initial to the bases of nouns, verbs, particles and postfixed particles, it is necessary to assume because of forms preserved in Hupa and Wailaki that pre-Chilcotin had in part two series of palatalized dorsals, Though the originating status of the series which has preserved dorsals in Hupa may have been the insertion of y after the dorsal such as one gets in Chil. ny n, s. you,

The Sounds

the phonetic structure of
Ath. is, of course, like that of Lang. in
general, an alternation of
openings and closings
comparable to clap-yelling
a procedure in syllables. Syllables
in Ath. are open or closed,
most of them being closed
either by a postvocalic consonant
different from the one which
starts the next syllable or
by the doublish pronunciation
of what would go otherwise
single intervocalic consonants
whether within or between words.

Intervocalic alif becomes
double like any other consonant
thus Gold Beach

tf' a'' a t, its female
[real long

One can further in all these langs. divide the closing consn into light and heavy consonants, ~~the light being on the whole slighter ~~ and ~~determining a list of each~~ less original closers and including zero, listing each of these classes of each lang. or dialect of syl. closers, notably the non-integral and the optative form of the verb syllable exhibiting ~~the~~ a light the integral and progressive ~~the~~ heavy appearance of the a verb syllable's closing, there appearing also ~~the~~ ~~other~~ ~~consonants~~ mutations of the verb bases. A study of ~~the~~ ~~Kiowa~~ and of Kiowa and other stocks, shows the light closers are reduced in origin.

the imperfective ~~is~~ is mainly the light form, the perfective the heavy. Light and heavy can occur as forms of the impfv. and again of the pfv.

Mat 17 says

Goddard's "indefinite present" = Li's imperfective. Li Sapir & Li found this in Hupa possesses 2 forms, designated by Li as ~~[illegible]~~ light + heavy, just as Goddard's def has: ∫

The reconstruction of a sound, element or word, wox through comparisons which are of necessity synchronic in North Am. n. of Mexico, is a devise doubtless wrong in actuality, ~~a theoretical and prob. wrong~~ practicality, but nevertheless serves as purposes. ~~Proving this by reference to a well-known field, any~~ No amount of Romance comparing would win back Latin ~~only some sounds and still more questionable vocables of popular Latin~~, even with Italic though dialects, Keltic and Greek were to guide. The reconstn of pre-Chilcotin ~~The chief purpose which~~

~~concepts seem~~ resembling the ~~and in this resembles the~~ is ephemeral, ②

setting up of linguistic stocks ~~by linguists~~ temporarily

in South America, advantageous ~~to the~~ ethnologist,

~~The~~ reconstruction of sounds ③

is simpler than that of vocables

in that vocables consist

mostly of more than one

sound. Hupa, Wailaki, etc,

~~have~~ show back of the tongue

sounds where even Chilcotin

has front of the tongue sounds.

Taking the lead from the patent

tracing back of t to k in

Lipanan of the Southwest,

I spent much time in working

out the details of an assumption

that Hupa ~~=~~ ky, xw, etc.,

are frontals in antiquity which have

moved toward the rear (like Swedish maskina, machine, turning into maskina and maskina), ~~[illegible]~~ but two indications make it dawn upon me eventually that I was probably wrong: 1. other cognate stocks indicate back of the tongue [redacted] pristinity,

2. related forms in Alb. itself indicate the same; any one of these languages shows groups of forms which on study reveal that the movement was forward, just as when Latin ky turned into the s-sound of French.

Of course all reconstruction goes back only into a chunk of time, prior to which other reconstruction would be necessary. Even purely Alb. reconstruction should not lose sight of the two guides: related stocks and [redacted] internal telltale developments.

Phonetic writing has
entirely different symbols for
voiceless and voiced consonants,
~~but~~ ~~strong~~ ~~tends~~ &
which tends & make
consonant equivalences
~~look more different~~
look if anything more
diverse than they really
are in ~~the~~ speaker's mouth.
Thus Siwash and French sauvage
are spellings so different as to
obscure the likeness of voiced French s & z
and Eng. voiceless sh.

Sometimes a ~~southern~~
long preserves that is shifted in
the north. Hupa k'hiy-
stick,

Within the Chilcotin group, the Wailaki and especially Hupa retain certain features, important for reconstruction, such features such as the sounds ts ky ch, x, etc., indeed so unique that at thought for a long time they were most easily accounted for by a traveling back of frontals.

Hupa labializes this x making sound resembling English wh, and this labialization pulls a preceding vowel into u.

Of the many equivalences in sound found in groups of related forms within each of these langs and when lang is cpd with lang.

To say whether kh or x

is earlier in e.g. the word

for fire is impossible. Tlingit

has x.

one can sometimes become aware of what is prob. more original. but the interchanges are old.

If the more complex has been reduced, as has occurred in many features throughout the chil langnages, then such a reconstn as *kh- is to be assumed as the initial cons of foot and x and k regarded as reductns of this. Of course the only safe recn for the chil languages is what is evidenced by these langs., and for the ath langs what is evidenced by ath., but Tlingit is so closely related to ath and its forms so warping to the recns that I have decided to take cognate forms, but to many exclude forms from other stocks.

constitutes
This is evidence ~~for~~ the survivals of an old interchange of aspirated clusive with fricative and with unaspirated clusive such as is still operative in certain Am Ind stocks and which is on a par with the unclicked-clicked and unvoiced-voiced appearances.

In many of the languages, without outside comparison, it is easy to find in existant forms the rearward sounds from which the forward sounds have traveled.

For instance, Mojave can, song, -gen, to sing.

Existing Chil. langs show conditioned
only conditioned palatalization,
by a or i sound following
~~the consonant.~~
a back-of-the-tongue consonant.
But pre-Chilcotin as reconstruct-
able mainly with the aid of Hupa,
had special palatalized back-of-
the-tongue consonants which went
their separate tracks (e.g.
-ɬhoh, augmentative),
distinct from -kho), and also
a sound ɬx-.

Though an isolated series
of cases is in Nav.
conditioned, the Chilcotin
langs show for instance
a *-kyhoh, big, with
a separate productivity
from *kkha. what.
kho would yield.

Declusivizing, Deaspirating, Dealiphizing, Delaccalizing

Declusivizing occurs all through Chil.

Mat ge'-, ~~foot~~, in ge'tcxiy moccasins [Mat 129]

Fine

Separate and compared study of the vocables shows that many have two or more dif. types of consonant ~~or~~ of a single articulatory position.

~~Phonems in varied setting~~
~~are handled differently. The~~
~~eventual list will be long in~~
~~positional equivalences.~~ Especially in
prefixes, used of course many times more than bases,
~~in such used prefixes do phonems~~
do sounds more appearances.
get twisted from their original
To one who has heard in rapid
Navajo even -kǫ, when, if,
eased into -xǫ or -hǫ, the
startings of these shifts will
be readily understandable.

ca.

Mon xʷǫ-, its; Kato u-, its;

Shoshonean u-, its.

Nav. yi- (refers to space, universe).

god Hupa xō-ût, his
wife [god a a ɤ ɛ
, no 2 p 360)

The above is o.k., but Cas.
also has u-, his.

xan. hwotkoh, witen house

(Man I 428)

From reading Intro'd, also
God or Hupa:

Nav. bi-, his o'd.
xa-, his spatial and appreciative
Hupa mi-, his ~~ref.~~ ref. to
Hupa child, supernaturnate,
non Hupa human, animal xo-
his ref. to adult Hupa.

subj
pref. 1 xa-, y + H Intro'd Nav verb pers
he appr. ~~spatial~~, t spatial, tji-,
Thomp used tf'' a-, its ?
non-human's a plant's.

But Mat does not have this development, what Gi- =his in every ref.

- what g^wo-, someone's

[Mat. 32]

"The second form is used when speaking of Ktupa children, and sometimes of aged people; of members of other tribes and races; and of animals"

{Gof. Monch. of the Ktupa Lang., 99}

Mat. gwo-, ~~verb~~ pron. prefixed to verbs, refers to place or weather, prob. the same as the indef. possessive prefix gwo-

[Mat 61]

Mor hwo- is the commonest pron. & start of impersonal verbs, such as it is hot weather

[Mor 黃 II 305]

Mat gwo- indef possessive
prefix With verbs refersing
to place or weather. [Mat. 61]

Mat gwotsi' (i)gá' [sic]
somebody's headhair [Mat 32]

But Mat. bigá', his
bodyhair, his fur [Mat. 126].

"[Only sometimes in Mat
does the -gá' become
with g for g.]

Mat gwonist'é' people
(Indian); cf. Wailaki kinist'e'
[Mat. 130] But wail
finist'é', flesh, his flesh.
[Mat. 32]

Mon khat khal khel
khat = khal khel "
khet to shine (as
the sun does) [Mon I 226]

q'e, daylight [Boas Tl 38]. [But this is not in the voc]

q'ea, dawn [Boas Tl 128] ← here no aspiration!

qe· daylight [ditto Tl 70]

Declusivizing occurs in chilcotin itself:

Mor. I 245 ǯai sand

dǯaik dǯai dǯik dǯaik

= dǯai dǯil " dǯik,

[redacted] to be granulous and even ǯai as a verb [Mor. I 526] Mor serk, hook.

dzerk, to hook [Mor. I 247]

Mor ǯik ǯi [redacted]ǯit

= ǯi ǯil to name [Mor I 110] dǯik dǯi dǯit

as iterative, etc., of the same.

Dealifizing

Mor II 312 gives verb
to make string, noun
tɬ̣nɬ, rope.

tɬ̣uh, tɬ̣u; tɬ̣nɬ, tɬ̣u.
= tɬ̣u, tɬuh, to weave.

tɬ̣uh, tɬu, ɬuh, ɬu =
tɬ̣u, to fasten with string.
Related to the unglott
tluh, tluk, tluh, tluh =
tlu, tluh, to do by means
of string. [Mor I 436]

Debuccalizing

On the buccal elusive
is elided leaving only its
alif: Hupa k̂'i-, someone
objective, Mat 'i-.
[Mat 65]

"xoñ, fire" [gof
Morph of the Hupa Lang.
13]

Fire, firewood, and the
like, appear in Tlingit
forth with radical and with
dorsal consonant.

Mon ɬaih ɬan

ɬat ɬan to burn

[Mon I 623]

gan sun [Boas TL

165]

(gàn) shine sun

fire [ditto TL 127]

gán, gàn, to burn

gán, firewood. di-gán, to shine

[ditto TL 143]

ẋàn fire [Boas Tl 129]

gan firewood [ditto Tl 128]

[There is also a word gan, outside.]

qun·a-ᵍ fire.
Sapir, S. Paiute, p. 642.

qu-ᵍ with fire [verb prefix]. [ditto 66]

Wider Perspective in Sounds

A sensing of sounds
which is ~~still~~ wider than that
gained from ath, Tr + Haida
is gained by a comparison
of cognates in genetically related stocks
such as Sho. kun sfire.

Sapin 642 Aqa'n A
fire. qun·a-ᵗ, fire.

A still wider sensing likelihood suggested by Dors in other stocks:

Nar Kuthod Y & Joh.

Xxgai, to be white; - kxáat, to dawn.

Mor khaich khai

khat or khaich khat

= khai khal to be

daylight, & dawn. [Mor 2 274]

then there is the larger erorsh looking to the closely gen related Tlingit and Ath. one thoroughly for guidance

~~relate genetically, more than 350 something like 350 correspondences in vocables alone constitute an initiatory test.~~ Tlingit has lost back of the tongue series of consonants, Ath. one. Comparison shows that the two series stems of Tlingit may be a splitting of a one series stems, as often happens in linguistic development.

~~Cost features show that~~ Tlingit is now retentive, now non-retentive, of inheritance.

Dissyllabic alternation

A curious dissyllabic alternation appears in

[Boas "Tl does not give snake]

notice that this is small; i.e. = ɬ.

" ← 44w, rattlesnake "

[god, Morphotte Hupa Lang., 15]

Linguistic data from Matilda Shackler, one of Harrington's informants for Nicola.

Matilda Shuwax

Thomp

tt'ɛ mmaʃ, snake.

tlenes serpent. Morice 1, p. 16;
R, Bdk tleres, snake. Morice 1, 34.
~~Montilde Stuwastlétsen, snake~~
add U Ump word for
eel sp here.

,- Mal t'tɨpɨc, snake

[Mat ,33]

Thom

[redacted] Hupa tł'ɑɑɑf.xɑ̂;

an addnl word for dayfish,

the reg. word being

mɑ́.ł.nɑ'ɑ.

Thomp

HC tł'ɑ́ɑɑɑ̀f, snake.

Wolv. Sitka

Kwal dr. *tł'ɑ5-kɑ.nɛ,

eel.

Cp. [redacted] Hupa ɬɑɑw-xɑɑn,

eel, lit river-snake. [God

Hupa sketch 108]

"xɑ̂n, river" [God,

Morph of the Hupa

Lang, 13]

Wolv.

ꞩ ᴋ ᴛ ᴋ ꞩ, Blackbear.

Fr. Morice has the title of one of his books: Au pays de l'ours noir.

ses, bear (black); caš (grizzly)

Morice, I, p. 25.

"sats, bear" [god, Morph of the Hupa Liang, 13]

ʔik' black bear [Boas

Tl 125]

xúts', grizzly [Boas
↑no dot

Tl 89]

xúts grizzly [ditto

129]

Mor kes alter [Mor I §25]

kc ècíc alnus [Boal

T [127]

ʃ

kupt for showing

fuller forms in -ʃ-

notice Mat. -k'i-ʃ-ix

alder tree, cf Nav.

k'i·c, Hupa k'uW,

Eastern (Pelitot) kkè's.

[Mat 130]

Mat shows elusivizing of

the [redacted]fricatives: Mat

kxat, club, from xát;

gat, to hit with a club

from rát. [Mat. 2] [redacted]

~~[redacted]~~

Exactly as tθ1

interchanges with θ,

Nav. g with r.

Mat βικχόχωε, thorn

(Mat 9)

Horijen article: Mat

-κοχω { cpd with

Nav γ cards χοc, thorn}

This appearance of the same fricative as front and back is common in languages, compare Italian basso with Spanish bajo, or -mux and -pIf, person of various Salishan languages.

Since the hypothetical reconstructed more original sounds do not have a common development but have been warped differently as differently positioned, it is necessary, a complete listing of them is bulky and has to consider them according to appearance as initial, medial or final to base or stem in adverb classifier, personal, classifier prefix, and even in a shortcut to what would be clustering of 2 or 3 consonants

(e.g. Mat. Sp. pronouns 129)

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(e.g. Mat. for in progress, 129)

In Mat it even appears as ge'- in Mat

ge'-texing moccasins;

cf. -exe', foot {Mat !2 9}

)

-- .

-- -

-

-

then there is a different handling of cons ~~of~~ the much fr number of themes, & final & themes, & can list these finals for each closing class, while each of the ~~two~~ ~~class~~ classes (int & non-int types of verb themes has prefixes ~~are mostly distrby dif~~ final cons. special treatment of cons/y — for instance ~~the~~ ~~child. oi, my~~ l, me never has its child or changed to Hupa xw.

Take the phonems one by one
and run them through the
entire Chil. (Pac Coast 9th.)
langs.

Developments of Sound Contrary to the General Run

Initial Consonants of Prefixes

Prefixes occur of course much more frequently than do any verb bases, and especially these and unprominent syllables ease out aspiration, [illegible] alizing, and the like or other fine simplifications and coalescences. Thus the [illegible] Chilcotin superficial and normal its can be regarded as

two-, eased in Mat. [illegible]
in phonetic form to gwo-
and in mga to indefinite his-
[illegible] its.

Developments of Sound Contrary to the General Run

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~~for~~ wo-, ~~[illegible]~~

eased in Mat. ~~[illegible]~~

in phonetic form to gwo-

and in mg. ~~to~~ indefinite ~~his~~ ~~her~~ its.

[illegible] simplifying and easier ones.

One encounters also many practicalities in the morphology of the languages: there are actual changes in the sounds to avoid Zweideutigkeit ("amphibology") [MM # 223] {sic used by MM.!}

MM # 241 speaks of an adventitious vowel in the verb. (Ex. Mav peg yi- is an adventitious element)

Lucy

tf'α'' á t { de, lit. is-female.
real long

t^ntᶜ . s/o î/ɪ . - ttf'α'αtᶜ,

sealion-female.

#tf(

f'í.f-tf'α' a.ddse',

my she-elk.

[used for kwal]

thomp

ʧʼʌ-ɓɓáːɣɣvʼ, flower,

ev. non-human's blooming.

ʧʼ in the Mat. non-human
pronoun loses its click:

Hoijer article. Mat

tji-, -'tji-, 3rd pers. indefinite person.

Hupa t'cinsid, s. you wake up! = Mat. djíntsi'.

[Li, Mat., has no ! — imperative?]

Mor II 194 shows in giving conjugations that Car. tsɛ tsi is the neg Car. verb prefix for someone. He calls it indef. This pron does not appear in Car. personal prefixes of noun.

(After long hunt I can not anywhere in Mor find a listing of the pronml verb elements.)

thing.

Nor is this process confined to prefixes. One finds it in bases and in postfixed particles:

non-personal ← so called by Mor.

Mor teñgê, 4 [Mor I 153]

Thom HC dántl'ɪ, 4. Hupa

dinɬ', 4.

[redacted]

Debuccalization

@ this is the opposite of the above mentioned [redacted] process.

Mor II 211 (very for e-, sg, smore obj. impt.) ses kwet, I speared, e-ges kwet, I speared sg or somebody.

add about lack of tone.

Coming from Slavic, Chipewyan or Navajo to any Athabaskan language, one is at once struck by lack of inherent tone in the syllables.

sensed also by Sapir, Li, and others; but that it is Chilcotin, and definitely produced by migrations from the north, each more southerly body having been thrown off from a more northerly one piecemeal, while ten independent traditions, some of them surely reaching far back into the past, corroborated my conclusions otherwise arrived at from an overwhelming number of sources.

As originally written, there follows here a list of the Chilcotin sounds, showing their various positional appearances in the various languages, but the Academy's Journal does not have the type for such a set-up, and to publish elsewhere may mean an enormous delay. I ~~have been advised to publish in the Journal,~~ will therefore omitting the list, ~~But I will~~ say something of the sounds and their appearances, and ~~will~~ then outline the several traditions obtained.

This is the case.

(Reminding one of Sekani ta, eyes [Mor. II 510] Can. -na, eyes [Mor. I 27]

~~I wish to state heartily deep appreciation and indebtedness to Professor Franz Boas, Professor Melville Jacobs, Pere Lamedon Jacobs, Professor R. Swift, the Missionnaires Oblats de Marie Immaculée, and of course in fact most of all to the many Indian informants who fact direct visiting to Fraser River Nicola Chilcotin words and who have carefully enumerated materials in the many languages~~

~~The Chilcotin languages constitute the south coast wing of the Athapascan stock, which stock has for generations had as its core the occupancy of the mountainous~~ have centered in the ~~interior of Alaska and northwestern Canada, and is genetically related to Tlingit and other northwestern stocks. The Chilcotin wing is characterized by developments which show it to have been a unitary.~~

~~The Chilcotin languages are of course of varying ordination, and are merely termed languages by us. They have been proceeding asunder for generations, but still retain their Chilcotin features.~~

Some of the Sounds and Their Travelings

Although the closely genetically ~~related~~ Tlingit shows two rear-tongue consonant positions, Chilcotin, and all Athapascan, shows only one, the rearward articulation being conditioned, just as ~~for instance~~ in Shoshonean. The Pacific coast from Marshfield, Ore., to Cambria, Calif., has only single back-of-the-tongue series languages; north and south of these places double series obtain. Greek sigma

The parent Athapascan, and also the Chilcotin proper of today, show tri-sibilantism: c (like English sh), s (written σ in this paper), and θ (a position on the verge of English th as in this, exactly as in the Karuk language of northern California. The curious fates of these three positions of sound has been traced through the languages; Chilcotin σ appears largely as c in group 5 with exception of Hupa and Mattole, which just as Swedish dialect has developed macina (written maskina), machine, into maxwina, have rearwarded this sound into xw (in Mattole with unrounding). Similarly, Chilcotin tσh has become in Hupa tchw. To avoid confusion, I have written this Chilcotin s by its Greek form, σ , when voiced by ς .

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Chilcotin has been in touch of course with Salishan and other Northwest languages for untold generations, and is in fact one of them. It is therefore to be expected that it contains such features as i is positionally pronounced as a, and that o is positionally pronounced as a, carrying a preceding glide w along with it. One of these features is the peculiar carrying over of a vowel such as ~~maxwina~~ o or u to jump the fence of a following consonant so that a fragment of the vowel falls after the consonant (Chilcotin uɣwa, his bodyhair, for *uɣa). Greek gamma

Beyond the very large number of equivalences of sound determinable by studying each of the languages, some of these equivalences occurring only in a few forms, and again a still greater array of equivalences disclosed when one compares one language with another, are those equivalences of a higher level suggested only by semantics (for instance k in "to be white" and kh in "to dawn"), and suggested by those vocable-samenesses which can be found in other related stocks (for instance k in Shoshonian kun, "fire," but kh in Chilcotin and x in Tlingit).

More than all this, the most used vocables of a language naturally change and split the most. This accounts for the irregular verbs of well known languages. This is why in the Chilcotin languages certain prefixes travel roads of their own, their sounds becoming reduced, changed or leveled more than in the normalcy of sounds.

Generally speaking, consonants in Chilcotin, and elsewhere, travel forward on the tongue. Fifteen hundred years of diachronic documentation show that Latin ky became French s. But there are also backwaters, called in popular English of Canada sni, rearward travelings of sound. It is perfectly certain that Chilcotin σa, sun, traveled into pre-Hupa ca, and then into Hupa xwa.

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all these languages are very concretizing, they paint the concept train by inherited putting together of utterances which are definite, vivid symbols.

the langs distinguish, but not to a ~~fine~~ hair line, lexical and morphological rankings of vocables. In the lexical ranking are preeminently nouns and verbs, the noun base is capable of infinitely fewer affixations and inner modifications than the verb base.

the main part of
the anatomy of any of these
dial.

Latin is the verb. This
consists everywhere of a
main last syllable
(compare the position of the
verb at the end of a
normal Latin sentence).
Some of the verb bases
assume as many as 6 dif.
forms, but the principle ones

ad comparandum are
the imperfective and the
perfective; some of these forms
have at their ends the
remnant of an earlier
postfix, as was already
discerned by Goddard
years ago.

Mor in his great verb

list gives ① pres. ② past,

③ prox, ④ eventual.

then =, negative

(he gives neg pres & sometimes

neg past)

Then ||, usitative

(he gives the one form

which the usitative always has)

[Mor I 226]

Mat 71. bi also gives 4 forms in his Mat verb list: ① impfv, ② perfv. ③ prog. (usually incl fut.), ④ opt. Mat verb list proves the morn. impfv is used for the imperative.

Mor I 329 nih na nih

nĕh or na agrees

pretty good with Mat 96

nix, {nai / nai} neil ne'

So does to spear, to

be daylight •

xav. -ǯ̌á·h, -ǯ̌à·', ←

~~Hoij~~

handle a mass, xxat

-ǯ̌a·š̌, -ǯ̌a·ǯ̌ [Hoijer Anth. 82]

Mor I 245 dž̌aih dž̌ai

dž̌il dž̌aih = dž̌ai, dž̌il || dž̌ih

xxat 112 -dja·c, -dja·dj,

-dja·dj, -dja·c, to handle grainlike objects (zero).

(3)

Hooray at last! This last proves that Hoijer's anth article gives 1st imperfective and then perfective when it gives 2 verb stem forms.

On analysis the verb in ~~the~~ these langs falls apart into a verb base, which is cast in position like the verb in the Latin sent. is, and ~~[illegible]~~ a coming & prefixes, preceding this, a definitely ~~[illegible]~~ ordered ~~[illegible]~~ all capped ~~[illegible]~~ classed as

1. adverbial, ~~2. customary action~~ denoting
2. ~~[illegible]~~ denoting ~~triplural~~ personic ~~classificatory~~ member
3 ~~[illegible]~~ causo-agentive (alias classifier prefixes).

God. Hupa sketch 125:
Sometimes the changes in the root mark off the def. tenses from the indef. and
The indefinite present

imperative are the weakest

of all in the form of their

roots

Of the def. tenses, the past

is usually longer than the

present.

Hupa -n x -w on verb

roots are prob. remains of suffixes.

The verb base ~~(the root as God. used to call it)~~

exhibits a more or less

obscured postfixation, as

Goddard already noticed. ~~Some Athany~~

of the heavy forms are

patently due to this.

Immediately before this
verbal base comes one or
another of 4 classifiers, or better
called transc-agentive prefixes,
if we regard Zero as one
of ~~4~~, the force of which
is largely obscured in
the Chilcotin languages.

The most contractional
part of the verb is that
of the personal belt
consisting of personic
objects followed by
personic subjects with
mode and aspect prefixes
jammed in between them
Vowel contractions here
are comparable to vowel contractions
here of the Greek verb.

preceding. These are
various prefixes 7
adverbial prefixes.

Vowels [redacted]

The vowels are not as important as the cons for the intercomparison of these langs.

Vowels become long in the ~~Col. Salish. Kan.~~ s. langs.

Mor. si, l [Mor I 158]

Mat. ci· l [Mat 133]

Mor Tsē, stone [Mor I 23]

Mat. Tsē' stone, rock

[Mat. 46]

There is also strong indication that Kwal. has s-. W. "tskah-ne, arm (lv. s-gá·nne') but Thomp H C ʃɪ́·ʃ-gə̀·nnɛ', my arm.

Morice says Cavier has a slight nlt. accent, like French. But there is a high tone, which is written by Morice by underlining the high vowel, e.g. ya, sky; ya, louse; etên, he works; ętên, he is visible this distinguishment appears in a very few words.

Li Mat 45-46 notes that Mat is long, Nav is short in stone, etc. Thinks the short is prev. the original. (Wolfr's longs for Coq's shorts ~~proved~~ suggested this).

ablaut

Mat 49. Extensions only
an e:a ablaut in Mat,
many Mat verb stems
show this.

Mor tha, an inflection
of the water used only
in compounds [Mor ± 1338].

Mor considers a as 'as if from e. Very impt. Some verbs stems have both.
Morice 1, 25

shwes, thorn

Mor. tha-, water.

o — u

o and u are variations of the same sound. (Mat. says there is in that lang. only o. Mor writes ~~[illegible]~~ o and u and ö, also ô û.

This vowel tends to develop a w between a preceding back or tongue consonant and itself. The interchange of o and ɑ (compare that of i and ɑ) makes it certain that a pre-Chilcotin khon, khʷon fire has produced Chilcotin khwɑn, fire.

Thus Nav. k'os, k'ʷos, cloud [Y. ɑ-ɟoh Intro to Nav.

Mor thû water [Mor I 27]. Notice that the vowel in Cas. is not long]

Mor thû, water.

ethû·, secretion (as in nê-na-tsel-thû·, tears, lit. human eyes anus water). [Mor. I 61]

Jumping of ɛ o u

Mor "In connection with the ... possessive pronouns u-, nuh- ... initial n and all kinds of k's assume a w before their vowel ... : u-swa, his hair ... u-khwêi, her husband." [Mor. I pp. 108-109]

Mor -khwe, foot [Mor. I §27]. Mor I 108-109 clearly says his foot would be *-khwē.

[App. Mor says nothing about final possessional aligning of this word.] Certain other words appear only with final hardening in Mat.; eg. -la', hand.]

for transposition of this,

Thus Hoj ‹ Cour, yes.

ʃgá·nnɔe˃, my arm

But kɨ́· gɣwá·nnɔe˃, his arm.

ʃɪ́:ʃxɑ˃, my foot

hɪ́·ɣxwɔe˃, his foot

nɔ́·nɔnə́hɣwɔe˃, our feet

[this is an except for comp. corr-up.]

Mor starting ± 150 lists
4 personic-prefix declensions

Nowhere in Mor do I find etym of u-, his, but entirely distinct from it is hwo- (Mor's way of writing xwo-). E.g.

u-thi, its road; but

hwo-thi, its (indef.) road.

[Mor I 159].

In Tl. even a in
some instances labializes
a following k-sound.
{Boas Tl 18]

Morice

tenê, a man [person].

[Morice ', "]

Even Navajo is ~~[illegible]~~
tzné without sibilant ~~or setting~~.
Not only i but e in
~~Navajo~~
Navajo partakes of this
quality under setting ~~[illegible]~~;
Tshé-kkooh, ~~=~~ rock.
canyon, for instance, produces
English Chaco.

The development of i into ɑ is conditioned in origin, but where the development has been consummated, i cannot be ~~restored~~ restored. the history is undoubtedly that an originating pre-Chilcotin *khin, stick, became *tchin and that this became ~~tchan~~ mod. Chil. tchɑn, but in Chil one must say tchan, not *tchin, and one must say khin, not with ɑ, in Hupa.

Especially the dorsal consonants

~~The dorsal consonants~~

have a bridling effect on i
to keep it from becoming very
open; thus one never hears
ɛ stick.
Hupa k̂hɪŋ! *k̂ha but
pronounced

Chil t is regularly
pronounced with a.

The æ-pronunc. of i is
conditioned, but so that the
student constantly
have to carry all this conditg
in mind, æ, not i;
has been written

To anyone who has worked with Northwest Stocks, the appearance of ɑ for i (French laŋg for Latin liŋgwa) and of ɤ for o (even dragging a glide ʷ along with it: wɑ for ʷɤ) is not unique in Athapascan.

i, appearing in Salishan as i, ə and even as ɤ, appears largely as ɑ.

The Nar juxtaposition of
dorsal consonant bisibles the
change of i to a

Reference is to James Wickersham's "Qual-ow-its" vocabulary, obtained from Mary Judson, Pe-ell Prairie, ca. 1900.

Kwal "thlut... smoke"

{W.}

Thom

HC ~~t'k t'~~, smoke.

-teen, stick. Morice

1, p. 25.

Mat -tc̃iŋ, stick. ← not underlined

[MaT 132]

Hupa k'iŋ, stick.

Hupa has i retained

Hupa has -tiŋ for

U Coq -tɛn.

that i is the more original is shown by Ath. and by cognate forms in other stock, e.g. by Salishan

tɪl blood, low

Nav. dɪɬ, blood {Y oth. Authors 313}

What i seems after back of the tongue sounds, sometimes after ɓ, and before -x, -ɣ. It is always short and is between i (delabialized u) and ə as in Ger. Gabe (prob. Sweet's high back wide unrounded)

[Mat 39-40]

But long i changes under no conditions.

Diphthongs

Diphths in Chi(are 7 the class known as false (Frach.Tan.Eng's au in contra- distinction to his aU).

aww

ayy

aa

oo

tō, water [Goddard, Kato Texts, p. 71]

Thomas

ts'ɨ'ɛn - t'ɨ'ɛt, tsɨ'ɛn - t'ɨ'ɛt, tsɨ'ɛn - t'ɨ'ɛt, tsɨ'ɛn - t'ɨ'ɛt.

Thomp

t'annzè., road, cut

dannzè., Indian.

Base-initial Consonants

God Hupa sketch 97:

In Hupa the only init. cons clusters are dz ts dj tc tcw and the combines hw xw ɣ Ry.

LARYNGEAL

Mor I lists
bases which do not have
'- before initial vowel.

a-, something's
Mor th; and e-th;,
animal's tail [Mor I 115]

h-

~~Clyne's initial~~ h- occurs in interjections and song-fillers.

h- is rare in Mat.

E.g. he:', yes [Mat 15]

Morice points out that the regular sound is x.

DORSALS

k-

Mon has a few verb stems starting in k-. Also some nouns.

k- is very rare in Chil. but occurs, starting nouns and verbs.

Mat gá·l, he is going along.

Nav. - gá·l ~~(showing~~

~~Nav. does have k-~~

[Mat 15]

(Look up again — Navr. interchanges with g.?)

[app the above verb stem is not in Mor.]

k?-

k'a', arrows {Goddard, Kato Texts, p. 165}.

Mon kna, arrow

{Mon I 25}

k'a' bûʔ, arrows with {Goddard, Kato Texts, p. 166}.

kh-

Confusing with $^{*}\underline{k}$ and $^{*}\underline{x}$

Kwal ev. ἐλάσσων, chief

Thom HC χάσσων, chief.

Thom says galice has ἐλ-.

Mat ἐλαιd winter

[Mat 1,30]

The real [illegible]

personic is [illegible] xo-, as
proved by intercomparison.
xwa carries the glisse-
nigin [illegible]w over with
[illegible] before x.

Thump

Hc Ji·-fx·æ', my
foot, my footmark, my shop.

wolv
Shastac fx·æ:, my foot

those forms agree ~~best with~~
better with Tl. & track than with Tl for fat

k'e, k'exn, tc track

{Boas Tl 144}

{I can find no corresponding noun}

Better than T?

xìs, foot {Boas Tl 158)

~~XXX~~ X-

"w an unvoiced w which occurs frequently at the end of syllables. When it follows vowels other than o or u it is preceded by a glide and is accordingly written uw. [God. Hupa texts, p. 94]

In Hupa xw alternates not only with č, but with tl': Hupa -gow, -got'č, & throw up (a spear) [Mat. 27]

Thus Hupa is the only language outside of Thing it which shows a back-of-the tongue fricative in the 1st pers. s., e.g.

xwi-mit, my belly-

"hw in mit my belly" [God Morph of the Hupa Lang. 15]

God Hupa sketch 120:

hwe, I.

[small cap]

Ax my (Swanton 11

sketch 170)

xa, l. [Sitto]

Morice 1, 17

si, ſ

na nisthi, I feel sleepy

na-nisṙthi, he is sleepy.

Mat ci·, ſ [Mat 3]

Mat cits i·, my head.

[Mat 3] ONLY IN

1st pers is c retained,

elsewhere Mat x, Hupa xw.

Mat cidá", my mouth;

[illegible] Hupa -da', Wail -da'

[Mat 7]

cta', my father [Goddard,
Kato Texts, p. 160]

Tl. 'ax-, my
the nare
(cp 1 'If-, my, ~~of~~ MaLs p. 133)

"xà{ hín, I stand"
[Boas Tl. 44]

'àtc xàcí, I sing
[Boas Tl 44]

xì I 'ax, my
hdep xàtc. [Boas
Tl 42]
'axyì, under me
[ditto, p. 90]

Mor "rhet, war-club,
which becomes r-rwet
when coupled with a pronoun
of the third person singular"
[Mor I 109]

- Cp. also Mor rhez
pns [Mor I 108]

(The appearance of r ((not
rh)) in the his-club form
indicates to Jph that Mor's rh = x).

Nav. ... xàt stick ...

Mat. kat

[Hoijer, in Am Anthr., p 85]
∑ Hoijer is ov. wrong - Nav. xàt means any club.

rhet, club. Morice 1, p. 24

~~this shows how Morice~~
~~[illegible], fine, is Athapascan~~
~~Dun, fine.~~

Nav. Hoijer article

-raat, raal, ~~& beat with~~ a stick {ev. means ~~& hit-~~ with-a-stick}.

Morice 1, 29:

rhett, club.

Mon "rhêt, winter,
is incorporated in a few
verbs" [Mon. II 138]

rhêt, winter [Mon
I 30]

Nar shinnystick
xat, club, [yoff
Antrod 45]

Mat

xa, light (sun or moon)

[Mat 126] [By light [redacted] Li means luminary; sun is day-luminary, moon is evening-luminary.]

Reference is to John R. Swanton's "Haida" in *Handbook of American Indian Languages,* Bureau of American Ethnology Bulletin 40, Part 1, 1911, pp. 205 - 282.

Haida xAi sunshine,

Haida sketch

[Swanton, 271]

Mor uza, its moon or
month [Mor I 20]

thon HC x̂a·ʃI, sun
Wols. Chastac ditto.

"hwa, sun, moon"
[gob, Morph of the Hupa
Lang, 13].

Mat 13 Mat.

nig-xwó·y, you are good,
Hupa - Woy, Wai. - coy.

Alt *ʃon, ✝ be good.

Hupa -woy (for -ɣwoy),

Mat. -x^{w}oy

Wai. -coy. shows

Mat ɣ^{w} as having

been retained undelatalized

before o.

Li in this disagrees with Hoijer article. Look up in Goddard.

Hupa -^{o}woy, ✝ be good.

Wai. -coy. *

from parent *ʃon

Wà

xlor. sû telken, quite

red, i.e. scarlet. [Mon I 146].

thoup

fi', ~~alright~~ all-right.

Li, Mat 8, says Mat g- and kx have another source (dif. from ath g k k' series). this is l:

Mat g- = Hupa w-,

Wai. g (ath g)

Mat kx = ath x.

ath k + x are nowhere distinct in Pac Coast Ath. In Hupa & Chastac. ath k + x appear as spirantal. In Mat Wai Kato as an aspd surf. gives club & thorn as ill. exceptions are hair, tooth nouns retained in Mat.

But sometimes r remains
in Mat. : bigá", its hair.
[Mat 10]

xàw hair [Boas TP
129]

Mat -ɣwo' tooth

cijwó' my tooth [Mat

,126]

Tooth appears in Tlingit
metathesized and with x for ɣ:

'úx tooth [Boas TL

123]

Dorsals Labialized

kwr-

Mor -kwet, knees

[Mor. I 28]

Mat -gwo't, knee

ci-gwo't, my knee

[Mat. 129].

Mon kwet, knee [skor

H 147]

Nau. -gòd, knee

[Hoijer, Anth., 82].

although khw and
xw are phonemes, kw
does not occur. {~~Later~~ y & ~~yok~~
~~Ka~~ Method to Nav.} (!)

Mat 8 says Ath
parent Lang has g-
and gw-, but Mat has
gw only before o.

(k'w-)

(Xaq has only one verb form in this, that is spelled by him kaw-)

kaw-

Linguistic data from Jenny Scott,
one of Harrington's informants
for the "Smith River" language.

Jenny [illegible] Smr

xwaʔ(n)ʔn, fine.

q!ān, fine [Scranton,
TL sketch 196]

Thomp
χwáṅ, fine

Jenny
χwáṅ, fine.

Annice 1, 29 khwen, fine

Ηυρα
χοῑ̅ν̅, fine [good, Ηυρα
Texts, ααεξ1, no 2, p.
182]

κωῑ̅ν̅, fine [good?
Kato Texts, p. 81].

XW-

Nav

xof, ~~thorn~~, cactus [Yr

H ~~Kee~~. Introd 45]

Mor nhwes, thorn

[Mor I 112]. ~~[those~~

~~that Cor. really has such~~

~~words as club beginning~~

~~with t~~]

[used for -s]

ẋáẋ, nabapple

[Boas Tl 129]

Li, Mat 8, says that oth. has ~~[illegible]~~ non-labld & labld back-of-tongue series, but that in Mat gw appears only before o [Mat 8].

Dorsals palatalized

k

the parent Ath. anterior palatal stops ǧ ǩ ϰ ǩ' are in Nav. dž- ts- and t's-, but in Mat. Ath ǧ becomes dj confused with the orig dj, while ǩ becomes tc ϰ ǩ' becomes t'sy. Therefore Mat t'sy is a distinct sound. [Mat 11]

Nav. ... žid there is fear ...
Mat. -ǯih (-ǯid), -ž̌id to be afraid; Hupa, Wail. -ǯid, -ǧid;

[Hoijer, in Am Anth. p. 77]

qet. No temporal changes. to fear. Morice 1, p. 342.

But Mat nildj.iᶜ,
you are afraid, Hupa
g̲id, Wail g̲id.

Tc in-nel-git, ∫ she was
afraid ∫ [illegible]
', no 2, p. 192]

k'-

Nav -c'ił, -c'il ~~to~~ break...

Mat. -c'yałt, -c'yał to split with the hand; Hupa -k'ił, -k'il, to tear, rip a skin.

[Hoijer, in Am Anth. p. 77)

:qułt, :qeł, qełt, qułt, to tear, rend, split off. To split (wood). Morice I, p. 349. also appears as postp. in many verbs.

Shastac dánłg'I, 4.

Hoč do.

~~Big this Deduction~~

Mat { dint'sy[redacted]e, 4

~~Mat dint'sy[redacted]e, 4~~

Mat T'sy from *k'. Hupa diyk'i,

Wai dink'iy.

Li, Mattole, p. 3

says Bear River dint'ea',

4 but Mat. dint'sye', 4,

both going back to ath. *k'.

y-Jph. Nav paper: dii', 4.

Add Carrier for 4.

Thom

H Ump [redacted] dɨntʃ'ɪkʰ, ɣ

also H Ump dɨntʃ'ɪkʰ, ɣ

= HC dɨntʃ'ɪ, ɣ.

Kwal "tun-cheh

fou" [W.]

god Hupa sketch 148:

diñk ɣ (things)

diñkin, ɣ (persons)

Mon teñgê, ɣ

[Mon I, 153]

k̂h-

(ath k̂h occurs both before o & i.)

Li, Mat 7, defines his Mat. tĉ as a "palatalized affricative, pronounced with the dorsal part of the tongue against the roof of the mouth just behind the alveolar ridge" [Mat. 8]

Li, Mat 7, says that in
Mat tcx is pronounced with a
palatal spirantal glide x
(not velar); and in the case
of ts- and tc- with a
very weak, and sometimes
no, aspiration. [Mat 7]

The most freq. appearance of this is
in the aug. (aug.)
-kyo large ∧ [good typo
sketch 107]

Mor. -tco, aug. [Morice I 145]

Mor. Tṣen-tco, ~~moon~~, lit. bones big [Mor I 118]

Mor. ṣa-tco, January, lit. big moon. [Mor. I 112]

Yew = redwood not in Morice.

Mat ga'Tc̓o', redwood;
Esp Hupa gaWk̓o' redwood.

[Mat 129]

Thom
HC gɛ̓ʃ-tʃ'ɔ̓ɬ, redwood.

Thom
HC dɑʃ-tʃ'ɔ̓ɬ, grouse.

Notice that thom always gives the aug. high.

"Augmentatives are made by the suffix -kyō, which is evidently connected with the adjective nik kyaō. Its use is frequent to distinguish the larger of two plants or animals which resemble each other [God, Morph of the Hupa Lang 17]

Nav. ... -có·s, -cò·z to handle a fabric-like object...

Nat -ç̌o·s, -ç̌o·s;

Hupa -k̂ohs, -k̂ohs;

Wail. -k̂os, -k̂os;

[Hoijer, in Am Anthr. p. 77]

I look long in Mojice in vain.

{Used for Ls}

Mat 'íl tc̓o', you

catch it! = Hupa -k̓id

[Mat 11]

Morice 1, 25:

-tcĕ, tail.

Morice 1, 49

thû-k̓ĕ-tcĕ, river

mouth, lit. water-on-tail.

Got Hupa word for tail.

Mat

-tɕ̃i˧ tail. bitɕ̃i˧ its tail

[Mat. 132]

"mik kɛ its tail"

[Gor, Morph of the Hupa Lang., p. 15]

Look into the astonishing

Kato tc'ɤn, [redacted] stick;

Hupa k'ɪŋ, stick.

not underlined

Mat - tc̃iŋ, tree, stick

[Mat. 130] Mat. tc̃iŋ stick

[Mat. 132] (not underlined

Thom Hɛ tʃrán, stick.

tcûn, trees. [Goddard, Kato Texts, p. 71]

Hupa kiñ, tree. Ibid.

Monica 1, 25

_ten, stick.

Nav y. Jph. tshan,

stick.

#5 C

Tf'an, stick. Tf'annæ;

(ne's) stick.

Hupa kiñ, a tree

[good aav E 1, no 2, p. ξ 348]

Mon Tcen-thenh, forest

[Mon ± 116]

Thom
N Hmp τgrán, stick
wolv ditto

Mat Tsing stick

[Mat 132]

This gives ~~[illegible]~~ labialization

which appears in Hupa

descendants, an accompaniment

of a more original x.

Hupa has not infrequently

tcw. "As far as is known

other Athapascan languages have

corresponding words with one

sound the Hupa distinguishes

tc and tcw." [Goddard, The

Phonology of the Hupa Lang., U of C Pubs

in Am Arch & Ethn., vol 3, no1,

Bkley, c 1907, p. 17. vol. 8

The tracing illustrating this, Pl. 8, gives Hupa Tcwite, wood.

[used for Can. -5]

Morice 1, 29 Tsez,
Jusewood.
[used for -z]

Hupa tcwh- is
~~[illegible]~~ tc-x- developed
of course into tc-xw-

Mat texic wood [Mat 132]

Mn tsan, excrement. [Mon I 27]

"tcwûñ, ... excrement"

[got Morph of the Hupa Liang 14]

Mor Tsan, excrement

[Mor I 71]

Nav. tʃha·', excrement.

ʃɪ tʃha·n, my excrement

[y + H Introd]

Mat. ci-tcxá·ne',

my excrement [Mat 13²]

Lucy + Wau

só', excrement

thomp

Do.

mú·ʂmv·ssa·nnɛ',

cow-manure.

Nav Introd Y + yat

tchaa', excrement; ʃɪ-tʃ'aan,

my excrement.

Mon tsâ tsĕ tsoh

tsĕh or tsâ = tsâ.

Moran [Mon I 447]

God Hupa sketch 128:

-tcwu -tcwe to cry

(Moran)

Mon tsâ tsĕ tsoh

tseh or tsâ = tsâ

Moran. [Mon I 447]

"x̣ì ǧáx̣", yo cloro

[Boas TL 44]

"xō tcwō", his grandmother [god., morph of the Hupa lang. 16].

Mos Tsû, grandmother

[Mos I 29]

Thom

#C sv̂·, mat-grm

ʃɪ́·s-sv·, my mat-grm.

Nav. čìž̌ firewood.

Hupa čʷiž̌, firewood

[Hoijer, Anthr., 35].

But xlat has

final ʃ!

$\hat{\underline{x}}^{-}$

Confusing ath $\overset{*}{\underline{c}}$ and $\overset{*}{\hat{\underline{x}}}$.

~~admits~~

Li Mat. admits that

he has no certain MAT

example for ath. $\hat{\underline{x}}$.

Maica

Says p. 13 c- occurs only in a few words, e.g. cen, song, - ~~final prob~~ - c prob. only in

nînrwoc, soap. berry

(Shepperdia canadensis).

cī, song (Swanton, TL sketch 196)

Har sìn song... Mat

-xin-

[Hoijer, in Am Anth p 78]

cen, ɬɬ song (possessive

-yen). -qen, to sing, to pant

said of dogs). qil. Morice 1, p. 342.

[on looking up q in Morice,

says it is voiceless counterpart of y

I cannot seem to find x at all in

Morice's key.]

God Hupa sketch 110:

xō hw inne, her song

(hwin, song).

Nav hutod y ~~fok~~

sin, ~~yng~~ song ; but cigsin, my song.

↑short ↑long

[y ɬ ɬ hutod 347] [the only noun which goes this way in Nav.]

Mat bixine', song.

[Mat 126]

Mon pesh-yen, was song.
[Mon I 109]

Mon cex, song: nê-yen,
our song [Mon I 108]
[all nouns with initial c
go thus, e.g. cas, grizzly]

"hwiñ, song" (god,
Morph of the Hupa Lang,
13].

(ci), song [Boas Tl 126]

ca, song [Boas Tl 71]

›ètgècí, sing!
[ditto Tl 77]

cì cí cín to sing
[ditto Tl 140. ci, song
[i615]

Mor ûgi, name. [Mor I 163]
s-ûgi, my name:.. p-ûgi,
this name [i610].

Mat 13 indicates that
name does not occur as a noun
in Mat., but gives cpd with
the Mat. verb to call

es. the Hupa verb -We,
-We' and the Wai
verb -ci, -ci'.

-xi' to [redacted] name

[Mat. 128]

Mor. zih zi zit

= zi zil ✱ name

{Mor I [redacted] 1110}

Nav. -ži ž, -ži ž ✱ drawin

(by breathing, sucking) ...

Mat. -xix, -xix ; Hupa

-wiw, -wiw

{Hoijer, in Am Anthr, p 85}

qih, qij, qih, qih, ✱

breathe. Morice I, p. 345.

yeš, snow. qaš, qaž,
qeš, qaš, to snow. Moick, p. 340
[used for -š]

E.g. Nas. dialect : ʒas,
gnows = [illegible] Jph knitted to
Nav.).

yen, earth. Maice!, p. 27.
ground + soil ditto. App. only word.

As w tends before o,
so y before i and e and
i, especially noticeable before
e because quality is there
radically different. Thus
Nav ẽ xéet x yeet
boat [y + ɟɟ instrd ' to Nav.]

ye bi', house in [Goddard,
Kato Texts, p. 90].

Maice, 1, 29 yerh, house

Frontals

t-

Car. tenê, man. [illegible]

[Mboric I 142]. this is the neg.

spelling in Moric.

tibe na [illegible Boas Tl

166]

na tibe people [illegible dillo

Tl 126]

ni-^{n} person [Sapir S. Painte 68]

Hupa -ne -ni

person {from god Hupa (+?) sketch}

Mon na, na·, naɬ,

na· = nenh, naɬ // naih

to be alive [Mon I 316]

-tĕ, antlers. Morice I, p. 25.

1,25:

Morice tē, antlers.

[under horn he refers to the above].

Linguistic data from Lizzie Johnson, one of Harrington's Upper Chehalis informants. Her mother, Mary Judson, was a speaker of Kwalhioqua.

Liz Kwal dxt, blood.

+thomp do.

-x
5

Monica 1, 29 tēs, charcoal

Thomp

In the H of C lang

t'ɛ·ʃ means prepared black paint, while k'wá·n-ˌsɨt = charcoal. [this is an excerpt for comp. write-up]

Mat t'ɛ·x, charcoal

Hupa T'ɛ'W ~~dan~~

Wail t'ec San t'as

Nav. t'è·s [Mat 27]

The above is the only noun which Li gives as an example of the confusion of -x (-xw): ath. *-c and *-x are confused in the langs of the Pac Coast group. The Mat -x (-xw after -o-) ÷ is either from *-c or from *-x.

Xat t'e·x charcoal

[Xat 128]

Nav. t'ɛ̀·c, charcoal.

[Mat. 6]

-'x

-k'

Mat. -tx.a'x, to count

Hupa -ta.k', -tak', to count

Wai. ditto. [Mat 8]

Mor. tho tho thoh "

thoh to count [Mor I

413]

Mat 'ół tx̣a'x̣, you count it! : Hupa -ta'

Hoijer article: Mat -tha'x, -tha'g [to count]

Mor -rhêz, testicles
(the same word as for eggs)

Thomp
H C tf'α-rrái.ffʃæ,

eggs.

San. Lwís thorn {Mat. 9}

Mon akwes, thorn [Mon I 112]
Thomp ttsf C xwéfttf'Gh,
crabapple.
{used for -s}

t'-

(Word for charcoal is
1006, filed under [redacted] -x)

th-

Xat ci:tx̣á' my father

Hupa -ta' Wail -ta'

Sar. -tạ' Nav -tx̣à·'.

Mon Thû, water [Mon I 19]

Thom

Ч Hmp t'ŷ·, water

(real long and no final ŋ.

But HC t'ə́ɬxɑt', water).

"to, water" [God, Morph of the Hupa Loang 14]

ŧ-

Mat 14 ath *-ŧan, ŧ
be many. Mat. ŧa·n,
many. Wai. -ŧa·n

Mor. ŧai, ŧanê, etc.,
many. {Mor I 138} persons
objects

{many in Cas. is one of the 9
small group of adjs. which
have various forms acc to
gender}.

Kwal ev ten, dog.

Thom
HC ʔɨ̂', dog.

From *ʔɨ̂'.

"Liñ pet, dom. animal, dog"

[god, morph of the Hupa
Hang., 15)

*l [illegible] Lasa/as [illegible]
Dim n$ in the larger complex of Ath, stocks.
4a, mother [Laranton

*l. sketch 196]

l-

-la, hand (throughout the area).

Mon -lla, hands

[Mon I 27]

tl-

~~Mo~~ 1, 27 tlat, water weed

of rivers.

Mo ~~[illegible]~~ great reeds

~~M~~t

list 7 433-434 has only

tli & improvise a song,

tli & feel cold — neither of

these are in Mat.

Mat seems & have

no nouns or verbs starting

in this.

Hupa la, sea-lettuce;

Kato (god) lat, sea-lettuce).

tl'-

Mosiee, 1, 16

tłuʔt, rope.

Thomp

tɬ'úʔt, Trumpline.

↑short ↑rote the tu

tłuʔt, rope. Mosiee 1, p. 26.

Moice 1, 16

tɬo, grass, hay.

Lō, grass. [Goddard, Kato Texts, p. 79] [Gof says hi; L is for ɬ]

Wolv. tɬ'wɬ, grass.

tłłh-

Morice 1, 5, lists tł,

tł and tłł.

Morice 1 434 tłłis .... Denotes the act of pressing down: treading or kneading.

Morice 1, 428 tłłe. an adjectival root which expresses ... softness.

" 1, 427 tłłe, ointment; to salve

Not common, for I look all thru the nouns in vain.

Morice 1, 15 says that only tegetł, tough, leathery, has - tłł + qînkatł, Carrier term from Babine for Ind- potato.

I looked again Apr. 8. Not the common word for grease or ointment + not in Mat.

(j)

Though Kinico says that
j is rare, Carrier has opposite a
lot of z and ʒ. E.g. Kwak-Tlats
er also has. So Li is wrong if his
statement includes these langs.

(tf'-)

~~(S-)~~

Chil. & Kwal have s as in Lancel. the s. blo has ~~Some, but not all~~ ~~come from x.~~ ~~See also examples under~~

~~Chil. o becomes Hupa xw.~~

f, Hupa & Wai a ~~little~~ still more original x-. ~~yet Chil~~

~~Sees, blackbear,~~

Monice 1, 25:

ses, blackbear; cas^{r}, grizzly

{used for Nic}

Nar y cards cac, bear.

[redacted]

"Kar." stands for Karok.

Thom

HC tf'α-sśʔn, meat

ʃÍ·s-sαʔn, my body.

(Thomp: both α + s

exactly as in Kar.

Mn -tsesʔ, meat

{Mn I 26}

"mit tsiñ, its meat"

{god, morph of the Hopa

Lang 14}

Ts'-

Car. tṣèkhè, woman.

{Morice I 142} this is the reg. spelling in Morice.

Mor. perh-tṣèkhè,

amazon, lit. war-woman

{Mor I 47}

Morice 1, 25

Tṣi, canoe

tc'ī bī', canoe in [Goddard, Kato Texts, p. 125]

Kwak "tsāh canoe" [W 58]

tsh-

tz-.

Thomp H C:
Even English Anjun
is pronounced 'In$_{o}$sʌn.

Mon dzeh, gum (Mon I 25)
Mat dje^{c}, gum
Hupa dje^{c}. Has parent
dj. (not from g).
[Mat 12]

"dje pitch" [god, Morph of the Hupa Lang 15].

Lai Mat 12 says ath dj stays dj Mat dj + ath g becomes dj in Mat.

Hupa dje^c, gum. Mat. dje^c, gum.

But Hupa -gid -gid ~ be afraid, Wai. ~ zitto, get Mat. nildji^c, you are afraid; nige·sitdjid, I have been afraid.

Mor dzî, the heart

[Mor. I 160]

MaT - djiy- heart

cidjiye², my heart. [MaT

131]

Mor dzĕ, incorporated
in verbs
particle akin to Mor
dzî heart [Mor

II 150]

Thomp

HC ʃíːs-sə́, my heart

nə́n-sə, s your heart.

Kwal chut-sāy'-ye

strawberry [W]

Thomp

HC tʃ'ə́-ssə̂·, strawberries

But F ʃíːs-sə̂, my heart.

short

thomp vs. sbs are shape ? a

heart, & ∴ so-called.

Mor dzîn, day

[Mor. I 30]

Mat djiŋ, day [Mat 131]

Haida siñ day or sky

Haida sketch

[Swanton, 271]

Thom

HC $s_0 \acute{x}_0 s$ dann, day.

Jí. $s_0 - s_0 \acute{x}_0 s$ dannx', my day.

Morice 1, 28.

-ɂɛ̌ɛ̌, mouth.

-sa-,

NIaT ~~[illegible]~~ mouth

(as ~~[illegible]~~ compound in Mat word

ci-sa-ʂtx̣á·n, my tongue)

[Mat 1:31]

Morice 1, 18

Tşen, bonp

2Wolv

τθ'αν, bonl.
↑ h.

τθh-

ta stone [Swanton

Tl sketch 169]

ta- ? stone {Sapir

Southern Paiute, 665]

Tü'mpᵂI, stone

[ditto 172]

tavi- to throw a stone

[ditto 665]

Mosica 1, 25

tse, stone.

Hupa tse, stones.

{ goddard, aaTE 1, no 2, p. 197 }

se, stones (Goddard, Kato Texts, p. 71)

Hupa tse, stone. ibid.

"tse, stone". [God, Morph of the Hupa Lang., 14]

t'ɛ stone [Boas

Tl 125]

stone t'è [ditto

Tl 165]

Cp. Sekany tshûʔ,
water [Ann. II 510], but
Car. thû, water.

Morice 1, 27

-Tsi, head.

tco-^{2} head {Sapir
Shaiute 1047. Aztec
tzon-tli, head.

Mat -Tsi' head.

ciTsi', my head {Mat 131}

si', head {Goddard, Kato Texts, p. 97}

cá head [Boas TI 126]

Mon tsv̌ě, incorporated particle in verbs akin to tsv̌i, head [Mon II 159]

~~tsf~~ tsf

Though Morice does not list it, dz appears in Cassier, e.g. in Morice 1, 79 pê-naldzuh, Gush.

n-

Mn nai nai· nit

nai· = nai nil 11

nit to drink [Mn

317] The V occurs in words

Mn I 6 + 7 calls this a vocal stop

but does not explain its sound. So do not use.

Mat 94.

-na·r
-na·n
} na·'n na·l

nay' to drink.

Use: Mat 128 -na',

-na·g-, eye, cina·ge', my eye.

cina'tx6', my tear. Mn 127

-na, eye.

Moica

In Carrier n becomes ŋ
before back of tongue consS.
And to m before e.g. p.

nε', [this] earth [Goddard,
Kato Texts, p. 74].

ya'ni, land [goddard, Kato Texts, p. 71]

Labials

P-

the Chiks think of the
Mo Sekanais. Hft. Usekani.
Sekanies & etc.
when one mentions the
wholesale substitution of
m- for p-. [o.k.,
MM. II 509] they do not
know that some of their
own langs for to the south
have it

Chil. [redacted] f appears in

Hupa as n.

Conversely y n m appear

in Galice as g d b respectively.

Morice 1, 25

pes, shore.

[used for -s]

m. for p- crops up
where least expected, e.g. in
Thom

UC más, riverbank.

{used for -s}

Cognates outside of Athapascan
languages [illegible] more
hint that p is [illegible] more
original than m. Thus Nav.
pi-, his, Navajo , his.

Thomp

mé s, river-bank

To roll ~~as~~ in H 7 C

starts with m.

Thomp

mé s, riverbank.

~~pis, flint. Morice, p. 69.~~

~~(stream flint so Morice word~~

~~for bank or the like which is~~

~~similar)~~

Mmice ~~esta~~ estsez

housefly {Mca I 35}

Mat ba(ri)'- housefly

bá' dje housefly ~~Hu~~ cf.

Hupa may' housefly.

bûs, banks [goddard,

Kato Texts, p. 89]

Nav. Hoijen article -máas, máas, to roll (something)
Nav. Y cards ditto.

Hoijen article: Xlat -paas, -paas; Hupa -mahs ... wail. -pas [to roll].

Hoijen article:

Mot -paas, -paas, to coil a rope.

ph-

Occurs in interjections
(I looked up the y o k method).

p'

(Does not occur in Nav.)

m-

Voice

m-, -m-, and -m occur only in a few words. Note sem, star.

~~p~~ versus m is an old alternation widely found in N. Am.

w-

w- is rare except where it stands for T, ~~except~~ before a back vowel, as it does in the Hupa group. Beside the w phoneme there is the w glide before o, mentioned under o.

"Navajo ɑs is commonly
the form which ~~[illegible]~~ ɣ takes
before o u" [y x H. Introd.:
67]

y (?) (occurs in Nav.)

'n (?) (occurs in Nav.)

'm (?) (occurs in Nav.)

Base - ~~[illegible]~~ Final Consonants

Post Vocalic Cases of Base

Morice, ~~[illegible]~~ 1, 15: in Carrier
Final sounds are only

- k
- kw
~~[illegible]~~
- h (i.e. -x)
- r (rare)
- rh

- p
- m
- ~~[illegible]~~

- t
- c (rare)
- j (rare)
- s
- ~~[illegible]~~
- s
- ~~[illegible]~~ z
- θ
- l
- ɬ (rare)

Hoijer article: "In Chiricahua, for example, only -h, -', -s, -ʒ, -c, -j, t and -l occur regularly in final position."

In Mescalero only

Hupa, Wailaki, etc., are unique among the Chil. langs in that they exhibit back of the tongue sounds which are elsewhere front of the tongue sounds, and syllable-closing affricatives, the 1st member of which is not v.

the Chil langs have
about a dozen cons's
which can be
syllabo final.

Syllabo final

clicked affricatives of Hupa
and Wailaki appear as
~~[illegible]~~
prealifized affricatives
in surrounding languages,
e.g. Wai. perfective
~~[illegible]~~ -t'a^{1}ts', to cut,
Mattole perfective -t'a^{2}ts.^{3}

The alternations are
several in which Hupa
~~alicized~~ clicked affricatives
correspond to pre-aliciized
affricatives.

Hupa - t'ɬit'ɬ, to
be hard. Mat dit'ɬe''ts,
it is hard [Mat 24]
[Mor gives a dif word
for hard].

Hupa -sits', skin

Mat -tse's [Mat 13]

Mon. -zɛz, skin

[Mon I 27]

"sits, skin, bark" [god, Morph of the Hupa Lang, 13]

ū de', its horn [Goddard, Kato "Texts, p. 74. also p. 75.

Mat bide', its horn [Mat 127]

~~syllabofinal's~~ also is a shortcut for various finals, even as in Kiowa.
~~Even standard, Tucano~~

Turning to Navajo it can be proved to be for syllabofinal T in:

Nav. ka'nijii, White Spruce, for * kat-nijii.

~~proof for instance~~, from T.

[y + Jph Kinthof ~~to~~ Nav.]

-h not only ~~stands~~
often stands for ~~or mark~~
~~pri~~ an earlier
alternation with
-x, as alternative
-s shows, but also for
various final cons,
e.g. for -t.

yaᶜ, sky [Goddard, Kato
Texts, p. 83].
y + Jph.
(Hav. yâ'h, sky).

yaᶜ ɬi', in sky [Goddard,
Kato Texts, p. 80]

Nav. yaɬ, sky. The ɬ is
still more learnable in Nav yaɬti,
in the sky

Mat t'ſo', grass.

Hupa ditto. [Mat 14]

Hoſſ
gash-ſſi'ish-oash,
a rabbitskin.

Nav ǯ y ɤ ǯɸ introd

-Tsoh, avg.

Elsewhere in the Introd

I ~~for~~ find it written

merely -tsho, avg. the

indep. Nav verb to be big

is nittshaah.

Morice, 33

-tco, big (postpound,

sic again ɤ again).

gạc tcō, redwood [goddard, Kato Texts, p. 86].

nagai tcō, [the creator] [goddard, Kato Texts, p. 82.

n tsaq, large (Goddard, Kato Texts, p. 76)

Nav. cac.tsho, big-bear;
~~bi-~~ pi.tsho, big-deer;
diné_tsho, big-person. But
-ntshaah, big- the indep.
verb to be big is nitshaah,
also ntshaah. [y & JSH.
Intro to Nav.]

Nav. -bé·h, -bà·' to go
to war ... Mat -bah, -bay;
Wail. -bah, -bah; Hupa
-mah, -maw
(Hoijer, in Am Anthr., p. 853).

pah, pa, perh, pah, to war
Boice 1, p. 514. perh, war (noun).

Mon II 401

estcoh... ← given by Mon in a shortlist of works which change their to become transitives
great, to enlarge
from estcâ. ((Neither of
these can I find in Mor.)
ntcâ, big [Mon I 10]
ntcâ, big [Mon I 251]

But later I stumble
upon Mon I 384 in his great
verb list tcâ, to be big.
tco, the comparative form
of tcâ [Mon I 387]
*tcoh is not given but
the above shows plainly it would be
o.k. to assume it.

-Tc a·y to be big
[Mat. 45]
-Tc a' } to be large
-Tc a·y }
(zero) [Mat. 118]

-hɨθ

yas, snow {Goddard, Kato Texts, p. 74}

Kwal + also Kath. yahs, snow.

Thamp

yâ̊s, snow

(funny

Hupa -k̲ohs, -k̲ohs,

Wai. -k̲os, -k̲os, ~~&~~ handle

a fabricated object. [exc from

k̲k̲]

Mor yeš, snow.

qaš qaž qeš qaš

to snow [Mor. I 340]

[illegible]

[exc. 1-]

Thom

HC yâ hs, snow.

Thom tells me that mere

*yâs is not correct

Kwak 'yuchs, snow

[W 76].

Lucy ⟵ Wolf

›xk°, cloud

*thamp ›áx̌k°, a white-cloud

ʃíʃ-›ɣgɣɣx', my white-cloud

Again betw stocks.

Monice: -k is rare.

P. 14 he lists 24 words with -k.

Thomp has -x'
possessional on some of his
nouns, e.g.
U C
Jí·J-g á·nxx', my arm.
Mat -ga·n- arm cigá·ne' my
arm [Mat. 129]
Mat cigá·ne' my
arm [Mat 129]
Mor. -kran, arm [Mor. I 27]
I rem distinctly that
Sap. says -e', possessional,
has been dropt in Nav. leaving
final consn voiced. But long
search in Mor fails to find it
+ search in Yaq Har gs. fails
to find it. Mat book shows -e'.

This appears nicely in

[redacted]

Mat -ɣe·x-, egg, 'i-ɣé·x-e',

egg [Mat. [redacted] 126]

also in Mat. -i·g-,

marrow; ci·ge', my marrow.

Mat -tx̣o' water.

tiitx̣ó', juice. [Mat 128]

Mor nêto-tlek
Whiteman dog [mon I
109]

god Hupa sketch 110:
nōliñke, our pets
(liñ, pet, dog).

Mon -Thuk, lacing
↑ no bar
string of sack [Mon ± 29]

"Lō4 a shap" [god, morph of the Hupa Lang 13]

-'ł

For instance in Nav.
stallion,
łį́' -tłhog-í', ~~stallion~~, lit.
male-genitalled horse,
~~[illegible]~~ preserves
the -k which has disappeared
in 'a-tłho', male
genitals.

Nav. 'a-khág-í',
skin, but -kháá', postp.,
on top of.

[paras from Young & Morgan 222]

Mat -tcxo'gw,
testicles ci-tcxó'gw,
my testicles. [Mat'32]

~~Qq~~ Mm = 2P

Car. uses for testicles
the same word as for eggs.

-kx̂

Reference is to Pliny Earle Goddard's "The Phonology of the Hupa Language; Part I, The Individual Sounds," *University of California Publications American Archaeology and Ethnology*, Vol. 5, No. 1, 1907 - 1910, pp. 1 - 20.

Mon tsez, firewood.

[Mon I 29]

[exc ts-]

Hupa tewite, wood

[god. Phond p. 17]

[exc. Ts-]

xMat toxic, wood

{Mat 132}

-'n

See under -'x.

-t

[redacted]

Alnicc 1, 29 ℞ T, smoke

Lucy a words.

t'ít^{c}, firesmoke
← no h

Thump

Do.

ʃí. ʃlɑddɑ, my firesmoke.

Mat t'i^{c} smoke

[Mat 132]

Нор с ŝût², a sore.

fí. fl v. ddx', my sore.

Hupa xō-ûţ, his wife [good, aax ɛ 1, no 2, p. 360]

[Used for kwal. his].

Carrier - khoh, river;
Kato khwoth; Carrier tat,
smoke, fire. tih, as in
Kiowa, -' under conditions
replaces -t:

dī kwōt, this stream
[Goddard, Kato Texts, p. 91]

lat, seaweed [Goddard,
Kato Texts, p. 84.

Hupa la, seaweed. [Ibid]

Syllabofinal t' is weakened

in Mattol to 't' [redacted]

(for ':')

Mor -peT, belly [Mor. I 27]

[Given as the reg. Cas. word for belly].

Mor. "Upe-teo, lit. his-

belly-big, is made to mean

"The Big-Bellied one"

[Mor I 118]

Mor -pe-Tlah,

abdomen [Mor I 54]

Mat -bi'ɬ, stomach

cibi'ɬ, my stomach.

Li, Mat p6 yet

Hupa -mit', belly, tail

-bit', Mat. -bi'ɬ.

Hoijer article: Mat -k^w o' t,
Hupa [redacted] k^w ot' " [knee]

X/ar. Y. cards cikot, my knee.

-tkh

See under tkh-.

$\underset{\circ}{-5}$ $(-\theta)$

Mon pes, shore

[Mon I 25]

[exc p-]

1

[redacted]

Mon. Chez, Pus.

H ſ C x α θ, pus.
ſx' ſ - x α thre', my pus.

Thomp
'x s, wein.
o

Mon. tas taz tes

tas = taz{tes // tes to cut

(Mon. I 378]

~~Hapa t'a~~

Wail -t'as, -t'a t's,

to cut [Mat 8].

[used for -ts', -'ts]

-s (plus following cons)

Nav. 'afkhi', boy
[y o H [redacted] Antsod. 44]

But: śkī, boy [goddard, Kato
Texts, p.102.

Mat -kxi, boy,

gikxi, boy. {Mat 130}

There are 4 grades:

① complete final -n, ② appearance of -n as -y, ③ appearance of -n as nasalizing of the vowel which formerly preceded ④ complete disappearance of nasalization. Hupa shows the first two grades, and y as in these also with and these also with hardening of the y or n as in pfv.

[in IB impfv. [dat at 43]

Morice 1, 29:

-pa, -pañ, edge.

te lai˜, whale [goddard, Kato Texts, p. 83].

Lizzie in latter part of time used v-ing suffix. Morice as Drem. has ti.

ti-ti˜, dogs [goddard, aaxE 1, no 2, p. 200]

ti˜, dogs [goddard aaxE 1, no 2, p. 322].

Xlav. ɬi:', horse.

ciɬi:', my horse. [y a

~~Jph~~ method ~~to~~ Xlav.]

-y occurs only ending a

syl. E.g. pay, edge.

God Hupa sketch (55

niñ, s. you. Undep

personic.

ᵗ

Mon nyen, s. you

[Mon I 158]

-ᵓn

Morice ~~Rhwen,~~ ~~Rhwen~~, fine

Morice 1, 25

-tan, leaf.

Hoijen article : Mat.

-t'ay' [leaf].

Maica - Ts e ñ, meat

~~Maica~~

-tseñ, meat. Morice

1, p. 26. Morice 1, p. 7,

explains that ñ = y.

Found e.g. in eTseñ, meat—

just in a few words a

always final.

Thomp

+ʃ'ɑ ɔɑɑ́ n̓, any meat

Hnpa xwoy', fine.

Moy I, 15 lists
12 ~~words (as~~ (as words
with final -m. Among
these is cem, star.

chil.

(1)

Notes on Farrand on the Chilcotin.

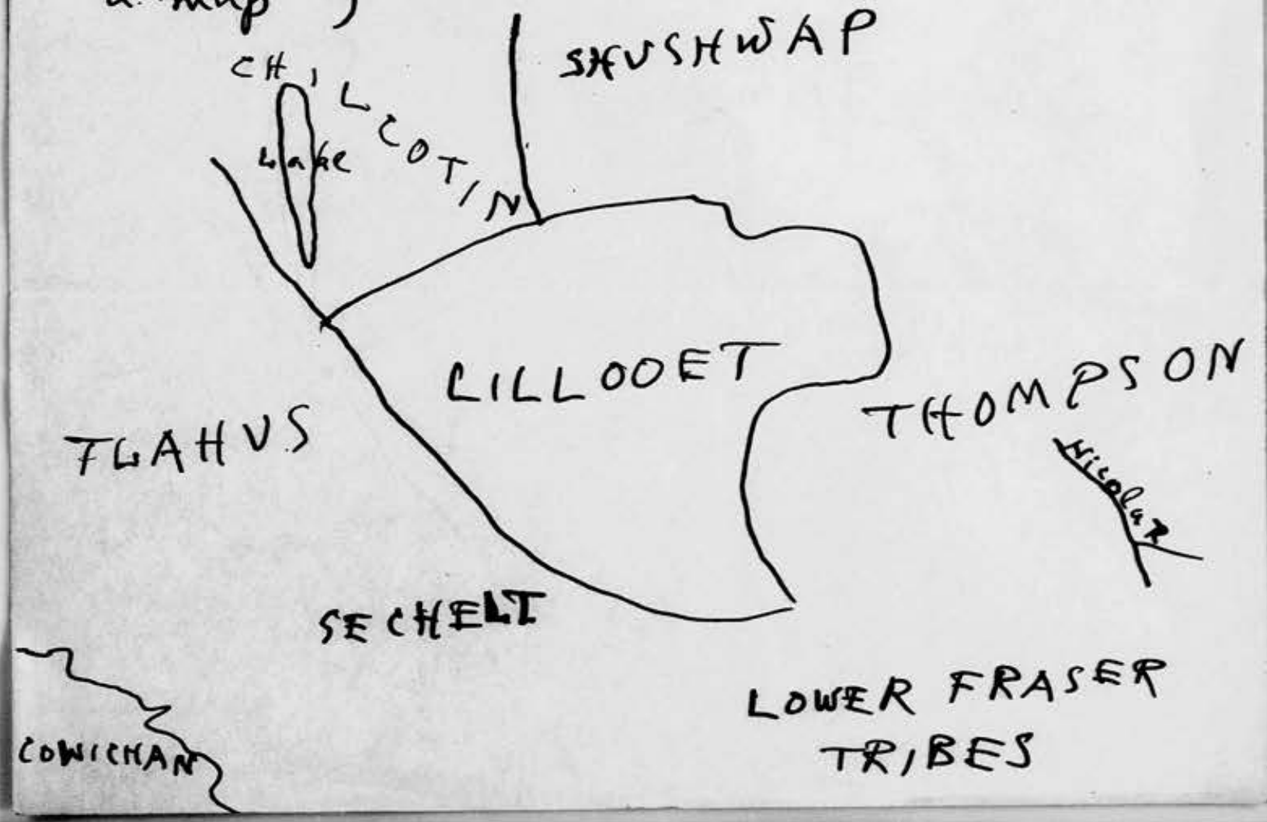
Only co-aths. touching are the Carriers, whose terry is adjacent on the n. The Bella Coola are on coast across mt range to w. Fraser R. seps them on the s. from the Shushwap. Used to be at war with Shuswap & neighbors are the Lillooet, little intercourse.

Old gathering pl. was Anahem Lake. Main places were Tatlah, Puntze & Chizäikut Lakes. Furthest s was Chilco Lake, where they fight. Now on Anahem Res. Now they have been brot e. — to Anahem, Stone & Risky Cks, & to Alexandria on the Fraser R. where a few fams. live. A few still roam wild in the old terry & the w. & are known as the "Stonies." They are the most primitive.

studs. [illegible] were visited by Farrand in sum. of 1897. Were uncordial. they do not talk jargon.

Farrand at end of his intro. thanks Mr Charles Crowhurst + other residents of the Chilcotin Valley.

This same vol. (V) has p 201 a map by Teit:



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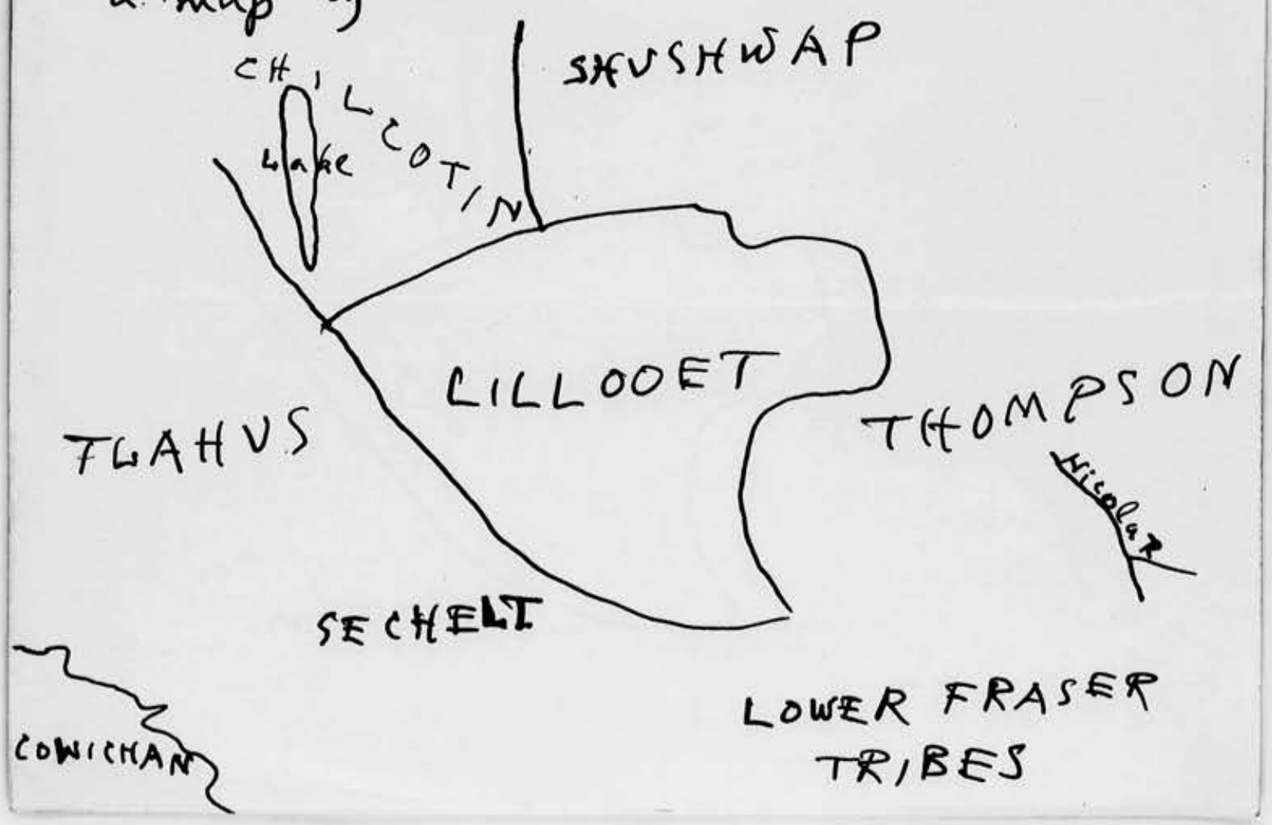

Reference is to Livingstone Farrand's "Traditions of the Quinault Indians" (Jesup North Pacific Expedition Publications) in *The American Museum of Natural History, N. Y. Memoirs,* Vol. IV, 1902, pp. 77 - 132.

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PACIFIC COAST ATHAPASCAN DISCOVERED TO BE CHILCOTIN

By John P. Harrington

Many months of travel and an unexpected amount of expense have just been rewarded by one of the most important discoveries in ethnological lines that has ever been made in this country. This discovery consists of the disclosure that the so-called Pacific Coast Athapascan, about which much has been written in the past and which has been compared with Navajo and what not, consists of a string of Chilcotin languages straggling down and near the western coast of the United States proper from British Columbia to almost within sight of San Francisco, Calif.

Five detatched bodies of Chilcotin language were worked on. 1. The most northerly of these was the Chilcotin proper, which takes its name from Chilco Lake, just inside the Cascade Range of mountains opposite the central part of Vancouver Island and one of the sources of the Fraser River. 2. That the Chilcotins had a detatched southern branch south of the country of the Shushwaps in the Nicola and Similkameen Valleys, B. C., was made known in the nineties of the past century through information furnished by J. W. MacKay, formerly Indian agent of the Canadian Government stationed at Kamloops, B. C. The Chilcotin language of this division, anticipating by a inevitable generation or two what would have been replacement by English, became supplanted by Salishan Indian languages in the latter half of the nineteenth century. Working separately with eight different informants, I swept clean as regards their memory of the former language and obtained from them a considerable-sized and very important list of vanished vocables, the best results coming from the aged chief, Ernest Billy, and from his sister Matilda, proving not only that the language was difinitely Chilcotin, but with the splendid volunteered information that its speakers, called Stuwix-mux, had made their last linguistic hold-out just south of Nicola Lake, had created by magic the never-freezing spring at the Nicola Valley Brewery by the western end of Merritt for their near-by village of Tessule, and that they used to steal children to augment the tribe and used to have clashes with the Thompson-speaking aliens who surrounded them. I also obtained the volunteered information that this

replaced and fragmentarily remembered language is Chilcotin and that Chilcotin is called Tuunxanii. This Chilcotin body was an inland linguistic island amid Salishan. 3. The next Chilcotin language to the south was Kwalhioqua, of the adjacent Willapa River drainage and the drainage of the southern heads of the Chehalis River, in what is now southwestern Washington, and centering about Pee-Ell Prairie (so called from the Indian pronunciation of Pierre, first name of a one-eyed Frenchman who used to farm the flat). This body was a second linguistic island, surrounded by Salishan and Chinookan. 4. Still a third inland island of language was constituted by the Tlatskanai, native pronunciation Łaats'qhanayu, who held in three divisions the entire valley of the Claskanie River, southern tributary of the Columbia, west of the present city of Portland, in what is now northwestern Oregon. 5. The fifth and last Chilcotin division was a great bloc of language extending without a break all the way from Roseburg, Ore., to Laytonville, at the head of Eel Southfork, Calif., and unlike the other divisions holding many miles of ocean coast, though the central part of their coastal holding, from Wilson Creek, Calif., south almost to Cape Mendocino, Calif., remained in Waukashan ex linguistic ownership. This great southern region had a sevenfold division of language: (1) Roseburg, sometimes called (Upper) Umpqua and by themselves Ti'utameyu, (2) Tootootoney, spoken from the Head of Coquille River to the lower Rogue River, (3) Galice, spoken on Galice and Applegate Creeks, southern affluents of the Rogue River, (4) Smith River, including Chetco, its upcoast branch, (5) Hupa, including Chilula and Whilcut, (6) Mattole, including Bear River, its upcoast branch, and (7) Wailaki, including Saya, Lassik, Sinkyone and Kato. The furthest south extension on the coast was to take in Usal mouth; even Cottaneva Creek is a name of Sinkyone origin. The Kato at the very head of Southfork, abutting on the zigzag watershed which separates Southfork from Russian River, were a little farther south than either the coastal or Eel River proper sister language speakers.

This discovery, earned as a result of a long period of fieldwork, proves that Chilcotin and all "Pacific Coast Athapascan" forms a single, peculiar group as regards phonetics, structure and vocabulary, and what is still more triumphal some ten traditions were obtained reaching far back into the past, tying these Chilcotin languages all together and clenching the linguistic data.

The Chilcotin languages constitute the south coast wing of the Athapascan stock, which stock has for generations had as its core the occupancy of the mountainous interior of Alaska and northwestern Canada and is genetically related to Tlingit and other northwestern stocks. The Chilcotin wing is characterized by developments which show it to have been unitary.

The Chilcotin languages are of course of varying ordination, and are merely termed languages by us. They have been proceeding asunder for generations, but still retain their Chilcotin features.

Some of the Sounds and Their Travelings

Although the closely genetically related Tlingit shows two rear-tongue consonant positions, Chilcotin, and all Athapascan, shows only one, the rearward articulation being conditioned, just as for instance in Shoshonean. The Pacific coast from Marshfield, Ore., to Cambria, Calif., has only single back-of-the-tongue series languages; north and south of these places double series obtain.

The parent Athapascan, and also the Chilcotin proper of today, show tri-sibilantism: c (like English sh), s (written σ in this paper), and θ (a position on the verge of English th as in this, exactly as in the Karuk language of northern California. The curious fates of these three positions of sound has been traced through the languages; Chilcotin σ appears largely as c in group 5 with exception of Hupa and Mattole, which just as Swedish dialect has developed macina (written maskina), machine, into maxwina, have rearwarded this sound into xw (in Mattole with unrounding). Similarly, Chilcotin tσ'k has become in Hupa tchw. To avoid confusion, I have written this Chilcotin s by its Greek form, σ, when voiced by ς.

The Chilcotin neatly aspirated clusives (th for instance) appear in Mattole as overaspirates (tx for th exactly as in Rosebud Sioux). In the instance of Chilcotin kh, there has come to be in several of the languages on top of a kx development, a declusivizing, kh appearing as x. This will remind one of the reduction of kx to x and even to h, heard from Navajo schoolchildren. Even frontals are declusivized, Chilcotin tCho, stone, becomes largely Co, Coo.

Chilcotin has been in touch of course with Salishan and other Northwest languages for untold generations, and is in fact one of them. It is therefore to be expected that it contains such features as i is positionally pronounced as a, and that o is positionally pronounced as a carrying a preceding glide w along with it. One of these features is the peculiar carrying over of a vowel such as o or u to jump the fence of a following consonant so that a fragment of the vowel falls after the consonant (Chilcotin uɣwa, his bodyhair, for *uɣa).

Beyond the very large number of equivalences of sound determinable by studying each of the languages, some of these equivalences occurring only in a few forms, and again a still greater array of equivalences disclosed when one compares one language with another, are those equivalences of a higher level suggested only by semantics (for instance k in to be white and kh in to dawn), and suggested by those vocable-sameneses which can be found in other related stocks (for instance k in Shoshonian kun, fire, but kh in Chilcotin and ɣ in Tlingit).

More than all this, the most used vocables of a language naturally change and split the most. This accounts for the irregular verbs of well known languages. This is why in the Chilcotin languages certain prefixes travel roads of their own, their sounds becoming reduced, changed or leveled more than in the normalcy of sounds.

Generally speaking, consonants in Chilcotin, and elsewhere, travel forward on the tongue. Fifteen hundred years of diachronic documentation show that Latin ky became French s. But there are also backwaters, called in popular English of Canada smi, rearward travelings of sound. It is perfectly certain that Chilcotin , sun, traveled into pre-Hupa ca, and then into Hupa xwa.

Traditions

Traditions obtained were the most charming of all. They indicate for all time that there has been an actual extension of speakers southward, and that this has occurred in war, opportunism and peace.

1. Although in the Nicola Valley I obtained volunteered information that the Stuwix-mux language is Chilcotin, a detailed account of this presenting information transmitted by J. W. MacKay, formerly Indian agent at Kamloops, B. C., is to be found in Dawson, Notes on the Shuswap People of British Columbia, in Royal Society of Canada Proceedings and Transactions 9, sect. 2, pp. 3-44, Montreal, 1892. I cannot do better than to quote directly Dawson's words:

"A long time before the white man first came to the country, a company of warriors accompanied by their women from the neighborhood of the Chilcotin River made their appearance in the Bonaparte valley. ... This happened during the salmon fishing season. ... At that time it was customary for the Shuswaps who lived on the banks of the Thompson between Kamloops and the mouth of the Bonaparte valley to take their winter stock of salmon from the Fraser River at the western base of Pavilion Mountain. ... The strangers from Chilcotin continued their advance southward down the Bonaparte and Thompson valleys till they reached a position opposite the mouth of the Nicola River. At this place they were discovered by some scouts. ... The intruders ... took advantage of the nightto cross the Thompson and proceeded to ascend the Nicola valley... The strangers were driven into the Similkameen valley, where they took a firm stand. ...

"An Indian named Joyaska, who lives in the Nicola valley, below the lake, and who is probably sixty years old, informed me (in 1888) that he, with seven other men and some women and children belonging to them, were now the only remaining true natives of the Nicola region. ... I asked him if the old language was like that of the Tsilkotin ... to the north, and he said it was the same."

One may poohooh this story, which is given even in more detail than I have information in the field but I got enough to convince me that it has some basis of fact in the

remote past.

2. The Kwalhioqua tradition that they spoke the language of the land-otter and migrated far from the east, apparently contains dim handed-down memory blended with a standardized linguistic metaphor. I have recorded in languages that a foreign people talked the language of ducks, and again the language of blackbirds.

3. The Kwalhioqua tradition that the Tlatskanai were a throw-off of their tribe is so splendidly detailed that it inspires faith in the MacKay Nicola Valley tradition. Kwalhioqua lads borrowing and misusing a firedrill started a great forest fire, and when this subsided followed the tracks of an elk south through alien territory to the near-by Columbia River, and crossing this found good elk hunting in the region of the Clackanie River on the south side, sending a messenger back with a lot of dried elk meat who succeeded in urging many of the Kwalhioqua to migrate to the Clackanie Valley, which they did, thus initiating the Tlatskanai tribe.

4. The Kwalhioqua tradition that the Umpquas are like the Tlatskanai a body of Kwalhioqua who migrated south is of the utmost importance since the Umpquas belong to the southernmost group of Chilcotins.

5. The Tuthmutane whose village was on the north bank of lowest Rogue River at what was later called Bagnell's Ferry had an imperfectly obtained tradition that they had migrated to that site.

6. The Milkwamutane, whose village was on the north bank of Rogue River about seven iles above that of the Tuthmutane, had a tradition that they had migrated upriver.

7. There was a place somewhere up the Rogue River above Shastacosta village called Maanesta. There had been at Shastacosta village two chiefs who quarreled, and one of these wandered upriver and established Maanesta in a narrow place of the river full of hazelbrush. People climbing the mountain sides at Maanesta would see the smoke of Shastacosta village way downriver coastward and would say to their accompanying youngsters: Those are our people, we came from there.

8. There is a tradition among the Smith River Indians telling that the Hupas are Smith Rivers in origin, though the Hupas are separated from the

Smith River Indians now by the alien speaking Indians of the Klamath River, and the linguistic differences between the two languages must have required a long separation to consummate. It is said that ten boys and ten girls left Burnt Ranch village on Smith River and that the way was magically opened up before them so that they walked without crossing water to Hoopa Valley, to become the Hupa Indians. The Hupa Indians in their language today sometimes refer to the Smith River Indians as little Hupas, a term which means to its users recognition of linguistic relationship.

9. A somewhat similar Smith River Indian tradition states that the Whilkut of Blue Lake, speaking a language closely related to Hupa, originally lived at South Bend on the Smith River, and that ages ago they migrated south, fighting off enemies as they did so, until they finally reached Blue Lake.

10. The Hupa have the tradition that the Saya, also called Nongatl, Indians (saya is Chinook jargon for far off), upon whom the Mapax- Whilkut used to border in the hills east of Humboldt Bay, are Hupas who have moved south long ago, and as a proof of this it was volunteered that a Hupa can understand the Saya language after opportunities of contact.

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~~replaced and fragmentarily remembered~~ now remembered only in fragments language is Chilcotin and that Chilcotin is called Yuunxanii. This Chilcotin body was ~~an inland linguistic island~~ an enclave amid Salishan. 3. The next Chilcotin language to the south was Kwalhioqua, occupying the adjacent Willapa River drainage and the drainage of the southern heads of the Chehalis River, in what is now southwestern Washington, and centering about Pee-Ell Prairie (so called from the Indian pronunciation of Pierre, ~~first name of~~ a one-eyed Frenchman who used to farm the flat). This body was a second linguistic island, surrounded by Salishan and Chinookan. 4. ~~Still~~ A third inland island of language consisted of ~~was constituted by the~~ Tlatskanai, (native pronunciation, Laats'qhanayu), who ~~held~~ in three divisions, held the entire valley of the Claskanie River, a southern tributary of the Columbia, west of the present city of Portland, in what is now northwestern Oregon. 5. The fifth and last Chilcotin division was a great bloc of language extending without a break ~~all the way~~ from Roseburg, Ore., to Laytonville, at the head of Eel Southfork, Calif., ~~and~~ Unlike the other divisions which holding many miles of ~~ocean~~ coast, though the central part of their coastal holding, from Wilson Creek, Calif., south almost to Cape Mendocino, Calif., remained in Waukashan linguistic ownership. This great southern region had a sevenfold division of language: (a) Roseburg, sometimes called (Upper) Umpqua and, by themselves, T'lutneeyu, (b) Tootootoney, spoken from the Head of Coquille River to the lower Rogue River, (c) Galice, spoken on Galice and Applegate Creeks, southern affluents of the Rogue River, (d) Smith River, including Chetco, its upcoast branch, (e) Hupa, including Chilula and Whilcut, (f) Mattole, including Bear River, its upcoast branch, [illegible] and (g) Wailaki, including Saya, Lassik, Sinkyone and Kato. The furthest south extension on the coast ~~was to take~~ took in Usal mouth; even Cottaneva Creek is a name of Sinkyone origin. The Kato, at the very head of Southfork, abutting on the zigzag watershed which separates Southfork from Russian River, were a little farther south than either the coastal or Eel River ~~proper sister language speakers~~. Their linguistic brothers of the

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Five detatched bodies of Chilcotin language were worked on. 1. The most northerly of these was the Chilcotin proper, which takes its name from Chilco Lake, just east of the Cascade Range of Mountains across from the central part of Vancouver Island, and one of the sources of the Fraser River. 2. The fragmentarily remembered Chilcotin language of the Nicola and Similkameen Valleys, B. C., which had been very sketchily made known by Dawson in the nineties of the past century taking the lead from information furnished to him by J. W. MacKay, formerly Indian agent of the Canadian Government stationed at Kamloops, B. C.; A generation or two before the Chilcotin of this variety would have inevitably been replaced by English, became supplanted in the latter half of the nineteenth century by Indian languages of the Salishan stock. Working separately with eight different informants, D swept their memory clean of the former language and obtained a sizable and very important list of out of use vocables, the best results coming from the aged chief, Ernest Billy, and from his sister, Matilda. The informants not only by their remembered forms showed that the language was Chilcotin, but splendidly volunteered the details that the last speakers were called Stuwix-mux, that they made their last linguistic stand just south of Nicola Lake, that the spring beside the Nicola Valley Brewery at the western end of Merritt was magically created by them as a never-freezing water supply and bathing place for the neighboring village of Tessulle, that these people used to steal children in order to augment their tribe, and that they formerly had clashes with the Salishan speaking aliens who surrounded them.

And best of all came the information that the Chilcotin are called Tsuxanai, a tribal name which had never been obtained or published on. This Chilcotin body was an enclave amid Salishan. 3. The next Chilcotin language to the south was Euchluhun, occupying the Village River drainage and the adjacent drainage of the southern heads of the Chehalis River in what is now southwestern Washington and centering Poe-Ell Prairie (so called from the Indian pronunciation of Pierre, first name of a one-eyed Frenchman who used to farm the flat). This body was a second linguistic island, surrounded by Salishan and Chinookan. 4. A third island island of language consisted of the Tlatskanai (native pronunciation Xastaqhanayu), who held in upper, central and lower divisions the valley of the Clackamis River, a southern tributary of the Columbia, west of the present city of Portland, in what is now northwestern Oregon. 5. The fifth and last Chilcotin division was a great bloc of language extending without a break from Roseburg, Ore., to Laytonville, at the head of Eel Southfork, Calif., holding many miles of coast, unlike the divisions named above, although the central part of their coastal holding, from Wilson Creek mouth, Calif., to Fiesner's Gulch, Calif., was in alien linguistic ownership. This great southern region had a sevenfold grouping of language: (a) Roseburg, sometimes called Umpqua or Upper Umpqua, and by themselves Mi'untaneyu, meaning Prairie People, (b) Tututunne, ranging from the head of the Coquille River to the lower part of the Rogue River, (c) Galice, spoken on Galice and Applegate Creeks, southern tributaries of the Rogue River, (d) Smith River, including Chetco, (e) Hupa, including Chilula and Whilkut, (f) Mattole, including Bear River, and (g) Wailaki, including Saya, Lassik, Sinkyone and Kato. The furthest southern extension on the coast took in Usal mouth; even the name Cottaneva is of Sinkyone origin. The Kato, at the very head of Eel Southfork, abutting on the zigzag watershed which separates Southfork from Russian River, were a little further south than either their linguistic brothers of the coast or those of Eel River proper.

This discovery, earned as the result of a long period of field work, proves not only that Pacific Coast Athapascan is unitary in origin, which was already well known to Goddard and was several times communicated by him to me, and was also

sensed by Sapir, Li, and others, but that it is Chilcotin, and definitely produced by migrations from the north, each more southerly body having been thrown off from a more northerly one piecemeal, while ten independent traditions, some of them surely reaching far back into the past, corroborated my conclusions otherwise arrived at from an overwhelming number of sources.

As originally written, there follows here a list of the Chilcotin sounds, showing their various positional appearances in the various languages, but the Academy's Journal does not have the type for such a set-up, and to publish elsewhere may mean an enormous delay. I have been advised to publish in the Journal, omitting the list. But I will say something of the sounds and their appearances, and will then outline the traditions obtained.

publication as soon as possible in the
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Many months of travel and an unexpected amount of expense have just been rewarded by one of the most important discoveries in ethnologic lines that has ever been made in this country. This discovery consists of the disclosure that the so-called Pacific Coast Athapascan, about which much has been written in the past and which has been compared to Sarcee, Navajo, etc., consists of a string of Chilcotin languages straggling down and near the west coast of the United States proper from what is now southern British Columbia to almost within sight of San Francisco, California. The interior of Alaska and most of northwesternmost Canada is occupied by a number of languages of the so-called Athapascan stock. In the forties of the past century Hale recognized Umpqua as belonging to this stock, and in the fifties Turner added the Apachean-Lipanan of the southern deserts and westernmost great plains of tthe United States to this stock. It became gradually clear, through further study, that the main body of Athapascan stock is in the far northwest and that from there it extended southward two linguistic prongs: one shaped like the letter c down the Pacific coast, and the other like a j down the eastern base of the Rockies bending westward in the extreme south where these mountains break down. The present study has succeeded in eliminating from the general problem of Athapascan the Pacific coast prong by discovering it to be a unit, having its northern head as the Fraser River drainage of British Columbia, Canada, and its southern extent as the zigzag watershed which bounds to the south Eel River's Southfork, in Mendocino County, California. Genetic relationship of the Athapascan languages with the Tlingit (language of Sitka and Juneau, Alaska) and the Haida (language of the Queen Charlotte Islands) was shown by Sapir years ago. Work by the present writer done a few years ago showed how close this relationship is, likeness extending to some 300 features.

in the Thompson language

And best of all, came the information that the Chilcotin are called Yuunyanii, a tribal name which had never been obtained or published on. This Chilcotin body was an enclave amid Salishan. #3. The next Chilcotin language to the south was Kwalhioqua, occupying the Willapa River drainage and the adjacent drainage of the southern heads of the Chehalis River in what is now southwestern Washington and centering Pee-Ell Prairie (so called from the Indian pronunciation of Pierre, first name of a one-eyed Frenchman who used to farm the flat). This body was a second linguistic island, surrounded by Salishan and Chinookan. #4. A third inland island of language consisted of the Tlatskanai (native pronunciation Laats'ohanayu), who held in upper, central and lower divisions the valley of the Claskanie River, a southern tributary of the Columbia, west of the present city of Portland, in what is now no thwestern Oregon. 5. The fifth and last Chilcotin division, was a great bloc of languages extending without a break from Roseburg, Ore., to Laytonville, at the head of Eel Southfork, Calif., holding many miles of coast, unlike the divisions named above, although the central part of their coastal holding, from Wilson Creek mouth, just north of Humboldt County, Calif. to Fleener's Gulch, Calif., was in Algonkian linguistic ownership. This group constituted 7 languages: a. Umpqua, calling themselves T'uutheer, meaning prairie people, b. Tututunne, from the head of the Coquille River to the lower part of the Rogue River, c. Galice, spoken on Galice and Applegate Creeks, southern tributaries of the Rogue River, d. Smith River, including Chetco, e. Hupa, including Chilula and Whilcut, f. Mattole, including Bear River, and g. Wailaki, including Saya, Lassik, Sinkyone and Kato. The furthest southern extent of the Chilcotin languages on the coast took in Usal Creek mouth. The Kato, at the head of Eel Southfork, abutting the Russian River watershed, were a little further south than their Sinkyone co-speakers of the coast to their northwest, and again than their Wailaki co-speakers of Eel River proper to their northeast.

in the Thompson language

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Umpqua, especially upper

MORPHOLOGICAL AND LEXICAL COMPARISONS

A comparison of structure of the Chilcotin and Hupa verb showed the two to form a unit. The vocabulary of all the Chilcotin languages is also strangely unitary; one has only to regard the numeral Chilcotin tange, 4, which runs down the coast from British Columbia to the head of Eel Southfork, the pronoun, and certain plant names in order to perceive this.

INTERLINKING TRADITIONS

Hardest to get of all, and at the same time most satisfactory, were actually remembered traditions corroborating the linguistic evidence, which although in part shading off into the mythical, are clearly indicative that there has been a southern spread of language-bearing ancestors, accomplished in war, opportunism, and peace, resulting in the linguistic supplanting in largen coastal regions, and that the spread has been piecemeal, consisting of the throwing off of more southerly linguistic neighbors by more northerly adjacent ones. These tying traditions are 10 in number.

Inherent tone of syllables is a morphologic and lexical as well as phonetic feature and is a characteristic of the northern, eastern and southeastern Athapascan languages, but does not occur, except as rare vestages and as the cause of reflexes, in any of the Chilcotin languages. In coming from the inherent toned Beaver, Chippewyan or Sarcee languages, which lie to the east, to the Chilcotin languages, one is struck at once that the Chilcotin languages are not tonal, so much so that in them a noun may be distinguished from a phonetically equal verb form by prominentizing the syllable or syllables of the noun by raising of tone. Thus lack of tonality is another common feature which makes for the unitizing of the Chilcotin languages.

the patent traveling back of t to k in Lipanan (Athapascan languages of the Southwest). I spent much time in working out the assumption that Hupa k, x", etc. are frontals in antiquity which traveled towards the rear (like Swedish maskina, machine, turning into macina and max"ina dialectically), but two indications made it clear to me eventually that I was wrong: (1) related bunches of vocables in the languages themselves prove back of the tongue origin, (2) the genetically related Tlingit and Haida prove back of the tongue origin. Thus it became apparent that the same directional traveling has been in operation which turned Latin k eventually into the s-sound of French.

All reconstruction takes us back of course only one step, only to the extent of one chunk of time.

The assumption of a definite form of any kind in a reconstruction has to be more or less arbitrary. Thus who could say whether kh, used in Chilcotin and Kwalhioqua as the initial sound of the word for fire, or x, used as the starter of this word in the more southernly languages, or plain k, attested by other comparisons, is the more original? It would not even be safe to say that the more complex, which is kh, has been reduced.

Writing employs mostly different symbols for voiceless and voiced consonants, and this tends to make the sounds in writing appear if anything more different than they are in pronunciation; for instance Sivash and French sauvage are spellings so different that they obscure really similar pronunciation.

~~Strangest of all for purposes of reconstruction, one has to assume a y as in Chilcotin nyan, s. you, but in places where it occurs in no Chilcotin language today. Instead of writing y, I have written a palatalization rainbow under k, x, and the like, this sign which symbolizes, still heard in Hupa, we know the form in all these languages. Perhaps a spelling khyox could be simplex~~

Declusivizing, Deaspirating, Dealifizing, Debuccalizing, Alifizing

Some of the sounds in the Chilcotin languages occur in almost every articulational possibility as regards type. Thus we have mentioned kh, x, and k as appearances of the same sound.

One of the commonest developments is declusivizing. For instance, kh becomes kx, then the clusive k is dropped, leaving only x, exactly as t9h- is reduced to 9-. Nor does it even have to be kh which goes through this reduction; I have heard Navajo -ko, when, if, reduced to -xo. ~~Exactly as t9h is reduced to 9-, Chilcotin sand. tlaix, tlai, to be gnabular, is declusivised and unvoiced in Dai~~

Deaspirating is the opposite of this process, whereby an earlier kh becomes k, as in Mattole ke'-, foot, earlier khe'-.

Chilcotin tl'ux, tl'u', to fasten with string, tl'ul, string, appears unclicked in tluh, tluk, to do by means of string.

Again the exact opposite of this process appears when Hupa k'i-, pronoun prefix of the verb, something or someone objective, verb prefix appears in the Chilcotin verb as)<-.

Certainly there is a connection between Chilcotin k'aix, k'an, to burn, and khwn, fire; here one can say the initial consonant of the verb is clicked, or alifized, as regards that of the noun.

So in these Chilcotin languages we have not only an appearance of the same consonant on the back and front of the tongue, as in Spanish bajo, Italian basso, but a homo-articulational interchange of type of consonant, as radical, though not as frequent, as that in Welsh.

Wider Perspective in Sounds

A sensing of sounds still wider than that gained from Athapascan, Tlingit and Haida, is obtained by a comparison of cognates in genetically related stocks, such as Chilcotin khwən, fire, with Shoshonean kunə-, fire.

A still wider sensing of what to look for as possibly connected within the languages themselves is the hint given by such bundles of meaning as Chippewa and Mojave to be white and to dawn, and we find Wailaki -kai, to be white, and Chilcotin khai, khai, to be daylight, to dawn, unconnectable we say, yet surely to be connected.

The wider perspective would also discountenance what might seem to be great differences in phonetic systems. For instance both Tlingit and Haida have two back-of-the-tongue series, Chilcotin and all of sounds Athapascan languages only one. Yet such a split into two series occurs in many languages. Conditioning might start it, or obliterate it.

Dissylabic Alternation

A curious dissylabic alternation appears in: Shastacosta θaxaθ, blackbear; Chilcotin sɛ̀ts. Other northern languages have θaθ, Chilcotin cɛ̀ɛ, grizzly bear, bear, blackbear, bear, grizzly.

Chilcotin tɬ'ɛ̀ɣɛs, snake; Kwalhioqua tɬ'as-khan'e, literally river snake. Hupa ɣux"-xan, eel, literally river snake, shows, besides the one syllable form, ɣ- for tɬ'.

Mattole k'aʼax, alder; Chilcotin k'ɛ̀s, Hupa k'ux". Tlingit khèc'c, alder.

Vowels

As in Semitic, the differences in vowels in the Chilcotin languages are not as important as the differences in consonants.

A tendency that one notices is that a short vowel of an open syllable in the north appears largely as long in the south, e. g. Chil. sɨ, I; Wai. sii, Chil. tɬ'ɛ̀, stone; Wai. tɬ'ee.

The most persistent ablaut, alias alternation of vowel quality, in the verb of the languages is that of e interchanging with a. Another wide-spread mutation is that of u and a.

Vowels are short or long, as are consonants. But while all consonants are to be written short, their length being conditioned, long vowels are rigidly to be written long.

Nasalized vowels are, as in French the result of original syllable closing -n, which nasalized its preceding vowel while the -n remained, turned into ŋ, or disappeared. Nasality became a means of vowel distinguishment on a par with ablaut, length, and the like.

a

Chil. thə-, water, contains this vowel short. The quality is distinct from ɔ (a variation of ʌ) with which it alternates for instance in some of the verb bases.

o --- u

o and u are variations of the same sound. This vowel tends to develop a glide " between itself and a preceding back-of-the-tongue consonant (just as in Russian k"ómnata, room), and when the o ablauts to a, this glide is taken over (for instance, *khon, *kh"on, fire, becomes Chil. khwən).

One of the curious features of all the Chilcotin languages

i

The frequent development of i to ɑ is conditioned in origin, but once consummated, the original pronunciation cannot be restored, for instance, one cannot say *tchin for Chil. tchɑn, stick.

Vowel Diphthongs

Diphthongs are of the class known as false, consisting of mere juxtaposition of two ~~kaxkaxa~~ hetero-quality vowels (Frachtenberg's au in contradistinction to his a^u or aw). Such a diphthong is writable as au or as aww, for instance, and is the characteristic diphthong class of Tlingit. Any occurrent vowels of qualities different

is the jumping of this vowel forward beyond a following tongue-rear consonant, or even two of these, so that a fraction of the vowel appears after the consonant, as a labialization of the consonant. Thus Head of Coquille c-xe', my foot; but neenuhxwe', our feet. In Tlingit even a in some instances labializes a following k-sound.

e

A good example of this sound is in Chil. tɑ-ne, person. Although e and u are run together, e and i are kept apart. Yet I have rarely heard e almost ~~run into~~ as ɑ, that is, pronounced as in many occurrences i is pronounced (see below), for instance in Nav. Tshe-khooh, Chaco, literally stone canyon.

i

The frequent development of i into ɑ is conditioned in origin, but where it has been consummated, ~~it cannot be restored to its~~ the pronunciation cannot be restored to i. The history is undoubtedly for instance that a pre-Chilcotin *khin, stick, became *tchin, and that this became Chil. tchɑn (for which *tchin cannot be said, nor can *khɑn for khin be said in Hupa). The ɑ-pronunciation of i is conditioned, but to write everywhere i, expecting one to keep the complicated rules of conditioning in mind; would be to indulge in an absurd extreme of sound-unit writing, comparable to the writing different languages with different letter values. That i is the more original sound is shown not only by internal evidence but by such an appearance as Thompson (Salishan) til, blood (Chilcotin tɑɬ). But long ii never ~~assumes this sound~~ changes its quality.

Vowel Diphthongs

Vowel diphthongs in the Chilcotin languages are of the class known as false, consisting of mere juxtaposition of two hetero-quality vowels (Frachtenberg's au in contradistinction to his a^u). Thus au is writable as aww. Any occurring vowels of quality different

Base-initial Consonants

For restoring the originating consonants, Hupa, and to some extent Mattole and Wailaki, postulate a palatalized or forward dorsal series occurring even before o, and reminding one of the two back series of Tlingit.

Originating restorations are very different as to whether they start or close a syllable, Separate lists of syllabo-initial and of syllabofinal consonants drawing on elements of lexical rank.

Laryngeals

'-

In the Chilcotin languages most vocables which would otherwise begin with a vowel have before this a glottal closure identical with the hamzated alif of Arabic and written by the apostrophe. Thus Chil. 'ɑ-thi, a non-human trail, literally something's trail. A very few easily listable vocables begin directly with a vowel, thus Chil. s-at, my wife.

h-

h- is rare in the Chilcotin languages, but occurs, as the consonant of song padders, as the leader-off of certain interjections and further as the starter of the particle meaning yes.

Dorsals

k-

Chil. ket, ket, to spear.

k'-

Chil. k'a, arrow.

kh-

Chil. and Kwal. have kh-, the southern languages have mostly x (declusivized from kx-). Kwal. khɑsxee, chief; Coq. xɑsxee. Chil. -khe, foot, foottrack, agrees better with Tlingit khè, khèn, to track, than with Tlingit x'ʌs, foot.

x-

Hupa is the only Chilcotin language which makes the forms for I and my on the back of the tongue, as Tlingit does, even Mattole and Wailaki having the initial consonant leveled to a sibilant. And Hupa labializes this x, x"i-mit', my belly; Tlingit xʌ, I; 'ʌx-, my. Elsewhere the x- has become s- in the north, c- in the south, e. g. Chil. si, I; Wai. cii, When Chil. , warclub, salmonclub, is related to the verb base -ral, -ral, to swing downward, we can be sure that Chil.

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Russian ɣ the letter

x-, and not kh-, is the original.

When the following vowel is o, glide ʷ develops: Chil. -ʂu, to be good; Hupa -xʷoŋ, Wai. -coŋ.

ɾ-

Chil. -ɾa, bodyhair. Tlingit χàw (with a fricative of its rear series, and unvoiced).

When the following vowel is o, glide ʷ develops, and the resulting ɾʷ amounts to being a fricative w. Chil. -ɾʷu, tooth. Tooth appears in Tlingit metathesized and with x for : ʼúx, tooth.

Dorsals Labialized

kw-

Chil. -kwɑ̊t, knee, originated from *-kʷot, yet cautious procedure would list the base-opener as kw-, not as k-.

k'w-

No good example was found for k'w-, yet it exists as a starter in Chil.

khw-

Chil. khwɑ̊n, fire; Wai. xwɑ̊'n, fire. Tlingit x'àn, fire; kɑ̊n, kɑ̀n, to burn. Here as in knee above, the easiest assumption is that the originator was *khon. Chil. xwɑ̊s, thorn; Head of Coquille xwae-tchuh, crabapple. Tlingit x'á'x, crabapple.

ɾw-

Chil. ɾwit, ɾwɑ̊t, to break tr. Amounts to fricative w.

Dorsals Palatalized

k-

Chil. xɑ̊t, xɑ̊t, to fear; Hupa kit, kit, to fear.

k'-

Chil. k'uɬ, k'ɑ̊l, to tear; Hupa k'iɬ, k'il.

kh-

Chil. -tcho, augmentative, (but -tchoh, to become big, with retention of final -h); Hupa -khoh. Chil. -tche, tail; Hupa -khe, tail. Chil. tchɑ̊n, stick; Hupa khiŋ, stick. Stick is used in these languages also for tree, as in the Chinook jargon.

17

~~x-, and not kh-, is the original.~~

~~When the following vowel is o, glide ʷ develops after dorsals: Chil. -ʂu, to be good; Hupa -xʷoŋ.~~

ɾ-

~~Chil. -ɾa, bodyhair. Tlingit χàw, bodyhair.~~

~~When the following vowel is o, glide ʷ develops, producing ɾʷ. Chil. -ɾʷu, tooth. Tlingit ʼúx, tooth.~~

Dorsals Labialized

~~kw-~~

~~Chil. kwɑ̊t, knee.~~

~~khw-~~

~~Chil. khwɑ̊n, fire.~~

ɾw-

Chil. ɾwit, ɾwɑ̊t, to break transitive.

Dorsals Palatalized

k-

Chil. -xɑ̊t, -xɑ̊t, to fear; Hupa -kit, -kit.

k'-

Chil. -k'uɬ, -k'ɑ̊l, to tear; Hupa -k'iɬ, -k'il.

kh-

Chil. -tcho, large, augmentative postfixed particle (but Chil. -tchoh, to become large, with retention of the final -h); Hupa -khoh. Chil. -tche, tail; Hupa -khe. Chil. tchɑ̊n, stick; Hupa khiŋ (stick is used also for tree in all the Chilcotin languages, and this word for "stick" is so used in the Chinook jargon and in the popular English talked to the Indians).

kx-

Chil. tshan, excrement; Shastacosta sa'; Hupa [illegible] tch"aŋ. Chil. tsha, tshe, to cry; Hupa tch"a, tch"e. Tlingit [illegible], to cry. Chil. tshuu, maternal grandmother; Head of Coquille suu; Hupa [illegible] tch"oo. Chil. tshɑ́ɬ, firewood; Hupa tch"itc. Tlingit [illegible], firewood.

x-

Chil. cɑ́n, -yɑ́n, song; xɑ́n, xɑ́n, to sing; [illegible] Hupa [illegible] x"iŋ, song. Tlingit cî, song; cî, cí, cín, to sing. Chil. uzi, name; [illegible] zix, zi, to name; Hupa x"e, x"e', to name.

y- (opened from x-)

Chil. yɑ́hθ, snow; [illegible] xθ, xaθ, to snow.

Frontals

t-

[illegible]
Chil. tɑ́ɬ, driftwood.

t'-

[illegible]
Chil. t'es, charcoal; Head of Coquille t'ec, black paint; Hupa t'ex", charcoal.

kx-

Chil. tshan, excrement; Shas. Shastacosta sa'; Hupa tch"aŋ. Chil. tsha, tshe, to cry; Hupa tch"a, tch"e. Chil. tshɑ́ɬ, firewood; Hupa tch"itc.

x-

~~Chil. cɑ́n, -yɑ́n, song; xɑ́n, xɑ́n, to sing; Hupa x"iŋ, song. Chil. uzi, name; zix, zi, to name; Hupa x"e, x"e', to name.~~

~~y- (opened from x-)~~

~~Chil. yɑ́hθ, snow; xθ, xaθ, to snow.~~

Frontals

t-

Chil. tɑ́ɬ, driftwood

t'-

Chil. t'es, charcoal; Coquille t'ec, black paint; Hupa t'ex", charcoal.

th-

Chil. thuu, water; Umpqua thuu; Hupa thoo.

th-

Chil. -thuu, water; Umpqua thuu; Hupa thoo.

Frontal Laterals

ɬ

Chil. ɬi, dog; Kwal. ɬen; Head of Coquille ɬi'; Hupa ɬiŋ.

l-

Chil. -la, hand; Occurs without change throughout.

tl-

Chil. tlat, rivergrass; Hupa lah, sea-lettuce (with l- for tl-).

tɬ'

Chil. tɬ'uɬ, string; Head of Coquille tɬ'uɬ, tumpline.

tɬh-

Chil. tɬho, to annoint.

Frontal Sibilants

ts'-

Chil. ts'ii, canoe; Kato ts'ii, canoe.

ts-

Chil. dzɛh, gum; dzeh, dze, to stick with gum; Hupa djeh, gum.

Chil. dzii, heart; Head of Coquille se'; Wai. djii. Chil. dzin, day; Wai. djiŋ, Haida siŋ, day, sky. In Head of Coquille pronunciation Indjun is 'insɛn.

Frontal Lispings

Chil. θe, mouth.

tθ'-

Chil. tθ'ɛn, bone; Shastacosta tθ'ɛn,

tθh-

Chil. tθhe, stone; Shastacosta θee; Hupa tshe. Tlingit thè, stone (the reverse of Sekany tchuu, water, Chil. thuu). Chil. -tθi,

Hupa tch"itc, firewood. 21

Base-final Consonants

The Chilcotin languages have generally about a dozen consonants which can be syllabofinal. Only Hupa and Wailaki indulge in clicked affricatives in this position, e. g. Hupa and Wai. -t'ats', to cut, perfective. Hupa also pronounces an affricative at the end of several forms where other languages would suggest a fricative, e. g.

Syllable-closing -' is probably in part primitive in so far as we can tell. Its occurrence is regarded by the Indians as a hardening of the syllable, if they notice it at all; it sometimes falls before another syllable-closing consonant or occurs in addition to nasalization.

-' is sometimes the mark of the possessional in the noun, and of the perfective in the verb base. -' is also sometimes a shortcut for an older -k or -t; for instance, Nav. ka'nijii, White Spruce, can be proved to be for *kat-nijii.

-h

Syllable-closing -h is, like -', perhaps in certain occurrences primitive. It is also largely a reduction of -x, alternation with ɾ- in occurrence proving it to be of this origin. If -h is hard to be proving it to be. it becomes brought out better when a syllable beginning with a clusive immediately follows or is postfixed. Sometimes -h can be proved to have been leveled out, as in Chil. -tθho, big. -h also, like -, sometimes stands largely for -k, -t, and the like.

-hθ

A syllable-closing sequence of two sounds which has been largely overlooked, the second sound of which probably has a back of the tongue restoration, is -hθ. This appears as -θ in Chilcotin, but appears most plainly as -hθ in Kwalhioqua, and in some of the southern languages.

25

Developments of Sound Contrary to the General Development

There will always be found irregularities in the development of sounds in the Chilcotin languages. Some are patently ~~sounds differentiated to avoid amphology,~~ are complete elisions, or are additions of an adventitious sound perhaps stripped of its elsewhere force and carried over by extension. ~~But~~ All through the languages one notices the principle that irregular developments of sound consist of easings in prefixes and much used syllables. Thus Chil. ts'i-, someone, verb prefix, appears in Mattole largely as tji-, someone, verb prefix, and someone's, noun prefix; ~~with easing out of the clicking, just as a Zunyi schoolboy will say ts for ts'.~~ Chil. tɑ̨ke, 4; Head of Coquille tɑ̨nto'i; Hupa tiŋk'. ~~The opposite of this development of easing by dealifising would be debuccalizing, for instance shown when Hupa k'i, something or someone, objective, verb prefix, appears in Chil. as 'ɑ̨.~~

someone's, noun prefix; Head of Coquille tɑ̨nto'i, 4; Hupa tiŋk'; appears in Chil. as t ŋke -- with easing out of the clicking, just as a Zunyi schoolboy will say tz for ts'.

noun as possessive pronoun, and as a different set of forms prefixed to the verb as object and subject pronoun, but the demonstrative does not occur prefixed to the noun or verb.

7

General on the Chilcotin Languages

The Chilcotin languages are very concretizing, they paint the conceptual train by inherited putting together of definite, vivid utterances.

The languages distinguish, but not to a hair line, lexical and morphological rankings of vocables. We press the old term vocables into service to refer to forms of either lexical or morphological rank. Of the lexical, or often unbound word rank, are nouns, pronouns, verbs and particles. All of these 4 formal classes constitute bases comparable to the bases of the Indo-Germanic languages. In contradistinction to this rank, morphological forms are bound. Noun, pronoun and particle are capable of infinitely fewer affixations and inner modifications than is the verb, sometimes of none.

The noun base may have its possessive pronoun prefixes, its possessional, and postpositional and other postfixes.

The pronoun is cut into personic and demonstrative. Its forms are treated like nouns. The personic also occurs prefixed to the verb as object and subject pronoun, but the demonstrative pronouns do not occur as prefixes. Pronouns denoting numerosity suggest that numerals belong to the pronominal form class.

The main part of the anatomy of any one of these languages is the verb, corresponding to the pronoun plus verb sentence of English. The verb consists inevitably of a principal last syllable known as the verb base (compare the position of the verb at the end of the normal sentence in Latin). Some of the verb bases assume as many as 6 different forms, but the principal ones for general comparative purposes are the imperfective and perfective, which 2 forms of the verb base are the ones given in the present paper, and in the order of imperfective first and then perfective. Some of the forms of the verb base show an old postfix or the remnant or reflex of one, as was detected by Goddard years ago. The imperfective appears in the indefinite present and imperative forms of Goddard, and is the weaker or more reduced form of the verb base, in contradistinction to the

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General on the Chilcotin Languages

All the Chilcotin languages are very concretizing, they paint the concept train by inherited putting together of utterances which are definite, vivid symbols.

The languages distinguish, but not to a hair line, lexical and morphological rankings of vocables. Of the lexical rank are preëminently nouns and verbs. The noun base is capable of infinitely fewer affixations and modifications than the verb base. The main part of the anatomy of any one of these languages is the verb. This consists everywhere of a principal last syllable (compare the position of the verb at the end of the normal sentence in Latin), known as the base. Some of the verb bases assume as many as 6 different forms, but the principal ones for general comparitive purposes are the imperfective and the perfective, which two forms of the base are the ones given in the present paper, and in this order. Some of the forms of the verb base show an old postfix or the remnant of one, as was discerned by Goddard years ago. The imperfective appears in the indefinite present and imperative forms of Goddard and is the weaker or more reduced form of the verbal base, in contradistinction to the perfective, Goddard's definite past, which is a stronger form. Some verbal bases have a light and a heavy form of the imperfective, or again of the perfective, or of both.

Immediately before this verbal base may come one or another, or in one instance even two together, of 4 classifiers (taking this terminology from Tlingit and other grammar), better called causo-agentive prefixes, 4 in number if we regard zero, or lack of classifier, as one of the 4. The force of these prefixes is largely obscured in the Chilcotin languages.

The most contractional part of the verb is that of the personic

belt, consisting of personic objective prefix followed by personic subjective prefix with mode and aspect prefixes jammed in between these, a region of contractions comparable in complexity to the vowel contractions of the Greek verb.

Starting the verb, when occurrent, and preceding all pronominal prefixes, are adverbial prefixes of a couple of degrees of adhesion.

The languages also have independent adverbs, conjunctions, and the like, which Frachtenberg used to like to pigeonhole together under the blanket term of particles. This makes a good terminology, because one can then speak of prefixed and postfixed particles, a process sometimes encountered.

Yes, we say, but how about Tlingit and Haida with their two back-of-the-tongue series? The Chilcotin languages evidence forms which show that two-series condition obtained for pre-Chilcotin.

~~Traditions~~

~~Traditions obtained were the most charming of all. They indicate for all time that there has been an actual extension of speakers southward, and that this has occurred in war, opportunism and peace.~~

1. Although in the Nicola Valley I obtained volunteered information that the Stuwix-mux language is Chilcotin, a more detailed account of this presenting information transmitted to Dawson by MacKay, formerly Indian agent at Kamloops, B. C., is to be found in Dawson, Notes on the Shuswap People of British Columbia, in Royal Society of Canada Proceedings and Transactions 9, sect. 2, 3-44, Montreal, 1892. ~~I cannot do better than to quote directly Dawson's words.~~ The first paragraph quoted presents information obtained by Dawson from MacKay, the second tells of Dawson's visit to an Indian in the Nicola Valley.

"A long time before the white man first came to the country, a company of warriors accompanied by their women from the neighborhood of the Chilcotin River made their appearance in the Bonaparte valley. ... This happened during the salmon fishing season. ... At that time it was customary for the Shuswaps who lived on the banks of the Thompson between Kamloops and the mouth of the Bonaparte valley to take their winter stock of salmon from the Fraser River at the western base of Pavilion Mountain. ... The strangers from Chilcotin ... continued their advance southward down the Bonaparte and Thompson valleys till they reached a position opposite the mouth of the Nicola River. At this place they were discovered by some scouts. ... The intruders ... took advantage of the night to cross the Thompson and proceeded to ascend the Nicola valley... The strangers were driven into the Similkameen valley, where they took a firm stand. ...

"An Indian named Joyaska, who lives in the Nicola valley, below the lake, and who is probably sixty years old, informed me [Dawson] ... that he, with seven other men and some women and children belonging to them, were now the only remaining true natives of the Nicola region. ... I asked him if the old language was like that of the Tsilkotin ... to the north, and he said it was the same. "

One may discredit this story, which is given even in more detail than I have quoted above, but I got information in the field enough to convince me that it has some basis of fact in the

remote past.

(2.) The Kwalhioqua tradition that they spoke the language of the land-otter and migrated far from the east, apparently contains dim handed-down memory blended with a standardized linguistic metaphor. I have recorded ~~in languages~~ elsewhere Indian language that a foreign people talked the language of ducks, ~~Klamathonian~~ of blackbirds.

(3.) The Kwalhioqua tradition ~~that the~~ Tlatskanai ~~were a throw-off of their tribe is so splendidly detailed that it inspires faith in the MacKay Nicola Valley tradition.~~ Kwalhioqua ~~Indians~~, borrowing and misusing a firedrill, started a great forest fire, and, when this subsided, followed the tracks of an elk south through alien territory to the near-by Columbia River, ~~and~~ crossing this river, they found good elk hunting in the region of the Claskanie River on the south side, and sent a messenger back with a lot of dried elk meat. The messenger succeeded in persuading many of the Kwalhioqua to migrate to the Claskanie Valley, which they did, thus initiating the Tlatskanai tribe.

(4.) A third Kwalhioqua tradition that the Umpquas are, like the Tlatskanai, a body of Kwalhioqua who migrated south is of the utmost importance since the Umpquas belong to the southernmost group of Chilcotins.

(5.) The Tututunne, ~~Tuthbuntane, Indians~~ whose village was on the north bank of lowest Rogue River at what was later called Bagnell's Ferry, had an ~~imperfectly obtained~~ recorded tradition that they had migrated to that site.

(6.) The Mikwamutanne, whose village was on the north bank of Rogue River about seven miles above that of the Tututunne, had a tradition that they had migrated upriver.

(7.) There was a place somewhere up the Rogue River above Shastacosta village called Maanesta. ~~There had been at~~ At Shastacosta village two chiefs ~~who~~ quarreled, ~~and~~ One of these chiefs wandered upriver and established Maanesta in a narrow place of the river full of hazelbrush. People climbing the mountain sides at Maanesta would see the smoke of Shastacosta village way downriver toward the coast ~~coast~~ and would say to their accompanying youngsters, "Those are our people, we came from there."

(8.) There is a tradition among the Smith River Indians telling ~~of its origin~~ that ~~it~~ the Hupas are Smith River in origin, though the Hupas are separated from the

latter tribe lower
~~Smith River Indians now~~ by the alien-speaking ~~Indians~~ of the Klamath River, and the ~~linguistic~~ differences between the two languages must have required a long separation to attain. It is said that ten boys and ten girls left Burnt Ranch village on Smith River, and that the trail magically opened up before them so that they walked without crossing water to Hoopa Valley and to become the Hupa Indians. The Hupa Indians in their language today sometimes refer to the Smith River Indians as little Hupas, which implies recognition of linguistic relationship.

(9.) A somewhat similar Smith River Indian tradition states that the Whilkuts of Blue Lake, speaking a language closely related to Hupa, originally lived at South Bend on the Smith River, and that ages ago they migrated south, fighting off enemies as they went until they finally reached Blue Lake.

(10.) The Hupa have the tradition that the Saya, also called Nongatl ~~Indians~~ (saya in Chinook jargon means far off), who the Whilkut used to adjoin in the hills east of Humboldt Bay, are Hupa who moved south long ago. As proof of this the information was volunteered that a Hupa can understand the Saya language (hearing it) for a while after ~~opportunities of contact~~.

~~PACIFIC COAST ATHAPASCAN DISCOVERED TO BE CHILCOTIN~~

~~By John P. Harrington, Bureau of American Ethnology~~

Many months of travel and an unexpected amount of expense have just been rewarded by the biggest discovery in ethnological lines that has ~~ever~~ been made, ~~by the Bureau of American Ethnology.~~ This discovery consists of the disclosure that the so-called Pacific Coast Athapascan, about which so much has been written in the past, and which has been compared with Navajo and what not, consists of a string of Chilcotin languages straggling down and near the western coast of the United States proper from British Columbia to within sight of ~~the drainage of the Russian River in northern California.~~ The ~~Chilcotin language itself has its seat at Chilco Lake, one of the headwaters of the Fraser River in what is now British Columbia.~~ The most northerly detached linguistic body was situated on the Nicola River, affluent of the Thompson, in British Columbia. South of this, in what is now the United States, were three more isolated linguistic groups, the third occupying a large region in what is now southwestern Oregon and northwestern California. This discovery, earned as a result of a long period of field work, proves that Chilcotin and all "Pacific Coast Athapascan" forms a single peculiar group as regards ~~practical lack of tonal accent,~~ phonetics, structure and vocabulary, and what is still more triumphal, ten traditions were obtained, ~~some of them~~ reaching far back into the past, tying these Chilcotin languages all together and clinching the linguistic data. ~~In the first place, all these languages have the phonetics and phonetic confusings of Chilcotin. In the second place, all these languages have the peculiar structure of Chilcotin. In the third place, there are words running far through these languages of special meaning, tying the languages to a unity.~~ The languages ~~have~~ in reality, of various rankings, for instance, Kato, spoken at the head of Eel Southfork in northern California, is a subdialect of Wailaki.

Divisions

The Chilcotin language of the Nicola and Similcameen Valleys of British Columbia is no longer spoken, having been replaced by Salishan languages, mainly by the Thompson River language, but by working with eight different informants I obtained

~~P (A Df t b Ch~~

~~By John P. Harrington~~

Five detatched bodies of Chilcotin language were worked on. The most northerly of these was the Chilcotin proper, which takes its name from Chilco Lake, B.C., one of the sources of the Fraser River, and which is contiguous to ~~Takulli and Babine languages, to which it is closely related.~~

(2) That the Eh[illegible] had a detatched southern branch in the Nicola and Similcameen Valleys, B.C., was already made known in the 90's of the past century from J W MacKay, formerly 2nd asst of the Canadian government stationed at Kamloops, B.C.

the lang of this site ahead of Nic Lake would have been ~~displaced~~ substitution replacement ~~supplanted~~ by English, has already been replaced by Salishan lang in the latter half of the 19th century By working with 2 infs of the former lang and obtained from them a consdbl ~~list~~ and very inpt list of vanished vocables the best results coming from ~~Chief Billy~~ tlaqed chief Ernest Bixby, and from his sister Matilda, proving not only that the lang was definitely chile. but being used by the ~~←~~ infts that its speakers, called Stuwix-mux, had made their last ling. about just s of Nic Lake,

had created by magic the (4) never-freezing spring at the Val Breezy of the west end of Merritt for their nearby village of Tesgule, and used to steal children from and have slashes with the Thompson-speaking ling. aliens who surrounded them. I also got the impl infn that the lang is chif that chif is called this chik Ynuxaxamux and ling is amid Salishan. body was an island

(3) the next chil lang to the s was the Kwakiorug

the Willapa drainage ③
and adjacent drainage of the
Lower Chehalis R., in
what is now SW Washington,
centering about Pe-El
Prairie (so called from the
Fr. pron. of Pierre, a one-eyed
Frenchman who used to farm the flat).
second inland ling: it was the Salishan
This form was a Athapascan
Chinookan. surrounded island.
and Coastal.

④ Still a third inland
ling island was constituted by the
Tlatskanai, native pop
Kʼa:tsʼqanaqyu, who held
in three divisions the valley entire
valley of the Clatskanie River,
& this of the Col. west of the present

city of Portland, in what ⑥
is now northwestern Ore.

⑤ The fifth & last
Chil div. was a great ling
long extending without break all
the way from Roseburg, Ore. &
Laytonville at the head of Eel
River's South fork, Calif.; and holding
many miles of ocean
coast, though the central part
of their coastal holding, from
Wilson Creek, Calif. to South
to a little north of Cape
Mendocino, Calif., is in
Algonquian Yurok ling ownership.

principally from Chief Ernest Billy and his sister Matilda, a considerable list of vocables proving that this language was to all intents and purposes straight Chilcotin, including the important information that the Nicola Valley was called Stuwix, and that the Chilcotin tribe was, and is, called [redacted] Yumxani, that the last hold-out of the Stuwix people was below Nicola Lake, that the great spring at Nicola Valley Brewery, which never freezes in winter, was created by the Stuwix people for their near-by village of Teszale, that the Stuwix people used to steal children from and fight with the Thompson people.

The next Chilcotin language to the south is that of the Kwalhioqua, and obtained in two isolated regions: (1) in southwest Washington, where it held the Willapa drainage and the adjacent uppermost southern drainage of the Chehalis River, and (2) in northwest Oregon, where it held in modified dialect the Clatscanie River drainage. [redacted]

The Chilcotin block furthest south occupied a great continuous stretch of country all the way from Roseburg, Oregon, to Laytonville, California, with exception of all the central coast of that region, which was held by the Yuruk-Wiyot. This southern region had a sevenfold division of language. (1) Roseburg, sometimes called Upper Umpqua, (2) Tootootoney, spoken from the Head of the Coquille to the lower Rogue, (3) Galice, spoken on Galice and Applegate Creeks, (4) Smith River, including the Chetco, upcoast from Smith River, (5) Hupa, including Chilula, Whilkut and Blue Lake, (6) Mattole, including Bear River, just north of Mattole, and (7) Wailaki, including Saya, Sinkyone and Kato.

South fork were few there & Eel R. proper, & south chil extension on the coast was to take in Usal creek north; even Cottanera Creek still a Sinkyone-origin name, the Kato at the head of Eel

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South fork were then there would [illegible] south [illegible] Eel R. portion sides [illegible] the [illegible] spoke this [illegible] from Russian R. [illegible] Lassik [illegible] the furthest south Chil extension on the coast was to take in Usal creek north; even Cottanera Creek is a Sinkyone-origin name, the Kato at the head of Eel

Para to be copied from p 1

the chilcotin languages constitute the south coast wing of the ath. stock, the core of which has for generations held the mountainous interior of alaska and northwestern Canada, and which is genetically elated to tlingit and other northwestern stocks. The chil wing is characterised by 'jore which show et & have been sanitary.

Rest to be copied from p 1

the langs are of course of various ordination and cutted by the blanket-term langs by us. they have been preceeding asunder for years, but still retain their chil features.

Some Sounds and Their Travelings

although the closely
genetically related Ute-Tng it shows
too ~~lack of the tongue~~ variegate
consonant positions, chiefly in,
and all oth., shows only
one, the rearward articulation
being conditioned, just as in
Shoshonean. the Pacific coast
from Marshfield to Santa ~~Rosa~~
Margarita has only single
back-of-the-tongue position
languages, north and south of these
~~plates~~ two.

Some Travelings of Sounds

the parent lang, and also
the chil. proper of today, is
a tri-position sibilant lang.,
with a θ on the verge of
Eng. th as in thin, exactly
as in the Karuk lang of
n. California, in addition
to ʃ and s. The various
forms of these 3 sounds have
been traced through all the
langs chil s appears
as sh in group 5.

except in Hupa and (10)
Mattole, which as in Swedish
dialect maxwing machine,
~~developed~~ from maxing largely
have developed this sound into
xw (Mattole has largely
lost the w). Similarly
chil. ts has become in
Hupa tshw. To avoid
confn, I have written this
chil. s by itself from,
or when voiced by s.
chil and chuckives (th
for instance) appear in some

the langs overlapping (tx for
th, exactly as tx for Th in
Rosebud Sioux). In the instance
of chilcotin kh, there
has come to be in several
of the langs. on top of a
tx development a dechickivizing.
kh appearing as x
this will remind one
of the redn of kx &
Nav. echo of chil largely
heard from. The next redn beyond x is h, also heard
largely becomes Oe, Oee.
from Nav. schoolchildren.

chil has been of course in touch with Salishan and other Northwest languages for untold generations, and hec. ɔ its features as well as hec. ɔ its contacts has such features as ~~[illegible]~~ i.being ~~[illegible]~~ positionally prefixed as a, and even ə being prefixed as a ten and carrying a preceding glide w along. One of these features is the peculiar progressive carrying over of a vowel ~~[illegible]~~ form a

fragment after a following consonant (chil. uɾwa, his hair, not *uɾá). Spec. u thus jumps the fence.

Beyond the
~~Incalculable~~ very large
number of equivalences of sound
determinable by studying each
of the cable langs., and another large
number disclosed when one of the langs
is one compared with another; and those
equivc's suggested only by mg. (~~Shasta-~~
~~ak Wai. ah, cloud~~
(ℓ' in to be white and
ℓx in ✝ dawn; ~~tl~~ in
white-day and tl' in mud),
and those equivc's suggested
by word-sameness in other
languages (~~Shoshonean dun, fire~~)
(kh — k, Shoshonean dun, fire).

More than this, the most
used vocables of a lang. nat.
change and split the most.
Certain prefixes ~~&~~ become reduced, changed or
leveled more than other
occurrences of their sounds.

Generally speaking, consis
in chil, and elsewhere, travel
forward on the tongue. I too
years of diachronic documentation
show Latin ky becoming
French s. But there are
also backwaters, called in
popular English of Canada sori,
travelings rearward of sound.
It is perfectly certain that
Chilcotin sa, swa, turned
into pre-Hupa fa and
then into Hupa xwa.

Traditions

The traits were most
charming. They indicate for
all time that there has been
an act, extension of speakers
southward, and that this has
occurred in war,
opportunism and peace.

Traditions

~~Tribal migrations~~

See story of tribe migrating upsriver from the Chastac.

See story of Tlats. migrating s [redacted] from the Kwal

See [redacted] mention of the [redacted]

Upper Ump. migrating s from the Kwal.

See story of the Dv.ll'v.ddan migrating upsriver.

See story of the Blue Lakes

(2) Tradition about the Kwal.

Silas

They say the Wikdpah spoke the lang of the Land-otter. They migrated from far e. From Sko.

(3) Tlatskanie tradition

Kw

④ tradition about the ~~[illegible]~~ Roseburgs

~~[illegible]~~ ~~Roseburg tradition~~

⑤⑥⑦ Dutudni and Shastacosta trads.

Wolr.

accentless
← ←
má·ɔ·nnxe-ʂda· is the
etym.: across the river sit-down, but the
~~word is corrupted to~~
~~mɔ·nnɛʂ~~
o
~~the~~ this was a tribe which
wandered away from the Chastac.
tribe, there were 2 chiefs, and

but the gold Beach person is

má·nnxé ᶜtᵊa·
gorge

they quarreled among themselves, & a band of
Chastac. migrated up RR & settled at last in a
narrow-place where the sides almost met
together & where there was lots of hazelbrush.
My father said that this tribe gathering
hazelnuts & θ'áθT'ᵊ (a kind of
dwarf acorn trees) climbing nuts saw smoke
smoke way down coastward & we
say to their youngers: those are our
people, we came from there.
lots of ɔsns up that way, Lucy adds.

Wolr

When I ask him where the
~~[redacted]~~ má'ɔnxe-s da· lived
says it can't be so very far
since they can see the smoke.

WSLr.

Up the Rogue River
there is a place where mts
come in from both sides, forming
a hollows, and old slides. ~~[illegible]~~ climbs
~~The trail climbs on the mt looking~~ ~~down~~ see ↓ downstream
~~the~~ chist a cos ta smoke ~~coast.~~ they
~~smoke down on the~~
have a story that this ~~the~~ tribe wandered
this place was named
mánnxesda, ↑ was
a colony of ~~the~~ Chastac.

WSLr.

mánxesda, lit. the
upper tribe, had wandered
from the Chistac. tribe.

Thomp

Heard ~~~ actually mentioned
thomp often makes this vowel long + shows it
a tɬɒn. ɒbmɑ́ɑnnɛ́-sɔ́da, is for long
↑ long ish

but never knew what. Splendid.
Entirely distinct from H of C
mâ·nnɛh across-the-river.
~~English~~

But ɒɒ is a tiffename he heard
+ is of totally distinct mg.,
does not mean across-the-river
ends at all. H of C. says
ma·nnɛ́h-dɑnnɛ, across-
↑ not elided
the-river Indians. = ma·ʔâ·tɬs ʔɛh-dɑnnɛ·
↑ ch

Thomp

But when I ask him how
to say a across-river man,
it wd be ma·nnɛ́h-dɪ:sɔ·
but one wd scarcely say this, the
common expression being ma·nnɛ́h-dɔnnɛ·,
a cross-the-river-

nawheria = ma·ʔâ·tɬs ʔɛ́xɛh.
↑ accentless
(ɔssd from h

(8) Trad about the Hupa

the Hupas still call the Smiths Little Hupas.

Norman: There is a myth telling of the origin of the Hupa. 10 boys and 10 girls left Burnt Ranch (on the Smith River) and something opened the way so they went without crossing water from there to Hupa. They must have crossed rivers, but acc. to the story just walked ahead without crossing any.

(9) Trad about the Bluelakes

Wilder Collins:

Alec Billy lives on the n side of [redacted] Smith River by the ocean. And the other tribe lived on the s. side of Smith River at what is now spoken of as south bend, ± 8 m. from the ocean; this other Tribe kept moving s. and finally landed at Blue Lake.

Miller Collins:

When at Blue Lake after a religious meeting, Miller heard an aged Ind woman like Auntie Frances asking for something to put on her head, and Miller Collins understood, the word being just the same as in the Rogue River language. It shows that the Blue Lake lang. is derived from the Smith River language.

(10) the Saya-chos. are ~~Smithrivers~~ Hupas.

The Sounds

Each of these Chil. langs upon study contains
forms of related vocables
of most shockingly varying
consonantism, and to a
much lesser extent showing
dif. vowels. and when one
cps one lang with another
still more equivcs are
revealed.
theme-initial consons.,
the very restricted no. of
occurs at the end of themes,

prefix-initial consons of the
several kinds of prefixes,
and prefix-medial consons;
to say nothing of vowels,
all require special listing
in each of the langs and
when the langs are
intercompared.

Any record of a sound or a form is arbitrary and at ~~of an approximation.~~ best only approximate. Any amt of Romance comparison would give erroneous Latin reconstruction. To set down the dictum ~~[illegible]~~ or to whether for instance ~~either~~ kh or x is more original in the start of the word for fire (Tlingit has x) is impossible; ~~my [illegible]~~ has k-. the cons of the Thoshonean s. is k-. o in the 1st person ~~[illegible]~~ those. ~~more original than [illegible]~~ chil, Tlingit ~~has~~ shows gen. akted x.

Vowels and consonants occur in Chil. in several lengths but for practical purposes can be written as short and long. It is ~~[illegible]~~ impt to write long vowels long, but cmss. whether single cons. whether short or long can be written as short bec. position determines: single-sound cons. between vowels are held or long but are to be written as short.

Nasal vowels are elips ~~[illegible]~~ for vowels plus -n, the intermediate development having been -ŋ.

all vowel diphthongs are as in Tlingit: aww, ayy, etc. (Frachtenbergs ay an in contradistinction to au). That is, diphthongs are single-syllable sequences of vowel plus vowel of different quality.

Vowels

The Chil vowels are the familiar 4 vowels, e.g.

of Creek: a o also u, e and i. Examples can be found showing a mutation of o to a and i to e, but what is heard is a quality. What appears sometimes as a, thus *ɬhʷóʼn, fine, appears as ɬhwaʼn. This appearance will be no shock to one conversant with Salishan.

This vowel ə is as in Russian, tends to develop ᵘ between a preceding back consonant and itself.

e

e is in many of the
languages quite open, almost æ.
Thus Chil. tane, person, almost tan æ.
~~Verbs show a mutation of e and a guttural~~

i

i under consonantal
setting appears as a
(as French lang for Latin lingua).
Thus Chil. tane, person,
in origin time.

v

Most, but not all, vowels which wd
Every vowel which would
otherwise be initial
~~in this case~~ start with
~~Arabic~~ alif (written by the
apostrophe), just as in many langs.
~~in this case~~ ~~origin~~
~~is an ancient~~ can stand as
post-vocalic ~~appears~~ original and also in place of
in many langs for -k, -t, etc.

h-

The sound of h in Chil.
is really that of ~~x~~ (ger. and Welsh
ch). More h- occurs in
interjs and song-fillers.

-h

-h on the other hand, though
in some ~~[illegible]~~ langs slided,
is a real sound ~~[illegible]~~ as a
~~frequent, and is proved to be~~
~~sometimes~~ ~~in that it~~ ~~interchanges~~
~~x in sing~~ ~~h may also be a~~ weakening of -x, -l, -n, -w.
with Eng. Sometimes it occurs curiously
enough before another cons., for instance
in Kato yahθ, snow.

k-

k- is common, ~~and interchanges~~

~~with~~ with

-k

But -k is rare.

kw-

h-

The sound of h is Chilcotin is really that of x (German and Welsh ch). Mere h occurs in interjections and song-fillers.

-h

-h on the other hand is a frequent sound, a weakening of -x, -l, -n, or -w. Sometimes h occurs after a vowel before another consonant, as in Kato yahO, snow.

ky

Chilcotin xyat, to fear, is shown by Hupa kyit

Smith River Indians now by the alien-speaking Indians of the Klamath River and the linguistic difference must have required ages to consummate. It is told that ten boys and ten girls left Burnt Ranch village on the Smith River and something opened the way so that they went without crossing water from there to the Hoopa Valley, where they settled to become the Hupas. They must have crossed rivers, but according to the story they just walked ahead without crossing any. The Hupas today sometimes refer to the Smith Rivers as little Hupas.

9. A similar Smith River tradition states that the Blue Lake Indians who speak a dialect of Hupa formerly lived at South Bend, on the south side of lowest Smith River, and dissatisfied kept migrating south, crossing rivers and fighting off enemies, until the ended up at Blue Lake.

10. The Hupa have the tradition that the Saya or Nongatl Indians (saya is Chinook jargon for far-off), who used to contact the Hupa language in the hunting-ground hills east of Humboldt Bay, are Hupas who have moved south and whose language they can understand after many days of contact.

The Sounds

Especially does the consonantism of the Chilcotin languages vary. It is not necessary to resort to comparison with other languages, many forms of each language of themselves show varied appearance of consonants. The vowels show ablaut, lengthening, nasalizing, and the like, but on the whole may be said to be less diverse in their appearings than are the consonants. In listing the sounds, it should be constantly carried in mind that those of themes are handled differently from those of prefixes, theme-initial consonants differently from theme-final consonants, and that old contiguities and clusterings have produced consonant shortcuts.

Any reconstruction of a sound or form is arbitrary, at best hitting only approximate. Any amout of Romance comparison would give erroneous Latin reconstructions. Nor can we even set the dictum for instance whether kh or is really more original in such a word as that for fire.

Vowels occur in Chilcotin in four lengths, but for practicality can be written as occurring in tow. But consonants occur only in two lengths. Vowels have to be written short and long, but consonants can all be written short because position of the consonant determines: single-sound consonants between vowels are always long, but are to be written short. Nasoral vowels are clips for vowel plus -n, the intermediate development having been - . All vowel diphthongs are as in Tlingit, mere sequences of vowel plus vowel of different quality, the sequence having to form a single syllable. Thus for au one could write aww.

Vowels

The Chilcotin vowels are the four provided for in the Evans syllabary: a, o alias u, e, and i. Examples can be found showing o, e or i alternating in mutation with the a quality.

a

a is in part old, in part mutation. thu, water, has for instance as its prepounding form tha-.

o -- u

The vowel o, as in Russian, tends to develop a glide w between it and a preceding back of the tongue consonant.

e

e is in the languages open, almost , but not quite.

i

tongue,

i under certain consonantal setting appears as a (as French la g, for Latin li gwa).

Consonants

'-

Most, but not all, vowels which would otherwise be initial to a word start with alif (glottal closu e, written by the apostrophe).

-'

Final ' may be inherent or may stand for -k, -t, or the like.

Chil xyat, to fear, goes back to kyit, as is shown by Hupa kyit, to fear. In some of the langs it falls in its treatment together with chil dj.

kh-

khw-

khy-

Chil tchan, stick; Hupa khyin, stick. -tghyoh, awy.

k'-

k'y-

Chil k'yat, to tear.

x-

Chil xat, club.

_'

Chil (Mat. 'ót+x a' x, you count it!). Hupa -thak'.

xw-

Chil (Nav -taat, to beat with a stick).

xy

Chil. -xyan, to sing

Chil xyil, to breathe.

xy
Chil Jxyan, village
Chil -xyan, to sing.
Chil xyaθ, xya5, to snore.

J

~~Flame~~
~~Barelegged~~
Opened from ry.

t-
Chil tat, blood.
-t
Chil kat, ~~smoke~~ firesmoke.

t'-
Chil t'e·o, charcoal
-t'
Chil

(Hupa mit', belly, Wai ~~t~~-mit'
Mat. ~~Chi~~ -bi'~~t~~.)

th-
Chil tha', father.

l-
Chil lat, firesmoke.
l
Chil -la, hand

tl-

get example

tl'-

tl'ut, rope.

tlh-

chil tlhe, salve.

ƛ-

chil ƛaθ, grizzly

-ƛ

ninrwoƛ, soapberry (from salt.

tɬ'-

chil tɬ'ah, hat.

tɬh-

dzihntɬhen, tail.

-tɬhyoh, ewe.

~~tfe-~~

~~Chick tfl'~~

~~tfh-~~

~~-tfhe, tail.~~

dj-

Chil djeh, gum

~~this has gone into Hupa and changed into xw.~~

Chil oa, sun

Chil oac, blackbear

Chil oi, I

-o

Chil nanioothi, I am sleepy

Hupa -woy

xat -x^{w}oy

wai -coy

Shows Mat g^{w} as having been retained underlabialized before o. ath *Son.

toh-

chil tohaas, firewood;

Hupa tsthwitsth.

to'-

chil to'i, canoe

θ-

chil. yakθ, snow.
-θ
(Hθ(c' xαθ, pns. Jɪ·-J-
xɛɛαθθɛ', my pns.)

ʃ

chil -ʃɛ, mouth

tθ'

chil tθ'αn, bone.

tθh

chil tθhe, stone.

tθ-

n-

In chil. -n becomes -y before back of the tongue cons and -n before lip cons, and then word-final -y in a few words. In Hupa for instance -y characterizes light forms of the verb theme, -n heavy

Chil ʧi, dog, with settings to show it was earlier *ʧin. Only in Kwal. is perfect ʧin retained.

p-

Chil p interchanging with m-, both equally original

chil y n m appear even

in galic as g d b

respectively.

ph-

p'-

m-

-m

Occurs notably in chil oam, stem.

W—

W- is rare.

Writings

Final Typescript of "Pacific Coast Athapascan Discovered to be Chilcotin"

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1943

SMITHSONIAN INSTITUTION
BUREAU OF AMERICAN ETHNOLOGY
WASHINGTON, D. C.

Apr. 29, 1943

Dear Stirling:

After a lot of night work improving the paper on my discovery, I am sending you enclosed herewith carbons of the form it has finally assumed. Dr. Roberts is of the opinion that in this improved and linguistically expanded form it is unnecessary to send it down again to Dr. Abbot for a new release. This article will probably come out in the June or July issue of the Journal of the Washington Academy of Sciences.

What do you think, this is my SIXTIETH birthday. I am as much surprised at it as anybody. Major dreams still unfulfilled.

With all best wishes,

"Uncle" John

ACKNOWLEDGEMENTS

To professor Franz Boas, Professor Melville Jacobs, Bess Langdon Jacobs, Mrs. James A. Teit, Professor Edward Sapir, Professor P. E. Goddard, Robert W. Young, W. W. Stirling, and the Missionnaires Oblats de Marie Immaculée, I wish to express thanks of deep appreciation, and also to the Indian informants, speaking these languages and remembering disused ones, whose work was vital to the issue.

Pacific Coast Athapascan Discovered to be Chilcotin

By John P. Harrington, Ethnologist, Bureau of American Ethnology

Many months of travel and an unexpected amount of expense have just been rewarded by one of the most important discoveries in ethnologic lines that has ever been made in this country. This discovery consists of the disclosure that the so-called Pacific Coast Athapascan, about which much has been written in the past and which has been compared to Sarcee, Navajo, etc., consists of a string of Chilcotin languages straggling down and near the west coast of the United States proper from what is now soutern British Columbia to almost within sight of San Francisco, California. The interior of Alaska and most of northwesternmost Canada is occupied by a number of languages of the so-called Athapascan stock. In the forties of the past century Hale recognized Umpqua as belonging to this stock, and in the fifties Turner added the Apachean-Lipanan of the southern deserts and westernmost great plains of the United States to this stock. It became gradually clear through further study that the main body of the Athapascan stock is that of the far northwest of the North American continent, and that from there these have extended southward two linguistic prongs: one shaped like the letter c down the Pacific coast, and the other like the letter j down the eastern base of the Rockies bending westward in the extreme south where these mountains break down to produce the historic Apachean-speaking occupancy. The present study has succeeded in eliminating from the general Athapascan problem the Pacific coast prong by discovering it to be a unit, having as its northern head part of the Fraser River drainage of British Columbia, Canada, and as its southern extent the zigzag which bounds to the south Eel River's Southfork, in Mendocino County, California. The Chilcotin language express is just the opposite of this; in the Indian way of looking at it, the people in their migrating layer on layer southward were working a language-substitution from the tail of the earth, which is what is now called Alaska and westernmost Canada, toward the earth's head, which is in the far south. Genetic relationship of the Athapascan languages with the Tlingit (language of Sitka and Juneau, Alaska) and the Haida (language of the Queen Charlotte Islands) was shown by Sapir years ago. Work by the present writer done a few years ago showed how close this relationship is, likeness extending to some 300 features.

Five detached bodies of Chilcotin language were worked on.

1. The most northerly of these was the Chilcotin proper, which takes it name from Chilco Lake, just east of the Cascade Range of mountains in an easterly direction, across the strait from the central part of Vancouver Island, and one of the sources of the Fraser River.

2. The fragmentarily remembered Chilcotin language of the Nicola and Similcameen Valleys, B. C., which had been very sketchily made known by Dawson toward the close of the past century, taking the lead from information furnished to him by J. W. MacKay, formerly Indian agent of the Canadian Government stationed at Kamloops, B. C. A generation or two before this variety of Chilcotin would inevitably have been replaced by English, it became supplanted, in the latter half of the nineteenth century, by Indian languages of the Salishan stock. Working separately with eight different informants, I swept their memory clean of the former language and obtained a sizable and very important list of out of use vocables, the best results coming from the aged chief, Ernest Billy, and from his sister, Matilda.

The informants not only showed by the all but vanished language was Chilcotin, but splendidly volunteered the details that the speakers were called Stuwix-mux (Stuwix, Athapascan name of the Nicola Valley; Thompson -mux, person), that they made their last linguistic stand at what is now spoken of as the reserve at the southwest end of Nicola Lake, that the spring beside the Nicola Valley Brewery at the western end of the city of Merritt was magically created by them as a never-freezing water supply and bathing place for the neighboring village of Teszulle, that these people used to steal children in order to augment their tribe, and that they formerly had clashes with the Thompson and other Salishan speaking bands which surrounded them. And best of all, came the information that the Chilcotin are called in the Thompson language Yuunxanii, a tribal name which has never been obtained or published on. This Chilcotin body was an enclave amid Salishan.

3. The next Chilcotin language to the south was Kwalhioqua, occupying the Willapa River drainage and the adjacent drainage of the southern heads of the Chehalis River in what is now southwestern Washington and centering Pee-Ell Prarie (so called from the Indian pronunciation of Pierre, first name of a one-eyed Frenchman who used to farm the flat). This body was a second linguistic island, surrounded by Salishan and Chinookan.

4. A third inland island of language consisted of the

Tlatskanai (native pronunciation Łaats'qhanayu), who held in upperk central and lower divisions the valley of the Claskanie River, a southern tributary of the Columbia, west of the present city of Portland, in what is now northwestern Oregon.

5. The fifth and last Chilcotin division, as yet unnamed, was a great bloc of languages extending without a break from Roseburg, Oregon, to Laytonville, at the head of Eeel Southfork, California, unlike the divisions mentioned above holding many miles of coast, although the central part of their coastal holding, from Wilson Creek mouth, Del Norte County, California, to just north of Fleener's Gulch, Humboldt County, California, was in Algonkin linguistic ownership. This great southernmost Chilcotin group constituted 7 languages: a. Umpqua, or more precisely Upper Umpqua, 'calling themselves TŁ'uut«neeuu, prairie person), b. Tututunne, from the head of the Coquille River to include the lower part of the Rogue River, c. Galice, spoken on Galice and Applegate Creeks, southern tributaries of the Rogue River remarkable for its appearance of ŋ, n, m as g, d, b, respectively, d. Smith River, including Chetco, e. Hupa, including Chilula and Whilcut, f. Mattole, including Bear River, and g. Wailaki, including Saya, Lassik, Sinkyone and Kato. The furthest southern extent of Chilcotin languages on the coast took in Usal Creek mouth. The Kato, at the head of Eel Southfork, abutting the Russian River watershed, were a little further south than their Sinkyone co-speakers of the coast to their northwest, and again than their Wailaki co-speakers of Eel River proper to their northeast.

Morphological and Lexical Comparisons

A comparison of structure of the Chilcotin and Hupa verb showed the two to form a unit. The vocabulary of all the Chilcotin languages is also strangely unitary; one has only to regard the numeral tange, 4, which runs down the coast from British Columbia to the head of Eel Southfork, the pronoun, and certain plant names in order to perceive this.

Inherent tone of syllables is a morphologic and lexical as well as phonetic feature and is a characteristic of the northern, eastern, and southeastern Athapascan languages, but does not occur, except as rare vestages or as the cause of reflexes, in any of the Chilcotin languages. In coming from the inherent toned Beaver, Chippewyan or Sarcee languages, which lie to the east, to the Chilcotin languages, one is struck at once that the Chilcotin languages are not tonal, so much so that in them a noun may be distinguished from a phonetically equal verb form by prominentizing the syllable or syllables of the noun by raising of tone. Thus lack of tonality is another common feature which makes for the unitizing of the Chilcotin languages.

COMPARISON OF SOUNDS

The Chilcotin languages of the Pacific Coast not only constitute a unit of linguistic development, but contain in Hupa, Kattole and Kuitsh Mailaki, three of their members, sounds unique for the reconstruction of all Athapascan and related languages.

The phonetic structure of Chilcotin is of course like that of language in general an alternation of opener sounds called vocals, and closer sounds called consonants comparable to clear-yelling -- a procedure in syllables. Syllables are termed open or closed, open when having zero after the vowel of the syllable, closed when having a consonant after the vowel of the syllable and the consonant of course belonging to the same syllable. In reality, most Chilcotin syllables are closed, either by a postvocalic consonant different from the one which starts the next syllable or by the doublish pronunciation of that would be otherwise a single intervocalic consonant whether within or between words. One can furthermore in all the Chilcotin languages divide the syllable closing consonants, into light and heavy closers, the light being on the whole slighter and including zero, and xxxxxxtris characteristic of the imperfective and imperative form of the verbal base. The heavy, on the otherhand, is characteristic of the perfective.

The reconstruction of a sound, element, or word, won through comparisons, which are of necessity synchronic in North America north of Mexico, is a device surely wrong in actuality, but nevertheless one which serves a temporary purpose. No amount of comparing of Romance kang languages would win back Latin even to the extent of a single word and even though Italic dialects, Keltic and Greek were to guide. The reconstruction of proChilcotin is ephemeric, but is comparable to the setting up of linguistic stocks in South America temporarily advantageous to the ethnologist.

The reconstuction of sounds is simpler than that of vocables in thm that vocables consist mostly of more than one sound. Taking a clue from

the patent traveling back of t to k in Lipanan (Athapascan languages of the Southwest), I spent much time in working out the assumption that Hupa k, x", etc. are frontals in antiquity which traveled towards the rear (like Swedish mackina, machine, turning into macina and max"ina dialectically), but two indications made it clear to me eventually that I was wrong: (1) related bunches of vocables in the languages themselves prove back of the tongue origin, (2) the genetically related Tlingit and Haida hint back of the tongue origin. Thus it became apparent that the same directional traveling was in operation which turned Latin k eventually into the s-sound of French.

All reconstruction takes us back of course only one step, only to the extent of one chunk of time.

The assumption of a definite form of any kind in a reconstruction has to be more or less arbitrary. Thus who could say whether kh, used in Chilcotin and Kwalhioqua as the initial sound of the word for fire, or x, used as the starter of this word in the more southernly languages, or plain k, attested by other comparisons, is the more original. It would not even be safe to say that the more complex, which is kh, has been reduced.

Writing employs mostly entirely different symbols for voiceless and voiced consonants, and this tends to make the sounds in writing appear if anything more different than they are in pronunciation; thus Siwash and French sauvage are spellings so different as to obscure the really similar pronunciation.

Strangest of all for purposes of reconstruction, one has to assume a y as in Chilcotin nya ny n, e. you, but in places where it occurs in no Chilcotin language today. Instead of writing y, I have written a palatalization rainbow under k, x, and the like. Thus Hupa -khoh, augmentative, still heard in Hupa, was once the form in all these languages. Perhaps a spelling -khyoh would be simpler.

Vowels

As in Semitic, the differences in vowels in the Chilcotin languages are not as important as the differences in consonants.

Indian not as noticeable as the difference

A tendency that one notices is that a short vowel of an open syllable in the north appears largely as long in the south, e. g. Chil. si, I; Hai. sii, I; Chil. tse, stone; Hai. tsh

The most persistent ablaut, alias alternation of vowel quality, in the verb of the languages is that of e interchanging with a. Another wide-spread mutation is that of u and a.

Vowels are short or long, as are consonants. But while all consonants are to be written short, their length being conditioned, long vowels are rigidly to be written long.

Nasalized vowels are as in French the result of original syllable-closing -n, originating the -n which nasalized its preceding vowel while it remained, turned into U, or disappeared. Nasality has become a means of vowel distinguishment on a par with ablaut, length, and the like.

a

Chil. tha-, water, contains this vowel short. The quality is distinct from , with which it alternates for instance in some of the verb bases.

o --- u

o and u are variations of the same sound. This vowel tends to develop a glide " between itself and a preceding back-of-the-tongue consonant (just as in Russian k"omnata, room), and when the o ablauts to a, this glide is taken over (for instance, *khon, *kh"on, fire, becomes Chil. khwan).

One of the curious features of all the Chilcotin languages

is the jumping of this vowel forward beyond a following tongue-rear consonant, or even two of these, so that a fraction of the vowel appears after the consonant, as a labialization of the consonant. Thus Head of Coquille c-xe', my foot; but neenuhxwe', our feet. In Tlingit even a in some instances labializes a following k-sound.

e

A good example of this sound, short, is in Chil. t -ne, person. Although o and u are run together, e and i are kept apart. Yet I have rarely heard e almost run into , that is pronounced as in many occurrences i is pronounced (see below), for instance in Nav. Tshe-khooh, Chaco, literally stone canyon.

i

The frequent development of i into is conditioned in origin, but where it has been consummated, i cannot be restored in the pronunciation. The history is undoubtedly for instence that a preChilcotin *khin, stick, became *tchin, and that this became modern Chil. tchn tch n (for which tchin cannot be said, nor can kh n for khin be said in Hupa). The -pronunciation of i is conditioned, but to write everywhere i, expecting one to keep the complicated rules of conditioning in mind, would be to indulge in one of the absurd ext extremes of sound-unit writing comparable to writing different languages with different letter values. That i is the more original sound is shown not only by internal evidence but by such an appearance as Thompson (Salishan) til, blood (preChilcotin t).
But notice that long ii never assumes this sound.

Vowel Diphthongs

Vowel diphthongs in the Chilcotin languages are of the class known as false, consisting of mere juxtaposition of two hetero-quality vowels (Frachtenberg's au in contradistinction to his a^{u}). Thus au is writable as aww. Any occurring vowels of quality different from each other may come together to make such a diphthong. Especially when one of the vowels is long, the false diphthong hovers on the border of being pronounced as two syllables. Vowel triphthongs x rarely occur.

Base-initial Consonants

Laryngeals

'-

In the Chilcotin languages most vocables which would otherwise begin with a vowel have before this a glottal closure identical with the hamzated alif of Arabic and written by the apostrophe. Thus Chil. ' -thi, a non-human trail, literally something's trail. A very few easily listable vocables begin directly with a vowel, thus Chil. a-at, my wife. Occurs without change throughout.

h-

h- is rare in the Chilcotin languages, but occurs, as the consonant of the paddler's of songs and as the leader-off of certain interjections, often including one of the words for "yes". Occurs without change.

Dorsals

k-

Chil. ket, ket, to spear. Occurs without change.

k'-

Chil. k'a, arrow. Occurs without change.

kh- have mostly

Chil. and Kwal. have kh-, the southern languages x (declusivized from kx-). Kwal. kh axee, chief: Head of Coquille x axee. Chil. -khe, foot, Hupa -khe, agrees better with Tlingit khe, khen, to track, than with Tlingit x'ùa, foot.

x-

Hupa is the only Chilcotin language which makes the forms for I and my on the back of the tongue, as Tlingit does. And Hupa labializes x, which can hardly be an original feature. Hupa x"e, I; x"i-mit', my belly; Tlingit xà, I; 'aχ-, my. Elsewhere the x- has become s- in the north, c- in the south, e. g. Chil. si, I; Wai. cii, I. When Chil. xaɬ, warclub, salmonclub, is related to the verb base aɬ, al, to swing downward, we can be sure that x-, and not kh-, is the original.

When the following vowel is o, glide " develops: Chil. -zu, to be good; Hupa -x"on, Wai. -con.

-

Chil. - a, bodyhair. Tlingit , bodyhair (with a fricative of its rear series, and unvoiced).

When the following vowel is o, glide " develops, and the resulting " amounts to being a fricative x. Chil. - "u, tooth. Tooth appears in Tlingit metathesized and with x for : 'ix, tooth.

Dorsals Labialized

kw-

Chil. -kw t, knee, originated from *-k"ot, yet cautious procedure would list the base-opener as kw-, not as k-.

k'w-

No good example was found for k'w-, yet it exists as a starter in Chil.

khw-

Chil. khw n, fire; Wai. xw 'n, fire. Tlingit x'àn, fire; k n, k n, to burn. Here as in knee above, the easiest assumption is that the originator was *khon. Chil. xw e, thorn, is surely Head of Coquille xwac-tchuh, crabapple. Tlingit x'á'x, crabapple.

w-

Chil. wit, w t, to break tr. Amounts to fricative w.

Dorsals Palatalized

k-

Chil. x t, x t, to fear: Hupa kit, kit, to fear.

k'-

Chil. k'uɬ, k' l, to tear: Hupa k'iɬ, k'il.

khy-, khy- (before o)

Chil. -tcho, augmentative (but tchoh, to become big, with retention of the Chinook jargon -khon. Chil. -tche, tail; Hupa -khe, tail. Chil. tche, stick; Hupa khin, stick. Stick is used in these languages also for tree.

kx-

Chil. tehan, excrement; Hux Shastacosta sa'; Hupa xxxxxxxx
xeχ, x χ, xxxxx
tch"aŋ. Chil. teha, tehe, to cry; Hupa tch"e, tch"e. Tlingit x χ, to cry. Chil. tehuu, maternal grandmother; Headx of Coquille suu; Hupa xxxxxx tch"oo. Chil. teh z, firewood; Hupa tch"itc. Tlingit x n, firewood.

x-

Chil. c n, -y n, song; x n, x n, to sing;
xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx
xxxxxxxxxxxxxxxxxxxxxxxx Hupa x"in, song x"iŋ, song. Tlingit

cî, song; cî, cí, cín, to sing. Chil. uzi, name; xxx zix, zi, to name; Hupa x"c, x"e', to name.

y-

Chil. y hO, snow; xxxxxxx yaO, xaO, to snow

Frontals

t-

xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx
xxxxxxxxxbloodxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx
Chil. t , driftwood.

t'-

xkex

Chil. t'ac, charcoal; Head of Coquille t'ec, black paint; Hupa t'ex", charcoal.

th-

Chil. -thuu, water; Umpqua thuu; Hupa thoo.

Frontal Laterals
xxxxxxxx xxx

λ

Chil. λi, dog; Kwal. λon; Head of Coquille λi'; Hupa λiŋ.
xxxxx xxxx

l-

Chil. -la, hand: Occurs without change throughout.

tl-

Chil. tlat, river-grass: Hupa lah, sea-lettuce. (with l- for tl-).

tλ'

Chil. tλ'uλ, string; Headx of Coquille tλ'uλ, tumpline.

tλh-

Chil. xxxx tλh , to annoint.

Frontal Sibilants

ts'-

Chil. ts'ii, canoe; Kato ts'ii, canoe.

xxxx

tz

Chil. dz h, gum; dzch, dze, to stick with gum; Hupa djch, gum. Chil. dzii, heart: Head of Coquille se'; Wai. djii. Chil. dzin, day; Wai. djiŋ, Haida siŋ, day, sky. In Head of Coquille pronunciation Indjun is 'ns n.

Frontal Lispings

Chil. e, mouth.

tO'-

xx Chil. tO' n, bone; Shastacosta tO' n, xxx

tOh-

Chil. tOhe, stone; Shastacosta Oee; Hupa tehe. Tlingit the, stone (the reverse of Sekany tohuu, water, Chil. thuu). Chil. -tOi,

head; Kato si'. Tlingit o , head.

n-

Chil. nai, nai', to drink; Hupa naan, naa'n,

Labials

p-

Ch l. p n, roof; Head of Coquille ma'n, house; Mat. pi'q, house.

ph-

Occurs in interjections only.

m- Sekany tribe which lives northeast of them The Chilcotins think of the as substituting m- for p-, and do not know that their far southern cousins do the same. The alternation p with m is widespread in American languages.

w-

w in these languages is in origin ", just as y is in origin

7.

in Hupa tch"ito, firewood.

Base-final Consonants

The Chilcotin languages have generally speaking about a dozen consonants which can be syllabofinal. Only Hupa and Wailaki indulge in clicked affricatives in this position, e. g. Hupa and Wai. t'ats', to cut, perfective.Hupa also pronounces an affricative at the end of several forms where other languages would suggest a fricative, e. g.

Syllable-closing -' is probably in part primitive in so far as we can tell. Its occurrence is regarded by the Indians as hardening of the syllable if they notice it at all; it sometimes falls before another syllable-closing consonant or occurs in addition to nasalization.

[illegible] another syllable-closing consonant, the to have cracked out [illegible] goes; -' is sometimes the mark of the [illegible] possessional in the noun and of the perfective in the verb base. -' is sometimes a shortcut for an older -k or -t; for instance, Nav. ka'niji White Spruce, can be absolutely proved to be for *kat-niji.

-h

Syllable-closing -h is, like -', perhaps in certain occurrences primitive. It is also largely a reduction of -t, its alternation with - In such special occurrence proving it to be of this origin. If in a certain occurrence -h is hard to be sure of, it becomes brought out better when a syllable beginning with a clusive immediately follows or is postfixed. Sometimes -h can be proved to have been leveled out, as in Chil. -tcho, big. -h also stands largely for -k, -t, and the like.

-hC

A syllable-closing sequence of two sounds which has been largely overlooked, the second sound of which probably has a back of the tongue restoration, is -hC. This appears as -O in Chilcotin, but appears most plainly as -hO in Kwalhioqua and in some of the southern languages.

Chil. y O, snow; xnO, xn , to snow; Kwal. y hO, Head of Coquille y hs. Kato xn y hs.

-k

Shastacosta 'aK, cloud; Nuss 'ah, Wai. 'ah, show nicely -k having been preserved and having become -h.

-t

Chil. ɭ t, smoke: Shastacosta ditto; Mat. ɭih. Chil. -khoh, river; Kato khot, creek. The hardening of the preceding syllable results in a different history for this -t: Chil. -p t, belly: Nuss -mit', Mat. -p 'ɭ.

-s, -z

Chil. p s, bank: Head of Coquille m O. Chil. x z, sue; Head of Coquille x O.

-n

Four grades of non-reduction and reduction can be distinguished in the languages: 1. complete -n, 2. appearance of -n as -ŋ, 3. appearance of -n as nasalizing of the vowel which formerly preceded it, 4. complete disappearance of nasalization. Sometimes two of these grades appear as distinguishing features in the form of verbal bases, or for instance in Chil. xnax -peŋ, -pa, edge.

-m

-m appears in a few Chilcotin forms but has gone over into the more limber -n and its corruptions in the other languages.

Declusivizing, Deaspirating, Dealifizing, Debuccalizing, Alifizing

Some of the sounds in the Chilcotin languages occur in almost every articulational possibility as regards type. Thus we have mentioned kh, x, and k as appearances of the same sound.

One of the commonest features is declusivizing. For instance, kh becomes kx, then the clusive k is dropped, leaving only x. Nor does it even have to be kh which goes through this reduction; I have heard plain k do it in Navajo -ko, when, if, reduced to -xo. Exactly as tOh- is reduced to O-. Chilcotin sand. t'aix, t'ai, to be granular, is declusivized and unvoiced in Oai,

Deaspirating is the opposite of this process, whereby an earlier kh becomes k, as in Mattole ke'-, foot, earlier khe'-.

Chilcotin tɭ'ux, tɭ'u', to fasten with string, tɭ'uɣ, string, appears unclicked in tluh, tluk, to do by means of string.

The exact opposite of this appears when Nuss k'i-, pronoun prefix of the verb, something or someone objective, appears in the Chilcotin verb as 'a-.

Certainly there is a connection between Chilcotin kxtxxx k'aix, k'an, to burn, and khw n, fire; here one can say the initial consonant of the verb is clicked, or alifized, as regards that of the noun

So in these Chilcotin languages we have not only an appearance of the same consonant on the back and front of the tongue, as in Spanish bajo, Italian basso, but a homo-articulational interchange of type of consonant as radical, though not as frequent, as that in Welsh.

Developments of Sound Contrary to the General Development

There will always br found irregularities in the development of sounds in the Chilcotin languages. Some are patently sounds differentiated to avoid amphology, are complete elisions, or are additions of an adventitious sound perhaps stripped of its elsewhere force and carried over by extension. But all through the languages one notices the principle that irregular developments of sound consist of easings in prefixes and much used syllables. Thus Chil. ts'i-, someone, verb prefix, appears in Kattole largely as tji-, someone, verb prefix, and someone's, noun prefix -- with easing out of the clicking, just as a Zuni schoolboy will say tz for ts'. Chil. t ghe, 4: Head of Coquille t ate'i; Hupa tigh'. The opposite of this development of easing by dealifizing would be debuccalizing, for instance when Hupa k'i-, something or someone, objective, verb prefix, appears in Chil. as ' -.

General on the Chilcotin Languages

All the Chilcotin languages are very concretizing, they paint the concept train by inherited putting together of utterances which are definite, vivid symbols.

The languages distinguish, but not to a hair line, lexical and morphological rankings of vowables. Of the lexical rank are preeminently nouns and verbs. The noun base is capable of infinitely fewer affixations and modifications than the verb base. The main part of the anatomy of any one of these languages is the verb. This consists everywhere of a principal last syllable (compare the position of the verb at the end of the normal sentence in Latin). known as the base. Some of these verb bases assume as many as 6 different forms, but the principal ones for general comparitive purposes are the imperfective and the perfective; some of the forms have at their ends a postfix or the remnant of one, as was discerned by Goddard years ago. The imperfective appears in the indefinite present and imperative forms of Goddard and is the weaker or more reduced form of the verbal base, in contradistinction to the perfective, Goddard's past definite, which is a stronger form of the base. Some verbal bases have a light and a heavy form of the imperfective, or again of the imperfective, or of both (for what is meant by light and heavy syllable closing consonants, see below).

Immediately before this verbal base may come one or another, or in one instance even two together, of 4 classifiers (taking this terminology from Tlingit and other grammar), better termed causo-agentive prefixes, 4 in number if we regard zero, or lack of classifier, as one of the 4. The force of these prefixes is largely obscured in the Chilcotin languages.

The most contractional part of the verb is that of the personic

belt consisting of personic objective prefix followed by personic subjective prefix with mode and aspect prefixes jammed in between these, a region of contractions comparable in complexity to the vowel contractions of the Greek verb.

Leading off the verb, when occurrent, and preceding all pronominal prefixes, are adverbial prefixes of a couple of degrees of adhesion.

The languages also have independent adverbs, conjunctions, and the like, which Frachtenberg used to like to pigeonhole under the blanket term of particles. This makes a good terminology, because one can then speak of prefixed and postfixed particles, a process sometimes encountered.

Wider Perspective in Sounds

A sensing of sounds still wider than that gained from Athapascan, Tlingit and Haida, is obtained by a comparison of cognates in genetically related stocks, such as Chilcotin khw n, fire, with Shuswap Shoshonean kuna- , fire. kuna- , fire.

A still wider sensing of what to look for as possibly connected within the languages themselves is the hint given by such bundles of meaning as Chippewa and Mojave to be white and to dawn, and sure enough we find Weilaki -kai, to be white, and Chilcotin khaix, khai, to be daylight, to dawn, unconnectable we say, yet surely to be connected.

The wider perspective would also discountenance what might seem to be great differences in phonetic system. For instance both Tlingit and Ha'da have two back-of-the-tongue series, Chilcotin and all Athapascan languages only one. Yet such a split into two series occurs in many languages. Conditioning might start it, or obliterate it.

b Dissylabic Alternation

A curious dissylabic alternation appears in: Shastacosta O C, blackbear; Chilcotin s s. Other northern languages have O O. Chilcotin caO, grizzly. Hupa sate, blackbear not *x"ux". Tlingit s'ik, blackbear, xute, grizzly.

Chilcotin t/'a as, snake; Kwalhioqua t/'as-khan'e. literally river snake. Hupa λux"-tan, eel, literally river snake, shows besides the one syllable form λ- for t/'-

Mattole k' x, alder; Chilcotin k' s, Hupa k'ux". Tlingit kheeic, alder.

Interlinking Traditions

Hardest to get of all, and at the same time most satisfactory, were actually remembered traditions corroborating the linguistic evidence, which although in part shading off into the mythical, are clearly indicative that there has been a southern spread of language-bearing ancestors, accomplished in war, opportunism, and peace, resulting in linguistic supplanting in large coastal regions, and that the spread has been piecemeal, consisting of the throwing off of more southerly linguistic neighbors by more northerly adjacent ones. These tying traditions are 10 in number.

1. Although in the Nicola Valley I obtained volunteered information that the Stuwix-mux language is Chilcotin, a more detailed account of this presenting information transmitted to Dawson by MacKay, formerly Indian agent at Kamloops, B. C., is to be found in Dawson, Notes on the Shuswap People of British Columbia, in Royal Society of Canada Proceedings and Transactions 9, sect. 2, 3-44, Montreal, 1892. The first paragraph quoted presents information obtained by Dawson from MacKay, the second tells of Dawson's visit to an Indian in the Nicola Valley.

"A long time before the white man first came to the country, a company of warriors accompanied by their women from the neighborhood of the Chilcotin River made their appearance in the Bonaparte valley. This happened during the salmon fishing season. At that time it was customary for the Shuswaps who lived on the banks of the Thompson between Kamloops and the mouth of the Bonaparte valley to take their winter stock of salmon from the Fraser River at the western base of Pavilion Mountain. The strangers from Chilcotin continued their advance southward down the Bonaparte and Thompson valleys till they reached a position opposite the mouth of the Nicola River. At this place they were discovered by some scouts. The intruders took advantage of the night to cross the Thompson and proceeded to ascend the Nicola valley. The strangers were driven into the Similkameen valley, where they took a firm stand.

"An Indian named Joyaska, who lives in the Nicola valley, below the lake, and who is probably sixty years old, informed me (Dawson) that he, with seven other men and some women and children belonging to them, were now the only remaining true natives of the Nicola region. I asked him if the old language was like that of the Tsilkotin to the north, and he said it was the same."

One may discredit this story, which is given even in more detail than I have quoted above, but I got enough information in the field to convince me that it has some basis of fact in

the remote past.

2. The Kwalhioqua tradition that they spoke the language of the land-otter and migrated far from the east, apparently contains dim handed-down memory blended with a standardized linguistic metaphor. I have recorded elsewhere Indian language metaphors that a foreign people talks the language of ducks, or again of blackbirds.

3. The Kwalhioquas also have a tradition concerning the Tlatskanai. They tell that the Tlatskanai are an offshoot of their own people. Some Kwalhioqua youths, borrowing and misusing a firedrill, started a great forest fire and, when this subsided, followed the tracks of an elk easily discernible in the ashes south through alien territory to the near-by Columbia River. On crossing this river, they found good elk hunting in the region of the Claskanie River on the south side and sent a messenger back with a lot of dried elk meat. The messenger succeeded in persuading many of the Kwalhioqua to migrate to the Claskanie Valley, which they did, thus initiating the Tlatskanai tribe.

4. A third Kwalhioqua tradition is that the Umpquas are, like the Tlatskanais, a body of Kwalhioqua who migrated south. This tradition is of the utmost importance since the Umpquas belong to the southernmost group of Chilcotins.

5. The Tututunne, whose great village was on the north bank of lowest Rogue River at what was later called Bagnell's Ferry, have a tradition that they had migrated to that site.

6. The Mikonotunne, whose village was on the north bank of Rogue River about seven miles above that of the Tututunne, had a tradition that they had migrated upriver.

7. There was a place somewhere up the Rogue River above Shastacosta village called Maanesta. At Shastacosta village two chiefs quarreled. One of these chiefs wandered upriver and established Maanésta in a narrow place of the river full of hazelbrush. People climbing the mountain sides at Maanesta would see the smoke of Shastacosta village way downriver toward the coast and would say to their accompanying youngsters, "Those are our people, we came from there."

8. There is a tradition among the Smith River Indians telling that the Hupas are Smith Rivers in origin, though the Hupas are now separated from the latter by the alien-speaking tribe of the lower Klamath River, and the differences between the two languages must have required a long separation to attain. It is said that ten boys and ten girls left Burnt Ranch village on Smith River, that the trail magically opened up before them so that they walked without crossing water to Hoopa Valley and became the Hupa Indians. The Hupa Indians in their language today sometimes refer to the Smith River

Indians as little Hupas, which implies recognition of linguistic relationship.

9. A somewhat similar Smith River Indian tradition states that the Whilkuts of Blue Lake, speaking a language closely related to Hupa, originally lived at South Bend on the Smith River, and that ages ago they migrated south, fighting off enemies as they went until they finally reached Blue Lake.

10. The Hupa have the tradition that the Saya, also called Nongatl, (saya in the Chinook jargon means far off), who used to adjoin the Whilkut in the hills east of Humboldt Bay, are Hupas who moved south long ago. As proof of this, the information was volunteered that a Hupa can understand the Saya language after hearing it for a while.

Writings

Outline and Rough Notes for "Southern Peripheral Athapaskawan Origins, Divisions, and Migrations"

The copied portion of
the Swanton paper

[245(4)]

Southern Peripheral Athapaskawan
in Alaska and Canada
By John P. Harrington ~~and Robert W Young~~

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Introduction

(1)

Language in North America tends to occur in great blocs of closely related speech. Such blocs are the Athapaskawan (see below), occupying the northwestern most part of North America, and the Algonquian, occupying the northeastern part.

(2)

Peripheral languages have broken off from these blocs, in the case of the Athapaskawan (for this name designation see p.) having drifted south, of the Algonquian having drifted west. Taking it as a whole, generally, such separations and driftings have been in a north-northerly direction.

The language of the
Dakotas is related to that
of the Beloxi of the
Alabama coast,
the Arikara clearly
migrated north up
the Missouri River—
they moved northward
a little distance the
But usually the migration has been
~~they moved north-~~
~~ward a little distance~~
~~from Asst.~~
south or west or east

The Northern Athapaskawans
consist of (1) Pacific Coast people
(actually holding the coast at Cook Inlet only),
~~(2)~~ (2) Northern Interior
Plateau people (including
Yukon Valley people and those
of the trough between Coast Range and
Rockies), (3) Northern Great Plains
people, and (4) Northwestern
Laurentian
Upland people. Culture
varies according to these
physiographical environments
and according to other
factors. The most southerly
of the Northern Great
Plains Athapaskawans are the Sarcee.

the Sarcee became
associated with their
Algonquian neighbors &
the south, the Blackfeet,
a horse people.

Trait tools of the
Nicola Valley athapas-
kawans, but very little.

The Tlatskanai

As one comes
farther south, one
encounters detached
Athapaskawans in the
west and in the east—
in the west two former peoples near the mouth of the Columbia, and a string of peoples in the Oregon and northern California Coast Range region; in the east a peppering of peoples in the central part of the Westernmost High Plains, belt by.

Kwalhioqua and

As one comes
farther south, one
encounters detached
Athapaskawans in the
west and in the east—
in the west former
two peoples
near the mouth of the Columbia
and a string of peoples in
the Oregon and northern
California Coast Range
in the east a peppering of peoples in the central
part of the westernmost
High Plains,

Kwalhioqua and the Tlatskanai

and another spotting in

[redacted] the [redacted] center of the
[redacted] Colorado Plateau, and in
the northern parts of the
[redacted] Sierra Madre
and of the Mexican
Plateau. By another While in the
~~dialectic group.~~ [redacted]
west there is a direct-line
link consisting of the
Columbia mouth peoples
above referred to, in the
east the distribution is
like the letter j —
does it indicate a southerly
and then a westerly migration
(working

(1)

Discarding consideration of the
Eskimoan (Eskimo-aleutian), which
held practically the entire northern
shore of North America and the
contra-Alaska Siberian shore 1.
as distributionally unparalleled
elsewhere in the world, 2.
as linguistically related to the Algonquian of the
northeast, and formerly to the Wiyot and Yurok
and anciently in the region of the
Straits and 3. as too unusual
and fitful to affect the situation,
we have a vast floe of Chukchean
in Asia facing a vast floe of
Athapaskawan in America. [redacted] floes have
[redacted] at both of

~~[illegible] centuries, probably~~
~~for millennia, perhaps~~
been, because of their vastness
and dialectedness, for
centuries, ~~possibly~~ probably for
millenniums, ~~?~~ rampant,
stationary, stagnant, resistant.
an Eskimoan-penetrated
littoral might be argued in
favor of merely maritime
migrational skirtings, ~~that~~
~~it is certain that such~~
~~I still think that such~~
such skirtings from Saghalin to
~~the Arctic~~ ~~could have been~~
~~a thousand feet, as~~
Sitka were certainly slow and
few, and in all probability
non-existent.

When one studies the languages
of the Caucasus, their great
territory, their related differentiation,
their mountain entrenchment,
it is clear ~~they have been~~
there for ~~millennia~~ millenniums. One
~~can~~ cannot but have the same
knowledge of millennial
occupancy when one studies
the Chukchee stock, this
stock extends from the Yukágiran
stock, its western and probably
related neighbor, to East Cape,
from the Arctic Ocean to the
southern Tip of Kamtchatka,
where it ~~abuts~~ abuts the Aino.

Twenty thousand years
or more is an unimaginable
time, but I feel sure that
a map of twenty thousand years
ago would have shown the
Chukchean stock largely
where it is.
Recent millenniums apparently have not
moved the Chukchean stock.
This great stock not only keeps
other stocks from reaching America,
but is itself blocked
entering by tribal occupancy
on the American side from
moving across and even from
sending an offshoot skirting
downcoastward. Therefore the

coming in early time of several
distinct linguistic stocks across the Strait
is contrary to what has
been possible in recent
millenniums the
coming of several distinct
linguistic stocks across the
Strait even in the earliest
time and into an uninhabited
country, seems unlikely. A
single boat of Siberians
with some dogs
on board would account
for all we have in
America.

East Cape, Siberia
is called in Russian:
Cape Déjnev
(dJéjnJev.). ~~Dejn~~ writes it
miss Dosé
Dejhnev. He was
~~the~~ discoverer.

Provanience of the Am. Ind.

Jesup

Provenience of the Am. Ind.

Jesse

WHERE THE INDIANS CAME FROM (1)

The Ind. Exhibit. Treasure Is. June 39

As there is no evidence that man has always lived on the American continent it is assumed that he came from somewhere else.

Two things show that he must have come from Asia. One is the closeness of Asia and America at Bering Straight. The other is the very near relationship between the Chukchis and the peoples of the northeast Asia

Voyages across the Pacific by canoe were too nearly impossible to be considered as a means of migration. There is no evidence of migrations from Europe; or for the existence of vanished continents.

WHEN THE INDIANS CAME (2)

The glaciers which once existed on most of northern North America never covered all of Alaska. Several times during the Glacial Age the ice melted east of the Rockies in Canada, thus opening a way from Asia through Alaska & central North America. These periods of possible migration were about 70,000, 40,000 and 20,000 years ago. The way remained open after the last date.

Scientists have found that most of the ancestors of modern Indians began to come from Asia about 20,000 years ago. But a few may have migrated during the earlier periods.

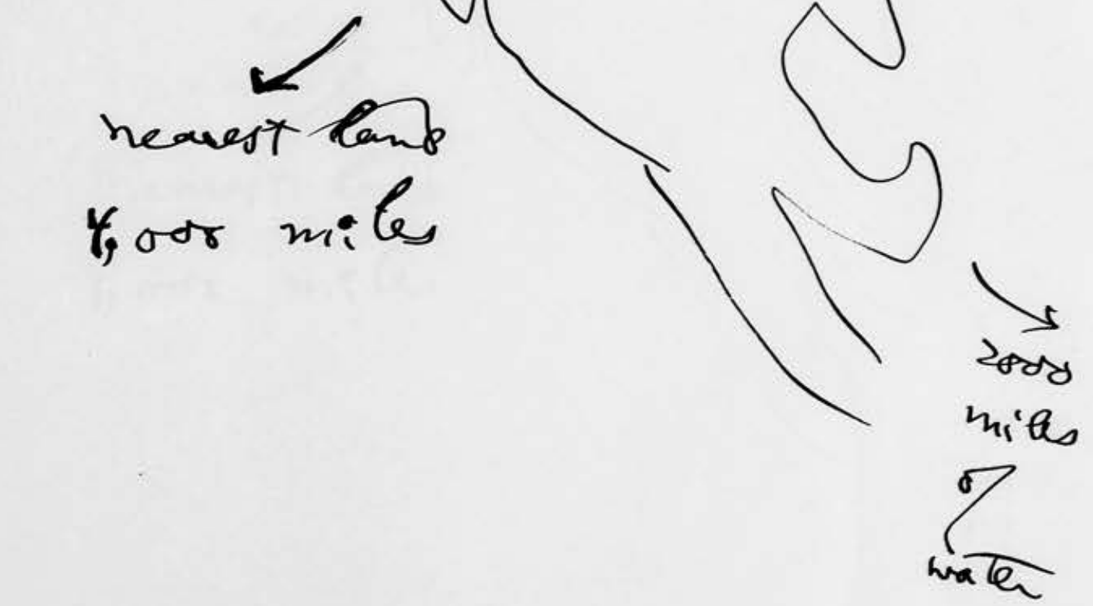
They did not come in one great migration, but in many small parties over a period of many thousand years.

From Douglas's exhibit maps, D. tells me he based them on Antevs's book. Antev is Swedish.

Map showing glaciers at widest development.

Map showing glaciers with open corridor.

Only 55 m. of water, possibly as water when first migrations began



POPULATION

	United States	Canada	Alaska
Prehistoric population	750,000	200,000	50,000
Lowest, about 1890	250,000	100,000	20,000
Modern Population	300,000	125,000	25,000

ABORIGINAL POPULATION DENSITY

This map shows the one person to ½ sq. m. around S. Francisco Bay & in Pueblo area only. the Gt. Basin & plains had one person to 15 sq. miles, & nw. of G. Salt Lake 1 person to 35 sq. miles. Washington, D. C., + lower Colorado R. coast & western Wash.-Oregon-Calif. had 1 person to 1 sq. m.

We can dismiss the assumption
of a land bridge across the
shallow Behring Strait. ~~the~~
~~assumption of a land bridge is~~
as not only entirely unnecessary
in accounting for the peopling of
America, but according to the
evidences of geology probably
vastly antedated the arrival
of man in those parts,
disappearing ages before his appearance.
Transit across ice or in
boats evidently accomplished
the entry. Behring Strait
was evidently frozen in ~~two~~
ice ages, one 70,000 and
one 20,000 years ago.

~~the 70,000 years ago~~
the former of these is too
early. The latter of these is
at about the right period.
Even in the present-day
interglacial period, the
crossing of the Strait
by dog-sled or on foot
is ~~a~~ under certain weather
conditions barely possible.

BUT THERE IS NO
EVIDENCE THAT NATIVES
OF THE PACIFIC COAST ~~OF~~
OF SIBERIA HAVE NOT
HAD BOATS FOR
MILLENNIUMS. and
when questioned, ~~they~~ natives
of the Strait say that they
prefer an exercise and
boats & any kind of
~~foots~~ crossing of the ice,
and that they prefer
rowing across open sea
to boat skirting of the
ice's edge.

according to native
information, land bridge
and ice bridge are
~~(illegible)~~ unnecessary whiteman
assumptions. Boating was
ancient and accomplished
the entry. Just as the
White man's theories of far
southerly movement have
sought corridor routes
whereas hostile tribes ~~were~~
were the route-guiding
factors much more than
traverse mountains, rough
ground or districts of drouth,

Just as easy route (5)
corridors

Beginning here, much of the
text is in an unidentified hand.

a study of the Siberian coast and inland and of the so-called Paleo-Siberian peoples, ~~indicates that~~ wave after wave recognition of difficulty of terrain and stationariness of population —— make it difficult to imagine wave after wave, ~~of no matter and haul~~ of full fledged linguistic stocks, no matter in how slow succession, accomplishing passage into the New World. The Pluriwave theory is a Lazardian assumption in the face of all known facts. It is much easier to assume a monowave theory — that a single one of the great Siberian stocks, or part of one, slowly and gingerly moved

across after sighting from the highlands of the East Cape region the second ~~SAKHALIN~~ Sakhalin; —— the white glistening mountains of Alaska running off to the south, with two barren islands in the middle of a wide gap of water where waves at the calmest 3 feet high were no worse than those of the long boated more southerly coast. There were boat rides across and back again, reportings which never spread far into the alien tribes of Siberia and which never aroused the people hearing them

to travel. Assumption of a Turkish-Mongol pressure on more northerly Siberian peoples to push them into the East Cape region or across the Strait is another White Man theory. It is again much easier to assume that quest of food and no resistance ahead enticed the ancient people, unpushed, into the present Chuckchi region and beyond. Afraid of anything that was new or different, it was only after finding that America was much the same as Siberia that they established villages on the newly found islands. There was constant traveling back and forth by boat across the Strait, and this has persisted down to the present time. During the long period when there was unpopulated country ahead, people regarding themselves as settlers on the American side moved off without resistance down the coast, enticed especially by fishing and shell fishing, the statement among

the people being at the present time in this region, and surely ~~ancestrally~~ anciently as well, that the finest of all foods is the salmon. It was only millennium's later, after America became quasi-populated, that habitats on America became tight, as they had been in Siberia and that ~~foot~~ movement across the Strait, executed in no matter how secure a manner, would be considered a challenge by land occupants on the American side. Migration of settlers across the Strait therefore ceased and a status was initiated which still obtained at the time of the discovery of the Strait. Late two-way visiting & trading across the Strait resulted in the establishment

of the Eskimo fringe on the Chukchee coast, which fringe may be only a few centuries old, though the near identity of language with the Eskimos on the American side may also be explained by unbroken intercourse.

It is equally possible that earliest man on the East Cape region occupied both the interior & coast, as the Chukchee do; of the coast only. This applies to the Siberian side. As regards the American side however the interior of the Cape. Prince of Wales region was so inhospitable and scant in food as compared with coast, that it is almost certain that enterers would have followed to Coast north & south, and only with preference to the latter, since all these northern peoples today hold in their general knowledge & in their mythology that the south is good, the Indians of bleak New England pictured their principal God as residing in the southwest and told in their mythology that coyl came from the Southwest. The dense Indian population of North America and the

the world is long from the north to the south

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the world is long but the road is straight and the end is sure
Heaven & the

greatest linguistic diversity was on the west coast, indicating that the Esteriers pushed down and pried the Coast, and only later perhaps spilled over into the Eastern country, which latter at the time of discovery by the Whites averaged only one Indian to the square mile and had only a few linguistic stocks. much less linguistic diversity than did the west Coast.

The Aleutians, natives of Aleutian string of islands which bounds the Behring Sea on the south, are as regards their language-bearing ancestors, a variety of Eskimos. Like the other Eskimos, they may well be therefore an intrusion on the Behring Sea region from the north and east, since ~~they are a coast and boat~~ the Eskimos and Aleutians are a coast and boat people. whose language is clearly related to the Algonquian which occupies eastern Canada and projections into United States territory besides. that the Siberians did not enter America by way of the Aleutian string is indicated by the fact that the Commander Islands (called Kommandirskiya Ostrova ~~S~~ in Russian, and ~~m~~ called Kommandorsky Islands

or English.) Lowe never yielded any sign of ~~vegetation~~ visitation or habitation by man. If man had left Kamchatka to follow the Aleutian Islands east, he would scarcely Lowe missed this vital link in the chain. Moreover the Commander Islands, western most of the Aleutians, are too far from the shore of Kamchatka to be sighted even from its highlands, the element of visibility and enticement being therefore absent, and the Northern Pacific more forbidding even than is the Behring Sea. The Aleutians in their religious hymns say that they came from

ALAH-S-HAQ, (the name Alaska is corrupted from this), which they informed Vein'an minor was located in the west. and was therefore identified by him as Siberia, while it is equated by more recent Aleutians to the Alaska Peninsula.

Even 20,000 years is a period of time that labors with difficulty. It consists of 200 ~~hundred~~ centuries, each century containing something like four Indian generations. The inability of man to grasp the vastness of antiquity is reflected in the Bible, where the time element of the past is greatly foreshortened & and the listing of generations is grotesquely curtailed. When Chaucer pronounced, only 600 years ago, "

Whan dat aprille with his shoures soote,"

for "When April with its sweet showers" his words would have fallen as meaningless as Holland-Dutch

on modern English ears. This illustrates the pace of probably rather hampered linguistic change — hampered by education & writing. ~~the structure~~ (and has change been comparable in ~~phonetics, and culture~~ the ~~temporal~~ obtruents) States of American Indian languages and the background of war, enslavement, mingling and incorporation which supported them, made them change at varying rates. In 200 centuries, 800 American Indian generations, the differentiation of languages, even though they all came from a single dialect spoken by a few landing individuals, would have normally become so great they would have gone beyond the point of probable genetic interrelationship.

(2) 10 European culture generations. ↗ and research 600 years

European culture operations.

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(12)

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↑ some 600 years, and is European culture questions.

The oldest Indo-Germanic comes from only 1500 B.C. (the recorded Vedic Sanskrit) —— a period of 34 centuries 102 European generations, ~~Has~~ as contrasted with the minimum of 200 centuries, or 800 American Indian generations, that Man has been on the great American island and presumably developing languages in an isolated way. Little wonder that Sanskrit & English show dazzling likeness. The wonder is the American Indian languages can be proved to resemble one another as remarkably as they do. There are traces of the same first person singular personal pronoun, "na" or the like, all over North & South America, and the true interpretation is that these are ~~vestiges~~ unsubmerged survivals of the word for I used by the Alaskan landers. The proper inter-comparison of American Indian languages is beyond the attainment of any one man to make; it would require a hundred life times and that would be the best way; but since this is impossible, the substitution will have to be the work of a hundred different scholars. The interesting thing in the future is going to be

not the reduction of the number
of present day ephemerically
named and guessed at stocks,
but the determination of the extent
to which genetic interrelationship
can be proved and the mapping
of North America into a small
number of vast blocs, the inter-
relationship of which is unprovable
or concerning the relationship of
which human opinions will
differ. It may be that with
perfected criteria all
these blocs can be proved to
be interrelated, and the
still greater discovery will be,

which ~~of~~ East Asiatic bloc or blocs
may label genetic relationship
Archaeology, especially that of
the Behring Strait, will go
far toward solving the problem,
but cannot ~~alone~~ alone solve
it, because archaeology has
its linguistic connection ~~severed~~
broken. Therefore the greatest
problem, that of the origin of
the American Indian is and will
remain forever, a linguistic one,
mythological mentionings entering
in, and archaeology and physical anthropology taking a
third place. Proof of this is shown

or the study of the Navajo.
If this Athapaskawan language had been lost,
the Canadian provenience of a nucleus
could never be more than guess work;
mythological mention would have
been overlooked, and archeology and ethnology found
to be forever indefinite as regards
far northern origin, since the
Navajos were picking up alien
culture such as remains on the ground
all the way south and identification
of articles as Navajo is impossible.
The greatest problem of the study
of the American Indian has been

that of his origin ever since the
men of Columbus first called them
"Indios" (a corruption of Indigos
and this of Indicos, that is, Indics
or Hindoos), which was the term
for far east Asiatics in contra-
distinction to Asiatics of the near
east, alias the Levant. And
since language alone can settle this
problem, language happening to
be the sole inherited factor which
has persisted, language alone
holds the key to the solution
of the American Indian. Physical
types are on the whole Siberian,

but very considerably and only language can eventually secure the final interpretation.

The Eskimo ice-house, the Navajo hogan, the Maya and Mexican temple, the Peruvian palace and the Fuegian hovel all Siberian. The Eskimo doctor's chant, the Hymn to Quetzalcoatl, the religion of the Incas, and of the Patagonians, are all Siberian. Sunken continents, thousand mile voyages strips across the Pacific, entering of prehistoric European men thru Greenland, are all sidelights to those who study the Siberian coherency of the American Indian.

Somatology & Dog

Judging from Paleolay customs,

the [redacted] dogs came with them

on the boat.

without any [redacted] crossbreeding of coyote or wolf or coyote within America

The development of surprisingly varied breeds of Indian dogs, all from a common Siberian ancestor, has important bearing on the development of human physical types, giant and runt Indians as populations, long and short heads; beak and squat noses, varying tribal blackness have also developed as did the breeds of dog, within America, as is to be expected, and this development does not imply that a number of waves, each of diverse language and somatology, crossed the Strait, but would all be explained and expected as a development from even a single boatload of Siberians, with a few dog and plus or two w

the boat as it is their custom to carry.

differentiations, in physical

Varying somatological head types and body forms even better in America than in eastern Asia — witness the well-defined subbreeds of the Indian-accompanying dog in ~~which~~ regional America — all derived from the Siberian dog without any admixture of coyote or wolf. Remotely inherited characters, habitat, food, inbreeding and other factors have produced in America

Varying somatological
head types and body forms
~~[illegible]~~ even better in America than in eastern
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Remotely inherited
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The differentiations in physical type and

Archaeology and geology indicate that man has been in America at least 20,000 years, and that the last ice age culminated at least 20,000 years ago. As we have stated, it is not necessary to assume that man entered America during the apex of the ice age, but rather came by boat at such time as he happened first to reach the East Cape region. His coming was independent of the ice age, and the ice age probably only hindered him. There is a feeling on the part of archaeologists + geologists that even 20,000 years is to recent a period (date) for man's entry, 20,000 - 40,000 ~~being~~ years ago being a more likely date. and giving more time.

for the development of diversity in America. If ~~they~~ the ice age and its former conditions of the Strait would only have hindered man's entry, Geological studies of the glaciation of Coast Range, Northern Interior Plateau & Rocky Mts. are also far afield of mans actual migrations and have little to do with the study of how he occupied America.

The study of the southward migration of Athapaskan-Kaiowan peoples has little to do with that of the Siberian peopling of America. The Athapaskaian migrations were comparatively very recent, having been consummated perhaps in only a hundredth part of the time that man has been in America. This is attested by the great and surprising closeness of linguistic relationship between the Athapaskaians which split off from the southern edge of the Alaska-Canada bloc with those of the southern edge of the bloc. The greatest linguistic diversity exists not between those of the southern edge and their separatists, but between various members in the northern bloc itself. The bleak interior northwest developed its Athapaskaian variety of languages possibly starting from the time of earliest occupation, just

the northeast developed its Algonquian variety and offshootings from both of these peoples formed islands amid a sea of alien tongues. Comparatively very recent. Date.

Route

Route in Glass.

and How Migrate

Corridor migration was
expounded especially by Adolphe
F. Bandelier in his Final
Report. Many White men and
ethnologists are favorable to this theory.
Actual Indian informants are not so
favorable, some of the Rawng stated
that the Indian on foot would as soon
traverse a mountain range or go thru
the roughest places, as to take the
open and the level, adding that
route depended much more on other
things, such as food, water, and
tribal layout, than on terrain. The
main trail followed along the
ridge tops, called cuchillas in
Spanish, and a migrating band

would find it easier to find such trails,
but then the whole country was meshed
with trails according to all informants,
and other factors were at times more important
to a migrating band than following long
distance trails. As soon as the northern Athapaskawans
seperated from them ~~closest~~ speakers they
found themselves jumbled among tribes of
alien speech and penetrating them
like a pea shaking down amongst marbles.

Bandelier expatiated
on the corridor route
idea of migrating
Indians following
the ~~only~~ path of least
resistance, which led
the high plains.
be down the
See Bandelier,
Adolf F., Final Rep.

He does not mention the
Navs. But speaks
in gen.
Hodge follows this.

We have to consider
how peoples migrate
now. We can get a good
reflection of past action
by studying present behavior
as well as from archeology.
Food enticement and avoiding
~~Good~~ powerful enemies are more
important factors than the
Combination of a balmy climate and the
varied foods available of cause would
entice a drifting people; but this
cannot be always the situation.

When the Navs. came south
~~for~~ it was by summer & fall
short migrations ~~they~~ they did
not fight their way through - there
was no economic congestion
(which makes for warfare),
& an open country not overstocked
with people.

Van. ~~Tex~~ & these have
seem have inferred that certain
that owing to the fact that there
are certain elements of the
of buffalo culture among the
Navajo & that the Nav. have
a word for buffalo (bayáni),
that ~~the~~ the Nav. had buf-
in their hist.

1. The Nav. ~~not~~ not have
had ~~of~~ come ~~then~~ the high plains
to kill the buffalo, for ins. at
Lovelocks, Nev., have stated that
the buffalo lived in Humboldt Sink.
& They were at ~~at~~ Ft. Hall region
both in. There are no buffalo bones
in the nav. country or excav sites

Ver Allen, to Kroeber & Lowie

(1)

Van. ~~Fea or these have~~
Some have inferred that certain
that owing to the fact that there
are certain elements of the
of buffalo culture among the
Navajo + that the Nav. have
a word for - buffalo (bayáni),
that ~~the~~ the Nav. had buf.
in their hist.

1. The Nav. not ~~not~~ have
had ~~of~~ come
to know the buffalo, for ins. at
Lovelocks, Nev., have stated that
the buffalo lived in Humboldt Sink.
+ They were at ~~the~~ Ft. Hall region
both in. There are no buffalo bones
in the nav. country or excav. sites

See Allen, the Buf - his distribution.

(2)

2. The present acquaintance of the buffalo is from the Utes + from Mex. [redacted] raids for stealing horses as far [redacted] i.e. Cimarron River in N.M. [redacted] raid [redacted] remembered by inds. as late as [redacted] 1935.

Swanton:

Don't think that a tribe is likely to leave the swamp southward.

Plains Route

A great deal has been made of the report that comes from the Kiowa that the Kiowa were already coming together with the Kiowa-Apaches in the Black Hills, and since this is all that was said there about the Kiowa-Apaches before that time it appears that the Kiowa-Apache are the only Athapascan tribe caught in the act of southward migration. This situation appealed strongly to Goddard, who told me that the Kiowa-Apache might solve important problems.

It was Goddard's disappointment, which he expressed to me in 1910, that the Kiowa-Apache were just Southern Athapascans in language and in no way a link between the northern and southern bodies of Athapascans. It was Goddard's message & the world and result of his life that he showed to the Pacific Athapascans & be of a single linguistic origin, and the S. Ath. to be of another. There were only 2 breakings off from the southern periphery.

the theory that that Navs came down the High Plains is based on the similarity Navajo earthlodge & the Nav. hogan, ② the conical-shaped

You might say — as well call them conical-bottomed — but I mean a thing to be

Eastern type + Nav.

= 'ásaa'. There are several kinds of these — round bottom, conical bottom (why conical bottom?) ① so can set in hot ashes ② the possible heat area (where the fire can hit) or the conical bottom is greater than it would be on a round bottom.

had conical) the cuddo also shaped bottom vessels — but the Mississippi valley people + all the Eastern Inds. had them — so

the theory that that Woods came down the High Plains is based on the similarity Mandan earthlodge & the Nav. hogan, (2) the conical-shaped

= 'ásaa'. There are several kinds of these — round bottom, conical bottom (why conical bottom?) (1) so can set in hot ashes (2) the possible heat area (where the fire can hit) or the conical bottom is greater than it would be on a round bottom. had conical) the cuds also shaped bottom vessels — but the Mississippi valley people + all the Eastern Inds. had them — so

ch. from Barry

you might as well call them Eastern type + it does not mean a thing to Van.

The Sarcee and
tribes north of them
occupy plains country
at the eastern foot
of the cordillera,
and according
to
Dr. Oliver & Lafarge
~~formerly~~ can be proved by
historical study to
have occupied
much plains country.

Personal communication from John R. Swanton of the Bureau of American Ethnology, January 1938.

Swanton, tells me Jan. 38 that as far as he knows the Kiowa-Apache used to live in the Black Hills and never migrated north. He says that Goddard was mulish about admitting that the Athapascans might not have come from the south, or might not have contracted from a single great area. But Swanton says it must be they came from Alaska. I showed him the place in Mooney where it says the Navajos came from California, but he says it is easier to believe that the Navajos and the Apaches came down the plains first and that the Jicarillas, Lipans, and Kiowa-Apaches came later. It is true that the Navajos say that one of their clans came from the west, but [redacted] this does not count. Swanton says the Apaches must have crossed from the east to get into the head waters of the [redacted]Gila, but he says that Roberts told him one time that there is a pass, evidently the pass near Taos, where the Jicarillas could have crossed without crossing any mountains.

~~Swanton says that the Tobosos of Mexican history are thought to be Apaches, but it is not certain.~~

The southern perhiphery of the northern
nucular Athapàskawans is held
in order from west to east by the
Carrier — Chilcotin, the Sarcee and
the Chipewyàns. The Sarcees and
Chipewyans are blocked on the
south by the farthest west
representatives of the Algonquin stocks
the Blackfeet and Crees respectivally.
It would be almost unthinkable
that peripheal Athapaskawans would
not have become separated through
~~buffalo~~ buffalo hunting or jolts by
alien tribes to detach themselves
southward. The Kiowa and Comanche
are widely known to have migrated
south over the western Plains; the
Sarcee are today a Plains tribe,

the Chipewyan a tribe of the
Laurentian Upland. It seems
very likely to me that the Apacheans
and Lipans were once a variety
of Sarcees and Chipewyans who
like the Kiowa moved slowly
South across the Western most
of High Plains, which are
well known as McClintock's
~~McClintock's~~
Great Northern Trail" and
spectacularly skirt the Rockies at
~~the base of their abrupt~~ abrupt
eastern slope; A journey which
could have been made in a few
days probably took centuries
in its accomplishment. The
Apacheans coming south first

reached the eastern New Mexico and Texas region, where the western wall of mountains inhabited by savage Ute defenders was seen to ~~have~~ come to an end. There being no longer any geographical or human barrier to the west, but on the contrary Pueblo villages with corn easy to steal, the Apacheans naturally looked to the west, this looking being assisted by pressure of aliens to the east of them on the Plains. the ~~White River~~ Chiricahua and White River regions would then have early been occupied

by the south, while in the north people of the same dialect ~~had~~ came to occupy the mountains just west of the Chama. Those of the south became known as the Apaches, those of the north as the Navajo—Apaches, the southern Apaches still recognize the Navajo as the northern neighbor branch of their own people.

Then after the Apacheans had drifted south and looked west, came the Lipanans, of quite a different but related language,

having turned Tsoh, water,
into Ntsoh, water, as discovered
by Goddard, and being the only
one of all the Athapaskawans to
do this, executing the same
stunt as thier Apachean brothers
but somewhat later in time and being
blocked by their brothers in the
execution of the tail end of
the stunt, which consisted of the
final swing to the west. this
blocking by their brothers resulted
in leaving the Lipanans on the
Westernmost of High Plains, which
they literally peppered when
first discovered by the whites.

The Spanish colonists of New Mexico
found the Lipanans in bands of various
names. holding or roving the Plains all the
way from the Paloma Band of what is
now northeastern Colorado and only
a ~~couple of hundred~~ 525 miles south
of the Sarcees, to the Lipan Band
in the south which used to raid
far into what is now Mexico! The
Querechos of Casteñeda ~~have~~ relation
are evidently a Lipanan band. The
Jicarilla are the most populous
Lipanan band now extant, early
of northeastern New Mexico and
now settled in North central New
Mexico, ~~All these Lipan~~ The "Kiowa
Apache" were a very northerly Lipanan
band, possibly identical with the

Palomas, but more probabably a distinct band still further north; ~~who attend~~ which allied itself to the Kiawas about 1800 or earlier when the Kiawas were still living in the region of the Blaith Hills of South Dakota, and has ~~traded~~ traveled with the Kiowas ever since. The Lipanans were miscalled Apaches by the Spanish, being lumped under the general term "Apache." The Lipanans are however better termed distinct from the Apacheans, the term Apache being restricted to Apachean band.

The Coronado Expedition, the first from what is now Mexico to what is now the Southwestern part of the United States, reported the White River region "uninhabited" when it passed thru there. This has been interpreted by historians as indicating that the Apacheans had not yet arrived in that region. The fact was that the region was full of Apacheans but that they were cleverly hiding out of sight.

The Terms Lipanan and Apachean

Personal communication from
Edgar L. Hewett, October 1936.

Hewett, Oct. 36:

t' changes to k'
↑a dental t'

T'yonontä'tɛ' * A dialect.
Khyonontä'tɛ' B. " .

these are 2 dialects of Hurons:

t'yó·nó·tă'te'
k'yó·nó·tă'te'

= d.

t' = over there

jo', it.
no·ta', stem of word for it.
te', to stick out, to stand out,
to project. Mg. it. standing out
standing up over there.

Not a plural.

Hewett, Oct. 36:

t' changes to k'
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T'yonontă'tɛ' * A dialect.
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These are 2 dialects of Huron:

t'yó·nó·ítătɛ'
k'yó·nó·ítăte'

= d.
o

t' = over there
jo', it.
no·ta', stem of word for int.
te', to stick out, to stand out, to project. Mg. int. standing out ⊃ standing up over there.

Not a plan.

Harrington Microfilm Metadata Templates
Volume One, Reels 1-30

The Papers of John P. Harrington in the Smithsonian Institution 1907-1957
Volume One, Microfilm
A Guide to the Field Notes: Native American History, Language, and Culture of Alaska/Northwest Coast

The material digitized from microfilm reels 1-30 of Volume 1 have not been numbered or sorted by analog reel, but rather batched in directories, with subdirectories in each of 1000 frames. Filenames do not match published frame numbers, but folders have been set up to break out analog reels by reel number.

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(Description): John P. Harrington Papers 1907-1959 (some earlier); Microfilm 1; Aleut; Vocabulary; Reel 1: 0001-0743 Rehearing of Veniaminov's Opyt grammatiki aleutsko-lis 'evskago iazyka; Reel 2: 0001-0013 Time; 0014-0047 Calendar; 0048-0061 Astronomy; 0062-0124 Phenomena; 0125-0146 Cardinal Directions and Winds; 0147-0198 Geographical Terms; 0199-0235 Mineralogy; 0236-0240 Colors; 0241-0248 Measures; 0249-0269 Plant Parts; 0270-0529 Plants; Animals; 0530-0702 Animal Parts and General Terms; 0703-0765 "Low Forms"; 0766-0842 Molluscs; 0843-0877 Crustaceans; 0878-0930 Insects; 0931-1057 Fishes; 1058-1062 Amphibians and Reptiles; Reel 3: 0001-0274 Birds; 0275-0551 Mammals; 0552-0569 Miscellaneous; 0570-1068 Material Culture; Reel 4: 0003-0308 Material Culture; 0309-0335 Age-Sex; 0336-0361 Rank; 0362-0387 Relationship Terms; 0388-0414 Sociology; 0415-0450 Religion; 0450-0566 Tribenames; Placenames; 0567-0684 General; 0685-0699 Commander Islands; 0700-0721 Near Islands; 0722-0753 Rat Islands; 0754-0800 Andreanof Islands; 0801-0834 Three Islands and Four Mountain Islands; 0835-0921 Fox Islands; 0922-0937 Krenitzen Islands; 0938-0953 Unimak Islands; 0954-0957 Sanak Islands; Reel 5: 0001-0042 Pribilof Islands; 0043-0117 St. Paul Island; 0117-0349 St. George Island; 0350-0411 Placenames Beyond the Aleutian Region; Texts; Reel 6: 0003-0323 From Ivan Yatchmeneff and Other St. Paul Island Informants; 0323-0618 From Alexandra Gromoff; 0619-0630 Copied from Waldemar Jochelson; Grammar; Reel 7: 0003-0513 Translation and Rehearing of Veniaminov's Opyt grammatiki aleutsko-lis 'evskago iazyka; 0517-0589 "Hosp[ital] Questionnaire"; 0590-0839 Rough Drafts of Introduction; 0839-0895 Morphology; 0895-1043 Phonology; Reel 8: 0003-0382 Verb; 0383-0449 Interjection; 0450-0621 Adverb; 0621-0699 Infixes; 0700-0705 Conjunction; 0706-0806 Noun; 0807-0830 Adjective; 0831-1011 Pronoun; 1012-1149 Numeral; 1149-1312 Ms. "Unalaska Aleutian Grammar" [Former B.A.E. ms. 4783]; Miscellaneous; Reel 9: 0003-0033 Drafts of Reviews of The Aleut Language by Richard H. Geoghegan; 0034-0122 "Write-up on the Aleutian Islands"; 0122-0124

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