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James Arthur Goss

Ute Lexical and Phonological Patterns

Ph. D. Dissertation, June 1972

Department of Anthropology

University of Chicago

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UTE LEXICAL AND PHONOLOGICAL PATTERNS

A DISSERTATION SUBMITTED TO
THE FACULTY OF THE DIVISION OF THE SOCIAL SCIENCES
IN CANDIDACY FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY
DEPARTMENT OF ANTHROPOLOGY

BY

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CHICAGO, ILLINOIS

JUNE, 1972

PREFACE

This dissertation is dedicated to the Southern Ute Tribe in recognition of the kindness and patience shown by the Tribal Council and individual tribal members toward a student bold enough to try to learn their language.

The field work resulting in this monograph was supported in the summers of 1961 and 1962 by the Tri-Ethnic Research Project and the Institute of Behavioral Sciences at the University of Colorado, and in 1963 by an American Council of Learned Societies Advanced Graduate Fellowship in Linguistics.

Professors Omer C. Stewart and James A. Clifton provided the writer's introduction to the Ute of southwestern Colorado.

The writer was supported in residence at the University of Chicago by a National Defense Education Act fellowship during the academic years 1960-1963.

The writer is indebted to professors Norman McQuown, Paul Friedrich, and Eric Hamp of the University of Chicago for his training, his support, and their patience during the several years involved in the completion of this dissertation.

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CHAPTER I

INTRODUCTION

I.1. The Linguistic Position of Ute

The Ute language is a member of the Numic family of the Utaztekan linguistic stock. Ute is spoken by the ethnic groups traditionally referred to as the Ute, Southern Paiute, and Chemehuevi. Aboriginally, these groups were distributed in the north american west from southern California, across the southern Great Basin and Colorado Plateau, to the plains of eastern Colorado.

Although the purpose of this paper is not to elaborate upon the classification of the Utaztekan stock as a whole, it is important to discuss the relative position of the Ute language. The present classification of the Utaztekan languages is a product of scholastic endeavor ranging over a century, involving such pioneers as Gallatin, Buschmann, Powell, Brinton, Kroeber, Mason, Sapir, and Whorf. The history of this development is well treated by Lamb (1964) and by my unpublished survey (Goss 1962). No attempt will be made, here, to detail the historical development of Utaztekan scholarship. It is enough to begin with the latest classification suggested by Sydney Lamb.

The Uto-Aztecan stock of languages is a member of the Aztec-Tanoan order which includes, besides Uto-Aztecan, Kiotanoan (Kiowa and Tanoic), and which may include or be related to other linguistic groups of North and South America. As far as has been determined, the various languages which comprise the Uto-Aztecan stock fall into nine families, as indicated by the following outline, although future work may indicate combinations giving a smaller number of discrete genetic subdivisions of the stock.

- A. Numic (Plateau Shoshonean)
 - 1. Monoish
Mono (Monachi), Paviotso
 - 2. Shoshonish
Panamint, Shoshone
 - 3. Yutish
Kawaiisu, Ute
- B. Tubatulabalic
Tubatulabal
- C. Giaminic
*Giamina
- D. Luisenic (Southern California Shoshonean)
 - 1. Serranish
Serrano, *Vanyume, *Alliklik, *Kitenemuk
 - 2. Gabrielish
*Fernandeno, *Gabrielino, *Nicoleno
 - 3. Luisish
Cahuilla, *Juaneno, Luiseno, Cupeno
- E. Hopic
Hopi
- F. Pimic
Pima, Tepehuan
- G. Taracahitic
 - 1. Tarahumarish
Tarahumara
 - 2. Cahitish
Cahita, *Tepahue, *Tahue, *Guasave, Varohio (?),
*Acaxee (?), *Xixime (?), Ocoroni (?)
 - 3. Opatish
*Opata, *Jova, *Concha (?)
- H. Coric
Cora, Huichol
- I. Aztekic
(Several closely related languages; classification uncertain)

The above outline attempts to give a classification of languages rather than groups of people, and so lists a single name for each

language. Thus, not all the names in use for various groups of Uto-Aztecan speakers have been listed, since there are several instances in which groups known by different names speak the same language. For example, although there are many names for different groups of Numic speakers, the investigations of the present writer indicate that there are no more than six languages (and possibly only five, since it is not certain that Panamint is to be considered distinct from Shoshone). Hence, if we follow the principle that a single language should have a single name, there are instances in which the name used for a group of Indians does not coincide with the name of their language. Thus, just as Americans speak English and Brazilians Portuguese, the Owens Valley Paiutes speak Mono, while the Paiutes of Mono Lake and northward speak Paviotso, and the Southern Paiutes speak Ute. The Bannocks of Fort Hall, Idaho, speak Paviotso, and the Gosiutes and Comanches speak Shoshone. Similarly, in the Pimic family, the Papagos speak Pima, and, in the Taracahitic family the Yaquis and Mayos speak Cahita (although it is not certain that all dialects included in Cahita are mutually intelligible)" (Lamb 1964: 109-110).

My interpretation is in essential accord with the general groupings of the above classification. It is too simplistic, however, and does not consider probable complex mesh relationships. I have, from time to time, argued about the appropriateness of the family names (Goss 1965 and 1966), but I prefer not to confuse the classification here with a discussion of favorite labels. I will use Lamb's classification, in the above form, as a point of reference for further discussion.

Historical inferences of varying powers may be made from the several categories of linguistic evidence. Primary categories of evidence are: phonological evidence, grammatical evidence, and lexical evidence. Analysis of these categories leads to linguistic grouping, classification, mapping, and inferences of the chronology and nature of movements of prehistoric linguistic groups. Classifications and mappings to date have been based heavily upon the lexical evidence.

Sven Liljeblad, in recent correspondence, advised me that in the Mono-Paviotso (Monoish) area, ". . . the gradual contrast between the dialects is greater in grammar than in either phonology or lexicon."

I would accept this opinion and respond that, in the Yutish area the contrast, particularly between Kawaiisu and the Ute groups, is greater in phonology and grammar than in the lexicon. It is very important to emphasize, in dealing with linguistic change, that we are always involved with at least three variables: phonology, grammar, and lexicon. Since classification, so far, has emphasized only the lexicon third, we can argue that we may not yet have considered the best third. It follows that the results are tentative. Having qualified the conditional nature of our reconstruction, we may look at the Yutish genus.

Descriptive data for the Yutish area is very limited. The Southern Ute dialect is represented by Harrington's (1911) phonology, my brief dictionary (Goss 1961), my Master's paper (Goss 1962), and my recent paper on Numic phonology (Goss 1970). The Northern Ute references are Kroeber (1908) and Sapir (1910 and 1931). Kaibab Ute (Southern Paiute) is represented by Sapir's excellent description (Sapir 1930 and 1931). Sapir's Kaibab Ute phonology has recently been restated by Harms (1966), McCawley (1967), Rogers (1967), Chomsky and Halle (1968), and Lovins (1970). Klein (1959) contributes most of our knowledge of Kawaiisu.

Various ethnographic works such as Lowie's (1924) "Notes on Shoshonean Ethnography", Stewart's (1942) culture element distribution study, Opler's (1940) "The Southern Ute of Colorado", and Steward's (1938) "Basin-Plateau Aboriginal Sociopolitical Groups", contain valuable scraps of vocabulary in the form of kinship terms, names for elements of material culture, and names of aboriginal food sources.

Historical studies of Utaztekan have included Ute data since Buschmann (1859). Valuable data are to be found in Sapir's classic "Southern Paiute and Nahuatl, a Study in Uto-Aztecan" (Sapir 1913, 1914, and 1915). More recent contributions are those of Hale (1958 and 1959), Voegelin, Voegelin, and Hale (1962) and Davis (1966).

The general lack of information is improved a bit by my unpublished field notes which include, besides my extensive Southern Ute data, limited comparative information on Northern Ute of the Uintah and Ouray Reservation, Utah; Las Vegas Southern Paiute; and Chemehuevi.

The limited comparative evidence suggests that Ute, Southern Paiute, and Chemehuevi are closely knit dialects of a single language, which may, most conveniently, be called "Ute". Kawaiisu to the west is markedly different, both phonologically and grammatically, even from its closest Yutish neighbor, Chemehuevi. The differences manifested by Kawaiisu show structural affinities with Tubatulabal. Southern Ute, at the eastern extreme of the Yutish distribution shares features of phonology with the neighboring Shoshonish Comanche. Within the Ute language continuum, the dialect relations may be very complex, rather than simple and unidirectional. Linguistically, Northern Ute may be closer to Kaibab Ute (Southern Paiute)

than it is to Southern Ute. Thus, the pattern of linguistic relationships is at variance with the accepted pattern of cultural relationships among the Yutish groups.

I.2. The Dialect Considered

The dialect considered in the present monograph is that of the descendants of the Mugwatsi or "Cedar-Bark People" now called the Southern Ute and living on the Southern Ute Indian Reservation in southwestern Colorado. Although there are descendants of members of at least three aboriginal groups on the reservation, the dialect here considered may be characterized as the Reservation Standard.

The corpus elicited consists primarily of texts of mythic narrative, extensive word lists, and limited paradigmatic materials.

The primary informant was Antonio Buck Jr., aged 64 and the self-proclaimed hereditary chief of the Mugwatsi. Tony has been blind for the past fifteen years, but was a very able informant. He is noted for his knowledge of the language and folklore of the Ute. He is intelligent, had a few years of elementary education, and has an excellent command of the local Colorado varieties of English and Spanish.

My secondary informant was Virgil Red, aged 58, and past member of the Southern Ute Tribal Council. Virgil is of Mugwatsi and Wimonutsi heritage, is very intelligent and amazingly fluent in English.

Eddie Box, aged about 46, allowed me to record his "Ute Tribal New" broadcasts on radio station K I U P in Durango, Colorado.

The materials were gathered during the summers of 1961, 1962, and 1963 at the Consolidated Ute Agency, Ignacio, Colorado.

I.3. Limitations and Objectives of the Monograph

The writer must acknowledge the limitations of his data. The corpus consists primarily of texts of mythic narrative. This is supplemented by extensive word lists focused primarily toward "basic" vocabulary items. Only one major informant was used, although great care was taken to ensure that he was a representative speaker of the language.

At the period of elicitation (1961, 1962, and 1963; and the writer has not been able to return to the Ute) the writer was focused toward describing the language through the analysis of texts. The nature of the data is such that it is impossible, without further field work, to produce an adequate modern generative grammar of Ute. This would necessitate extensive additional field work and a reorientation of strategy of elicitation toward following lines of relatedness of sentence patterns. Further, it is debatable, whether a non-speaker could ever develop an adequate generative description of such a language. It follows that, because of the limitations of the data, the analysis presented here should be viewed as a set of working hypotheses about the major aspects of Ute lexical and phonological structure. It makes no claim to comprehensiveness.

The writer has preferred to relax the strict rules of economy that the modern theoretical linguist demands, in the interest of making his

findings more comprehensible to a broader audience. Thus, when a formal relational rule is presented it is often followed immediately by a more traditional formulation or a prose discussion.

Tentative inferences from language structure to cultural behavior are freely distributed through the work. Some of these inferences are supported and "distautalogized" by past ethnographic work. Others must await validation or rejection by the findings of future directed ethnographic work.

The focus is upon carrying the formal analysis of major syntactic classes in Ute up to the point where ethno-semantic investigation may profitably proceed. The title, "Ute Lexical and Phonological Patterns", indicates the focus is not upon an adequate syntactic description, but upon classification of the lexicon (with the view of later developing an adequate syntactic statement) and providing rules for proper pronunciation of Ute. The end result, at this stage, is very similar to a traditional "taxonomic" morphology and phonology.

The lack in detailed syntactic description is supplemented, to some extent, by Appendix I. "A Ute Text", with its accompanying constituent analysis. Chapters II through VI each include a formal statement followed by a semantic interpretation of the structuring of a major syntactic class. The emphasis within these chapters is upon areas relating very importantly to cognitive structure and general anthropological interests. For example, the color adjectives are discussed in terms of the Berlin and Kay (1969) universalist-evolutionary model. The nouns are considered in detail, with reference to the codification of observable reality. Special attention

is given to bodypart nouns, kinterm nouns, nouns classifying human beings, nouns denoting sacred beings, nouns marked animate which are logically (to us) inanimate, and pronominalization patterns.

Chapter VII "The Sound Pattern of Ute", is in the form of a generative phonology which attempts to adequately characterize Ute pronunciation.

The Ute Lexicon (Appendix II) is a root list of over 1400 entries with syntactic and semantic explication tying back to the body of the monograph. The lexicon is intended to fill a significant gap in comparative Utaztekan linguistics.

CHAPTER II

THE NOUNS

A generative semantic approach, modified after Chomsky (1965), serves to clarify relationships left unexpressed by the purely formal calculus of earlier approaches. The major semantic features of Ute nouns are overtly marked by internal distribution of affixes. Finer selectional features are defined by conditions of external distribution, still others are covert and necessitate "pre-suppositions". Let us view the noun construction as a syntactic structure reflecting a structure of semantic features and conditions.

- 1) [+N] → [± Common]
 [± Possessed]
 [± Animate]

The Nouns are cross-cut by the semantic contrasts of, 1) Common vs. Non-Common (Proper or Unique) (unless otherwise marked a Noun is interpreted as [+ Common]), 2) Possessed vs. Non-Possessed ([+ Possessed] marks a class of inherently possessed nouns, non-inherently possessed nouns may become secondarily possessed via copulative adjectival sentence embedding), and 3) Animate vs. Inanimate (unless otherwise marked a Noun is interpreted as [- Animate] (Inanimate)).

2) [+ Possessed] → [± Speaker]
 [± Addressee]
 [± Plural]
 [± Definite] / Nstem _____

- 2a) $\begin{bmatrix} + \text{ Possessed} \\ + \text{ Speaker} \\ - \text{ Addressee} \\ (- \text{ Plural}) \end{bmatrix} \rightarrow =ni$ 2b) $\begin{bmatrix} + \text{ Possessed} \\ + \text{ Speaker} \\ - \text{ Addressee} \\ + \text{ Plural} \end{bmatrix} \rightarrow =nimi$
- 2c) $\begin{bmatrix} + \text{ Possessed} \\ + \text{ Speaker} \\ + \text{ Addressee} \\ (+ \text{ Plural}) \end{bmatrix} \rightarrow =tami$
- 2d) $\begin{bmatrix} + \text{ Possessed} \\ - \text{ Speaker} \\ + \text{ Addressee} \\ (- \text{ Plural}) \end{bmatrix} \rightarrow =mi_2$ 2e) $\begin{bmatrix} + \text{ Possessed} \\ - \text{ Speaker} \\ + \text{ Addressee} \\ + \text{ Plural} \end{bmatrix} \rightarrow =mimi$
- 2f) $\begin{bmatrix} + \text{ Possessed} \\ - \text{ Speaker} \\ - \text{ Addressee} \\ (- \text{ Plural}) \\ + \text{ Definite} \end{bmatrix} \rightarrow =yua$ 2g) $\begin{bmatrix} + \text{ Possessed} \\ - \text{ Speaker} \\ - \text{ Addressee} \\ (- \text{ Plural}) \\ - \text{ Definite} \end{bmatrix} \rightarrow =pi$
- 2h) $\begin{bmatrix} + \text{ Possessed} \\ - \text{ Speaker} \\ - \text{ Addressee} \\ + \text{ Plural} \\ + \text{ Definite} \end{bmatrix} \rightarrow =imi$ 2i) $\begin{bmatrix} + \text{ Possessed} \\ - \text{ Speaker} \\ - \text{ Addressee} \\ + \text{ Plural} \\ - \text{ Definite} \end{bmatrix} \rightarrow =ami$

An inherently possessed noun is marked by a mandatory suffix indicating whether the possessor 1) includes the speaker, 2) includes the addressee, 3) is singular or plural, and 4) is definite or indefinite. Rules 2a through 2i provide the inventory of the nine suffixes of inherent possession.

II.1. Bodypart Nouns

- 3) $\left[\begin{array}{l} N \\ + \text{ Possessed} \\ - \text{ Human} \end{array} \right] = \text{Bodypart}$

A noun which is inherently possessed and not a human being is interpreted (or the class is abbreviated) as Bodypart.

The Bodypart class also includes products of the body such as *saliva*, *breath*, and *urine* and non-material concepts believed to be associated with a person such as *soul*, *spirit*, or *supernatural power*. For the purposes of this monograph, and to avoid confusion in the dictionary, Bodypart nouns will consistently be marked with the Third Person, Singular, Indefinite Possessor suffix /=pi/.

Representative Bodypart Nouns are: /c*i*=pi/ head. /taci=pi/ head.
 /t*ici*=pi/ head. /ʔuk^wi=pi/ top of the head. /k^wiyu=pi/ forehead, top of head.
 /muta=pi/ forehead. /y*in*=pi/ scalp. /k*ata*=pi/ back of the head.
 /puʔi=pi/ eye. /n*ik*^w=pi/ ear. /naka=pi/ ear. /mupu=pi/ nose.
 /mupu-tu=pi/ tip of the nose. /mucu=pi/ lip. /tupa=pi/ mouth.
 /t*pa*=pi/ mouth. /k*i*=pi/ teeth, mouth. /taw*a*=pi/ tooth. /ʔak^wu=pi/
 tongue. /k^wuta=pi/ neck. /paw*i*=pi/ throat. /tiy*i*=pi/ gullet, lower throat.
 /nu*a*=pi/ body, trunk. /n*i*^w=pi/ body. /n*a*=pi/ upper body.
 /pui=pi/ chest. /pii=pi/ breast, mammary. /nak^wi=pi/ side of the body.
 /ʔuʔ*a*=pi/ back, backside. /sap*i*=pi/ belly. /sik^wu=pi/ navel.
 /t*na*=pi/ rump, buttocks. /pi*i*=pi/ buttocks, anus. /k^wica=pi/ anus.
 /k^wuk^wa=pi/ tail, buttocks. /k^wusi=pi/ tail. /k^wasi=pi/ tail.

/cuwa=pi/ shoulder. /k^wii=pi/ left arm, hand. /k^wiya=pi/
left arm, hand. /p_ita=pi/ right arm, hand. /k_ii=pi/ elbow joint, knee
joint. /mu[?]u=pi/ hand. /m[?]i[?]i=pi/ hand. /maa=pi/ hand. /ta=pi/ fist.
/mas[?]i=pi/ finger. /sii=pi/ wing. /k^wi[?]ca=pi/ wing. /[?]ata=pi/ wing.

/yuu=pi/ leg. /taa=pi/ knee. /w_ica=pi/ calf of the leg.
/w_i?a=pi/ ankle joint. /na=pi/ foot. /napa=pi/ foot. /t_a=pi/ foot.
/tapi=pi/ heel of the foot. /t_a-paya=pi/ sole of the foot.
/t_a-s_wi=pi/ toe. /w_i?a=pi/ paw, forelimb. /tas[?]i=pi/ hoof.

/w[?]i[?]a=pi/ penis. /waka=pi/ penis (vulgar). /wa[?]i=pi/ penis.
/nai=pi/ vulva. /w[?]k[?]i[?]=pi/ vulva. /yuk^wu=pi/ vulva. /s[?]ni[?]=pi/ vulva.

/s[?]i[?]pika=pi/ brain(s). /muk^wuwa=pi/ heart. /pi_iy_i=pi/ heart.
/s[?]i[?]i=pi/ lung(s). /nuu=pi/ liver. /n[?]w[?]i=pi/ liver. /sak^wi=pi/ stomach.
/kani=pi/ kidney. /puk^wi=pi/ bladder. /patu=pi/ vein, artery. /tamu=pi/
sinew. /[?]i[?]i=pi/ bone. /saya=pi/ backbone. /[?]awa=pi/ rib. /yuu=pi/ fat.

/napa=pi/ egg. /paa=pi/ egg. /paki=pi/ hair of the head.
/mucu=pi/ facial hair. /mucu=pi/ pubic hair. /s[?]icu=pi/ fingernail, toenail,
claw. /pi[?]i=pi/ skin.

/pa=pi/ blood. /k^wici=pi/ spit, saliva. /pia=pi/ milk.
/tu[?]a=pi/ milk. /si[?]i[?]=pi/ urine. /casi=pi/ menstrual fluid. /k^wica=pi/
excrement, feces. /paka=pi/ sweat, perspiration. /[?]uu=pi/ fart.

/[?]uk^wi=pi/ smell, spore. /nawa=pi/ track, footprint. /[?]apa=pi/
voice, language. /nia=pi/ name.

/muk^wu=pi/ soul, spirit, heart. /suwa=pi/ breath, spirit, soul.
/pi[?]=pi/ supernatural power.

Bodypart nouns indicate a detailed familiarity with external and internal organs of humans and animals. The extension of bodypart category assignments to other referents, as noted in Tarascan by Friedrich (1969), has not been investigated. This direction might be followed profitably. Bodypart noun /tɨna=pi/ *rump, buttocks* corresponds in lexical root form to /tɨna=pi/ *stump, root, bottom*.

A very interesting aspect of Ute Bodypart nouns is the contrast between /pɨta=pi/ *right arm, hand* and /kʷiya=pi/ *left arm, hand*. It is interesting to note that Ute children with a tendency toward left-handedness are quickly retrained. The right is the good side. The left is the bad or evil side. Rituals and dances are properly performed in the right-handed or clockwise direction. It is impolite to point with either hand in Ute. Pointing is done with the lips or a jerk of the chin. Worst of all is pointing with the left hand. This is specifically interpreted as witching.

It is no accident that the Utes grasped upon John Wesley Powell's lack of a right arm and gave him the descriptive name /kaa-pɨta=ci/ *No-Right-Arm* (the arm was lost in the service of the Union at the battle of Shiloh). First of all, it was incomprehensible to the Utes that a man might survive the loss of an arm. Second, the good right arm was gone and only the left or witching arm remained. Powell was uniquely equipped (un-equipped) to demand respect and fear from the Utes.

The seemingly synonymous forms such as three terms for *head*, three terms for *wing*, three terms for *penis*, and four terms for *vulva* should be investigated further for details and contrasts of usage.

II.2. Kin Nouns

$$\left[\begin{array}{l} \text{N} \\ + \text{ Possessed} \\ + \text{ Human} \end{array} \right] = \text{Kin}$$

This is an abbreviatory device which allows us to consider any noun which is inherently possessed and refers to a human being as a Kinterm (marking of the "Human" feature, of course, infers the concomitant feature [+ Animate]). This class includes not only the terms for consanguineal and affinal relatives, but also the term for *friend*, logically a person in a possessed context. For the purposes of this monograph, and to avoid confusion in the lexicon, kin nouns will consistently be marked with the first person, sigilar possessor suffix /=ni/.

The Kin Nouns elicited are: /mua=ni/ my father. /mua=ka=ti=ni/ my father's kinsman. /mua=ka=ti=yu=ni/ my father's kin group, my father's camp group. /muna=ci=ni/ my daughter's husband. /mawu=ni/ my mother's older sister. /mawu=ci=ni/ my younger sister's child (woman speaking). /nami=ni/ my younger sister. /nami=ci=ni/ my dear/little younger sister. /nami-tua=ci=ni/ my first-born child/son. /wicu-pia=ni/ my son's wife. /wici=ni/ my father's mother. /wici=ci=ni/ my son's child (woman speaking). /cina=ni/ my mother's younger brother. /cina=ci=ni/ my older sister's child (man speaking). /caka=ni/ my younger brother. /caka=ci=ni/ my dear/little younger brother. /kuu=ni/ my father's older brother. /kuu=ci=ni/ my younger brother's child (man speaking). /kuma=ni/ my husband. /naa-kuma=ni/ my husband's brother. /kuku=ni/ my mother's older brother. /kuku=ci=ni/ my younger sister's child (man speaking).

/k^winu=ni/ my father's father. /k^winu=ci=ni/ my son's child (man speaking).
 /k^wu=ni/ my mother's mother. /k^wu=ci=ni/ my daughter's child (woman
 speaking). /pi⁺=ka=ti=ni/ my consanguineal relative. /pi⁺=ka=ti=yu=ni/
 my consanguineal kin group, my camp group. /pia=ni/ my mother.
 /naa-pia=ni/ my mother's younger sister. /naa-pia=ci=ni/ my older sister's
 child (woman speaking). /pia=ka=ti=ni/ my mother's kinsman. /pia=ka=ti=yu=ni/
 my mother's kin group, my mother's camp group. /piwa=ni/ my spouse, wife.
 /naa-piwa=ni/ my spouse's sibling (not of my sex). /piwa=ka=ti=ni/
 my spouse's kinsman. /piwa=ka=ti=yu=ni/ my spouse's kin group, my
 spouse's camp group. /pina-tua=ci=ni/ my last born child/son.
 /paa=ni/ my father's sister. /paa=ci=ni/ my brother's child (woman speaking).
 /paa=ci=ni/ my older sister. /paa=ci=ci=ni/ my daughter. /paa=ci=ci=ci=ni/
 my dear/little daughter. /papi=ni/ my older brother. /papi=ci=ni/
 my dear older brother. /tua=ni/ my child/son. /tua=ci=ni/ my dear/little
 child/son. /tua=ci=ni=yu/ my children. /tuk^wu=ni/ my mother's father.
 /tuk^wu=ci=ni/ my daughter's child (man speaking). /t⁺k^wi=pi=ni/ my friend.
 /tatawapi=ni/ my spouse's sibling (of my sex). /?iya=ti=yu=ni/ my spouse's
 parent(s), my spouse's kinsman, my spouse's kin group, my spouse's camp group.
 /?ai=ni/ my father's younger brother. /?ai=ci=ni/ my older brother's child
 (man speaking).

The semantic dimensions of the Ute consanguineal kin paradigm may
 be cast in the form of the semantic feature matrix represented by Table 1.
 The semantic features represented are: 1. Consanguineal, 2. Second Ascending
 Generation (G+2), 3. First Ascending Generation (G+1), 4. First Descending

1. Consanguine	+ k'fnu-	+ wict-	+ tuk'u-	+ kāk'u-	+ mā-	+ pī-	+ k'u-u-	+ ʔai-	+ pā-	+ k'uk'k'k'-	+ cīnā-	+ māwū-	+ papi-	+ cakā	+ nāmī-	+ tūa-
2. C+2	+	+	+	+	-	-	+	-	-	-	-	-	-	-	-	-
3. C+1	+	+			+	+						+				
4. C-1																
5. Lineal					+	+										
6. M link	+	+	-	-			+	+	+							
7. M	+	-	+	-	+	-	+	+	-	+	+	-	+	+	-	
8. O1							+	-					+	-		

Table 1. A Distinctive Semantic Feature Matrix for Ute Consanguineal Kinterms.

Generation (G-1), 5. Lineal Relative (Lineal), 6. Male Linking Relative (M link), 7. Male Relative (M), 8. Older Relative (O1) (for non-lineal kin of G+1, O1 is interpreted as "Older than Linking Relative").

From the matrix, consanguineal kin terms may be characterized by rules such as:

$$4a) \left[\begin{array}{l} + \text{ Consanguine} \\ + G+2 \\ + M \text{ link} \\ + M \end{array} \right] \rightarrow /k^w \underline{\text{ni}} = \text{ni}/ \text{ my father's father}$$

$$+[+ \text{ jr reciprocal}] \rightarrow /k^w \underline{\text{ni}} = \text{ci} = \text{ni}/ \text{ my son's child (man speaking).}$$

That is, a kinsman who is a consanguine, of the second ascending generation, related to ego through a male link, and is a male is called $/k^w \underline{\text{ni}} = \text{ni}/$. He calls the person who has called him $/k^w \underline{\text{ni}} = \text{ni}/$ by the junior reciprocal of the same term (the simple addition of the animate diminutive $/= \text{ci}_2/$)

$/k^w \underline{\text{ni}} = \text{ci} = \text{ni}/$.

$$4b) \left[\begin{array}{l} + \text{ Consanguine} \\ + G+2 \\ + M \text{ link} \\ - M \end{array} \right] \rightarrow /w \text{ci} = \text{ni}/ \text{ my father's mother}$$

$$+[+ \text{ jr reciprocal}] \rightarrow /w \text{ci} = \text{ci} = \text{ni}/ \text{ my son's child (woman speaking).}$$

$$4c) \left[\begin{array}{l} + \text{ Consanguine} \\ + G+2 \\ - M \text{ link} \\ + M \end{array} \right] \rightarrow /t \underline{\text{u}} k^w = \text{ni}/ \text{ my mother's father}$$

$$+[+ \text{ jr reciprocal}] \rightarrow /t \underline{\text{u}} k^w = \text{ci} = \text{ni}/ \text{ my daughter's child (man speaking).}$$

$$4d) \left[\begin{array}{l} + \text{ Consanguine} \\ + G+2 \\ - M \text{ link} \\ - M \end{array} \right] \rightarrow /k \underline{\text{u}} k^w = \text{ni}/ \text{ my mother's mother}$$

$$+[+ \text{ jr reciprocal}] \rightarrow /k \underline{\text{u}} k^w = \text{ci} = \text{ni}/ \text{ my daughter's child (woman speaking).}$$

The four grandparental terms, referring to mother's and father's parents are likewise verbally reciprocal (Opler 1940:129).

4e) $\left[\begin{array}{l} + \text{ Consanguine} \\ + \text{ G+1} \\ + \text{ Lineal} \\ + \text{ M} \end{array} \right] \rightarrow /m\underline{ua}=ni/ \text{ my father.}$

4f) $\left[\begin{array}{l} + \text{ Consanguine} \\ + \text{ G+1} \\ + \text{ Lineal} \\ - \text{ M} \end{array} \right] \rightarrow /p\underline{ia}=ni/ \text{ my mother.}$

4g) $\left[\begin{array}{l} + \text{ Consanguine} \\ + \text{ G+1} \\ - \text{ Lineal} \\ + \text{ M link} \\ + \text{ M} \\ + \text{ O1} \end{array} \right] \rightarrow /k^w\underline{uu}=ni/ \text{ my father's older brother}$

+[[jr reciprocal] $\rightarrow /k^w\underline{uu}=ci=ni/ \text{ my younger brother's child}$
(man speaking).

4h) $\left[\begin{array}{l} + \text{ Consanguine} \\ + \text{ G+1} \\ - \text{ Lineal} \\ + \text{ M link} \\ + \text{ M} \\ - \text{ O1} \end{array} \right] \rightarrow /?a\underline{i}=ni/ \text{ my father's younger brother}$

+[[jr reciprocal] $\rightarrow /?a\underline{i}=ci=ni/ \text{ my older brother's child}$
(man speaking).

4i) $\left[\begin{array}{l} + \text{ Consanguine} \\ + \text{ G+1} \\ - \text{ Lineal} \\ + \text{ M link} \\ - \text{ M} \end{array} \right] \rightarrow /p\underline{aa}=ni/ \text{ my father's sister}$

+[[jr reciprocal] $\rightarrow /p\underline{aa}=ci=ni/ \text{ my brother's child (woman}$
speaking).

- 4j) $\left[\begin{array}{l} + \text{ Consanguine} \\ + \text{ G+1} \\ - \text{ Lineal} \\ - \text{ M link} \\ + \text{ M} \\ + \text{ O1} \end{array} \right]$ → /k^wuk^wi=ni/ *my mother's older brother*
- + [+ jr reciprocal] → /k^wuk^wi=ci=ni/ *my younger sister's child*
(*man speaking*).
- 4k) $\left[\begin{array}{l} + \text{ Consanguine} \\ + \text{ G+1} \\ - \text{ Lineal} \\ - \text{ M link} \\ + \text{ M} \\ - \text{ O1} \end{array} \right]$ → /ci_na=ni/ *my mother's younger brother*
- + [+ jr reciprocal] → /ci_na=ci=ni/ *my older sister's child*
(*man speaking*).
- 4l) $\left[\begin{array}{l} + \text{ Consanguine} \\ + \text{ G+1} \\ - \text{ Lineal} \\ - \text{ M link} \\ - \text{ M} \\ + \text{ O1} \end{array} \right]$ → /ma_wu=ni/ *my mother's older sister*
- + [+ jr reciprocal] → /ma_wu=ci=ni/ *my younger sister's child*
(*woman speaking*).
- 4m) $\left[\begin{array}{l} + \text{ Consanguine} \\ + \text{ G+1} \\ - \text{ Lineal} \\ - \text{ M link} \\ - \text{ M} \\ - \text{ O1} \end{array} \right]$ → /naa-pia=ni/ *my mother's younger sister*
(*my co-mother, potential mother*)
- + [+ jr reciprocal] → /naa-pia=ci=ni/ *my older sister's child*
(*woman speaking*).

Sex and age distinctions apply also to uncles and aunts, whom the Ute distinguish according to whether they are related through the mother or the father, are older or younger than the respective parents, and are male or female. Nepotic-avuncular terminology is verbally reciprocal (Opler 1940:129).

. . . so it happened that often when a hunter had proved his ability to support more than one wife, a sister or a cousin of his wife was given to him in marriage in order to bind him more firmly to the affinal kin. . . (Opler 1940:151).

4n) $\left[\begin{array}{l} + \text{ Consanguine} \\ - G+2 \\ - G+1 \\ - G-1 \\ + M \\ + O1 \end{array} \right] \rightarrow /p\underline{a}pi=ni/ \text{ my older brother/cousin.}$

4o) $\left[\begin{array}{l} + \text{ Consanguine} \\ - G+2 \\ - G+1 \\ - G-1 \\ + M \\ - O1 \end{array} \right] \rightarrow /c\underline{a}ka=ni/ \text{ my younger brother/cousin.}$

4p) $\left[\begin{array}{l} + \text{ Consanguine} \\ - G+2 \\ - G+1 \\ - G-1 \\ - M \\ + O1 \end{array} \right] \rightarrow /p\underline{a}a=ci=ni/ \text{ my older sister/cousin.}$

4q) $\left[\begin{array}{l} + \text{ Consanguine} \\ - G+2 \\ - G+1 \\ - G-1 \\ - M \\ - O1 \end{array} \right] \rightarrow /n\underline{a}mi=ni/ \text{ my younger sister/cousin.}$

The Ute group all consanguineous relatives of one's own generation--cross-cousins, parallel cousins, and siblings into four categories in which the only distinctions made are between older or younger, male or female relative of the one generation (Opler 1940:129).

As children grew up, they were taught to avoid physical intimacy with siblings of the opposite sex. Even a fourth cousin belonged in the same category as brother or sister (Opler 1940:146).

4r) $\left[\begin{array}{l} + \text{ Consanguine} \\ + \text{ G-1} \\ + \text{ Lineal} \end{array} \right] \rightarrow /t\underline{u}a=ni/ \text{ my child}$

(Optional Expansion):

+[- M] $\rightarrow /p\underline{a}a=ci=ci=ni/ \text{ my daughter}$

(Optional Expansion):

+ [+ 01] $\rightarrow /n\underline{a}m\underline{t}-t\underline{u}a=ni/ \text{ my firstborn child}$

(Optional Expansion):

+ [- 01] $\rightarrow /p\underline{i}na-t\underline{u}a=ni/ \text{ my lastborn child.}$

Figure 1 represents the Ute consanguineal kinterm paradigm in a standard diagram.

The semantic dimensions of the Ute affinal kin paradigm may be cast in the form of the semantic feature matrix represented by Table 2 . The semantic features represented are: 1. Consanguineal, 2. One removal degree from ego (Remove 1), 3. Ascending Generation (G+), 4. Descending Generation (G-), 5. Ego's Sex, and 6. Male (M).

From the matrix, affinal kin terms may be generated by rules such as:

5a) $\left[\begin{array}{l} - \text{ Consanguine} \\ + \text{ Remove 1} \end{array} \right] \rightarrow /p\underline{i}wa=ni/ \text{ my spouse}$

(Optional Expansion):

+ [+ M] $\rightarrow /k^w\underline{u}ma=ni/ \text{ my husband.}$

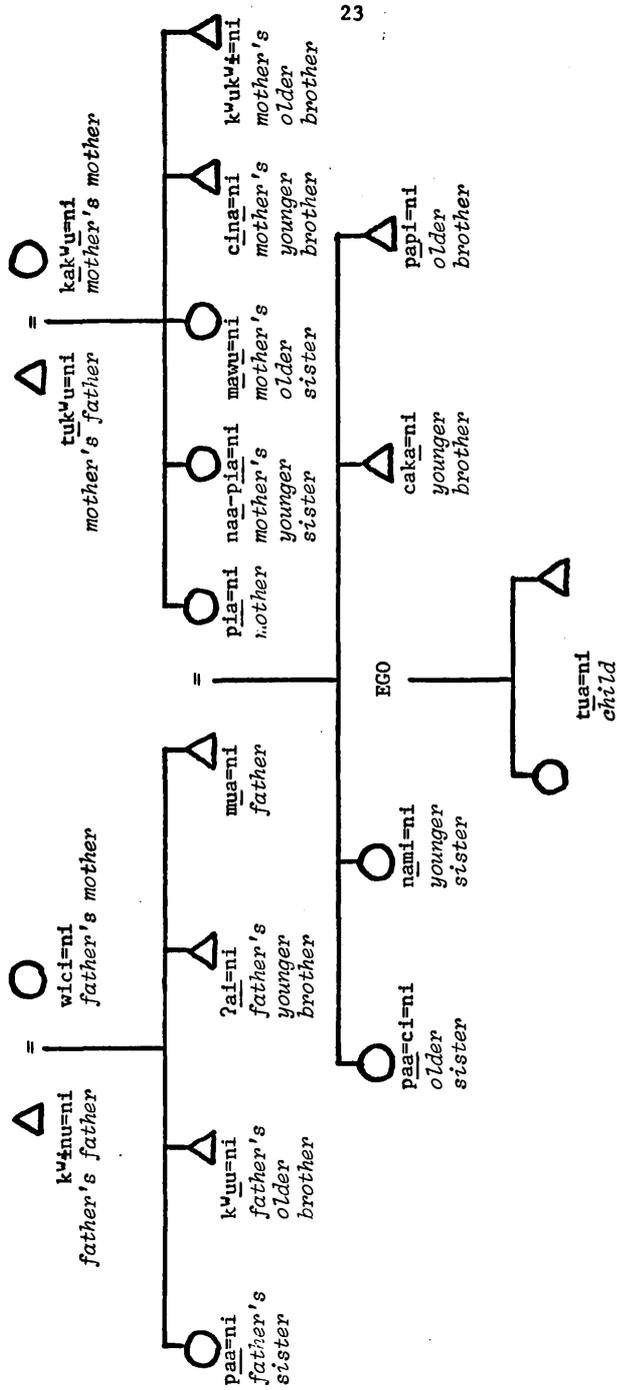


Figure 1 . Basic Ute Consanguineal Kinterm Structure.

	<u>piwa-</u>	<u>naa-piwa-</u>	<u>tatawapi-</u>	<u>?iya=tt=yu-</u>	<u>muna=ci-</u>	<u>wicu-pia-</u>
1. Consanguine	-	-	-	-	-	-
2. Remove 1	+	-	-	-	-	-
3. G+		-	-	+	-	-
4. G-		-	-		+	+
5. Ego's Sex		-	+			
6. M					+	-

Table 2 . A Distinctive Semantic Feature Matrix for Ute Affinal Kinterms.

Sometimes, it is true, the family camp included no more than a married couple who called each other by the term *piwan* and who, by mutual consent, preferred to live alone rather than camp with parents of either spouse (Opler 1940:128).

Opler did not note the male specific option /k^wuma=ni/ *my husband*.

5b) $\left[\begin{array}{l} - \text{ Consanguine} \\ - \text{ Remove 1} \\ - \text{ G+} \\ - \text{ G-} \\ - \text{ Ego's Sex} \end{array} \right] \rightarrow /naa-piwa=ni/ \text{ my spouse's sibling/cousin not of my sex, my potential spouse}$

(Optional Expansion):

+ [+ M] $\rightarrow /naa-k^wuma=ni/ \text{ my husband's brother, my potential husband.}$

The levirate and sororate both functioned at the death of a spouse in cases where a son-in-law or daughter-in-law was so well-liked, usually by reason of his hunting prowess or her industry at woman's tasks, that the parents-in-law sought to keep them close to their camp. . . . so it happened that often when a hunter had proved his ability to support more than one wife, a sister or a cousin of his wife was given him in marriage in order to bind him more firmly to the affinal kin whose fortunes already were linked to his own. The other form of polygamy, where the wives were totally unrelated and occupied separate tipis was always less stable than the sororate form, not merely because of the jealousy between wives related only by marriage, but because of the difficulty of pleasing all affinals at once. In general, polygamy was rare because of the limitations of the economy, and polyandry, except of the adulterous variety, was out of the question (Opler 1940:151).

5c) $\left[\begin{array}{l} - \text{ Consanguine} \\ - \text{ Remove 1} \\ - \text{ G+} \\ - \text{ G-} \\ + \text{ Ego's Sex} \end{array} \right] \rightarrow /tatawapi=ni/ \text{ my spouse's sibling/cousin of my sex.}$

5d) $\left[\begin{array}{l} - \text{ Consanguine} \\ (- \text{ Remove 1}) \\ + \text{ G+} \end{array} \right] \rightarrow /?iya=t\ddot{i}=yu=ni/ \text{ my parent(s) in law}$

The behavior patterns toward affinals did not differ markedly from the general pattern of age and authority we observed for consanguineous kin. The authority of parents and older relatives was occasionally transferred to parents-in-law and older affinals with no break in continuity. It must be remembered, however, that the young couple normally visited back and forth between the two sets of parents-in-law and usually lingered the greater length of time with the older family which proved the most congenial. If neither camp provided pleasant company, they were free to camp alone or with some sibling or cousin where relationships were more amicable. In any camp, youth obeyed the wishes of age so that there was nothing new in this for the newly married (Opler 1940:150).

Opler failed to note the uniqueness of the term /ʔiya=tɪ=yu-ni/ *my parent(s) in law*. It is not an organic kinterm but is derived via nominalization of the verbal root /ʔiya=/ *to be afraid, fear* (See VI.11.). It contains the Actor Plural /=yu/ (See VI.15.) whether the term is used for a single or a plurality of kinsmen, indicating a deference and perhaps a bit of avoidance. The final formant /-ni/ is not the first person, singular, inherent possessor suffix /=ni/, but the first person, singular, subjective possessive pronominal postclitic /-ni/ (See VII. Pronominalization).

5e) $\left[\begin{array}{l} - \text{ Consanguine} \\ + \text{ G-} \\ + \text{ M} \end{array} \right] \rightarrow /muna=ci=ni/ \text{ son in law}$

5f) $\left[\begin{array}{l} - \text{ Consanguine} \\ + \text{ G-} \\ - \text{ M} \end{array} \right] \rightarrow /wicu-pia=ni/ \text{ daughter in law}$

Figures 2 and 3 represent the Ute affinal kinterm paradigm in standard diagrams.

Although, along with /ʔiya=tɪ=yu-ni/ *my parent(s) in law*, they are more properly considered under II.11. Participle /=tɪ/ Nouns, there is the set of generic kin category labels which I choose to include here.

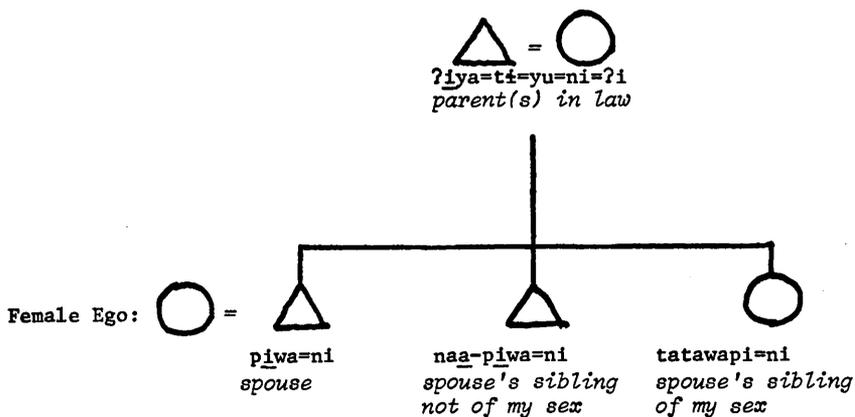
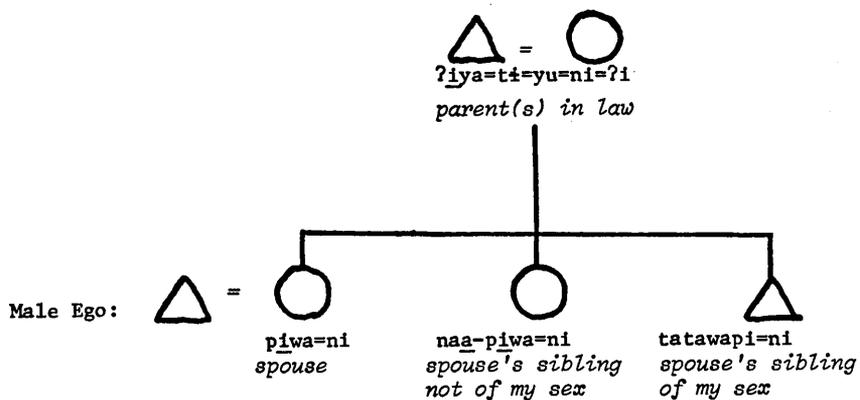


Figure 2 . Basic Ute Terms for Spouse's Kin.

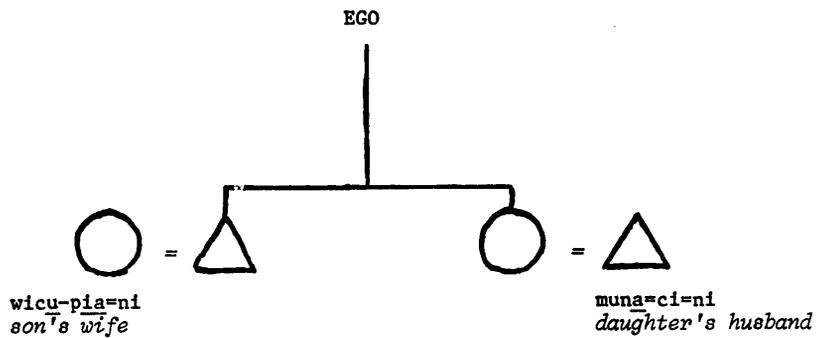


Figure 3. Basic Ute Terms for Spouse of Child

- 6a) [+ Consanguine] → /pɪɪ=ka=tɪ-ni/ *my consanguineal relative*
 +[+ Plural] → /pɪɪ=ka=tɪ=yu-ni/ *my consanguineal kin group, my camp group.*
- 6b) [+ Consanguine]
 [+ M link] → /mua=ka=tɪ-ni/ *my father's consanguineal kinsman*
 +[+ Plural] → /mua=ka=tɪ=yu-ni/ *my father's consanguineal kin group, my father's camp group.*
- 6c) [+ Consanguine]
 [- M link] → /pia=ka=tɪ-ni/ *my mother's consanguineal kinsman*
 +[+ Plural] → /pia=ka=tɪ=yu-ni/ *my mother's consanguineal kin group, my mother's camp group.*
- 6d) [- Consanguine] → /piwa=ka=tɪ-ni/ *my spouse's consanguineal kinsman*
 +[+ Plural] → /piwa=ka=tɪ=yu-ni/ *or*
 /ʔiya=tɪ=yu-ni/ *my spouse's consanguineal kin group, my spouse's camp group.*

The above description exhausts the inventory of nouns assigned by my informants to the kin paradigm.

It is not my purpose, here, to detail the kinship behavior, but a few generalizations about the system are in order. The terminology explicates an essentially bi-lateral system with comparable elaboration on both the maternal /pia=ka=tɪ=yu-ni/ and the paternal /mua=ka=tɪ=yu-ni/ sides. Sex (sex of relative and sex of linking relative) and Seniority (generation and relative age within generation) distinctions are primary categories in Ute kinship structure. We would, of course, expect these to be important to this

group, with its division of labor along sex lines and its only authority based in age and concomitant experience with the rigors of life in a never too generous natural environment. Reciprocity, the linking of distinct generations by a common term is another pervading feature.

The grandparental terms are fully specified by the features of sex of kin and sex of linking relative. The second descending generation is classified by reciprocity.

The avuncular terms represent the "Bifurcate Collateral" type, indicating that the immediate collateral lines are distinguished from the lineal and from each other. Here, we not only have the collaterals specified by the feature of the sex of linking relative but, additionally, by their relative age with respect to the linking relative. Non-lineals of the first descending generation are specified by verbal reciprocity of the avuncular terminology.

The sibling-cousin terminology is essentially of the "Hawaiian" type, i.e. cross and parallel cousins are called by the same terms as siblings. This category is internally elaborated by the features of sex of kin and relative age of kin within the generation. Opler (1940) reported that this categorization went out to fourth cousins. I was told that it applied to anyone in ego's generation to whom a relationship could be traced.

On the maternal side the classification of *my mother's younger sister* with the variation /naa-pia=ni/ is of interest. The reflection on the affinal side in the term /naa-piwa=ni/ *my spouse's sibling not of my sex, my potential spouse* adds to the picture. From the terminology we may infer the potential sororate, sororal polygyny, and the levirate. All of these

patterns have been ethnographically validated for Ute. Opler (1940:151) ethnographically rules out the logical possibility of fraternal polyandry.

On the paternal side the development of the /paa-/ category with the simple diminutive progression /paa=ni/ *my father's sister*, /paa=ci=ni/ *my older sister*, /paa=ci=ci=ni/ *my daughter*, is of interest. If a person is speaking of his daughter with extreme affection or speaking of his youngest of several daughters this progression may be pushed to /paa=ci=ci=ci=ni/ *my dear/little daughter*. This is the extreme noted in Ute for cycling in diminutives (See: II.14.). /paa-/ could be considered as indicating a category of consanguineal female relatives, through the male line. All members of this category can be depended upon for economic needs such as food and clothing. This also labels the category of a man's most obvious incestuous objects.

II.3. Human Nouns

$$7) \left[\begin{array}{l} \text{N} \\ (- \text{ Possessed}) \\ (+ \text{ Animate}) \\ + \text{ Human} \end{array} \right] = \text{Human}$$

This rule simply provides an abbreviation for the human subclass of nouns and marks non-possessed and animateness as concomitant semantic features of the human subclass. The progression of noun description here is obviously "egocentric", starting with bodyparts and moving out to possessed people (kin). Now it moves to the category of people outside the kin domain.

*/nuu=ci/ Ute (generic for Ute speaker). This form marks the category of peoples that the Ute acknowledge a unity with through the use of a common language /nuu-?apa=pi/ the Ute language. This category includes: /yuti/ Ute (+Eng: Ute). /nɪwɪ/ person (Ute). /muk^wa=ci/ *Muache Ute. /muwa-tapiwa=ci/ Northern Ute. /wimu-nuu=ci/ Wimonuche Ute. /yuti-nuu=ci/ Utah Ute. /kaputa=ci/ Kapota Ute. /paka=ci/ Ouray Ute. /pa-yuu=ci/ Southern Paiute (Lit: water-Ute).**

/k^wɪma=ci/ stranger, foreigner, enemy, Comanche (generic for non-Ute). Besides the Comanche, this category includes all other people not Ute: /suk^wu=ci/ Shoshone. /sati-tɪk^wa=ci/ Plains Indian (Cheyenne, Arapaho, Sioux, etc.) (Lit: dog-eater). The Utes had a totemistic concern with Coyote, from whom they believed themselves descended. They avoided killing or eating coyotes and this was extended to dogs. From the Ute point of view, dog-eating was akin to cannibalism. The appellation /sati-tɪk^wa=ci/ dog-eater was very derogatory and descriptive of a very repugnant practice.

/p^hwi=ta=ci/ Pueblo Indian (generic for southwestern settled cultivators). This category includes: /muk^wi=ci/ Hopi, prehistoric Anasazi. /t^hwaa=ci/ Tanoan speaker (+Tanoan: tiwa). /p^hi-pita=ci/ Taos Indian (Lit: bluebird).

Others: /tina=ci/ Apachean (+Apachean: dine). /paka-wi=ci/ Navaho (Lit: dragonfly, reed-knife). /?apa=ci/ Apache.

/k^wuk^wi=ci/ Mexican, Spaniard (Homophonous with Myth Bear and my mother's older brother). /niki=ci/ black person (+Sp: negro). /matika=ci/ white man, american (+Sp: americano). /canimana/ Chinese, oriental (+Eng: Chinaman).

The Ute interest in seniority and the stages of development in the life of an individual are reflected in the elaboration of terms for people at different ages:

/t^hya=ci/ baby, child.

/yuu=ci/ young person, youth (up to puberty). /na?a=ci/ girl (up to puberty). /?apa=ci/ boy (up to puberty).

/mama=ci/ woman (after puberty). /t^hawa=ci/ or /ta?a=ci/ man (after puberty).

/mama-sak^wa=ci/ old woman (after child bearing age).

/witu-t^hawa=ci/ old man.

/sak^wa=pi=ci/ or /mama=pi=ci/ very old woman (older than most people are expected to live). /nana=pi=ci/ very old man (older than most people are expected to live).

II.4. Sacred Nouns

8) [+ Sacred] → /=p±/ /

N
+ Animate
± Human

The class of Sacred animate beings is marked by the suffix /=p±/ placed after the stem and before the animate suffix. Sacred nouns, as is true of any noun class, may be either common (non-unique) or non-common (unique or proper). The raising of a noun from common to non-common is not overtly marked in Ute. The convention of capitalization of the first letter of the gloss for non-common nouns will be followed, as /yuk^wu=p±=ci/ *Sacred Younger Coyote*. Sacred nouns may have either human or non-human referents.

Representative sacred, common, human nouns are: /mama=p±=ci/ *a very old woman (older than most people are expected to live)*. /nana=p±=ci/ *a very old man (older than most people are expected to live)*. The derived nouns (II.11.) /p±=ka=t±/ *a shaman* and /?api=p±=ka=t±/ *a witch (Lit: bad-shaman)* should also be included here. All of these nouns may be raised to [- Common] through the regular naming process (II.13).

Representative sacred, common, non-human nouns are: /muu=p±=ci/ *an owl*. /yuk^wu=p±=ci/ *a coyote*. /?ni=p±=ci/ *a ghost, evil spirit*. /?ci=p±=ci/ *a monster*. These sacred nouns may also be raised to [- Common].

The sacred, unique ([- Common]) noun category is the category of mythological personified beings that continue to effect the doings of man from their supernatural domain through their activities as shamanistic and tutelary spirits.

This category includes (though not exhaustively): /muu=pi=ci/ *Sacred Owl*. /yuk^w=pi=ci/ *Sacred Younger Coyote*. /yuu=pi=ci/ or /yⁱni=pi=ci/ *Sacred Porcupine*. /sⁱk^wi=pi=ci/ *Sacred Lizard*. /ciⁿa=pi=ci/ *Sacred Older Coyote*. /ciⁿa-wapi/ *The Christian God*. This form is not readily analyzable but it is doubtless derived from the form for *Older Coyote, the creator*. /k^wuu=pi=ci/ *Sacred Mountain Sheep*. /k^wuk^wi=pi=ci/ *Sacred Bear*. /k^wiⁿu=pi=ci/ *Sacred Wolf*. /k^ak^wu=pi=ci/ *Sacred Fox*. /p^api=pi=ci/ *Sacred Weasle*. /tuk^wu=pi=ci/ *Sacred Mountain Lion*. /ti^a=pi=ci/ *Devil, Evil Spirit (+Sp: diablo)*. /ti^pa=pi=ci/ *Sacred Pinyon Pinenut*. /ta^pu=pi=ci/ *Sacred Cottontail Rabbit*. /?iⁿa=pi=ci/ *Sacred Badger*. /?i^ci=pi=ci/ *Sacred Monster*. /?iⁿi=pi=ci/ *Sacred Cannibal Spirit*. /?ai=pi=ci/ *Sacred Turtle*. /?ak^wi=pi=ci/ *Sacred Sunflower Seed*.

The Sacred domain continues to be very important to the Ute. The Ute mythology is still rich with accounts of an earlier sacred period when the sacred personified beings taught the Ute the proper patterns for life. The Sacred domain continues parallel to the mundane domain and is the source of power carried to Ute individuals by the shamanistic spirits or familiars.

Shamanistic spirit power is still manifest in the Ute Sundance ritual, in the belief in witching, and in the related curing practices.

The Sacred noun suffix /=*p*+/ seems to be directly related to the verbal clitic modal auxiliary marking Sacred discourse /=*p*+/ and, further, to the lexical root /*p*+-/ from which /*p*+*t*/ *road, trail, path*, and /*p*+*p*/ *one's supernatural power, one's sacred way* are derived. This noun root is verbalized to /*p*+*ka*-/ *to possess supernatural power, supernatural knowledge*. The verbal may then be nominalized to /*p*+*ka*=*t*/ *shaman; possessor of supernatural power, knowledge; Indian doctor*, and /?*ap**i*-*p*+*ka*=*t*/ *witch, sorcerer (Lit: bad-shaman)*.

More insight, concerning the Ute involvement with the Sacred domain may be gained from Opler's ethnographic account:

. . . the unusual dream, the dream of animals talking, of birds living like humans, of buffalo, moose, or eagle, the sun, the moon, and the stars - these things mean nothing less than a nocturnal visitation of supernatural power (Opler 1940:140).

Chief among these reservoirs of power are the moon and stars, eagle, elk, antelope, buffalo, lightning, cyclone and wind (Opler 1950:142).

The close connection of supernatural power and the dream experience gives the *powaa* yet another function. . . . the unusual dream is a visitation . . . (Opler 1940:144).

. . . the key figure of religious life is the shaman, or as the Ute call him, the Indian doctor or *porat*. His power to cure, his songs, his ritual rules and ceremonial possessions are unique endowments offered to him alone in dream encounters between himself and the supernatural. The Ute shaman prides himself on the individuality of his power. He calls it his secret way . . . (Opler 1940:141).

. . . a good deal of Ute curing consists of the recounting of strange dreams and their interpretation by the practitioner (Opler 1940:144).

His tipi was often decorated with wierd designs and his buckskin shirt with pictures of the animal which worked through him (Opler 1940:142).

To this day, the older shaman is feared by his close relatives, and the ostensible reason offered is that his much-taxed power represents a potent source of danger to themselves (Opler 1940:144).

. . . ghosts, particularly those of older relatives, haunted the living in dreams (Opler 1940:145).

But older people are dangerous. If you keep their things around camp after they die, they want them and come around (Opler 1940:145).

In summation, noun classes, as well as discourse styles . . . in Ute, clearly reflect a major segmentation of the sphere of consciousness into the Sacred and the Mundane. The Sacred domain includes the past beyond the memory of the speaker and his contemporaries and continues through the recent past, present and on into the future, though it is "beyond the veil" in the normal everyday situation. The unusual dream, involving sacred animals speaking and behaving like humans (as they do in mythological narrative) is simply passing "beyond the veil" to visit the sacred domain which continues parallel to the mundane domain. Older people among the aboriginal Ute have generally dreamed more. They have had more sacred encounters and know more of the sacred way. Very old people, /mama=pɪ=ci/ or /sak^wa=pɪ=ci/ *very old woman (older than most people are expected to live)* and /nana=pɪ=ci/ *very old man (older than most people are expected to live)*, have, themselves, become sacred through the compounding of sacred encounters. They are, by definition, shamans. They have more supernatural powers than others. Also, they are to be feared for their power and often were (and there is evidence that they still are) considered witches. They are suspected of using their power to steal life from younger individuals to perpetuate

their own. Or, the power is too much for them as they become senile, and goes bad, becomes witchcraft. The origins of very old people, too, lie in the dim sacred past, before the memory of others in the group. It is the very old people who remember the sacred past and who perpetuate knowledge of it through the narration of the sacred tales.

/muu=pi=ci/ an owl, */yuk^wu=pi=ci/* a coyote, */ʔɪni=pi=ci/* a ghost, and */ʔɪci=pi=ci/* a monster, represent a unique category of messengers from the sacred domain. They are always marked as supernatural, even when observed in the mundane domain. They are bearers of bad portents. The appearance of any member of this category is an omen of death or serious illness. Woe to the person owl follows or coyote stops to look at. If he does not get shamanistic help quickly, he will surely die.

II.5. Animate Nouns

9) [+ Animate] → /=ci₁/ /

N
- Possessed
± Human
± Sacred

The animate category, including the human nouns, and sacred nouns, is marked by the suffix /=ci/. This section will treat the residue of the animate category, or what we might call the general animate category. This category includes animals, obvious animate beings and certain logically inanimate objects to which the Ute, for historical or for other interpretable cultural reasons, assign the animate feature (II.6.).

Selected general animate nouns are: /muu=sa=ci/ *bobcat, domesticated cat*. /myi=ci/ *gopher*. /mta=ci/ *hummingbird*. /misu=ci/ *cricket*. /na=nasi=ci/ *butterfly*. /nak^wi=ci/ *worm*. /wici=ci/ *insect larva, grub*. /wici=ci/ *small bird, songbird*. /wik^wu=ci/ *buzzard*. /waci=ci/ *pronghorn*. /yuu=ci/ *porcupine*. /yuk^wu=ci/ *fawn, young deer*. /yana=ci/ *prairie dog, ground hog*. /yata=ci/ *scorpion*. /sik^w±=ci/ *lizard*. /sipa=ci/ *goat* (+Sp: *chiva*). /sati=ci/ *dog*. /cu=ci/ *sucker (the fish)*. /cuk^wa=ci/ *heron*. /ci^wk^wa=ci/ *duck*. /cina=ci/ *coyote*. /k^wuu=ci/ *bighorn sheep*. /k^wiyu=ci/ *turkey*. /k^wana=ci/ *eagle*. /k^w±nu=ci/ *gray wolf*. /k^w±ca=ci/ *hawk*. /kaa=ci/ *grouse*. /kanitu=ci/ *sheep* (+Sp: *carnero*). /kak^wu=ci/ *fox*. /kakata=ci/ *quail, chicken*. /kaa=ci/ *rat*. /pui=ci/ *mouse*. /p[±]±-pita=ci/ *bluebird*. /p[±]p[±]=ci/ *toad*. /pici=ci/ *tadpole*. /pi[?]a=ci/ *centipede*.

/pipu=ci/ woodpecker. /pa-tika=ci/ mosquito (Lit: blood-eater).
 /pawu=ci/ wasp. /pacu=ci/ otter. /paka-wi=ci/ dragonfly (Lit: reed-knife).
 /pa-wi=ci/ beaver (Lit: water-knife). /papi=ci/ weasle. /paca=ci/ bat.
 /tuk^w=ci/ mountain lion. /tapu=ci/ cottontail rabbit. /tak^wi=ci/ or
 /?ata=ci/ crow, raven. /?uk^w=ci/ beetle. /?ina=ci/ badger. /?ic^t=ci/
 strange or deformed animal, monster. /?ai=ci/ turtle, tortoise.
 /?aya=ci/ prairie dog. /?ata=ka=ci/ grasshopper.

II.6. Animate Nouns -- But Why?

There is a subclass of Ute animate nouns which, to us, should logically not be animate. When obviously inanimate objects are classified as animate we are given clues to cultural emphases. Such clues should be of great interest to the anthropologist. When, to the outside observer, an object is assigned to the wrong major semantic domain, there is usually a cultural reason. If we look far enough into the culture, we have a good chance of finding that reason.

The Ute subclass of logically, to us, inanimate animate nouns is quite restricted and centers in the domains of; 1) cosmology; extensions of ego such as, 2) a man's weapons and important tools, 3) a woman's tools and important manufactures, and 4) important ritual objects; 5) the most important plant food resources; 6) sacred places, especially large stones, caves, and springs; and 7) recently introduced machines.

Cosmological animate nouns noted are: /mia-tuk^u=ci/ or /ma-tak^u=ci/ *the moon (Lit: our mother's father)*. /pu-ci=ci/ *star*. /tapa=ci/ *the sun*. /taa=ci/ *summer*.

The Ute world is an animistic world.

The sun which traveled clockwise around a flat earth and the stars which moved in the same direction with the seasons were but moving characters in an animistic universe, alive with supernatural power and filled with human purpose (Opler 1940:136).

The moon was regarded as male and was optionally addressed as *our mother's father*. The moon was personified as an old man whose power waxed and waned as the phases of the moon.

The sun was regarded as male and was optionally addressed as /mua=n⁺mi/ *our father*, /mia-tuk^wu=ci=?i muna=ci=pi/ *moon's son-in-law*, /cina=n⁺mi/ *our mother's younger brother*, or /cina-wapi/ *Older Coyote, The Creator*.

The earth was considered stationary and inanimate and was called /t⁺pu=p⁺/, the inanimate stage for animate activity.

The stars /puu=ci=ci=yu/ were personified and named individually as /na=nana/ *one of the Star Sisters*, or in constellation groups, as /kama/ *The Big Dipper, Jackrabbit*. The animatization and personification of the stars is emphasized by /puu=ci-k^wica=pi/ *falling star, meteorite, snail shell (Lit: star-excrement)*. Snail shells found in the Great Basin are generally paleontological, left from the period of early post-Pleistocene fresh water lakes. They are explained as *star excrement*.

The next two subclasses, a man's important tools, and a woman's important tools may only be understood with reference to the aboriginal Ute division of labor.

Men were concerned with the animate domain. Men carried on primary dealings with the supernatural. Men were the practicing shamans. Men hunted and fished. Men made weapons for hunting and fishing and cordage for nets and snares. Men were responsible for the important job of making new fire and making fire drills for that purpose (Stewart 1942:299).

Women were concerned with the inanimate domain. Women gathered seed foods. Of particular importance were the seeds of the pinyon pine *Pinus edulis*, the sunflower, and many varieties of grass seeds. Women dug edible roots and tubers and picked edible greens. Women gathered larva, grubs, and insects. Women did all the wood gathering, water carrying and fire tending. Women did all the food preparation, including the arduous hours grinding seeds with the metate and mano, and winnowing them in a circular coiled basketry tray. Women did all the cooking. Women made all the basketry, made all the clothing, and had the important special responsibility of making moccasins. Women built the houses, whether simple brush shelters or tipis. Women were the important practitioners of mid-wifery.

A man's important tools, marked animate, were: /wi=ci/ *knife*. /siki=ci/, /cii=ci/, or /ciki=ci/ *spear*. /ʔʔpi=ci/ *club*. /cu=ci/ or /pici=ci/ *pipe (for smoking)*. /k^wuna=ci/ *matches, strike-a-lights*. /tunu=ci/ *fire drill, drill*. /tupi=ci/ *gun*. /ʔa=ci/ *bow (and arrow(s))*. /k^wututu=ci/ *medicine hat (hat made from the skin of a tutelary animal)*.

If the Ute saw a cyclone coming, they were afraid. It meant something evil was coming in that cloud. Maybe it was someone's bad power or someone's bad wish. Well, the Ute waved a black obsidian knife at that cyclone. That would fix it so it couldn't strike, so it would turn to one side (Opler 1940:136).

Charms were arrow points and stone knives (Stewart 1942:319)

B. H. said flint obtained near Milford, Utah. It was necessary to sneak upon and capture it, otherwise the best and longest pieces would hide (Stewart 1942:339).

[Knives] were found in ruins (Stewart 1942:339).

Chipped stone knives were found, not made (Stewart 1942:264).

Stone [for pipes] was obtained on expeditions to country south of Cimarron, New Mexico (Stewart 1942:344).

Smoke blown toward rain with prayer, "Here is my tobacco, go to the mountains and smoke it there"(Stewart 1942:294).

The pipe was always passed in the proper ritual, righthanded, clockwise direction. Beaver fat was also ritually mixed with the tobacco.

Caps [were] made of the skin of antelope, mountain sheep, muskrat, otter, beaver, wildcat, and coyote (Stewart 1942:279).

Opler was careful to point out that,

While it is certainly true that property - whether personal, technological, or supernatural - was individually owned among the Southern Ute. What this meant in a society where material property was decidedly limited was that each owned the products of his own labor.

. . . In accordance with the principle that each person himself produced other necessities, over and above food, shelter and clothing, no Ute was free to dispose of objects not specifically of his manufacture. This age-old concept persists even to this day . . . (Opler 1940:135).

Further implications are inferrable from the patterns of disposal of personal property at death. Stewart reported that personal property was mostly destroyed, the house that a person died in was burned, the entire camp was moved, personal property and gifts from mourners were piled beside the corpse and burned, unburnable property was broken (killed), and food and water were placed in the grave (Stewart 1942:313).

With every death, there went a distribution of property to members of the bilateral family. Death also was accompanied by the destruction of personal effects and cherished belongings of the deceased not so willed. Although a verbal will allowed one to bequeath property to anyone at all, and thus save any object from subsequent destruction, the solidarity of the bilateral family usually secured such willed property to consanguineous and affinal kin alike, so that the actual direction of the bequest was either to wife or children or siblings of the same sex. Finally, since bequeathed property entailed the danger of ghost sickness by reminding one too often of the deceased himself, it was usually traded beyond the confines of the family circle for objects of like nature (Opler 1940:135).

It is obvious that these men's tools, marked animate, are an important part of a man's natural-supernatural being. They are found by a man, or made by a man through his unique natural and supernatural powers, according to supernatural proto-types. They are imbued with his supernatural or spiritual complex and must be killed and buried with him at death. They are animate components of his being.

It is interesting to note that this portion of the noun classification provides a predictive model for expected grave goods. We should expect a man's grave to contain, his weapons (knives, spears, clubs, bow and arrows, and guns), his pipe, strike-a-lights and/or fire drill, medicine hat, any other charms and amulets collected through his supernatural development (usually developing into a "medicine bundle" complex as a man grows older and becomes a shaman), plus gifts of mourners.

A woman's important tools, marked animate were: /muʔa=ci/ *mano*, muller or handstone (for use with the metate). /mata=ci/ metate, milling stone. /wiyu=ci/ awl, needle. /sʔta=ci/ water basket (pitch lined). /siʔ=ci/ small utility basket. /ʔakʷu=ci/ bowl, vessel (pottery or basketry). /paa=ci/ moccasin, boot.

Stewart reported that metates were found, dug up and used. He also mentions the belief that the archaeological metates were made and used by the /mukʷi=ci/ *dead ones*, the Hopi or prehistoric Anasazi (Stewart 1942:339). Archaeological metates were also explained mythologically by the account of /cina-wapi/ *The Creator* bringing /tʔpa=pi=ci/ *Sacred Pinyon Pinenut* to the Ute, and along with it, /mata=ci/ metate to grind it properly. The finely made trough metates of the prehistoric Anasazi are the Creator's proto-types for metates. The Utes acknowledge the fact that they could not match the creator's workmanship.

Awls and needles were very important to the women in making baskets and clothing. Women always carried these in a special bag on the belt or on a cord around the neck.

Baskets were made by different women in different patterns and different qualities depending largely upon a woman's basket-making power, which was tied in with weaver or spider power. Pinyon pitch lined water baskets were and still are especially sacred. They are used in the ritual breaking of the waterless fast of dancers during the Sundance to this day.

As well as the rest of the clothing, the women were responsible for the manufacture and maintenance of moccasins for the group. My informant A.B. reported that an infant's first moccasins were made and presented by his father's sister at the same time his father's mother presented the /k^wuni/ *cradle* that she had made. From that time on a man's father's sister, sister, or daughter were responsible for providing him with moccasins.

We could predict that a woman's grave goods would include broken mano and metate, broken and burned awls and needles, burned basketry items, perhaps moccasins, a personal assortment of amulets, and gifts of mourners. It is likely that one day an archaeologist will report the unexplained occurrence of the bones of the right forelimb of a mole in a burial. Stewart reported that the right forefoot of a mole was an amulet hung around a woman's neck to insure fertility (Stewart 1942:346). I would add that, this insured industrious and successful root digging ability.

It should be obvious, that the semantic feature of sex crosscuts all animate nouns, although it is not overtly marked. In narratives, which are often semi-dramatic performances, females speak with a higher lighter voice and styles of speech change consistently for sex as well as species of the speaker. In the explicit treatment of verbs, the division of labor is mirrored in restrictions on verbs referring to certain sex specific activities necessitating either a male or a female subject. A general rule is called for which states that an animate noun is specified as either male or female:

10) [+ Animate] → [± Male]

Other ritual items, marked animate were: /muta=ci/ rasp (*musical instrument used in the bear dance*). /nika=ci/ bead. /cicu=ci/ *scratching stick*. /k^wiya=ci/ *fence, corral, ritual enclosure built for the Bear Dance and the Sundance*.

At the Bear Dance the rasp was traditionally played resting on a hollow log which was placed over a deep pit as a resonating chamber. The sound was said to represent the voice of the bear, which also was interpreted as the first thunder of spring. Calling out the bear had the important function of hastening the summer.

Beads were aboriginally obtained from prehistoric ruins (Stewart 1942:342). Trade beads, today, are an important component of ritual items. When the writer and his wife left the Ute in 1963 the major informant, A.B., presented them each with a very elaborate beaded belt which he had treasured for years. He said, "I want you to have these. They were presents to me when I was young. You see that nothing happens to them. They will just burn up my things when I die."

/cicu=ci/ *scratching stick* was used by women at puberty and in the menstrual hut from then on and also by both father and mother during their period of restricted activity following the birth of a child.

/k^wiya=ci/ is applied to any fence or corral today but has developed from the corral built aboriginally to trap antelope and deer in communal drives. These were always built ritually under the direction of a shaman, in the clockwise ritual direction. This pattern is extended to the building of the compounds for the two important Ute ceremonials, the Bear Dance and the Sundance. The bear, who taught the Ute how to prepare for the Bear Dance, has even come to be called, descriptively,

/k^wiya=ka=ti/ the fence builder.

Three plant products are included in this category: */pas_i=ci/ grass seed. /t_ipa=ci/ pinyon pinenut. /ʔak^w_i=ci/ sunflower seed.*

These were probably the three most important plant food resources to the aboriginal Ute. The literature on their ritual treatment is rich.

. . . a girl who picked berries or sunflower seeds for the first time presented them to an older female relative who received the gift and then bathed and blessed her (Opler 1940:140).

Besides the ritual involved in an individual girl's first harvest, there were rituals preliminary to harvest of these products, and first fruits ceremonies. During these, the spirit of the food source was prayed to and, naturally, personified.

Concerning pinyon pinenut, there are traditions of the Creator bringing */t_ipa=p_i=ci/ Sacred Pinyon Pinenut* to the Ute. In prayers preliminary to the pine-nut harvest */t_ipa=p_i=ci/* was prayed to. This very important food source, obviously inanimate to us, was personified, raised to the animate class, and its spirit was raised further to the sacred class. Although the sacred forms **/pas_i=p_i=ci/ Sacred Grass Seed* and **/ʔak^w_i=p_i=ci/ Sacred Sunflower Seed* have not been elicited or reported, it is reasonable to expect them if the linguistic portion of the appropriate rituals were recorded.

Three geographical features are included in this domain:

/t_up_i=ci/ large stone. /ʔapa=ka=ci/ cave. /y_ua-pa=ci/ a spring in the desert, oasis.

S said he had never seen the dwarf, tugu-pi, but that he had seen smoke from his cave. VW: called tugu-pi also "the little green and white man." Even the most educated young men at Towaoc, Colorado still believe tugu-pi causes disease and death. They carefully avoid places where he is supposed to live (Stewart 1942:348).

/tik^wi=pi=ci/ the hungry one, dwarf, rock-roamer, owner-of-the-game is a category of supernaturals which inhabit mountain passes, the vicinity of large, and especially strangely formed, stones, and caves. They often took the form of collared lizard, rattlesnake, or tarantula. A common hunting practice, still common, is stopping to ask a tarantula which way the game went. Quite simply, each large stone or cave had its associated spirit.

. . . springs were sacred and owned by particular spirits (Stewart 1942:301).

M P said a water-baby was seen near Myton, Utah, a couple of years ago by two Indian women.

. . . not long ago a woman with her baby went to sleep beside the Myton R. A water-baby came out of the water, took the place of the child in the woman's arms, sucked her, and then pulled her into the river. "She was a big woman, too." I T has seen a water-baby. "It surely is hairy" (Stewart 1942:348).

Each spring and watercourse had its associated spirit or spirits. It was believed that a spring's spirit often took the form of a frog, toad, or turtle. To kill one of these beings at a spring was tabued. To do so would be to destroy the life-force of the spring. It would surely go dry. Frog, toad, and turtle were, accordingly, tabued as food.

Introduced members of this category are: */y^wci=ci/* airplane.

/waa=ci/ clock, watch (+Eng: watch). */k^wata=ci/* automobile, car (+Eng: car).

These, logically inanimate to us, machines obviously had spirits, life-forces.

II.7. Inanimate Nouns

11) [- Animate] → /ɸpɪ/ / [N
- Possessed]

The remaining organic noun category which is syntactically marked is the non-animate category. This is the domain of the general stage and backdrop for the action of the animate actors. This domain is primarily the concern of women. Nouns of this category are marked by the suffix /ɸpɪ/. There are subclasses within this category but they are not overtly marked. The category is marked by the generic term /maaɸpɪ/ *thing, natural phenomenon, mineral, brush, plant, clothing, artifact, etc.*

The internal classification of this domain seems to depend on use. The subclassification is undoubtedly very similar to that described by Fowler and Leland (1967) for Northern Paiute.

The semantic subcategorizations presented here are meant to be suggestive. Much more work must be done in this domain before its subcategorization pattern is defined. Since the major informant, A.B., was a male, he was not the best resource for information concerning this domain. Further investigation should involve women informants and should be done, preferably, by a female ethnographer.

The tentative semantic subclassification of inanimate nouns may be represented by the following complex of rules:

Plant Food terms include: /maa-tika=pi/ inanimate food, plant food (generic for the inanimate consumable category, more commonly applied to plant foods; actually a derived participial construction). /wia=pi/ berry. /wicu=pi/ edible root or tuber. /wip=pi/ wheat (+Eng: wheat). /yaa=pi/ wild carrot, yampa. /k^wuk^wi=pi/ grass seed. /pu?i=pi/ seed. /puuti=pi/ plum. /piwi=pi/ rotten or spoiled plant food. /payu=pi/ wild grape. /tunu=pi/ choke-cherry. /?u?u=pi/ berry. /?atu=pi/ cornmeal (+Sp: atole).

Plant Medicine terms include: /k^wuk^wa=pi/ or /tapa=pi/ (+Sp: tabac) tobacco. /?usa=pi/ a root herb used for sore throats (species unknown).

Used Plant terms include: /muk^wa=pi/ cedar bark. /wisa=pi/ cactus. /wisa=pi/ gourd. /sana=pi/ pitch, gum. /cii=pi/ wood, stick. /k^wucu=pi/ tinder, cedar bark. /k^wuk^wa=pi/ wood, stick, firewood. /tisa=pi/ vine, rope. /su=pi/ willow. /tunu=pi/ mountain mahogany.

Unused Plant (note that use refers to parts of large plants not to the whole) terms include: /sawa=pi/ just brush, sagebrush (generic for the Unused Plant category). /nupi=pi/ bark. /naka=pi/ branch, leaf. /wi?i=pi/ milkweed. /si?i=pi/ flower, blossom. /sani=pi/ bark. /ka?u=pi/ pine cone. /pa-sawa=pi/ pond algae. /pana=pi/ fork or crotch of a tree. /tina=pi/ root, stump. /?uk^wi=pi/ grass, hay. /?asi=pi/ bark, outer covering.

/wa?a=p±/ or /t±pa=p±/ *pinyon pine tree*. /pa-wa?a=p±/ *juniper, cedar* (Lit: *water-pinyon*). /yupu=p±/ or /yuu=p±/ *Ponderosa pine*. /s±a=p±/ *sapling, young deciduous tree*. /s±a=p±/ *aspen, birch, poplar*. /si?a=p±/ *cottonwood*. /?uku=p±/ or /?aku=p±/ *fir*. /?±na=p±/ *laurel, manzanita*.

A Mineral Consumable was: /?±a=p±/ *salt*.

Used Mineral terms include: /kwuca=p±/ *charcoal*. /?aku=p±/ *clay*.

Unused Mineral terms include: /wia=p±/ *mud*. /yuna=p±/ *stones, pebbles, large gravel*. /s±wa=p±/ *sand, fine gravel*. /sama=p±/ *ground, floor*. /kwuku=p±/ *dust*. /?uku=p±/ *dirt, dust*. /?ata=p±/ *fine sand*.

$$12) \begin{bmatrix} - \text{Plant} \\ - \text{Mineral} \end{bmatrix} = [+ \text{Bug}]$$

The category which is neither plant nor mineral will be abbreviated as "Bug". Logically, to us, this category would belong in the animate class. It includes insects and spiders which are not important enough to be raised to animate status. I have chosen the abbreviatory category label "Bug" from American English popular usage, since this probably best conveys the Ute attitude toward this category. These are just bugs, with no important or supernatural correlates. Representative members are: /pisi=p±/ or /pu?a=p±/ *bug, very small animal, insect, spider (generic for the class)*. /mua=p±/ *fly*. /mukwa=p±/ or /caka=p±/ *spider*. /muta=p±/ *bee*. /wica=p±/ *yellow-jacket*. /kw±±=p±/ *locust*. /pu?a=p±/ *louse*. /t±si=p±/ *ant*.

Artifact Nouns include: /taʔa-maa=pɿ/ clothing (generic for something worn). /mapɿ=pɿ/ bracelet. /naka=pɿ/ earring. /wica=pɿ/ skirt, belt. /wi-kʷuna=pɿ/ sheath (Lit: knife-bag). /wica=pɿ/ belt, strap. /sama=pɿ/ mat, robe. /cata=pɿ/ net. /kʷuna=pɿ/ bag, fabric or hide container. /kʷunu=pɿ/ cradle. /kacaku=pɿ/ hat, cap. /payu=pɿ/ cloth, textile, woven fabric. /puʔa-cata=pɿ/ net for small animals. /tɿpa=pɿ/ leggings, socks. /taʔa=pɿ/ shirt, dress, suit, clothing. /ʔaɿ=pɿ/ large basket (for carrying burdens or for storage). /wɿna=pɿ/ arrowhead. /winu=pɿ/ flute, flageolet. /wawa=pɿ/ arrow foreshaft. /ʔutu=pɿ/ arrow shaft (of reed). /ʔuta=pɿ/ pole, digging stick.

II.8. Unmarked Nouns

Members of the formal class of syntactically unmarked nouns are redistributed among the organic nouns by the criteria of semantic feature identity.

Animate: /muk^wi/ lizard. /naka/ mountain sheep. /w±ca/ roadrunner. /wana/ net. /s±ni/ tinder. /sik^wu/ squirrel. /cana/ lizard. /k^wua/ snake. /k^wucu/ buffalo. /pa-k±±/ fish (Lit: water-fish). /kama/ jackrabbit. /kani/ house. /puk^wu/ domesticated animal, pet, dog, horse, cow. /puni/ skunk. /pa-tii/ elk (Lit: water-deer). /tii/ deer. /ʔuu/ arrow. /ʔupi/ song. /ʔusa/ pitch lined water basket, canteen. /tumu/ winter, year. /taca/ summer.

Topographic Feature: /muk^wa/ hill. /m±a/ mountain divide, pass gap. /y±±/ gap, entrance, door. /sika/ crack, crevice. /kapa/ mountain. /pawa/ small valley. /p±/ trail. /pa/ water. /paya/ slope, hill, top, roof. /ʔapa-paa/ ocean (Lit: big-water).

Plant Food: /natu/ cactus (prickly pear?). /wiisi/ yucca fruit, banana. /watu/ grass seed. /ʔici/ squawberry.

II.9. Participle /-pɬ/ Nouns

Members of the participle class marked by the suffix /-pɬ/, which may or may not be identical with the general inanimate suffix /-pɬ/, are redistributed in the inanimate class according to semantic feature criteria.

Atmospheric Feature: /nɪpa=pɬ/ snow (*Lit: that which snows*).

Consumable: /tɪkʷa=pɬ/ food (*Lit: that which is eaten*) (generic for the consumable category).

Plant Food: /maa-tɪkʷa=pɬ/ plant food (*Lit: plant-which is eaten*) (generic for the Plant Food category). /saʔa=pɬ/ mush, gruel, stew (*Lit: that which is boiled*). /cɪkʷu=pɬ/ meal, coarse flour (*Lit: that which is pounded*). /tusɯ=pɬ/ flour, fine meal (*Lit: that which is ground*). /tɪna-tɪkʷa=pɬ/ tuber, edible root (*Lit: root-which is eaten*). /ʔa=pɬ/ domesticated plant food, planted field (*Lit: that which is planted*).

II.10. Participle /-ni=pi/ Nouns

The usitative participles ending in /-ni=pi/ are redistributed into the [- Animate]₁[- Natural] , or Artifact class. These are all references to man-made items derived from the verb specifying their use.

Artifacts: /macu-tika-ni=pi/ spoon (Lit: lip-eating-*implement*).
 /naa-ki-i-ni=pi/ scissors (Lit: self-biting-*implement*). /naa-pa-tik^wi-ni=pi/
 soap (Lit: self-water-doing(washing)-*implement*). /wisa-tik^wa-ni=pi/
 gourd bowl (Lit: gourd-eating-*implement*). /yuk^wu-?ta-ni=pi/ coyote trap
 (Lit: coyote-catching-*implement*). /yuk^wi-ni=pi/ chairs, sofa (Lit: sitting
 (plural)-*implement*). /kapaa-yuk^wi-ni=pi/ saddles (Lit: horse-sitting(plural)-
implement). /sa?a-ni=pi/ pot, kettle (Lit: boiling-*implement*).
 /cuna-ni=pi/ ladle, dipper (Lit: dipping-*implement*). /cik^wi-ni=pi/ flag,
 banner. /cii-cik^wa-ni=pi/ fork (Lit: spear-eating-*implement*).
 /cik^wi-ni=pi/ key. /k^wuk^wa-ni=pi/ axe (Lit: firewood-*implement*).
 /kati-ni=pi/ chair (Lit: sitting-*implement*). /kapaa-kati-ni=pi/ saddle
 (Lit: horse-sitting-*implement*). /pu?u-ni=pi/ charcoal, chalk, pencil
 (Lit: drawing(or writing)-*implement*). /pici-ni=pi/ nipple of baby bottle
 (Lit: sucking-*implement*). /paasi-ni=pi/ playing cards. /pa-ni=pi/
 bucket, water jug, drum (Lit: water-*implement*). /patu-ni=pi/ pan, flat
 basket. /tunu=ka-ni=pi/ top (the toy) (Lit: spinning-*implement*).
 /tusun-ni=pi/ mortar, grinding stone (Lit: grinding-*implement*).
 /maa-tuk^wi-ni=pi/ spindle (Lit: hand-doing-*implement*). /ta?a-paci-ni=pi/
 button (Lit: shirt-fastening-*implement*). /?uma-ni=pi/ broom (Lit: cleaning-

implement). /ʔuta-nɿ=pɿ/ digging stick, shovel (Lit: digging-implement).

/ʔta-nɿ=pɿ/ trap (Lit: trapping-implement). /ʔta-nɿ=pɿ/ planter (Lit:

planting-implement). /ʔiu-nɿ=pɿ/ flute (Lit: blowing-implement).

/ʔapi-nɿ=pɿ/ bed (Lit: lying-implement).

II.11. Participle /-t±/ Nouns

The gerund or verbal noun ending in /-t±/ is redistributed according to semantic feature identity criteria.

Bodyparts: /waka=t±/ penis (Lit: probing). /yaʔa-ʔapa=ka=t±/ echo (Lit: dead-talking). /k^wupa=ka=t±/ or /pika=ka=t±/ tough skin, leather. /k^wi^ɸpa=ka=t±/ face, appearance. /paka=t±/ wound or scar (made with a sharp pointed implement).

Kinterms: /mua=ka=t±/ father's kinsman. /piⁱ=ka=t±/ close relative. /pia=ka=t±/ mother's kinsman. /piwa=ka=t±/ or /ʔiya=t±/ spouse's kinsman.

Human: /nuu-nua=ka=t±/ Indian (excluding Utes) (Lit: one called Indian). /nuu-napa=ʔi=t±/ half-breed Indian (Lit: Indian-halved). /pi=ka=t±/ shaman (Lit: having sacred power). /ʔii=ka=t±/ thief (Lit: stealing).

Animate: /nupi=ka=t±/ horned toad (Lit: bark-covered). /yuk^wa=na=t±/ autumn. /k^wiya=ka=t±/ bear (Lit: fence-building). /tuk^wa=na=t±/ night. /tama=na=t±/ spring (the season). /tapa=t±/ day.

Topographic Feature: /paa-nuk^wi=t±/ river (Lit: water-flowing). /wik^wa=t±/ hill, divide, ridge. /pa-yuk^wi=t±/ lakes (Lit: water-sitting (plural)). /kaa-pi-yuk^wi=t±/ mountain peaks, high jagged ridge (Lit: mountain-sitting(plural)). /cipi=ci=ka=t±/ seep-spring (Lit: little-coming-out). /tapa-k^wi^ɸt±=t±/ east (Lit: where the sun rises).

/tɪta-k^wiyu=ka=tɪ/ *small, bare, bowl-shaped valley*. /kapa-katɪ=tɪ/
mountain peak (Lit: mountain-sitting). /pa-katɪ=tɪ/ *lake (Lit: water-*
sitting). /kapa-ʔapi=tɪ/ *plateau, mesa (Lit: mountain lying)*.
 /pa-sata=ka=tɪ/ *ford, bridge (Lit: water-crossing)*.

Atmospheric Feature: /nununu=ka=tɪ/ *thunder (Lit: Thundering)*.
 /pa-k^wuna-katɪ=tɪ/ *fog (Lit: water-bag-sitting)*. /tunu=ka=tɪ/ *tornado,*
cyclone (Lit: twisting). /ʔuwa=tɪ/ *rain (Lit: raining)*. /ʔuwa-tini=ka=tɪ/
lightning (Lit: rain-striking).

Unused Plant: /maa-wini=tɪ/ *tree (generic) (Lit: plant-standing)*.
 /maa-yaʔa=wɪ=tɪ/ *trees, forest (Lit: plant-standing(plural))*.
 /sawa=ka=tɪ/ *blossom, flower (Lit: blooming)*.

Used Mineral: /pana=ka=tɪ/ *flint, metal, silver, iron, money,*
dollar. /ʔaka=ka=tɪ/ *print*.

Artifact: /nika-caka=tɪ/ *beadwork (Lit: bead-sewing)*.
 /k^wina=ka=tɪ/ *window (Lit: seeing through)*. /puʔu=k^wa=tɪ/ *book, writing*
(Lit: writing).

II.12. Borrowed Nouns

Borrowed nouns are redistributed among the organic noun classes according to semantic feature identity criteria. Borrowings are identified by being un-analyzable by Ute morphological patterns. Once isolated as anomalies, a search was made of the contact languages for sources. Important contact languages were Hopi, Tanoan, Apachean, Spanish (Sp.), and English (Eng.). It will be noted that loan words are systematically assimilated to Ute canonical and phonological patterns. Further, the borrowed nouns are, in almost all cases, associated with referents that have been introduced to the Ute. Quite simply, the term has been borrowed with the item. Ute appears to be very open to borrowing.

Human: /tina=ci/ *Navaho, Apache* (+Apachean: *dine*). /t~~i~~iwa=ci/ *Tanoan speaking Indian* (+Tanoan: *tiwa*). /matika=ci/ *american, white man* (+Sp: *americano*). /niki=ci/ *black person* (+Sp: *negro*). /putis±=ci/ *policeman* (+Sp: *policia*). /ʔitiku/ *rich person* (+Sp: *rico*).

/yuti/ *Ute* (+Eng: *Ute* ←Sp: *Yuta*). /sayana/ *Cheyenne* (+Eng: *Cheyenne*). /suti=ci/ *soldier* (+Eng: *soldier*). /canimana/ *Oriental* (+Eng: *Chinaman*). /tipi/ *liar, cheat, thief* (+Eng: *thief*).

Animate: /muta/ or /muta=ci/ *mule* (+Sp: *mula*). /sipa=ci/ *goat* (+Sp: *chiva*). /k^wucina/ *pig* (+Sp: *cochina*). /kanitu=ci/ *sheep* (+Sp: *carnero*). /kapaa/ *horse* (+Sp: *caballo*).

Plant Food: /mutipisi/ beans (+Hopi: *mortivosi* (See: Voegelin and Voegelin 1957:21)).

/masanaa/ apple (+Sp: *manzana*). /yuukaa/ yucca (+Sp: *yuuca*).
/stiyaa/ watermelon, sweet melon (+Sp: *sandia*). /ctii/ chile, chili
(+Sp: *chile*). /k^wumii/ maize, corn (+Sp: *comida?*). /katapasa/ squash,
pumpkin (+Sp: *calabaza*). /puu-masanaa/ or /puu-sanaa/ peach (Lit: *fur-*
apple). /paapasa/ potatoes (+Sp: *papas*). /pana/ bread (+Sp: *pan*).
/?atu=pi/ cornmeal (+Sp: *atole*).

/wipi=pi/ wheat (+Eng: *wheat*). /kaapii/ coffee (+Eng: *coffee*).
/katisi/ candy(s) (+Eng: *candies*). /kakisi/ cracker(s) (+Eng: *crackers*).
/piitisi/ peach(es) (+Eng: *peaches*). /tii/ tea (+Eng: *tea*). /?apusu/
apple(s) (+Eng: *apples*).

Note that the plant food terms for the main horticultural products of the aboriginal cultivators of the Southwest, beans, maize and squash are all borrowed. There is some indication that *beans* /mutipisi/ was borrowed earliest since it comes directly from Hopi. The terms /k^wumii/ *maize* and /katapasa/ *squash*, however, suggest that these products were borrowed after a jargonized Spanish was the trade language of the Southwest. The earlier ethnographers contribute to this picture:

The Ute, at this period, entirely lacked techniques of agriculture. Corn, beans, and squash were obtained by direct trade with pueblo Indians to the south.

. . . the practice of wintering in the northern part of the Rio Grande Pueblo area, a fact noted by early Spanish observers, did occasionally lead to a barter of meat and hides for agricultural products (Opler 1940:125).

B called maize komi; said before whites arrived, a few of his band planted fields of maize in Moab Canyon. B's grandfather got seed from Hopi and Paiute. . .

. . . A H said seed first obtained from Moapa Paiute and from Walapai.

. . . S J: Maize called komi; obtained from Hopi just before Americans arrived (Stewart 1942:338).

These bits of evidence serve as a specific refutation of the theory that the Utes represent a group that has remained geographically in the same place for the past two thousand years, and has culturally regressed from a prehistoric Anasazi horticultural economy. The compounding evidence indicates that the Ute are relatively late arrivals in the Southwest and were only beginning to be exposed to the horticultural pattern at the time of contact. The burden of proof is upon those who posit Ute cultural regression (See: Romney 1957 and Gunnerson 1962).

Artifacts: /kasunaa/ trousers, pants (+Sp: calzones).

/kak^wunu/ box, trunk (+Sp: cajon). /katipusu/ jail, calaboose (+Sp: calabozo).

/ʔak^wu=p±/ or /ʔatu=p±/ clay brick (+Sp: adobe).

II.13. Naming

- 13) $\left[\begin{array}{l} - \text{ Common} \\ + \text{ Animate} \end{array} \right] \rightarrow \left[\begin{array}{l} \pm \text{ Sacred} \\ \pm \text{ Human} \\ \pm \text{ Male} \end{array} \right]$

Proper Names for animate beings are crosscut by the features of Sacredness, Humanness, and Sex. Nouns drawn from almost any sub-class may be raised to Proper status. Sacred Names have been treated above (VI.4. Sacred Nouns). Animals ([- Human], [- Sacred]), and especially pets, may be named according to bodily characteristics, mannerisms, or similarity to wild species. No details of this pattern were elicited but names noted for dogs were: /puni/ *skunk (a black dog with white markings)*. /waci=ci/ *antelope (a tan colored dog)*.

Of particular interest are the names for people ([- Common], [+ Human] = Personal Name). Aboriginally, a Ute could, theoretically, be renamed at every life crisis. The naming ceremony is still a very important social event on the Ute reservation.

If you know a person's name you possess a highly predictive model of: 1) his sex, 2) his age, and 3) the potency of his supernatural power.

The ethnographers point to important stages of individual development, which correlate directly with sequential namings.

At this time [after four day's couvade] the infant was named and the father exchanged clothes with the old man in order to obtain long life. Later, when the mother was given a similar blessing by the old woman, she too exchanged clothes with the older relative(Opler1940:138)

. . . After her first seclusion, a girl was ceremonially bathed by her attendant, who prayed for her long life, health and happy future.

A pubescent boy underwent a comparable ceremony. He was taken on a hunt by an older relative who killed a large game animal before his eyes and then rubbed the blood over the boy's body. By this act the boy obtained attributes of the animal killed in his presence; if a deer he became a tireless hunter; if a coyote, he was henceforth crafty and clever; if a mountain lion, powerful and stout, a cunning stalker of game. Then the first time a boy hunted alone, he brought back the game and presented it to the older male relative who gave him instructions in hunting. The older person then ceremonially bathed him, praying that he be a good hunter from that time on. In much the same manner, a girl who picked berries or sunflower seeds for the first time presented them to an older female relative who recieved the gift and then bathed and blessed her (Opler 1940:140).

Stewart (1942:307) reported that a person was named by his parents the first time; was renamed when he walked; was named for some characteristic; was named for some action; was named for some natural object, bird, or plant; changed name at puberty; and was named for a new deed.

From this evidence, and my field notes, the general naming sequence may be reconstructed something as follows (there would be some variability and it should be noted that an individual gained many nicknames (those not formalized) along the way):

- 1) A child was first named at about 4 days of age by a parent or older relative of the same sex.
- 2) A child was renamed when he walked by a parent or older relative of the same sex.
- 3) A youth was renamed at puberty by a parent or older relative of

the same sex. A boy was named by the older male relative that took him on his first hunting trip. He was usually named for the animal killed on that trip. A girl was named by the older female relative that took her harvesting seeds, berries, or roots.

4) A person was renamed as a validation of the advance to adulthood. This step often came very quickly after step three. A youth received his first adult name from the man who took him hunting when he brought in his first game from a lone hunt and presented it to the older relative. A girl received her first adult name when she proved herself a good harvester or had a child.

5) As a man became older he would be serially renamed for the acquisition of supernatural power. He could, theoretically, have been renamed for each of his acquired tutelary spirits. The naming was always formalized by an older man with superior sacred power. Women could obtain these supernatural names, but they usually did not until the years beyond child-bearing. Women never became important as shamans. This is probably because they did not begin to acquire important supernatural powers until later in life.

Thus, a name for a human involves a semantic feature complex selected from [\pm Adult], [\pm Male], [\pm Sacred]. These features were evidently hierarchically arranged as:

1) [- Adult] names were not necessarily sexually specific and were selected from inanimate nouns, physical characteristics, mannerisms, etc.

Many of these names were humorous or joking. Examples: /ʔuk^wu-k^wi^{pa}=ka=tʃ/
Dirty-Face. /sii-paa/ *Urine*. /waʔa=pʃ/ *Pinyon*. Special favorites today
 are /kakisi/ *Crackers* and /katⁱsi/ *Candy*.

2) [+ Adult] names are sexually specific [± Male], and sacred specific [± Sacred]. Sacredness, by the way, has an important agreement with relative age. Older adults, almost by definition, become sacred.

[+ Adult], [- Male], [- Sacred] names are selected primarily from inanimate nouns, particularly from plants, rarely from animals (but if animals, clearly specified as female), and descriptive constructions of women's possessions, deeds, or skills. These names are often developed on the noun nucleus /mama=ci/ *woman*. Examples: /kana-paa=ci/ *Reed-Moccasins*. /mata=ci/ *Metate*. /waʔa-mama=ci/ *Pinyon-Woman*. /yaa-mama=ci/ *Yamp (Wild-Onion)-Woman*.

3) [+ Adult], [+ Male], [- Sacred] names are primarily selected from the animate nouns, terms for important animals, and descriptive constructions for men's possessions, deeds, and skills. Examples: /mucu-pa-kʃi/ *Catfish (Lit: Whisker-fish)*. /kapaa/ *Horse*. /saa-wi=ci/ *White-knife*. /ʔuu/ *Arrow*. /muu=sa=ci/ *Bobcat*. /ʔa-k^wuna=ci/ *Good-Matches, Good-Strike-A-Lights*.

4) [+ Adult], [+ Male], [+ Sacred] names are primarily derived from the Sacred tutelary spirit class. The tutelary spirits are arrangeable heirarchically according to power. One could predict that a man named /paa-wi=pʃ=ci/ *Sacred Beaver* was not too old (perhaps 30-35 years of age) and supernaturally not very powerful. You could predict that men named /yuk^wu=pʃ=ci/ *Sacred Younger Coyote*, /cina=pʃ=ci/ *Sacred Older Coyote*, /k^wuk^wi=pʃ=ci/ *Sacred Bear*, or /tuk^wu=pʃ=ci/ *Sacred Mountain Lion* would

be over 50 years of age and supernaturally powerful (the order presented above is in terms of ascending power), and probably important shamans.

5) [+ Adult], [- Male], [+ Sacred] names were generally only extended to women above about 50 years of age. We might say that women were impeded in supernatural maturation. These names are usually constructed of a Sacred name preposed to /mama=ci/ woman. Examples: /k^wana=pi-mama=ci/ Eagle-Woman (common name for an old woman with gambling power). /tapa-mama=ci/ Sun-Woman. /k^wuk^wi=pi-mama=ci/ or /k^wiy^a=ka=ti-inama=ci/ Bear-Woman. /?iⁿ=pi-mama=ci/ Spirit-Woman.

14)

[- Common]	=	Place Name
	- Animate			

Inanimate non-common nouns are place names. Place names are derived particularly from descriptive gerund constructions. Today many place names are borrowings from Spanish and English.

Gerund Place Names: /pa-kusa=ti/ Pagosa Springs, Colorado (Lit: Water-Gushing). /pana=ka=ti/ Panaca, Nevada (Lit: Silver). /tita-k^wiy^a=ka=ti/ Vallecito Valley, in the San Juan Mountains near Durango, Colorado (Lit: Small-Bowlshaped-Valley).

Borrowed Place Names: /pi^{nuu}/ Ignacio, Colorado (+Sp: pino "pine", Ignacio, Colorado is on the Pine River which was called Rio de los Pinos by the Spanish pioneers for the large stand of Ponderosa pine on its banks). /tutanuk^w/ Durango, Colorado (+Sp: Durango). /ti?ap/ Denver, Colorado (+Eng: Denver).

PI.14. Diminution

- 15) [+ Diminutive] → /=ci/ / [+ Human]____
 /=ta/ / [- Human]____

The diminutive of human nouns is formed by introducing the suffix /=ci/. It marks smallness, endearment, and, in kin terms (VI.2), the junior reciprocal of grandparental and avuncular terms. This suffix has been observed to cycle in up to three times. Examples: /wici=ci/ *songbird* → /wici=ci=ci/ *little songbird*. /tua=ci/ *baby* → /tua=ci=ci/ *little baby* → /tua=ci=ci=ci/ *tiny baby*.

The diminutive of non-human nouns, both animate and inanimate, is marked by the suffix /=ta/. This suffix has only been noted to occur once in a construction. Examples: /sati=ci/ *dog* → /sati=ta=ci/ *puppy*. /yupu=pi/ *Ponderosa pine tree* → /yupu=ta=pi/ *little Ponderosa pine tree*. /k^wuna=pi/ *bag* → /k^wuna=ta=ci/ *little bag*.

II.15. Pluralization

16a) [+ Plural] → [± Count]

A plural marking is either count or non-count (mass or distributive).

16b) $\left[\begin{array}{l} + \text{ Plural} \\ + \text{ Count} \end{array} \right] \rightarrow =\text{pu} / \left[\begin{array}{l} + \text{ Possessed} \\ - \text{ Human} \end{array} \right] \text{ ______ Poss Suffix}$

The plural is marked by /=pu/ in bodypart nouns (after the root and before the possessive suffix). Examples: /masɨ=pt/ *finger* → /masɨ=pu=pi/ *fingers*. /mucu=pi/ *lip* → /mucu=pu=pi/ *lips*. /tawə=pi/ *tooth* → /tawə=pu=pi/ *teeth, mouth*. /pii=pi/ *breast* → /pii=pu=pi/ *breasts*.

16c) $\left[\begin{array}{l} + \text{ Plural} \\ + \text{ Count} \end{array} \right] \rightarrow =\text{yu} / [+ \text{ Human}] \text{ ______}$

The plural is marked by /=yu/ in human nouns. Examples:

/caka=ni/ *my younger brother* → /caka=ni=yu/ *my younger brothers*.
/nuu=ci/ *Ute* → /nuu=ci=yu/ *Utes*. /matika=ci/ *white man* → /matika=ci=yu/ *white men*.

16d) $\left[\begin{array}{l} + \text{ Plural} \\ + \text{ Count} \end{array} \right] \rightarrow =\text{mɨ} / \left[\begin{array}{l} + \text{ Animate} \\ (- \text{ Possessed}) \\ - \text{ Human} \end{array} \right]$

The plural is marked by /=mɨ/ in general animate nouns.

Examples: /k^wucu/ *buffalo* → /k^wucu=mɨ/ *buffaloes*. /yana=ci/ *prairie dog* → /yana=ci=mɨ/ *prairie dogs*. /tapu=ci/ *cottontail rabbit* → /tapu=ci=mɨ/ *cottontail rabbits*.

$$16e) \left[\begin{array}{l} + \text{ Plural} \\ - \text{ Count} \end{array} \right] \rightarrow C_1V_2^m / \text{ _____\# } C_1V_2 \dots$$

The mass or distributive plural is marked by reduplication of the initial syllable of a noun. This is the only plural that an inanimate noun may take but any other sub-class of noun may take this plural in combination with any of the animate plural markers. Examples: /wa?a=pi/ *Pinyon pine tree* → /wa=wa?a=pi/ *Pinyon pine trees*. /sɪ?ɪ=pi/ *blossom* → /sɪ=sɪ?ɪ=pi/ *blossoms*. /masi=pi/ *finger* → /masi=pu=pi/ *fingers* → /ma=masi=pu=pi/ *fingers (spread out)*. /nuu=ci/ *Ute* → /nuu=ci=yu/ *Utes* → /nu=nuu=ci=yu/ *Utes (lots of them scattered about)*. /k^wucu/ *buffalo* → /k^wucu=mɪ/ *buffaloes* → /k^wu=k^wucu=mɪ/ *buffaloes (a herd, scattered widely)*.

II.16. Case

The Noun Phrase is Subjective unless otherwise marked. There is only one syntactic case suffix which, since it is the mark of all non-subjective states is best characterized as [- Subjective].

The Noun Phrase in the non-subjective state functions primarily a Direct Object and is secondarily a derived possessive adjective (See V.4). Other relational states are developed utilizing Postpositions (See IV. The Adverbs).

17) [- Subjective] → =ʔv₁ / . . . v₁#___

The non-subjective case marker is a glottal stop, followed by an echo of the final vowel of the noun (the final vowel may be devoiced or deleted according to the phonological rules (See VII.)). Examples:

/ci±=pi/ head → /ci±=pi=ʔi/ head (non-subjective). /k^w±nu=ni/ my father's father → /k^w±nu=ni=ʔi/ my father's father (non-subjective). /nuu=ci/ Ute → /nuu=ci=ʔi/ Ute (non-subjective). /yuk^wu=p±=ci/ Sacred Younger Coyote → /yuk^wu=p±=ci=ʔi/ Sacred Younger Coyote (non-subjective). /wiya=p±/ canyon → /wiya=p±=ʔi/ canyon (non-subjective). /k^wua/ snake → /k^wua=ʔa/ snake (non-subjective).

II.17. Summary of Ute Nominal Semantic Structure

The tentative picture of the essential semantic structure of Ute nouns may be summarized as follows (the semantic redundancy rules provide the classificatory labels for nouns used in the classified lexicon):

- | | | | | | | |
|-------|--|---|---|----|--------------------------------------|------------------------------|
| I) | [+ N] | → | [± Common]
[± Animate]
[± Possessed] | a) | [- Animate
+ Possessed] | = <u>Bodypart</u> |
| II) | [+ Common]
[+ Animate] | → | [± Male]
[± Human]
[± Sacred] & [± Older] | b) | [+ Human
+ Possessed] | = <u>Kinterm</u> |
| III) | [+ Common]
[- Animate] | → | [± Natural] | c) | [+ Human
- Possessed] | = <u>Human</u> |
| IV) | [+ Natural] | → | [± Geographic] | d) | [+ Sacred] | = <u>Sacred</u> |
| V) | [+ Geographic] | → | [± Topographic] | e) | [+ Animate
- Human
- Sacred] | = <u>Animate (general)</u> |
| VI) | [- Geographic] | → | [± Mineral]
[± Plant]
[± Used] | f) | [+ Topographic] | = <u>Topographic Feature</u> |
| VII) | [+ Used] | → | [± Consumable] | g) | [- Topographic] | = <u>Atmospheric Feature</u> |
| VIII) | [+ Consumable] | → | [± Food] | h) | [+ Mineral] | = <u>Mineral</u> |
| IX) | [- Common]
[+ Animate] | → | [± Human]
[± Sacred] | i) | [+ Plant] | = <u>Plant</u> |
| X) | [- Common]
[+ Animate]
[+ Human] | → | [± Adult]
[± Male] | j) | [+ Food] | = <u>Food</u> |
| | | | | k) | [- Food] | = <u>Medicine</u> |
| | | | | l) | [- Mineral
- Plant] | = <u>Bug</u> |
| | | | | m) | [- Natural] | = <u>Artifact</u> |
| | | | | n) | [- Common
+ Human] | = <u>Personal Name</u> |
| | | | | o) | [- Common
- Human] | = <u>Animal Name</u> |
| | | | | p) | [- Common
+ Sacred] | = <u>Sacred Name</u> |
| | | | | q) | [- Common
- Animate] | = <u>Place Name</u> |

CHAPTER III

PRONOMINALIZATION

III.1. Personal and Demonstrative Pronouns

There is no structural distinction drawn between demonstratives and third person pronouns in Ute.

The semantic feature constituency of the pronouns may be read directly from the matrix represented by Table 3. The features are to be read: 1) Speaker (whether or not the speaker is included), 2) Addressee (whether or not the addressee is included), 3) Animate (whether or not the referent is animate), 4) Plural (whether or not the referent is plural), 5) Count (if plural, whether the plurality is count or mass), 6) Definite (whether or not the referent is a definite object), 7) Knowledge (whether or not the speaker has direct knowledge of the referent), 8) Visible (whether or not the referent is visible to the speaker), 9) Proximate (whether or not the referent is close to the speaker).

The pronominalization pattern may be viewed as an abbreviatory system, whereby semantic features of noun phrases may be erased leaving only the syntactic necessities, in the environment of a preceding, or following, or even a "presupposed" identical noun phrase.

Pronouns, as any other Noun Phrase, take the standard non-subjective nominal case suffix $/=ʔV_1/$ (See: II.16.). The only irregularity in the pattern is first person singular $/n\ddot{t}/$ reduplicating to $/n\ddot{t}=n\ddot{t}/$ in the environment [- Subjective] to become $/n\ddot{t}=n\ddot{t}=ʔ\ddot{t}/$ *me, my*.

Rules 1a through 1j provide the inventory of the twenty-five pronouns in subjective form. Personals:

- 1a) $\left[\begin{array}{l} + \text{ Speaker} \\ - \text{ Addressee} \end{array} \right] \rightarrow /n\dot{n}/ \text{ I } \rightarrow /n\dot{n}=n\dot{n}-/ \text{ / } \dots \text{ ______ } [- \text{ Subjective}]$
- 1b) $\left[\begin{array}{l} + \text{ Speaker} \\ - \text{ Addressee} \\ + \text{ Plural} \end{array} \right] \rightarrow /n\dot{n}m\dot{n}/ \text{ we (exclusive)}$
- 1c) $\left[\begin{array}{l} + \text{ Speaker} \\ + \text{ Addressee} \end{array} \right] \rightarrow /tam\dot{n}/ \text{ we (inclusive)}$
- 1d) $\left[\begin{array}{l} - \text{ Speaker} \\ + \text{ Addressee} \end{array} \right] \rightarrow /?im\dot{n}/ \text{ you (singular)}$
- 1e) $\left[\begin{array}{l} - \text{ Speaker} \\ + \text{ Addressee} \\ + \text{ Plural} \\ + \text{ Count} \end{array} \right] \rightarrow /mana/ \text{ you (individual plural)}$
- 1f) $\left[\begin{array}{l} - \text{ Speaker} \\ + \text{ Addressee} \\ + \text{ Plural} \\ - \text{ Count} \end{array} \right] \rightarrow /m\dot{n}m\dot{n}/ \text{ you (mass plural)}$

Demonstratives:

- 1g) $\left[\begin{array}{l} - \text{ Definite} \\ - \text{ Knowledge} \end{array} \right] \rightarrow /?aa/ \text{ that (indefinite)}$
- 1h) $\left[\begin{array}{l} - \text{ Definite} \\ + \text{ Knowledge} \\ - \text{ Visible} \end{array} \right] \rightarrow /?uu/ \text{ that (invisible)}$
- 1i) $\left[\begin{array}{l} - \text{ Definite} \\ + \text{ Knowledge} \\ + \text{ Visible} \end{array} \right] \rightarrow /maa/ \text{ that (visible)}$
- 1j) $\left[\begin{array}{l} - \text{ Definite} \\ + \text{ Knowledge} \\ + \text{ Visible} \\ + \text{ Proximate} \end{array} \right] \rightarrow /?ii/. \text{ this (proximate)}$

- 1k) [+ Animate
- Definite] → /ʔuʔu/ *third animate (indefinite)*
- 1l) [+ Animate
+ Definite
- Knowledge] → /ʔana/ *third animate (uncertain)*
- 1m) [+ Animate
+ Definite
+ Knowledge
- Visible] → /ʔuwa/ *third animate (invisible)*
- 1n) [+ Animate
+ Definite
+ Knowledge
+ Visible] → /mai/ *third animate (visible)*
- 1o) [+ Animate
+ Definite
+ Knowledge
+ Visible
+ Proximate] → /ʔina/ *third animate (proximate)*
- 1p) [+ Animate
+ Plural
- Definite] → /ʔamɿ/ *third animate plural (indefinite)*
- 1q) [+ Animate
+ Plural
+ Definite
- Visible] → /ʔumɿ/ *third animate plural (invisible)*
- 1r) [+ Animate
+ Plural
+ Count
+ Definite
+ Visible] → /tawi/ *third animate plural individual (visible)*
- 1s) [+ Animate
+ Plural
- Count
+ Definite
+ Visible] → /mamɿ/ *third animate plural mass (visible)*

- 1t) $\left[\begin{array}{l} + \text{Animate} \\ + \text{Plural} \\ + \text{Definite} \\ + \text{Visible} \\ + \text{Proximate} \end{array} \right] \rightarrow /?im\ddot{a}/ \text{ third animate plural (proximate)}$
- 1u) $\left[\begin{array}{l} - \text{Animate} \\ - \text{Definite} \end{array} \right] \rightarrow /?ai/ \text{ third inanimate (indefinite)}$
- 1v) $\left[\begin{array}{l} - \text{Animate} \\ + \text{Definite} \\ - \text{Knowledge} \end{array} \right] \rightarrow /maka/ \text{ third inanimate (uncertain)}$
- 1w) $\left[\begin{array}{l} - \text{Animate} \\ + \text{Definite} \\ + \text{Knowledge} \\ - \text{Visible} \end{array} \right] \rightarrow /?utu/ \text{ third inanimate (invisible)}$
- 1x) $\left[\begin{array}{l} - \text{Animate} \\ + \text{Definite} \\ + \text{Knowledge} \\ + \text{Visible} \end{array} \right] \rightarrow /?uwa/ \text{ third inanimate (visible)}$
- 1y) $\left[\begin{array}{l} - \text{Animate} \\ + \text{Definite} \\ + \text{Knowledge} \\ + \text{Visible} \\ + \text{Proximate} \end{array} \right] \rightarrow /?i\ddot{c}\ddot{a}/ \text{ third inanimate (proximate)}$

III.2. The Pronominalization Cycle

The pronominalization cycle may be characterized by the following rules.

1) Pronominalization (Optional):

N P α Speaker β Addressee γ Animate δ Plural ε Count ζ Definite η Knowledge θ Visible ι Proximate κ Subjective	\Rightarrow	Pro α Speaker β Addressee γ Animate δ Plural ε Count ζ Definite η Knowledge θ Visible ι Proximate κ Subjective	<p><u>Condition:</u> The full Noun Phrase precedes in the same discourse.</p>
--	---------------	--	---

A full Noun Phrase may be reduced to the pronoun retaining the index of features of that Noun Phrase, if the full Noun Phrase precedes in the same discourse.

2) Pronominal Postclitic Concord Rule (Optional):

$$\text{a) NP V (Aux)} \Rightarrow \left[\begin{array}{c} \text{NP} \\ \alpha \text{ Speaker} \\ \beta \text{ Addressee} \\ \gamma \text{ Animate} \\ \delta \text{ Plural} \\ + \text{ Subjective} \end{array} \right] \text{ V (Aux)} \left[\begin{array}{c} \text{Pro} \\ \text{Postclitic} \\ \alpha \text{ Speaker} \\ \beta \text{ Addressee} \\ \gamma \text{ Animate} \\ \delta \text{ Plural} \\ + \text{ Subjective} \end{array} \right]$$

A Noun Phrase, interpreted as subject, may insert a subjective Pronominal Postclitic, agreeing in the features, 1) Speaker, 2) Addressee, 3) Animate, and, 4) Plural, following the main verb (with or without intervening Auxiliary clitics).

$$\text{b) NP V (Aux)} \left(\left[\begin{array}{c} \text{Pro} \\ \text{Postclitic} \\ + \text{ Subjective} \end{array} \right] \right) \Rightarrow \left[\begin{array}{c} \text{NP} \\ \alpha \text{ Speaker} \\ \beta \text{ Addressee} \\ \gamma \text{ Animate} \\ \delta \text{ Plural} \\ - \text{ Subjective} \end{array} \right] \text{ V (Aux)} \left(\left[\begin{array}{c} \text{Pro} \\ \text{Postclitic} \\ + \text{ Subjective} \end{array} \right] \right) \left[\begin{array}{c} \text{Pro} \\ \text{Postclitic} \\ \alpha \text{ Speaker} \\ \beta \text{ Addressee} \\ \gamma \text{ Animate} \\ \delta \text{ Plural} \\ - \text{ Subjective} \end{array} \right]$$

A Noun Phrase, interpreted as Object, may insert a non-subjective Pronominal Postclitic, agreeing in the features, 1) Speaker, 2) Addressee, 3) Animate, and 4) Plural, following the main verb (with or without intervening Auxiliary clitics or a previously inserted subjective Pronominal Postclitic).

Rules 3a through 3h provide the inventory of the eight Pronominal Postclitics in subjective form. Pronominal Postclitics take the standard non-subjective nominal case suffix $/=ʔV_1/$.

- 3a) $\left[\begin{array}{l} + \text{ Speaker} \\ - \text{ Addressee} \end{array} \right] \rightarrow /-ni/ \text{ I}$
- 3b) $\left[\begin{array}{l} + \text{ Speaker} \\ - \text{ Addressee} \\ + \text{ Plural} \end{array} \right] \rightarrow /-n\acute{m}i/ \text{ we (exclusive)}$
- 3c) $\left[\begin{array}{l} + \text{ Speaker} \\ + \text{ Addressee} \end{array} \right] \rightarrow /-tami/ \text{ we (inclusive)}$
- 3d) $\left[\begin{array}{l} - \text{ Speaker} \\ + \text{ Addressee} \end{array} \right] \rightarrow /-m\acute{t}/ \text{ you (singular)}$
- 3e) $\left[\begin{array}{l} - \text{ Speaker} \\ + \text{ Addressee} \\ + \text{ Plural} \end{array} \right] \rightarrow /-m\acute{m}\acute{t}/ \text{ you (plural)}$
- 3f) $\left[\begin{array}{l} - \text{ Speaker} \\ - \text{ Addressee} \end{array} \right] \rightarrow /-wa/ \text{ Third Person (indefinite)}$
- 3g) $\left[\begin{array}{l} - \text{ Speaker} \\ - \text{ Addressee} \\ + \text{ Animate} \end{array} \right] \rightarrow /-k^w\acute{a}/ \text{ Third Person animate}$
- 3h) $\left[\begin{array}{l} - \text{ Speaker} \\ - \text{ Addressee} \\ + \text{ Animate} \\ + \text{ Plural} \end{array} \right] \rightarrow /-m\acute{t}/ \text{ Third Person plural}$

4) Noun Phrase Deletion (Optional):

NP \Rightarrow \emptyset Conditions: a) Full Noun Phrase precedes
in the same discourse.
b) Index of Noun Phrase is
retained in the Pronominal
Postclitic.

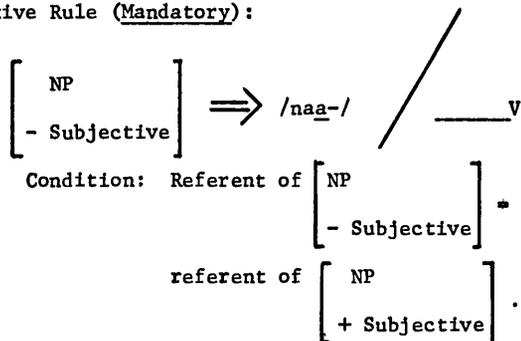
A Noun Phrase may be completely deleted, if its index is retained in the
Pronominal Postclitic.

5) Third Person Animate Subject Deletion (Optional):

NP - Speaker - Addressee + Animate - Plural	\Rightarrow	\emptyset	/	$[+ \text{ Subjective}]$

Condition: Full Noun Phrase precedes in the
same discourse.

A Third Person Animate Singular Noun Phrase may be completely deleted
if it functions as Subject (even without index retention in the Pronominal
Postclitics).

6) Reflexive Rule (Mandatory):

An Objective Noun Phrase is reduced to the reflexive stem, /naa-/, placed immediately preceding the main verb, if the referent of the objective Noun Phrase is identical with the referent of the subjective Noun Phrase.

If the Reflexive Rule does not apply, the pronominalization cycle provides the following potential terminal strings from a common base:

i)	mai	mai=?i	tuna	<i>He stabs him.</i>
	$\left[\begin{array}{c} \text{Pro} \\ - \text{ Speaker} \\ - \text{ Addressee} \\ + \text{ Animate} \\ + \text{ Definite} \\ + \text{ Knowledge} \\ + \text{ Visible} \\ + \text{ Subjective} \end{array} \right]$	$\left[\begin{array}{c} \text{Pro} \\ - \text{ Speaker} \\ - \text{ Addressee} \\ + \text{ Animate} \\ + \text{ Definite} \\ + \text{ Knowledge} \\ + \text{ Visible} \\ - \text{ Subjective} \end{array} \right]$	$\left[\begin{array}{c} \text{V} \\ \text{Transitive} \\ \dots \end{array} \right]$	

- ii) mai mai=?i tuna- -k^wa *He stabs him.*
- [Pro
Postclitic
- Speaker
- Addressee
+ Animate
+ Subjective]
- iii) mai mai=?i tuna- -k^wa=?a *He stabs him.*
- [Pro
Postclitic
- Speaker
- Addressee
+ Animate
- Subjective]
- iv) mai mai=?i tuna- -k^wa -k^wa=?a *He stabs him.*
- [Pro
Postclitic
- Speaker
- Addressee
+ Animate
+ Subjective] [Pro
Postclitic
- Speaker
- Addressee
+ Animate
- Subjective]
- v) mai=?i tuna- -k^wa *He stabs him.*
- vi) mai=?i tuna- -k^wa -k^wa=?a *He stabs him.*
- vii) mai=?i tuna- -k^wa=?a *He stabs him.*
- viii) mai tuna- -k^wa=?a *He stabs him.*
- ix) mai tuna- -k^wa -k^wa=?a *He stabs him.*
- x) tuna- -k^wa -k^wa=?a *He stabs him.*
- xi) tuna- -k^wa=?a *He stabs him.*

If the Reflexive Rule applies, the pronominalization cycle provides the following potential terminal strings from a common base (* indicates that the base string is never actualized, i.e., it is "blocked" by the mandatory Reflexive Rule):

- | | | | | | |
|------|-------|--------|------------|------------|---|
| i) | * mai | mai= i | tuna | Condition: | $\left[\begin{array}{c} \text{NP} \\ - \text{Subject} \end{array} \right] = \left[\begin{array}{c} \text{NP} \\ + \text{Subject} \end{array} \right]$ |
| ii) | mai | naa- | tuna | | <i>He stabs himself.</i> |
| iii) | mai | naa- | tuna- -k a | | <i>He stabs himself.</i> |
| iv) | | naa- | tuna- -k a | | <i>He stabs himself.</i> |
| v) | | naa- | tuna | | <i>He stabs himself</i> |

The following paradigm represents all of the combinations of Pronominal Postclitics noted (a superscript ⁶ indicates that the Reflexive Rule applies, and asterisk * indicates a very uncommon form).

- | | | |
|-------------------------------|-----------------|--------------------------------|
| /tuna-ni-ni=?i/ ⁶ | → /naa-tuna-ni/ | <i>I stab myself.</i> |
| /tuna-ni-nimi=?i/* | | <i>I stab us (exclusive).</i> |
| /tuna-ni-tami=?i/* | | <i>I stab us (inclusive).</i> |
| /tuna-ni-mi=?i/ | | <i>I stab you (singular).</i> |
| /tuna-ni-mimi=?i/ | | <i>I stab you (plural).</i> |
| /tuna-ni-wa=?a/ | | <i>I stab it (indefinite).</i> |
| /tuna-ni-k ^w a=?a/ | | <i>I stab him (animate).</i> |
| /tuna-ni-mi=?i/ | | <i>I stab them (animate).</i> |

/tuna-nɛmi-ni=ʔi/*	We (exclusive) stab me.
/tuna-nɛmi-nɛmi=ʔi/ ⁶ → /naa-tuna-nɛmi/	We (exclusive) stab ourselves.
/tuna-nɛmi-tami=ʔi/*	We (exclusive) stab us (inclusive).
/tuna-nɛmi-mɛ=ʔɛ/	We (exclusive) stab you (singular).
/tuna-nɛmi-mɛmɛ=ʔɛ/	We (exclusive) stab you (plural).
/tuna-nɛmi-wa=ʔa/	We (exclusive) stab it (indefinite).
/tuna-nɛmi-kʷa=ʔa/	We (exclusive) stab him (animate).
/tuna-nɛmi-mɛ=ʔɛ/	We (exclusive) stab them (animate).
/tuna-tami-ni=ʔi/*	We (inclusive) stab me.
/tuna-tami-nɛmi=ʔi/*	We (inclusive) stab us (exclusive).
/tuna-tami-tami=ʔi/ ⁶ → /naa-tuna-tami/	We (inclusive) stab ourselves.
/tuna-tami-mɛ=ʔɛ/	We (inclusive) stab you (singular).
/tuna-tami-mɛmɛ=ʔɛ/	We (inclusive) stab you (plural).
/tuna-tami-wa=ʔa/	We (inclusive) stab it (indefinite).
/tuna-tami-kʷa=ʔa/	We (inclusive) stab him (animate).
/tuna-tami-mɛ=ʔɛ/	We (inclusive) stab them (animate).
/tuna-mɛ-ni=ʔi/	You (singular) stab me.
/tuna-mɛ-nɛmi=ʔi/	You (singular) stab us (exclusive).
/tuna-mɛ-tami=ʔi/	You (singular) stab us (inclusive).
/tuna-mɛ-mɛ=ʔɛ/ ⁶ → /naa-tuna-mɛ/	You (singular) stab yourself.
/tuna-mɛ-mɛmɛ=ʔɛ/*	You (singular) stab you (plural).
/tuna-mɛ-wa=ʔa/	You (singular) stab it (indefinite).
/tuna-mɛ-kʷa=ʔa/	You (singular) stab him (animate).
/tuna-mɛ-mɛ=ʔɛ/	You (singular) stab them (animate).

/tuna-mimi-ni=?i/	<i>You (plural) stab me.</i>
/tuna-mimi-nimmi=?i/	<i>You (plural) stab us (exclusive).</i>
/tuna-mimi-tami=?i/	<i>You (plural) stab us (inclusive).</i>
/tuna-mimi-mi=?i/*	<i>You (plural) stab you (singular).</i>
/tuna-mimi-mimi=?i/ ⁶ → /naa-tuna-mimmi/	<i>You (plural) stab yourselves.</i>
/tuna-mimi-wa=?a/	<i>You (plural) stab it (indefinite).</i>
/tuna-mimi-k ^w a=?a/	<i>You (plural) stab him (animate).</i>
/tuna-mimi-mi=?i/	<i>You (plural) stab them (animate).</i>
/tuna-k ^w a-ni=?i/ or /tuna-ni=?i/	<i>He (animate) stabs me.</i>
/tuna-k ^w a-nimmi=?i/ or /tuna-nimmi=?i/	<i>He (animate) stabs us (exclusive).</i>
/tuna-k ^w a-tami=?i/ or /tuna-tami=?i/	<i>He (animate) stabs us (inclusive).</i>
/tuna-k ^w a-mi=?i/ or /tuna-mi=?i/	<i>He (animate) stabs you (singular).</i>
/tuna-k ^w a-mimi=?i/ or /tuna-mimmi=?i/	<i>He (animate) stabs you (plural).</i>
/tuna-k ^w a-wa=?a/ or /tuna-wa=?a/	<i>He (animate) stabs it (indefinite).</i>
/tuna-k ^w a-k ^w a=?a/ ⁶ or /tuna-k ^w a=?a/ ⁶ →	<i>He (animate) stabs him (animate).</i>
/naa-tuna-k ^w a/ or /naa-tuna/	<i>He (animate) stabs himself.</i>
/tuna-k ^w a-mi=?i/ or /tuna-mi=?i/	<i>He (animate) stabs them (animate).</i>

/tuna-m±-ni=?i/	<i>They (animate) stab me.</i>
/tuna-m±-n±mi=?i/	<i>They (animate) stab us (exclusive).</i>
/tuna-m±-tami=?i/	<i>They (animate) stab us (inclusive).</i>
/tuna-m±-m±=?±/	<i>They (animate) stab you (singular).</i>
/tuna-m±-m±m±=?±/	<i>They (animate) stab you (plural).</i>
/tuna-m±-wa=?a/	<i>They (animate) stab it (indefinite).</i>
/tuna-m±=k ^w a=?a/	<i>They (animate) stab him (animate).</i>
/tuna-m±-m±=?±/ ⁶ →	<i>They (animate) stab them (animate).</i>
/naa-tuna-m±/	<i>They (animate) stab themselves.</i>

CHAPTER IV

THE ADJECTIVES

- 1) A → $\left\{ \begin{array}{l} \text{Color} \\ \text{Number} \\ \text{Possessive} \\ \text{Demonstrative} \\ \text{General} \end{array} \right\}$

Adjectives may be segregated into five major categories.

- 2) Color → root + -ka =t#

A Color Adjective is uniquely marked by clitic /-ka=t#/ (See: V.1. Color Adjectives).

- 3) Number → root + -inii

A Number Adjective is uniquely marked by clitic /-inii/ (See: V.3. Number Adjectives).

- 4) Possessive → $\left[\begin{array}{l} \text{NP} \\ \text{- Subjective} \end{array} \right]$

A Possessive Adjective is formally a non-subjective Noun Phrase (See: II.16. Case).

5) Demonstrative → $\left[\begin{array}{l} \text{Pro} \\ - \text{Speaker} \\ - \text{Addressee} \\ + \text{Definite} \\ - \text{Subjective} \end{array} \right]$

A Demonstrative Adjective is formally a non-subjective, third person, definite, Pronoun (See: III.1. Personal Pronouns).

6) General → V + =tɪ

A General Adjective is formed by adding the gerundive suffix /=tɪ/ to a verb (See: IV.2. General Adjectives).

Adjectives are brought into Noun Phrases of matrix sentences via embedding and reduction of copula constructions. As Adjectives of different sub-classes are brought into the same Noun Phrase, there are some ordering restrictions. Hypothetically, the order of cycling in Adjectives is:

1) Color Adjectives, 2) General (may involve sub-ordering restrictions), 3) Number Adjectives, and 4) Possessive Adjectives, or Demonstrative Adjectives. Graphically, this ordering may be represented as:

(A, Possessive)

(A, Number) (A, General) (A, Color) NP, Matrix

(A, Demonstrative)

IV.1. Color Adjectives

1) A, Color → Nroot + -ka=tɨ

Formally, a color adjective is composed of a standard bi-syllabic Ute root, which may best be considered as a Noun root, followed by the unique color term marking clitic /-ka=tɨ/. This color term marking clitic is formally similar to the General Adjective suffix cluster /-ka=tɨ/ but it does not undergo the general pattern of vowel harmony (see IX.4. The Phonological Rules). It may be that the productive general adjectival marker has been frozen in the non-harmonic alternate in the case of color terms.

The nine basic (morphemically non-compound) color terms elicited are:

- /sɬa-ka=tɨ/ *pink*
- /sɪi-ka=tɨ/ *gray*
- /sək^wa-ka=tɨ/ *green, blue, gray*
- /saa-ka=tɨ/ *or*
- /tusa-ka=tɨ/ *white*
- /tuk^wa-ka=tɨ/ *purple*
- /tuu-ka=tɨ/ *black*
- /ʔua-ka=tɨ/ *yellow*
- /ʔutu-ka=tɨ/ *brown*
- /ʔaka-ka=tɨ/ *red*

This list excludes secondarily derived compound forms and obvious borrowings

such as /ʔutanaci/ *orange*. For the white category /saa-ka=tɨ/ is preferred, while /tusa-ka=tɨ/, the older numic form, is falling out of use.

Working with color chips, from a hardware store paint brochure, it was noted that a random presentation would elicit only five of these categories:

/saa-ka=tɨ/ *white*

/tuu-ka=tɨ/ *black*

/ʔaka-ka=tɨ/ *red*

/sak^wa-ka=tɨ/ *green, blue, gray*

/ʔua-ka=tɨ/ *yellow*

These five terms will be interpreted as marking Ute primary color categories.

It was only on comparison of different shades first identified as /ʔaka-ka=tɨ/ *red*, that /sɪa-ka=tɨ/ *pink*, /tuk^wa-ka=tɨ/ *purple*, and /ʔutu-ka=tɨ/ *brown* emerged. And it was only on comparing different shades of /saa-ka=tɨ/ *white* with admixtures of /tuu-ka=tɨ/ *black* that /sɪi-ka=tɨ/ *gray* emerged. Accordingly, I interpret the remaining four morphologically basic terms as marking Ute secondary color categories:

/ʔutu-ka=tɨ/ *brown*

/tuk^wa-ka=tɨ/ *purple*

/sɪa-ka=tɨ/ *pink*

/sɪi-ka=tɨ/ *gray*

The Ute basic color lexicon is interesting in terms of the recent Berlin and Kay (1969) study of the universality and evolution of basic color terms. In their investigation of the color lexicon of over 100 languages, they discovered the following distributional features:

- (a) All languages have color terms for black and white.
- (b) If a language has three terms, the terms will be black, white and red.
- (c) If a language has 4 terms, the terms will be black, white, red, and yellow or black, white, red, and green.
- (d) If a language has 5 terms, it will have terms for black, white, red, green, and yellow.
- (e) If a language has six terms, it will have terms for black, white, red, green, yellow, and blue.
- (f) If a language has 7 terms, it will have terms for black, white, red, green, yellow, blue, and brown.
- (g) If a language has 8 or more terms, they will include the foregoing and, in addition, gray, orange, pink, and purple (Berlin 1970:8).

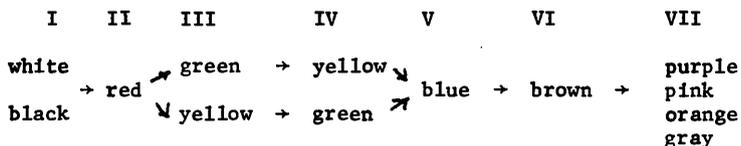
Berlin and Kay went on to infer evolutionary stages in the development of color terminology from the above distributional features.

. . . at least seven stages may be recognized in the evolution of basic color terms. These stages and their basic color terms are as follows:

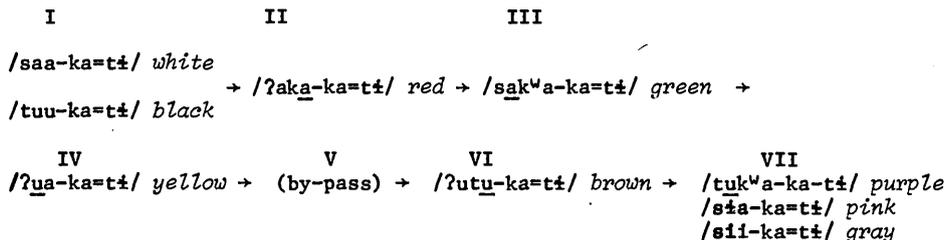
- Stage I Black, white (two terms)
- Stage II Black, white, red (three terms)
- Stage III a. Black, white, red, green (extending into blues)
(four terms)
- Stage III b. Black, white, red, yellow (four terms)
- Stage IV Black, white, red, green, yellow (five terms)
- Stage V Black, white, red, green, yellow, blue (six terms)
- Stage VI Black, white, red, green, yellow, blue, brown
(seven terms)
- Stage VII Black, white, red, green, yellow, blue, brown, purple,
pink, orange, gray (eight, nine, ten, or eleven terms
(Berlin and Kay 1969:22-23).

Ute may be viewed as a partial counter-example of the Berlin and

Kay evolutionary scheme:



In Ute the progression appears to have been:



Interestingly, the five Ute primary color categories indicate that it is of Berlin and Kay's Type IV. However, if we add the four Ute secondary categories, the green category fails to split off blue, thus by-passing Stage V and going on to add brown, purple, pink, and gray, and fulfilling the requisites for Stage VII. Orange was apparently only added after contact with English.

In comparing the Ute color domain with the Berlin and Kay types, we may use their schematic format which represents the distribution of hues on the Munsell color chart (for a full discussion of this format see Berlin and Kay 1969:5). Although I did not use the chart in elicitation, the distribution of the Ute color categories may be charted with fair accuracy.

Figure represents the distribution of the five Ute primary basic color categories. It matches very closely Berlin and Kay's (1969:18-19) Stage IV basic color lexicon. It matches, almost precisely, Berlin's (1970:12) Tzeltal system. /saa-ka=t#/ includes white and very light hues. /?ua-ka=t#/ includes yellow and the yellower oranges. /sak^wa-ka=t#/ has its major focus in blue-gray and includes most grays, blues and greens. /?aka-ka=t#/ includes red, yellow-reds, lighter purples, purple-reds, and reddish browns. /tuu-ka=t#/ includes black and very dark hues, especially dark blues and purples.

Color symbolism patterns in other Ute cultural subsystems provide pragmatic re-enforcement for the case for the five basic color terms.

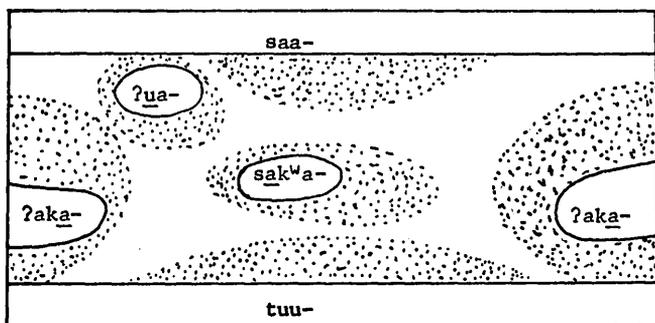


Figure 4. The Ute Basic Primary Color Lexicon.

The five basic color terms are reflected in the five basic categories of Ute orientation: 1) /tuk^wu/ (AD, Place, . . .) *zenith, up, above,* 2) /tuk^wu/ (AD, Direction, . . .) *direction up, northeast, upriver,* 3) Center (unmarked), 4) /tɪpa/ (AD, Direction, . . .) *direction down, southwest, downriver,* and 5) /tɪpa/ (AD, Place, . . .) *nadir, down, below.*

This categorization is also reflected in the levels of the Ute cosmos as provided in the origin myth: 1) /tɪpu-paya=pi/ *the sky,* 2) /kaʔa=pi/ *The Upper Earth, mountain tops, mountain range, ridge, divide,* 3) The Center Earth (the mountain slopes and alluvial fans) (unmarked). 4) /yua=pi/ *The Lower Earth, plain, desert, valley floor,* and 5) /tɪpu-tɪna=pi/ *The Underworld, bottom of the earth, root of the earth.*

Each of these levels of the Cosmos was overseen by a shamanistic "Domain Boss," 1) /k^wana=pi=ci/ *Eagle, "Boss of the Sky,"* 2) /tuk^wu=pi=ci/ *Mountain Lion, "Boss of the Upper Earth,"* 3) /k^wɪni=pi=ci/ *Gray Wolf, "Boss of the Center Earth,"* 4) /papi=pi=ci/ *Weasel, "Boss of the Lower Earth,"* and 5) /tuu-k^wua=pi/ *Rattlesnake, "Boss of the Underworld."*

Figure illustrates the correlation of the Ute basic color categories with these other basic systems of Ute categorization. These relationships generate a view of the world represented by Figure .

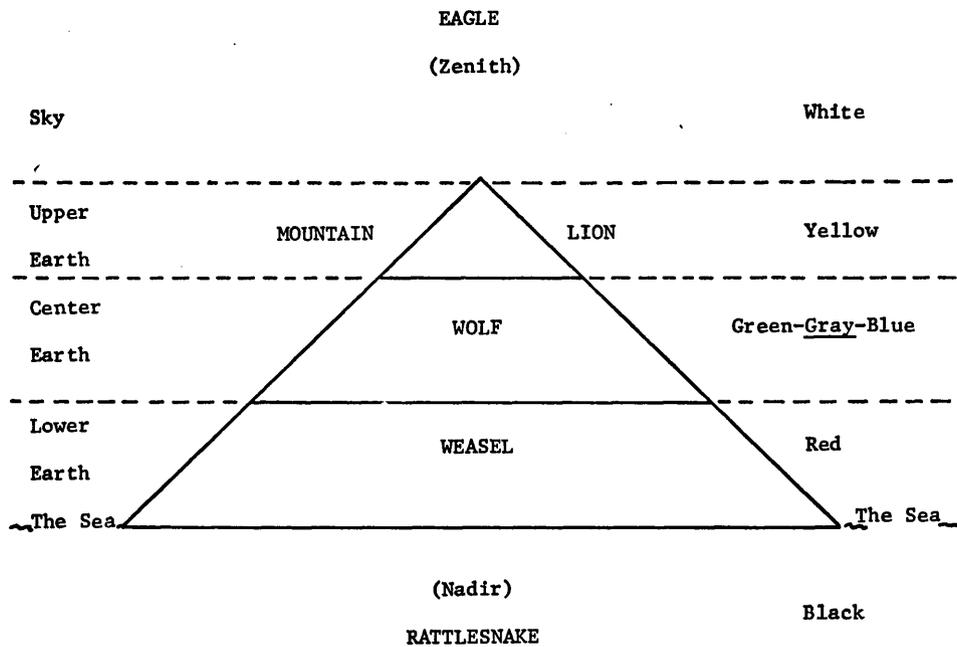
Eagle rules over the white world of the sky. Mountain Lion rules over the Upper Earth, the mountain tops, the cold world which is lighted by the yellow light of sunrise. Wolf rules over the Center Earth of

FIGURE 5
 UTE BASIC COLOR CATEGORIES AND SOME PARALLEL SYSTEMS

Color Term	Orientation	Level of the Cosmos	Shamanistic Domain "Boss"
/saa-ka=tɬ/ White	/t̥uk̥ʷu/ Zenith	/t̥p̥u-paya=pɬ/ Sky	/kʷana=pɬ=ci/ Eagle
/ʷa-ka=tɬ/ Yellow	/t̥uk̥ʷu/ Upward	/kaʔa=pɬ/ Upper Earth (Mountain tops)	/t̥uk̥ʷu=pɬ=ci/ Mountain Lion
/sa kʷa-ka=tɬ/ Green-Gray-Blue	Center (unmarked)	Center Earth (unmarked) (Slopes and Fans)	/kʷɬnu=pɬ=ci/ Wolf (Coyote)
/ʔaka-ka=tɬ/ Red	/tɬpa/ Downward	/yua=pɬ/ Lower Earth (Valley Floors)	/papi=pɬ=ci/ Weasel
/tuu-ka=tɬ/ Black	/tɬpa/ Nadir	/t̥p̥u-t̥na=pɬ/ Underworld	/tuu-kʷua=pɬ/ Rattlesnake

FIGURE 6

THE UTE VIEW OF THE WORLD



greens, grays, and blues, the locus of the primary vegetation. This is, of course, the main realm of man, where the greatest variety of resources is available. Weasel is the ruler of the Lower Earth which is red, dry, and warm, with occasional oases which open to the underworld. Rattlesnake rules over the Underworld, the domain of darkness under earth and water.

The color symbolism matches perfectly, 1) Eagle has white markings and feather tips, 2) Mountain Lion is a tawny yellow, 3) Gray Wolf, his younger sister Gray Fox, and his sister's son, Coyote are gray, the central flux of all colors, 4) Weasel is a reddish bron (turning to a more sacred ermine white in the winter), and 5) Rattlesnake is, relatively, dark.

All of the ramifications of color symbolism in Ute culture must await a further explication. It is interesting, however, that the system of five color terms is homologous with and in equilibrium with systems of orientation, cosmology, and shamanism. This fact, of itself, should make us suspicious of Berlin and Kay's (1969) simplistic universal-evolutionary model of color terminology. Color categorization in any culture is part of a larger cognitive system and it is a larger connotative whole that should be considered, not just the denotative categorization of the spectrum of visible light.

Figure represents the distribution of Ute primary basic, plus the secondary basic color categories. The distribution of the nine categories roughly matches Berlin and Kay's (1969:22) Stage VII. Green, however, has not split into green and blue and the orange category has not developed. /sii-ka=tʰ/ *gray* cannot be represented on the figure.

Apparently Berlin and Kay's hypotheses concerning universal patterns in the color lexicon become progressively weaker as we move toward complexity, especially beyond their Stage IV, probably due to the complex variability of possible cognitive responses to environment and culture.

The universal white-black contrast of Stage I is very safe. In Ute, as in most languages, white-black color symbolism is rampant. This duality is as universal as the contrast of day and night. Blackness was undoubtedly sorted out from the perceptual flux at a very early stage. In Ute, /tuu-ka=tʰ/ *black* may also be glossed as, *bad, mean, sinister, poisonous*, as indicated in the constructions /tuu-k^wua=pʰ/ *rattlesnake*, /tuu-muk^wa=pʰ/ *black widow spider*, /ʔapa-tuu-muk^wa=pʰ/ *tarantula*, /tuu-wica=pʰ/ *hornet*.

Stage II is also universally safe. Red developed early and carries a high symbolic load. In Ute, the contextual clustering of the /ʔaka-/ *red* morpheme indicates considerable antiquity:

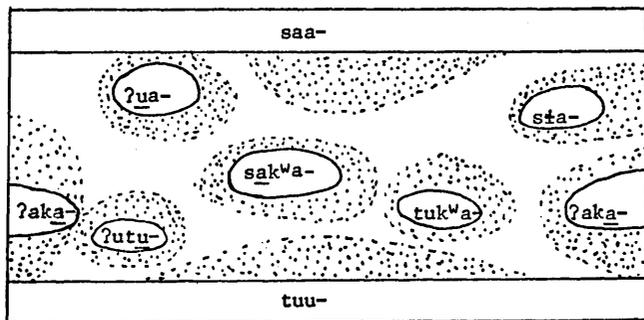


Figure 7. The Ute Basic Secondary Color Lexicon.

/ʔaka-/ to redden, blush, anger

/ʔaka=ka-/ to paint, color, decorate something

/ʔaka=ka=tʃ/ paint, pigment

/ʔaka-ka=tʃ/ red

/ʔaka-ka=tʃ/ the red one

This relationship between red, to paint, paint (i.e. color *par excellence*), is widespread. This relationship, based on the root /krasa-/ is found in Russian and its Slavic cognates.

From the extensive coverage of the /sak^wa-ka=tʃ/ *green, blue, gray* category, we might infer that it covered the non-red chromatic domain. /sak^wa-ka=tʃ/ might be interpreted as a generic cover term for the general backdrop or background of activity. The term is, to a certain extent, interchangeable with /maa-ka=tʃ/ *color of brush (general color of the inanimate category)*. /maa=pʃ/ is the generic term for the inanimate noun class. These bits of evidence support the inference that /sak^wa-ka=tʃ/ is the general background color of the inanimate domain and that the other colors, /ʔaka-ka=tʃ/ *red*, /ʔua-ka=tʃ/ *yellow*, /ʔutu-ka=tʃ/ *brown*, /tuk^wa-ka=tʃ/ *purple*, and /sta-ka=tʃ/ *pink* stand out from this background, just as the animate and personified nouns stand out from the general inanimate background.

The failure of Ute to split blue from green (Stage V) may reflect a view of the continuity of the natural environment in the arid American west. In the Great Basin, the recent home of Ute speakers, the background color is a continuum of grays, greens, and blues - sagebrush, juniper, pinyon pine, pine covered mountains, light blue sky, and occasional darker blue water.

This /sak^wa-ka=tɨ/ continuum is only subdivided descriptively by secondary constructions:

/tuu-sak^wa-ka=tɨ/ *dark green, blue, gray (Lit: black-green)*

/k^wuca-sak^wa-ka=tɨ/ *gray, blue-gray (Lit: ash-gray)*

/tuk^wu-paya-sak^wa-ka=tɨ/ *sky-blue*

/sii-sak^wa-ka=tɨ/ *gray-green*

/paa-sak^wa-ka=tɨ/ *water-green*

/sak^wa=na-sak^wa-ka=tɨ/ *grass-green*

/maa-sak^wa-ka=tɨ/ *plant-green*

/paa-sawa-sak^wa-ka=tɨ/ *pond algae-green*

The further expanded categories, /ʔua-ka=tɨ/ *yellow*, /ʔutu-ka=tɨ/ *brown*, /tuk^wa-ka=tɨ/ *purple*, and /sɪa-ka=tɨ/ *pink*, probably indicate important categories for gatherers of ripening plant resources in the arid american west. Conklin (1955:342) gives a similar interpretation of the economic importance of color categorization, in a succulent tropical environment, in his treatment of Hanunoo color categories.

Testing of the limited inferences, presented above, must await collection and comparative analysis of full color paradigms from Numic and other Utaztekan languages. It will, however, be possible to validate or refute developmental models of color terminologies by adequate comparative work.

A secondary system of color terms may be developed by simple compounding of color adjective roots (the attributive category always preceding the nuclear category):

/saa-ʔaka-ka=tɪ/ dark pink (Lit: whitish-red)

/ʔaka-saa-ka=tɪ/ light pink (Lit: reddish-white)

/ʔaka-sak^wa-ka=tɪ/ blue-violet (Lit: reddish-blue (green))

/sak^wa-ʔaka-ka=tɪ/ red-violet (Lit: bluish-red)

All such potential combinations of the basic terms may be wrung.

A tertiary system is developed by combination of an attributive noun the referent of which is characterized by the particular color:

/tuk^wu-paya-sak^wa-ka=tɪ/ light blue (Lit: sky-blue)

/paa-sawa-sak^wa-ka=tɪ/ pond algae-green

A quaternary system is developed by simply color adjectivizing a noun the referent of which is so colored:

/ʔata-ka=tɪ/ sand colored

/tiⁱ-ka=tɪ/ deer colored (tan)

/pa-waʔa-ka=tɪ/ juniper colored (dark green)

IV.2. General Adjectives

An exhaustive semantic specification of the General Adjectives, at this point in analysis, would be premature. Therefore, the General Adjectives will simply be listed under tentative subcategories.

Formally the General Adjectives are adjectivized verbs marked by the gerundive suffix /=t#/.

It is assumed that the General Adjectives will be found to be subject to restrictions on relative ordering, but the solution to this problem must await further checking in the field.

Animate Specific Adjectives (___ [+ Animate]): /yu=ka=t#/ *fat*.
/sɪ=ka=t#/ *strong*. /ʔu=ka=t#/ *intelligent*. /nacu=ka=t#/ *mean, evil*.

Plant Specific Adjectives (___ Plant) : /saaa=ka=t#/ *not ripe, green*.
/k^was=t#/ *ripe, mature*.

Order Adjectives: /mamaa=t#/ *all*. /k^wɪma=t#/ *other, another*.
/nami=t#/ *first*. /pina=ka=t#/ *last*.

Inherent Quality Adjectives: /k^wuna=t#/ *smelly, stinking*.
/kama=t#/ *tasty*. /piya-kama=t#/ *sweet tasting*. /sɪk^wɪ-kama=t#/ *bitter tasting, salty*.

Surface Feature Adjectives: /pa=ka=t±/ *smooth, slick.*

/patu=t±/ *wet.* /s±pa=nu=t±/ *flat.* /caka=t±/ *wrinkled.*

/nupi=ka=t±/ *rough.* /c±ka=ka=t±/ *rough, scaly.* /cika=t±/ *cut up, uneven, rough.* /putu=t±/ *grooved, notched.* /tapa=t±/ *dry.*

/ʔ±t±=t±/ *spotted, speckled.* /k^wisa=ka=t±/ *bright, shiny.*

/kaca-k^wisa=ka=t±/ *dull, not shiny.* /maka=t±/ *sharp.* /k^wuk^wa=t±/ *dirty.* /paa-sana=t±/ *dirty.*

Shape Adjectives: /munu=t±/ *round, spherical.* /puu=t±/

round, spherical. /wik^wu=t±/ *circular.* /ʔapu=t±/ *semi-circular.*

/paʔa-tuʔu=t±/ *long.* /tawi=ka=t±/ *high, tall.* /tuk^wa=ka=t±/

deep. /tumu=t±/ *thick.* /kaa-paʔa-tuʔu=t±/ *short.* /ʔapa-na=t±/ *broad, wide.* /sik^wu-ni=t±/ *narrow.*

Size Adjectives: /mipi=t±/ *tiny.* /m±p±=t±/ *small.* /ʔapa=t±/

big. /ʔapa=t±/ *big, great.* /pia=ka=t±/ *big, main.* /ʔak^wu=t±/ *big, huge.*

/p±tiʔa=t±/ *heavy.*

Age Adjectives: /ʔaa=ka=t±/ *new.* /wita=t±/ *old.* /wiit±/ *old.*

Temperature Adjectives: /t±ʔ±tu=t±/ *warm, hot.* /s±±=t±/ or

/s±±=t±/ *cold.* /t±ʔa=t±/ *freezing.*

Good-Bad Adjectives: /ʔa=tʰ/ or /ʔaa=tʰ/ good. /ʔayʰ=tʰ/
 good. /tukʰi=tʰ/ good. /tʰi=tʰ/ good.
 /tʰwʰ=tʰ/ bad. /ʔʰpʰ=tʰ/ bad. /ʔʰapʰ=tʰ/ bad.

I V.3. Number Adjectives

Adjectives of Number (A, Number) are uniquely marked by the postclitic /-inii/ (the only exception is in the environment of /suwi-/ *one* (1), where /-inii/ → /-su/).

The informant freely generated only the numbers 1 through 10. For larger numbers the tendency was to switch to English. No attempt was made to wring all possible number combinations. The following is simply a listing of numbers elicited. A fuller consideration of the number system must await further field work.

/suwi-su/	1	(/-inii/ → /-su/ / /suwi-/ __.)
/waa-inii/	2	
/pai-inii/	3	
/wɪcu-inii/	4	
/mani-ki-inii/	5	
/napa-inii/	6	
/napa-kaʔapa-inii/	7	
/wɪcu-wa-suwi-inii/	8	
/suwa-tuk ^w u-ma-suwi-inii/	9	
/tuk ^w u-ma-suwi-inii/	10	

/waa-tuk ^w u-ma-suwi-inii/	20
/pai-tuk ^w u-ma-suwi-inii/	30
/w ^w icu-tuk ^w u-na-suwi-inii/	40
/mani-ki-tuk ^w u-ma-suwi-inii/	50
/napa-tuk ^w u-ma-suwi-inii/	60
/napa-ka?apa-tuk ^w u-ma-suwi-inii/	70
/w ^w icu-wa-suwi-tuk ^w u-ma-suwi-inii/	80
/suwa-tuk ^w u-ma-suwi-tuk ^w u-ma-suwi-inii/	90
/suwi-tuk ^w u-ma-suwi-inii/	100

/ta?usici/ 1,000, a very large number (+ Eng: thousand)
 /miti/ 1,000, 1,000,000, a very large number (Sp: mil)

/man^t-inii/ all
 /man^t-ki-inii/ all, every

CHAPTER V

THE VERBS

The following rules provide a characterization of the structure of Ute verbs. Category labels are expanded in the following subchapters.

1) V → VS (Aux)

The Ute verbal construction is composed of a Verb Stem or a Verb Stem plus clitic Auxilliary markings.

2) VS → V Base (Aspect)

The Ute verb stem is composed of a Verb Base or a Verb Base with a suffixed Aspect marking.

3) Aux → (Causative) (Mode)

The Auxilliary may include: 1) the Causative marker, and/or
2) a Modal marking.

V.1. The Verb Base

$$4) \quad \text{V Base} \rightarrow \left(\left\{ \begin{array}{c} \text{VS} \\ \text{N} \end{array} \right\} \left\{ \begin{array}{c} \text{V Root} \\ \text{N} \end{array} \right\} \right) = \text{ka} \quad (\text{Resolution})$$

The Verb Base may be formally simple, complex, or compound.

The Verb Base may be, 1) a simple Verb Root, 2) a Noun followed by the verbalizing suffix /=ka/, 3) a Verbal nucleus preceded by a Verb Stem (cycled in recursively), or 4) a Verbal nucleus preceded by a Noun.

A suffix of Resolution may be added if it is not already obvious that the Verb Base denotes an action or a non-action.

Examples of simple Verb Root bases are: /kat/-/ to sit.

/tka/-/ to eat.

Examples of Noun followed by verbalizing suffix are: /yuu=ka-/ to be fat. /aka=ka-/ to be fat.

Examples of a verbal nucleus preceded by a verb stem are:

/naka-kat/-/ to sit and listen. /aka=ka=a-kat/-/ to sit and paint.

/pni=k^wu-kat/-/ to sit and spy on someone a bit. /yuk^wu=k^wu-paka-/ to have a bit of incestuous liaison while walking along.

Examples of a verbal nucleus preceded by a Noun are:

/k^wasi-k^wipa/-/ to hit with the tail, with the intention of killing (this is Porcupine's unique method of killing). /wi-kta/-/ to cut with a knife.

/aa-tna/-/ to gore with the horns.

The resolution of Verb Bases may be described following a modified version of Chafe's generative semantic model (Chafe 1970:95-104).

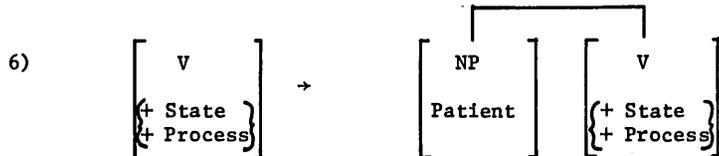
- 5a) [+V] → [± State]
- 5b) $\begin{bmatrix} +V \\ - \text{State} \end{bmatrix}$ → $\begin{bmatrix} \pm \text{Process} \\ \pm \text{Action} \end{bmatrix}$

This schema provides four positive specifications of semantic features inherent to the verb.

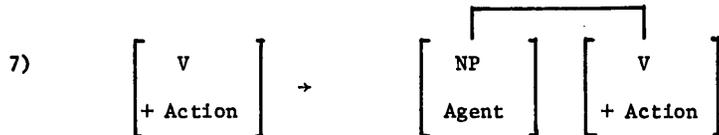
- i) $\begin{bmatrix} + V \\ + \text{State} \end{bmatrix}$ = State Verb
- ii) $\begin{bmatrix} + V \\ + \text{Process} \end{bmatrix}$ = Process Verb
- iii) $\begin{bmatrix} + V \\ + \text{Action} \end{bmatrix}$ = Action Verb
- iv) $\begin{bmatrix} + V \\ + \text{Process} \\ + \text{Action} \end{bmatrix}$ = Process-Action Verb

It is traditional to call the last class (iv) "Transitive" and the other three (i - iii) "Intransitive". It should be clear that this practice is misleading and misses much of the important internal structure.

Having stated the basic structure of the inherent features of the verb, we are in a position to discuss selectional features in the broader context. Each of the four classes of verbs dictates the presence of accompanying Noun Phrases, the nature of their feature constituency, and the relation (patient or agent) which such nouns bear to each verb.

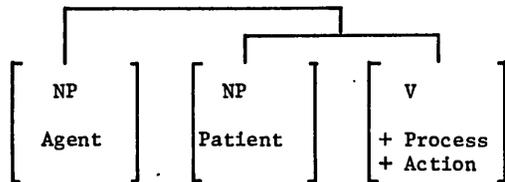


A verb which is specified as State or Process requires a Patient Noun Phrase.



A verb which is specified as Action requires an Agent Noun Phrase.

Where the verb is both a Process and an Action, rules 6 and 7 both apply. The result may be diagrammed as:



Ute verbs also require the presence of the features of Animateness and, interestingly, Number (Count or Collective) in accompanying Noun Phrases, by the following schema:

$$8) \left[\begin{array}{c} \text{NP} \\ \left\{ \begin{array}{c} \text{Patient} \\ \text{Agent} \end{array} \right\} \end{array} \right] \rightarrow \begin{array}{l} [\pm \text{ Count}] \\ [\pm \text{ Animate}] \end{array}$$

A non-Animate Agent is interpreted as Indefinite.

The verb Base construction ends with the Resolution slot.

$$9) \text{ Resolution} \rightarrow \begin{array}{l} / = a / \quad / \\ / = i / \quad / \end{array} \begin{array}{l} [+ \text{ Action}] \quad \underline{\hspace{1cm}} \\ [- \text{ Action}] \quad \underline{\hspace{1cm}} \end{array}$$

Condition: If resolution is not clear from context.

That is, an action verb may be marked by a suffixed /=a/ and state and process verbs may be marked by a suffixed /=i/, if the resolution is not clear from the context.

Examples of this relation are:

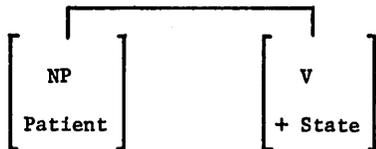
/ʔaka=ka=a-/ to paint vs. /ʔaka=ka=i-/ to redden, to blush.

/yuu=ka=a-/ to fatten (as an animal) vs. /yuu=ka=i-/ to become fat.

The next four subchapters explicate examples of membership of the four verbal subclasses.

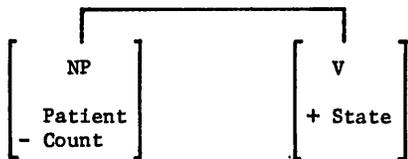
V.2. State Verbs

General State Verbs:



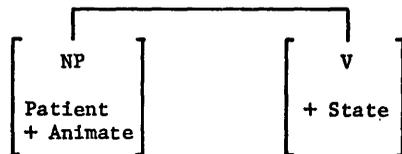
Examples: /wini-/ to stand. /si⁺i=ka-/ to be cold. /k^wuni-/ to lie on the ground. /k^wuna-/ to have a bad smell. /ka⁺i-/ to sit. /ka⁺ma-/ to have a taste. /pu⁺ta-/ to be grooved, notched. /pu⁺uti=ka-/ to be round, spherical. /tu⁺pi-/ to be gone, used up. /ʔaa-/ to be good. /mu^wu-/ to be straight, in line. /m⁺tca=ka-/ to be sticking out, projecting. /nu^wu-/ to be curved, winding. /yu⁺tu-/ to be warm.

Collective Patient State Verbs:



Collective Patient State Verbs indicate states appropriate only to a collectivity of patients. Examples: /yaʔa-/ several stand (contrasting with /wini-/ to stand). /yu^wi-/ several sit (contrasting with /ka⁺i-/ to sit).

Animate Patient State Verbs:



This class indicates states only appropriate to animate patients.

Examples: /kac-/ to be tired out, exhausted. /kani=ka-/ to dwell.

/p*i*=ka-/ to possess supernatural power. /pinu=ka-/ to be lost.

/pika-/ to hurt, ache. /pacucu-/ to know something. /tuk^wi-/ to be

ashamed. /tiki-/ to be hungry. /tak^wu-/ to be thirsty. /tapa-/ to be

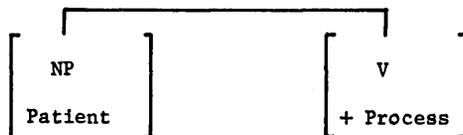
stunned, unconscious. /ʔita-/ to be tired. /ʔiya-/ to be afraid.

/muk^wi-/ to be dead. /yuu=ka-/ to be fat. /yatu-/ to be hoarse, muted.

/suwa-/ to be happy, healthy, alive. /s*i*=ka-/ to be strong, powerful.

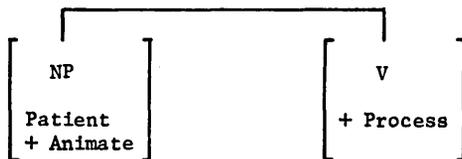
V.3. Process Verbs

General Process Verbs:



Examples: /niʔi-/ to shake. /naʔa-/ to burn. /yɪkʷi-/ to swell up.
/kʷisa-/ to shine, glow. /ʔaka=ka=i-/ to redden, blush.

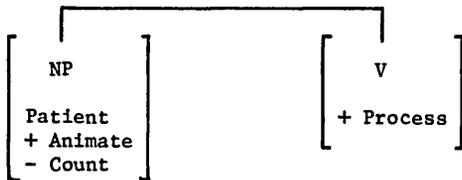
Animate Patient Process Verbs:



This class indicates processes only appropriate to animate patients.

Examples: /mukʷi=i-/ to die. /maʔa-/ to get lost. /nunu-/ to dream.
/yaka-/ to cry, weep. /pucu-/ to think.

Animate Collective Patient Process Verbs:



Example: /yaʔa-/ several die (compare with /mukʷi=i-/ to die).

V.4. Action Verbs

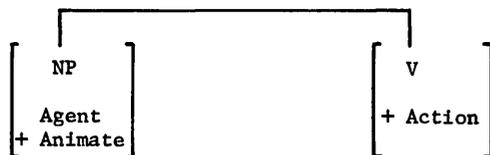
General Action Verbs:



This class indicates actions where the agent is indefinite. Examples:

/miu-/ to open. */mik^wu-/* to gush out. */nuk^wi-/* to flow, stream, extend.
/niyu-/ to move along. */cipi-/* to come out, emerge. */k^wutu-/* to pop, make
 a popping sound. */k^wik^wa-/* to creak, make a creaking sound. */k^wii-/*
 to smoke. */k^wica-/* to flash, make sparks. */k^waca-/* to splash (in water).
/patu-/ to thud, make a thudding sound. */p^ɛta-/* to move to the right.
/pak^wu-/ to make a wet slapping noise. */pata-/* to patter (as rain).
/tapu-/ to throb, beat (as the heart). */ʔapi-/* to fall over, bend over.

Animate Agent Action Verbs:



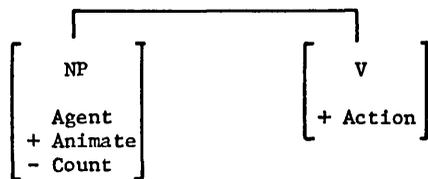
This class indicates actions only appropriate to animate agents. Examples:

/m^ɛni-/ to turn back, retreat, evade. */maw^ɛ-/* to get up, arise.
/mawa-/ to crawl. */mapu-/* to trot. */yi[?]u-/* to move about.
/suu-/ to snore. */suwa-/* to breathe. */sap^ɛ-/* to hop. */si[?]i-/*
 to urinate. */cuk^wi-/* to approach, draw near. */k^wutu-/* to run.

/k^wuni-/ to return. /k^wici-/ to spit. /k^wica-/ to defecate.
 /kata-/ to run away. /puni-/ to stoop, bend over. /puwi-/ to whistle,
 make a peeping sound (as with the bird-bone whistle used in the Sundance).
 /puk^wi-/ to jump up and down, to bounce. /pⁱni-/ to look. /pⁱi=ka-/
 to do something backward, back up. /pⁱci-/ to arrive. /pⁱpi-/ to vomit.
 /tuk^wu=a-/ to climb, ascend, go north-east. /tⁱpa=a-/ to descend, go
 south-west. /?uu-/ to fart. /?uu-pa-/ to pass by, pass through.
 /?ucu-/ to whistle. /?uk^wi-/ to cough, sneeze. /?tⁱtu-/ to growl, roar.
 /?aa-/ to be quiet. /?api-/ to lie down.

It is reasonable to assume that the following verbs will ultimately
 be classified as commonly taking only a [+ Human] Agent: /nⁱka-/ to dance.
 /wi?i-/ to dance. /k^wiya-/ to laugh. /k^wisi-/ to smile. /kiya-/
 to round-dance. /kiya-/ to play, play a game. /kaa-/ to dance.
 /kaa-/ to sing. /kaki-/ to rasp, play the rasp (as for the Bear Dance).
 /ka?i-/ to dance the hopping dance. /pawa-/ to yell, shout. /?apa-/
 to talk, speak.

Animate Collective Agent Action Verbs:

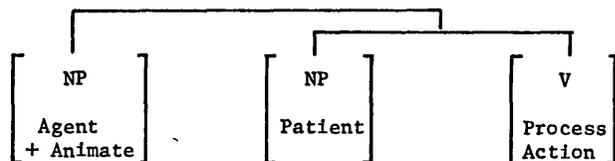


This class indicates actions only appropriate to animate beings that habitually

cluster in groups. Examples: /mia-/ several travel, go on a journey.
/mitu-/ several run away, escape. /maya-/ several appear suddenly.
/mawi-/ several stand up. /waki-/ several enter. /yuni-/ several fall.
/yuni-/ several run. /k^wa?i-/ several go to sleep. /k^wapi-/ several
lie down. /kapi-/ several stop. /putu-/ several travel along (making a
lot of noise, as a herd of buffalo). /?imi-/ several arrive.

V.5. Process-Action (Transitive) Verbs

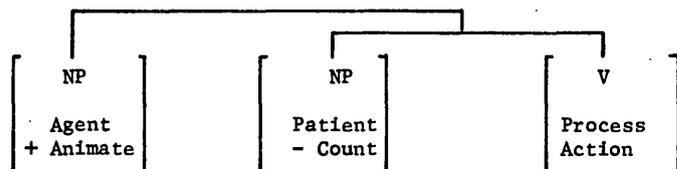
General Process-Action Verbs (General Transitive):



Examples: /maa-/ to transform something, to make something into something else. /nutu-/ to poke something into a hole. /nuu-/ to carry something on the back. /nuu-/ to carry something on the back. /nuu-/ to carry something on the back. /nia-/ to name, count something. /niwi-/ to encircle, enclose something. /nipu-/ to nibble at something. /niki-/ to stick something into an enclosed space. /naka-/ to wear something, put something on. /napa-/ to halve, split something. /natu-/ to trade for, buy something. /naka-/ to hear, listen to something. /wikwi-/ to coil, wrap around something. /wikwa-/ to cover, put a cover on something. /witu-/ to shelter from the wind, build a windbreak. /wici-/ to chop something. /wica-/ to wrap around, strap, belt, tie, secure something. /ya?i-/ to swallow something. /yaa-/ to carry something. /yawi-/ to carry something in the arms. /sini-/ to pierce something. /sata-/ to sew something. /sa?a-/ to boil something. /sata-/ to rattle something. /cuna-/ to ladle, dip something. /kuci-/ to chop something. /pu?u-/ to mark, draw, write something. /pi?wa-/ to cache, store, lay something away for future use. /pici-/ to suck on something. /pata-/ to straighten

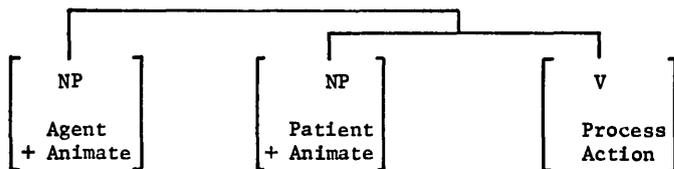
something (as an arrow-shaft). /tunu-/ to twist, spin, drill something.
 /twa-/ to tell a story. /tka-/ to eat something. /uma-/ to clean,
 sweep, put something in order. /uni-/ to do, make something.
 /uta-/ to dig something up. /ta-/ to catch something, to plant something.
 /ipi-/ to drink something. /aasti-/ to like, love something.
 /aka=ka=a-/ to paint, color, decorate something.

Collective Patient Process-Action Verbs:



Examples: /nu?a-/ to throw down several objects. /yuna-/ to put down, drop
 several objects. /yu?a-/ to carry several objects. /mapi-/ to spread,
 scatter several objects. /cita-/ to gather several objects. /kapt-/
 to break several objects. /tu?u-/ to take several objects.

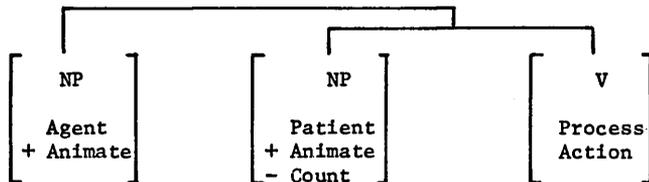
Animate Patient Process-Action Verbs:



This class indicates actions by agents which are only appropriate to
 animate patients. Examples: /maka-/ to feed, give food to.

/wac̣ṭ-/ to overtake, pass, catch up with something. */yuta-/* to overcome by strength, defeat something. */siṃṭ-/* to release, turn loose, free something. */yai-/* to hurt, injure something. */kʷipa-/* to hit, strike some animate being (hard enough to kill, or with the intention of killing). */kʷaa-/* to beat another in a contest or game. */paka-/* to kill something with a sharp pointed implement. */tuwa-/* to shoot something with a bow or gun. */ṭia-/* to skin, butcher something. */ṭini-/* to point, aim at something, with someone. (by pointing or looking at him). */ṭini-/* to hit something (with a hand-held object, such as a club). */ʔua-/* to spy on something.

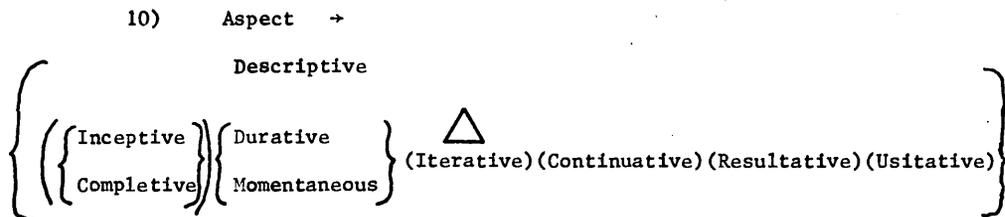
Collective Animate Patient Process-Action Verbs:



This class indicates actions by agents which are only appropriate to collectivities of animate patients. Example: */kʷuʔi-/* to kill several animate beings (as a flock of Bighorn Sheep).

V.6. Aspect

The Ute verb has an elaborate aspect system. The following rule expresses the general pattern of co-occurrence observed.



The following rules, discussions, and examples explain the usage of the Aspect markers.

11) Descriptive → /=?V₂/

This seems to be just a marking of the general form of the verb. That is, it indicates that the verb is not aspectually modified. The verb base is simply followed by a glottal stop followed by an echo of the last vowel of the base. This, of course, has the important effect of making the final vowel of the verb base voiced and more audible (see Chapter VII).

If the verb is positively marked for Aspect, the aspectual nucleus is either Durative or Momentaneous. There are four suffixes for each of these two aspects, context sensitive to the resolution of the verb base.

12)	Durative	→	/=ni/	/	[- Action]	_____								
			/=ka/	/	[+ Action]	_____								
			/=na/	/	[+ Action + Process]	_____								
			/=cai/	/	<table border="0"> <tr> <td colspan="2" style="text-align: center;">┌───────────┐</td> </tr> <tr> <td style="border: 1px solid black; padding: 2px;">NP</td> <td style="border: 1px solid black; padding: 2px;">V</td> </tr> <tr> <td style="border: 1px solid black; padding: 2px;">Patient</td> <td style="border: 1px solid black; padding: 2px;">- Action</td> </tr> <tr> <td style="border: 1px solid black; padding: 2px;">- Count</td> <td></td> </tr> </table>	┌───────────┐		NP	V	Patient	- Action	- Count		_____
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NP	V													
Patient	- Action													
- Count														

Examples: /=ni/: /katⁱ=ni/ He sat (for a long time).

/=ka/: /sⁱpani=i=ka/ He shivered (for a long time).

/=na/: /tⁱna=na/ He hunted (for a long time).

/=cai/: /ya?a=c^ai/ Several stood (for a long time).

13)	Momentaneous	→	/=mi/	/	[- Action]	_____								
			/=k ^w u/	/	[+ Action]	_____								
			/=nu/	/	[+ Action + Process]	_____								
			/=nana/	/	<table border="0"> <tr> <td colspan="2" style="text-align: center;">┌───────────┐</td> </tr> <tr> <td style="border: 1px solid black; padding: 2px;">NP</td> <td style="border: 1px solid black; padding: 2px;">V</td> </tr> <tr> <td style="border: 1px solid black; padding: 2px;">Patient</td> <td style="border: 1px solid black; padding: 2px;">+ Action</td> </tr> <tr> <td style="border: 1px solid black; padding: 2px;">- Count</td> <td style="border: 1px solid black; padding: 2px;">+ Process</td> </tr> </table>	┌───────────┐		NP	V	Patient	+ Action	- Count	+ Process	_____
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NP	V													
Patient	+ Action													
- Count	+ Process													

Examples: /=mi/: /katⁱ=mi/ He was sitting there (just then).

/=k^wu/: /sⁱpani=i=k^wu/ He began to shiver.

/=nu/: /tⁱna=nu/ He goes off hunting.

/=nana/: /yuna=nana/ He threw down several objects
(all at once).

14) Inceptive → /-i/ / [+ Action] _____
 [± Process]

Examples: /t±na=i=na/ He left on an extended hunt.

/t±na=i=nu/ He just then left on a hunt.

/suma=i/ He started thinking.

/suma=i=mi/ He started thinking just then.

/suma=i=ni/ He started a continuous siege of thinking.

15) Completive → /-mi/ / [+ Action] _____
 [± Process]

The completive aspect can occur with either Durative or Momentaneous. Completive Durative indicates completion of an action of duration. Completive Momentaneous indicates completion of a discrete momentaneous act.

Examples: /t±ka=mi=ka/ He just finished an extended meal.

/t±ka=mi=k^u/ He just finished eating a bit.

/p±ni=mi=ka/ He finished looking at it.

/p±ni=mi=k^u/ He briefly saw it.

16) Iterative → C₁ V₂ = [+ Action]

Iterative is introduced in rule 10 as a dummy symbol. It is actualized as reduplication of the first syllable of the verb base. It simply indicates repeated action.

Examples: /tapi/ He hit something by throwing.

/ta=tapi/ He hit something several times by throwing.

/kɪpa/ He hit something hard enough to kill it.

/kɪ=kɪpa/ He hit something hard enough to kill it several times, he beat something to death.

17) Continuative → /=nini/ / [- Completive] _____

Continuative logically cannot co-occur with Completive.

Examples: /suma=nini/ He kept on thinking.

/tɪka=i=nini/ He continued eating a bit, nibbling.

18) Resultative → /=kai/ / [+Action] _____

The resultative only occurs with action verbs.

Examples: /ʔuʔu=kai/ The activity resulted in something falling out.

/paka=kʷu=kai/ The activity resulted in him walking a bit.

19) Usitative → /=nɪ/

Usitative marks customary action.

Examples: /tɪka=mi=kʷu=nɪ/ He customarily finished eating a bit.

/tɪna=nu=nɪ/ He customarily goes off hunting.

V.7. The Causative

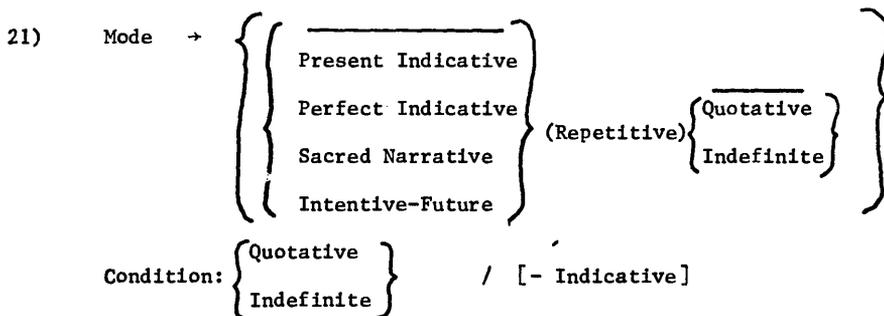
20) Causative → /-tua/

Examples: /naʔa=i-tua/ He started a fire (Lit: caused to begin to burn).

/muk^wi-tua/ He killed something (Lit: He caused something to die).

V.8. Mode

Relations within the Modal Auxilliary slot may be characterized by the following expansion. Note the logical impossibility of Quotative and Indefinite occurring in the same construction with Indicative.



The General Indicative is unmarked.

22) Present Indicative → /-yʔ/

Present Indicative indicates observable activity, here and now.

It is rarely used, except to sort out present indicative from mixed discourse.

Examples: /ʔuni=k^wu-yʔ/ He is doing it right now (observable).

/nawasapi=kai-yʔ/ His activity resulted in leaving tracks (as is observable).

/mai mai=ʔi kipa-yʔ/ He hit him (observable).

23) Perfect Indicative → /-kai/

Perfect Indicative indicates activity just completed, but definite, or observed.

Examples: /mai mai=?i kɪpa-kai/ He hit him (observed).

/mai mai=?i kɪpa=kai-kai/ The activity resulted in his being hit by him (observed).

24) Sacred Narrative → /-pɪka?a/

Sacred Narrative makes discourse about the Mythic Past or the shamanistic spirit domain visited in dreams. It could be interpreted as a label attached to each utterance in Sacred discourse that indicates, "This is Sacred Narrative."

Examples: /mai mai=?i kɪ=kɪpa=k^wu-pɪka?a/ He hit him, just then, again and again, in the Sacred Domain.

/mai mai=?i kipa=ka-pɪka?a/ He hit him in the Sacred Domain.

25) Intentive-Future → /-pania/

The Intentive-Future is the closest thing to a "future" tense found in Ute. The reference, however, is to an actor's intention that an action or state will occur.

Examples: /mai mai=?i kɪpa-pania/ He intends to hit him.

/mai mai=?i kɪpa=i-pania/ He intends to start hitting him.

26) Repetitive → /-su/

The Repetitive Mode indicates that an action or a process is occurring again, for a second or successive time.

Examples: /mai mai=ʔi kɪpa-pɪkaʔa-su/ He hit him again, in the Sacred Domain.

/mai mai=ʔi kɪpa-kai-su/ He has completed hitting him again.

/mai mai=ʔi kɪ=kɪpa-kai-su/ He has completed hitting him again and again, again.

27) Quotative → /-ya/

The Quotative Mode indicates that knowledge of the event is second-hand. It translates best as "someone said such-and-such happened," or, "It is said."

Examples: /mai mai=ʔi kɪpa-pania-ya/ Someone said that he intends to hit him.

/mai mai=ʔi kɪpa-pɪkaʔa-su-ya/ Someone said that he hit him again in the Sacred Domain.

28) Indefinite → /-nua/

Indefinite Mode marks an entire verbal structure as in the realm of indefinite (and, perhaps, unreliable or even contrary to fact) information.

Examples: /nɪʔɪ pi=ka=kʷu-pania-nua/ I, perhaps, will get Supernatural Power.

VI. THE ADVERBS

The, very simple, accusative type syntactic case system is supplemented by a set of simple adverbs and postpositional phrases which convey the relational categories of Time, Place, Direction, and Manner.

$$1) \text{ Adverb} \rightarrow \left\{ \begin{array}{l} \text{AD} \\ \text{NP + PP} \end{array} \right\}$$

An adverb may be either a simple adverb (AD) or a noun phrase (NP) plus a postposition (PP).

VI.1. Time Adverbs

$$2) \text{ Time} \rightarrow \left\{ \begin{array}{l} \text{AD, Time} \\ \text{NP + PP, Time} \end{array} \right\}$$

Representative Time Adverbs are: /nuk^wa/ *in autumn*. /nam±/ *early*. /wiicikusu/ *early in the morning, at sun-up (form unanalyzable)*. /k^w±ya/ *yesterday*. /pina=k^wa/ *late, later, and then*. /ʔ±t±/ *always*. /ʔipa/ *early, long ago*. /ʔia/ *early, ahead of time*. /ʔaa/ *now, today*.

A representative Time Postposition is: /-ma-nuk^wa/ *during, all through*: /tapa-ma-nuk^wa/ *all day long*.

VI.2. Place Adverbs

- 3) Place → { AD, Place
 { NP + PP, Place }

Representative Place Adverbs are: /miu/ *far away*. /ʔipa/ *here*.

This class seems to be very limited. Most place considerations are handled by the Pronouns (III) and the Postpositional Phrases.

Representative Place Postpositions are: /-uk^wa-mi/ *before, in front of*. /-naa-tita-paa/ *in between*. /-nau=k^wa/ *near*. /-yaka-paa/ *beside*. /-puu/ *inside*. /-pimi/ *in back of, behind*. /-paa/ *in, at, on (general positional)*. This postposition in combination with deictics gives rise to: /ʔii-paa/ *here*, /maa-paa/ *there (visible)*, /ʔuu-paa/ *there (invisible)*, /ʔaa-paa/ *there (indefinite)*. /-paa-na/ *on, resting upon*. /-pani/ *on*. /-tuk^wa/ *under*. /-ti-paa/ *in, within*. /-ʔaki-ʔi/ *above, over*. /ʔati-ni/ *on, upon*. /-ʔaka/ *among*.

VI.3. Direction Adverbs

- 4) Direction → { AD, Direction
 { NP + PP, Direction }

Direction Adverbs are: /k^wiɪ/ *to the left*. /p^ɪtɑ/ *to the right*. /pⁱi/ *backward*. /pⁱcu/ *down (precipitously)*. /tuk^wu/ *to the north, up-slope, up*. /tⁱpɑ/ *to the west, down-slope, down*.

I believe this to be an exhaustive inventory of organic Ute directional adverbs. /tuk^wu/ and /tⁱpɑ/ are the nearest that Ute comes to cardinal directions. Kelly (1964:134) reports for Kaibab Ute that, ". . . apparently there is one name for north and "up" and one for south and "down" and no distinction between east and west." If we refer to the map, Kaibab territory is adjacent to the Colorado River, which in this region bends nearly due south. In the Southern Ute area the San Juan River, a tributary of the Colorado runs westward. Thus, it is probably best to interpret /tⁱpɑ/ as *down-river*, which to the Southern Ute happens to be westward. /tuk^wu/ then, is *up-river*, or *uphill* away from the river. In both Kaibab country and Southern Ute country to go north is to go uphill. In Kaibab country high plateaus are to the north. In Southern Ute country to go north is to move up into the San Juan subrange of the Rocky Mountains with its 14,000 foot peaks and 11,000 foot passes. The direction orientation, then, is very highly determined by the local topography.

There are no organic forms for *to the east* or *to the south*.

There are two moving points indicated by the derived nouns /tapa-k^wi^ti=ti/ *east* (*Lit: where the sun rises*) and /tapa-ka^ti=ti/ *west* (*Lit: where the sun sits*) or /tapa-yak^wi=ti/ *west* (*Lit: where the sun goes in*). To develop direction adverbs from these forms it is necessary to resort to the postpositional phrases /tapa-k^wi^ti=ti-wi-tuk^wa/ *to the east*, /tapa-ka^ti=ti-wi-tuk^wa/ or /tapa-yak^wi=ti/ *to the west*.

The remaining major division or orientation of action is the duality /k^wiⁱ/ *to the left* versus /pⁱta/ *to the right*. This is, of course, an egocentric orientation tied in with the /k^wiⁱ=pi/ *left arm* versus /pⁱta=pi/ *right arm* duality (see VI.1. Bodypart Nouns).

My informant, A.B., indicated that there is often a correlation felt between /k^wiⁱ/ *to the left* and /tuk^wu/ *to the north*. If this is the case, /pⁱta/ *to the right* would be the closest Ute approximation to *south*. This orientation indicates that the person stating these relations would be facing toward the east, toward the rising sun.

/pⁱci/ *down* (*precipitously*) does not have an "up" correlate. It is inferred that this represents movement downward on a sort of precipitous terrain that you wouldn't try upward.

/pⁱi/ *backward*, indicates an unusual manner of movement. Characters in tales often move backwards to retrace their trails and throw their pursuers off. Sacred beings are sometimes characterized as moving upside down and backwards.

These considerations leave normal forward motion unmarked.

Representative Direction Postpositions are: /-?u_u-paa/ *direction through, by, past.* /-uk^wa-tuk^wa/ *toward the front of something.*
 /-mi-tuk^wa/ *toward.* /-ma-tuk^wa/ *up to, against.* /-nau-k^wa/ *toward (from a position close to).* /-wi-tuk^wa/ *toward.* /-wi-?a?a-tuk^wa/ *through.*
 /-waka-tuk^wa/ *around.* /-pimi-tuk^wa/ *toward the back of something.*
 /-paa-ki/ *over, above.* /-pa-tuk^wa/ *toward, into.* /-tuk^wa/ *to, toward (general for direction toward).* /-?aka-tuk^wa/ *among, through.*
 /- ?ati-?a-paa/ *between.*

VI.4. Manner Adverbs

5) Manner → { AD, Manner
NP + PP, Manner }

Representative Manner Adverbs are: /suu/ *very, extremely, completely.*
/sua/ *nearly, almost.* /pika/ *continually, perpetually.* /tuk^wi/ *well, just*
right. /t⁺i/ *well, efficiently.* /ʔ⁺i/ *in vain, to no avail.* /ʔaa/
quietly, gradually, slowly.

Representative Manner Postpositions are: /-maa/ *with (as instrument).*
/-naa-wa?a/ *with (together with others) (Lit: reciprocally-with).*
/-wa?a/ *with (along with others).*

CHAPTER VII

THE SOUND PATTERN OF UTE

VII.1. The Systematic Phonemes

The Ute entries in this monograph are presented in a systematic phonemic transcription. This transcription is a system of constructs which explains the assignment of phonetic representations generated by the syntactic component. This representation serves as the input to the mechanism of speech production. Thus, the phonological rules, in their operation upon terminal strings of the syntactic component, provide the actualizations of the syntactic structure in the "rumble of speech" (i.e., they are rules for pronunciation, carried down to "free variation").

There are nineteen systematic segmental phonemes in Ute. They are:

- 1) The Vowels (V): /u, u, ɛ, ɛ, i, i, a, a/.
- 2) The Resonants (R): /m, n, w, y/.
- 3) The Obstruents (O): /s, c, k^w, k, p, t/.
- 4) Glottal Stop: /ʔ/.

VII.2. The Distinctive Features

The systematic phonemes of Ute are interpreted as bundles of phonological features. The distinctive features are attributes or qualities which determine contrasts in the phonological component. Distinctive features are not entities on a more abstract level, which combine to form a systematic phoneme. A systematic phoneme may be distinguished by the lack of features as well as by their presence. It is precisely this interplay of presence or absence of distinctive features which provides the phonological contrasts. Thus, underlying the systematic phonemic inventory are the distinctive features, the presence or absence of which set each systematic phoneme off from the others in unique binary opposition. We may characterize the basic sound pattern of Ute as a structure of nineteen systematic phonemes relationally segregated by the interplay of nine distinctive phonological features.

The following system is adapted from several phonological studies, including Jakobson, Fant, and Halle (1957), Chomsky and Halle (1968), and Friedrich (1971). I have followed Chomsky and Halle (1968) and Friedrich (1971) in positing the features with the goal of obtaining simple, natural, descriptive definitions of the systematic phonemes. I will follow Friedrich's format in carefully defining the nine distinctive features, listing them in the order of their power (the numbers in parentheses indicating the number of systematic phonemes that require the feature for their specification).

1) Vocalic (19). Vocalic sounds are produced with a continuous and relatively free passage of egressive air along the median line of the open oral cavity. Vocalicity positively marks vowels and resonants.

2) Consonantal (19). Consonantal sounds are produced with occlusion or contact in the central path through the oral cavity. Consonantality positively marks obstruents and resonants.

3) Back (12). This is a relational feature. Back sounds are produced in the back part of the mouth, with respect to vowels, and behind the dental articulation, with respect to consonants. Back consonants include alveo-palatals, palatals, and velars. Front consonants are, by definition, dentals and labials. The back feature is extended to consonants for economy. With regard to consonants, "Back" is to be interpreted as the converse of Chomsky and Halle's (1968) "Anterior" feature.

4) Coronal (10). Coronal is the second intersecting relational feature. Coronal sounds are formed in the central area of the vocal tract and not on the peripheries. Coronal consonants are dentals, alveolars, and palatals. Peripheral (non-coronal) consonants are labials and velars.

5) High (8). High sounds are produced by raising the tongue above the neutral position. This feature segregates the high vowels /u, u, ɛ, ɛ, i, i/ from the low vowels /a, a/.

6) Tense (8). Tense sounds are produced with more deviation from the neutral position, greater subglottal pressure, and more intense muscular involvement, than for the corresponding lax (non-tense) sounds. In Ute, the tensity feature distinguishes a set of tense vowels, /u, ɛ, i, a/, from a set of lax vowels, /u, ɛ, i, a/. As will be explicated below, the tense vowels are markedly longer in duration and less subject to allophonic reduction than the corresponding lax vowels.

7) Round (6). Rounded sounds are produced with a narrowing of the lips. Rounding distinguishes the round back vowels, /u, u/, from the unround back vowels, /ɛ, ɛ/, and the rounded velar obstruent /k^w/ from the unround velar obstruent /k/.

8) Nasal (4). Nasal sounds are produced by lowering the velum, thereby allowing the air to pass out through the nasal pharynx and nose. Nasalization distinguishes the nasal resonants, /m, n/, from the non-nasal resonants, /w, y/. It will be indicated below that nasalization is often a concomitant and redundant feature of tense vowels in stressed position.

9) Continuant (2). Continuant sounds are produced with a vocal tract in which the passage from the glottis to the lips is never closed. Continuousness distinguishes continuous /s/ from interrupted (non-continuous) /c/.

These nine features distinguish each systematic Ute phoneme from all others. Table 4 illustrates the matrix of distinctive features

TABLE 4
PHONOLOGICAL DISTINCTIVE FEATURE MATRIX OF UTE

	<u>u</u>	u	ɛ	ɪ	i	a	a	m	n	w	y	s	c	kʷ	k	p	t	?
1. Vocalic (19)	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-	-	-
2. Consonantal (19)	-	-	-	-	-	-	-	+	+	+	+	+	+	+	+	+	+	-
3. Back (12)	+	+	+	-	-	-	-	-	-	-	-	+	+	+	+	+	+	-
4. Coronal (10)								-	+	-	+	+	+	-	-	-	-	+
5. High (8)	+	+	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-
6. Tense (8)	+	-	+	-	+	-	+	-	-	-	-	-	-	-	-	-	-	-
7. Round (6)	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
8. Nasal (4)								+	+	-	-	-	-	-	-	-	-	-
9. Continuant (2)												+	-	-	-	-	-	-

and the feature clusterings that distinguish the nineteen systematic phonemes of Ute. In the matrix a plus (+) represents the presence of a feature; a minus(-), the absence of a feature. Within the matrix, the nineteen systematic phonemes are distinguished by eighty-eight distinctive feature statements (plus or minus entries) or an average of 4.63 feature statements per systematic phoneme.

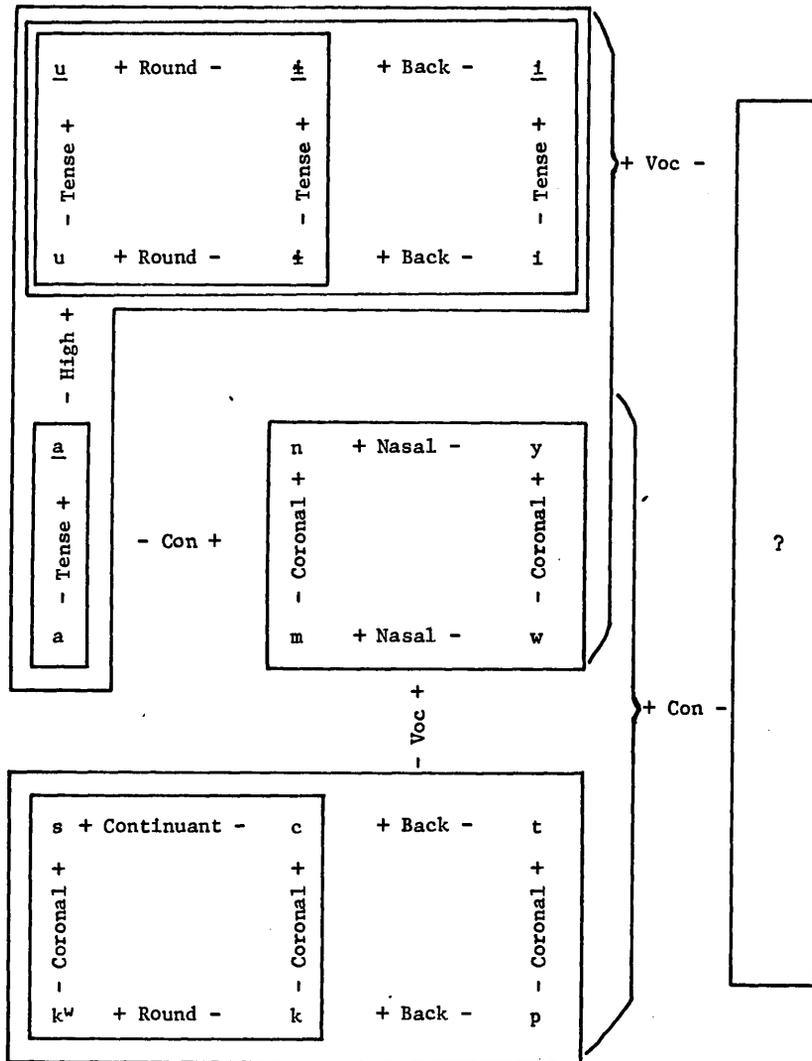
Figure 8 graphically represents the internal phonemic structure of the sound pattern of Ute. In terms of power of opposition, the features fall into two classes. The First class consists of the four features that are required for over half of the systematic phonemes (10-19). This class implies a taxonomic relation.

The Vocalic and Consonantal features distinguish the four major natural classes; the vowels (V), /u, u, ɛ, ɛ, i, i, a, a/; from the resonants (R), /m, n, w, y/; from the obstruents (O), /s, c, k^w, k, p, t/; from, uniquely specified, glottal stop, /ʔ/.

The relational feature, Back, crosscuts both the vowels, and the obstruents in a completely symmetrical fashion. Among the vowels backness distinguishes back vowels, /u, u, ɛ, ɛ/ from front (non-back) vowels, /i, i/. Among the obstruents, backness distinguishes back obstruents /s, c, k^w, k/ from front (non-back) obstruents /p, t/.

FIGURE 8

DISTINCTIVE FEATURE STRUCTURE
OF THE SOUND PATTERN OF UTE



The relational feature, Coronal, crosscuts both the resonants and the obstruents. Among the resonants, coronal distinguishes coronal resonants, /n, y/, from peripheral (non-coronal) resonants, /m, w/. Among the obstruents, coronal distinguishes coronal obstruents, /s, c, t/ from peripheral obstruents /k^w, k, p/.

The second class consists of the last five features and, as they are required for the definition of less than half of the systematic phonemes (8-2), they are viewed as an open network rather than a true taxonomy.

The feature, High, crosscuts only the vowels, to distinguish the high vowels, /u, u, ɛ, ɛ, i, i/ from the low (non-high) vowels /a, a/.

Tensity crosscuts only the vowels, to distinguish the tense vowels, /u, ɛ, i, a/, from the lax (non-tense) vowels, /u, ɛ, i, a/. It should be noted that tensity is to the vowels as coronal is to the obstruents and resonants. That is, the operation of the tense feature in the structure of the vowels is essentially homologous with the operation of the coronal feature in the structure of the obstruents and resonants.

Roundness is more limited in its definitive power. It functions among the vowels to distinguish round back vowels, /u, u/, from unround back vowels, /ɛ, ɛ/. Among the obstruents, roundness distinguishes round peripheral back /k^w/ from unround peripheral back /k/.

Nasality functions only among the resonants to distinguish nasal resonant, /m, n/, from plain (non-nasal) resonants, /w, y/.

Continuousness is the feature with the most limited distribution. It serves only to distinguish among the obstruents between back coronal continuous /s/ and back coronal interrupted (non-continuous) /c/. Note that the operation of the continuant feature among the back coronal obstruents is homologous to the operation of the round feature among the back peripheral obstruents and the back vowels.

The distinctive feature model characterizes the underlying sound pattern of Ute as a very symmetrical structure. When the uniquely specified glottal stop, /ʔ/, is segregated, the remaining structure is a set of patterned relationships between eighteen systematic phonemic "points" or "bundles of features". The obstruent and the high vowel systems are characterized as homologous symmetrical six point structures. The lack of symmetry in the vowel system, represented by the single two point subset of low (non-high) vowels, /a, a/ is brought into symmetry again by the mediation of the four point resonant system.

VII.3. The Ute Phonological Word

The Ute phonological word may be characterized by the following five ordered rules.

$$1) \quad \emptyset \rightarrow \alpha V / \# \left\{ \begin{array}{l} + \text{cns} \\ ? \end{array} \right\} \alpha V \text{ ______ } \#$$

The vowel of a monosyllabic form must be doubled to make it a free form (the minimal Ute word is bi-syllabic).

$$2) \quad \left[\begin{array}{c} V \\ \alpha \text{ Even} \end{array} \right] \rightarrow [\alpha \text{ Pitch}]$$

Even numbered vowels, counting from the left, are strong ([+ Pitch]), odd numbered vowels are weak ([- Pitch]).

$$3) \quad V \# \rightarrow \left[\begin{array}{c} - \text{Pitch} \\ - \text{Voice} \end{array} \right]$$

Final vowels are always weak and voiceless (constraint on Rule 2).

$$4) \quad V \rightarrow [+ \text{Pitch}] / \text{______} \left(\left\{ \begin{array}{l} + \text{cns} \\ ? \end{array} \right\} \right) V \#$$

Penultimate Vowel is always strong (constraint on Rule 2).

$$5) \quad \# \left[\begin{array}{c} V \\ + \text{Pitch} \end{array} \right]_1 \rightarrow [+ \text{Stress}]$$

The first strong vowel of a word takes primary word stress (applies after Rules 3 and 4). The result is that bi-syllabic words are stressed on the first syllable and all other words are stressed on the second.

The structure of the Ute phonological word may be characterized by the following formula:

$$\# \left\{ \begin{array}{l} +cns \\ ? \end{array} \right\} \left(\left[\begin{array}{l} -Pitch \\ v \end{array} \right] \left(\left(\left\{ \begin{array}{l} +cns \\ ? \end{array} \right\} \right) \right) \right) \begin{array}{l} 8 \\ 2 \\ 0 \end{array} \left(\left\{ \begin{array}{l} +cns \\ ? \end{array} \right\} \right) \left[\begin{array}{l} +Pitch \\ v \end{array} \right] \left(\left\{ \begin{array}{l} +cns \\ ? \end{array} \right\} \right) \left[\begin{array}{l} -Pitch \\ -Voice \\ v \end{array} \right] \#$$

That is, the Ute phonological word is a string of segments bounded by word juncture (/#/). Syllables are composed of either syllable nuclei (.V.) or syllable nuclei plus consonantal onset (.CV.). Consonantal onset is mandatory in initial syllable. The final vowel of a word is weak and voiceless. The penultimate vowel is strong. In words longer than two syllables the first vowel is weak. The word formula is expandible by cycling in additional syllables to an observed upper limit of eight times. This limit may be expanded if longer words are observed. The average number of cyclings in texts is only two, representing an average word length of five syllables.

In summary, the Ute phonological word is characterized by the interplay of the arrangement of syllables and the supra-segmental features of pitch, stress, and juncture. The word always starts with a consonant. The minimal word is bi-syllabic. The maximal word observed in freely generated text was of eleven syllables.

Edward Sapir (1921:30) elicited a word of sixteen syllables from his Kaibab Ute informant. Since such complex forms were not forthcoming in my work with Southern Ute, I attempted re-elicitation of:

". . .*wii-to-kuchum-punku-rügani-yugwi-va-ntü-m(ü)* . . . "they who are going to sit and cut up with a knife a black cow (or bull)," . . .".

Re-elicitation in Southern Ute brought approval of /*wii-tuu-k^wucu-puk^wu-tika-ni-yuk^wi=pa=ti=mi*/ as possible and interpretable, but as decidedly improbable as a freely generated word.

The potential of word forms generated by Rules¹⁻⁵ is striking. The canonical patterns allow ninety-six potential combinations of systematic phonemes in syllables. The entire formal structure of the language is built upon the possible combinations of, and prosodic variations on, these ninety-six potential syllables. Obviously, the syllable pattern prohibits consonant clusters in Ute. Where clusters of resonant plus obstruent appear in rapid speech, a more deliberate delivery reveals an intervening lax vowel segment. Syllable combinations do allow vowel chains. Chains more extensive than three vowels have not been observed. These are highly improbable and would be reduced if they should occur.

The stress pattern of Ute words brings into bold relief the individual identity of the vowels within a chain, showing that a sequence of like vowels is structurally no different than a sequence of unlike vowels. Conversely, the situation of predictable stress would be very difficult to state if the chains of like vowels were alternatively analyzed as long vowels. Hockett (1955:55) discussed a similar solution in the case of Fijian.

Morphemes may be generalized as mono-syllabic and bi-syllabic roots, and mono-syllabic suffixes. The morpheme structure rules generate 88 mono-syllabic root forms (.CV.-) and 8,448 bi-syllabic root forms (.CV.(C)V.-) providing a potential of 8,536 root forms. Suffix forms (-(C)V.) total 96. This provides a total formant potential of 8,632. If the limit on length of words were only the average of five syllables this would provide an inventory of 709,632 potential word forms. If the observed upper limit of 11 syllables were fully utilized it would provide an inventory of 3,110,080 potential word forms.

VII.4. The Phonological Rules

The following morphophonological rules for Ute serve to demonstrate the relations in the domain conventionally segregated into allophonics and morphophonemics. The rules are obligatory for normal speech unless marked as optional. Optional rules handle possibilities of free variation and deletions developed by rapid speech delivery. Optional rules will be supplemented by explanations. Each rule will be explained in the form of an appropriate reading and examples.

$$1) \quad \begin{bmatrix} + \text{ Back} \\ + \text{ Coronal} \end{bmatrix} \quad \rightarrow \quad [+ \text{ Strident}]$$

Back coronals, /s, c/, are concomitantly strident.

$$2) \quad [\alpha \text{ voc}] \quad \rightarrow \quad \begin{bmatrix} \alpha \text{ Continuant} \\ \alpha \text{ Voice} \end{bmatrix}$$

Vocalicity agrees with continuousness and voicing.

$$3) \quad [\alpha \text{ Tense}] \quad / \quad [\alpha \text{ Tense}] \quad = \quad \left(\begin{array}{c} +\text{Cns} \\ ? \end{array} \right) \text{---}$$

Vowel agrees in tensity with the preceding vowel across harmonic morpheme boundary (/=/). This is a rule of vowel tensity harmony. Most suffixes have this harmonic pattern of tensity becoming specified only in composition.

Examples: /pa-/ blood + /=pi/ (possessed) → /pa=pi/ → [p·h_á·ʔp·h_I·] *its blood*. /paa- / egg + /=pi/ (possessed) → /paa=pi/ → [p·h_a·á·ʔI] *its egg*. /mama- / some + /=tɬ/ (adjective marker) → /mama=tɬ/ → [m·a·m·á·ʔt·h_ɪ·] *some*. /munu-/ round + /=tɬ/ (adjective marker) → /munu=tɬ/ → [hMUNú·Rɪ] *round*. /k^wana-/ eagle + /=ci/ (animate noun marker) → /k^wana=ci/ → [k^wAn·á·ʔtš·I·] *eagle*. /mama-/ woman + /=ci/ (animate noun marker) → /mama=ci/ → [hMAMá·tsI] *woman*.

4) [α Tense] → $\left[\begin{array}{l} \alpha \text{ Long} \\ \alpha \text{ Aspiration} / 0 \end{array} \right]$

Tensity agrees with length and also with aspiration among the obstruents.

Examples: /k^wuk^wu=pi/ → [k^wUk^w·h_ú·ʔp^w·h_ɪ·] *dust*. /k^wuca=pi/ → [k^w·h_u·tš·á·ʔp^w·h_ɪ·] *ashes*. /kani=pi/ → [kAn·[·ʔp·h_I·] (*its*) *kidney*. /kaa=ci/ → [k·h_a·á·ʔtš·I·] *grouse*. /patu=pi/ → [pAt·h_ú·ʔp^w·h_I·] (*its*) *vein, artery*. /patu=tɬ/ → [p·h_a·rú·Rɪ] *wet*. /tapi=pi/ → [tApf·ʔI] (*its*) *heel*. /tapi=ʔi/ → [t·h_a·p·h[·ʔ·I·] *throws*.

Rules 5a through 5e describe the major allophonics of the vowels.

$$5a) \begin{array}{c} \text{V} \\ + \text{Tense} \\ + \text{Stress} \end{array} \rightarrow [+ \text{Checked}]$$

Stressed tense vowels are checked (glottalized). This may occur concomitantly with nasalization developed in Rule 5b. Irvine Davis (1966) set up a series of glottalized stop phonemes for Ute, based upon this development.

Examples: /wkwɨ=pɪ/ → [w·ɨ·k^w·h^f·ʔp^w·hɪ·] (*its*) *vulva*.

/k^wuk^wa-tkwa=pɨ/ → [k^w·h^u·k^w·h^ɔ·ʔt·h^f·k^w·h^ɛ·p^w·hɨ·] *chewing tobacco*.

$$5b) \begin{bmatrix} \text{V} \\ + \text{Tense} \\ + \text{Pitch} \end{bmatrix} \rightarrow [+ \text{Nasal}]$$

Strong tense vowels are nasalized.

$$5c) \text{ (Optional): } \emptyset \rightarrow \begin{bmatrix} + \text{Cns} \\ \alpha \text{ Back} \\ \beta \text{ Coronal} \\ + \text{Nasal} \end{bmatrix} / \begin{bmatrix} - \text{Cns} \\ + \text{Nasal} \end{bmatrix} \begin{bmatrix} + \text{Cns} \\ \alpha \text{ Back} \\ \beta \text{ Coronal} \end{bmatrix}$$

Nasalization may be strong enough to introduce a nasal segment, agreeing in backness and coronality with the following segment.

The addition of pitch to tensity simply develops more energy, usually resulting in secondary nasalization. There is no contrast in Ute between oral and oral-nasal vowels. Tense vowels are simply accompanied by nasal breath in strong position. This is a simple concomitant of the strong tense articulation if the velum is not completely closed. Nasalization becomes

more noticeable in emphatic speech. This, sometimes sporadic, nasalization of strong tense vowels undoubtedly led Sapir (1930) to set up a class of "nasalizing stems" for Kaibab Ute. The mis-association of this nasalization with the following consonant (to which it assimilates) has led Irvine Davis (1966) to posit a set of pre-nasalized consonant phonemes.

Examples: /ʔua-ka=tɬ/ → [ʔu·á·ʔʔaRɬ] or [ʔu·á·ʔʔaRɬ] *yellow*.
 /nuu=pi/ → [hNUú·mʔpʷ·hɪ·] or [hNUú·ʔpʷ·hɪ·] (*its*) *liver*. /muʔa=ci/ → [hMUʔá·ʔtɬ·hɪ·] or [hMUʔá·ʔtɬ·hɪ·] *mano* (*handstone for grinding*).

5d) $\begin{bmatrix} \text{V} \\ - \text{Tense} \\ + \text{Stress} \end{bmatrix} \rightarrow [+ \text{Long}]$

Stressed lax vowels become concomitantly long.

Quite simply, the increased pressure under stress forces a longer duration. Lax vowels in this position become about as long as tense vowels in weak position.

Examples: /puʔi=pi/ → [pʷ·h_u·ʔf·ɸI·] (*its*) *eye*. /sakʷa-ka=tɬ/ → [ɬ·a·ɣʷá·ɣaRɬ] *blue, green*.

5e) $\begin{bmatrix} \text{V} \\ - \text{Tense} \\ - \text{Pitch} \end{bmatrix} \rightarrow [- \text{Voice}]$

Lax vowels lose voice in weak position.

Examples: /mukʷa=pi/ → [hMUKʷ·há·ʔpʷ·hɪ·] *spider*. /kʷici=pi/ → [kʷIʔsɪf·ɸI] (*its*) *spit, saliva*.

6) [- Coronal] → [+ Round] / $\left[\begin{array}{l} - \text{Cns} \\ + \text{Back} \end{array} \right]$

Peripherals are rounded adjacent to a back vowel.

Examples: /tuu-/ black + /matika-/ american + /=ci/ (animate noun marker) → /tuu-matika-ci/ → [tUú·m^w·a·rik·hā·tš·I·] black american.
 /nɪmi/ we → [nɪ·M^wɪ] we. /tuu-/ black + /kapaa/ horse → /tuu-kapaa/ → [tUú·k^w·hā·βaA] bɛcək horse. /yuk^wu-/ coyote + /=pɪ/ sacred suffix + /=ci/ (animate suffix) → /yuk^wu=pɪ=ci/ → [y·u·γ^wú·β^wɪtsI] Myth Coyote.
 /muu-/ owl + /=pɪ/ (sacred suffix) + /=ci/ (animate suffix) → /muu=pɪ=ci/ → [hM^wUú·?p^w·hɪ·tš·I·] Myth Owl.

7) $\left[\begin{array}{l} - \text{Back} \\ + \text{Coronal} \end{array} \right]$ → [+ Back] / $\left[\begin{array}{l} - \text{Back} \\ + \text{High} \end{array} \right]$ _____

Front coronal /t/ assimilates to the corresponding back /c/ after front high vowels, ./i, i/.

Examples: /ci-/ spear + /tika-/ to eat + /-nɪ/ (artifact nominalizer) + /=pɪ/ (inanimate noun marker) → /cii-cika-nɪ=pɪ/ → [tš·i·f·tš·ɪ·k^w·hā·-n·ɪ·p·hɪ·] fork. /wici-/ bird + /tua-/ child + /=ci/ (animate noun marker) → /wici-cua=ci/ → [hWitsɪ·tš·u·atsI] baby bird. /kani/ house + /-tuk^wa/ toward → /kani-cuk^wa/ → [kAnɪ·tsUk^w·hA·] toward the house.

8) [+ Cns] → [+ Tense] / _____ [+ Tense]

Consonantal segments become tense (and concomitantly longer, and the obstruents aspirated, by Rule 4), before a tense vowel.

Examples: /mama=ci/ → [hMAMá·tsI] *woman*. /mama=tɬ/ →

[m·a·m·á·?t·hɬ·] *some*. /nuu=pi/ → [hNUú·?pW·hI·] *liver*. /nua=pi/ →

[n·u·á·ɸI] *body, trunk*. /wɬca=pɬ/ → [hWɬtɬ·á·?pW·hɬ·] *belt*.

/wica=pi/ → [w·l·tsá·ɸI] *calf of the leg*. /yukWu=ci/ → [hYUKW·hú·?tɬ·I·]

fawn. /yukWu=ci/ → [Y·u·YWú·tsI] *coyote*. /sana=pɬ/ → [sANá·ɸWɬ] *pitch, gum*.

/sani=pɬ/ → [ɬ·a·nɪ·ɸWɬ] *bark (of tree)*. /caka=ni/ → [tsAk·há·?N·I·]

my younger brother. /caka=pɬ/ → [tɬ·a·Yá·ɸWɬ] *spider*. /kWuna/ →

[kWú·NA] *fire*. /kWuna=pɬ/ → [kW·hu·ná·ɸWɬ] *bag*. /kani/ → [ká·NI] *house*.

/kanitu=ci/ → [k·h·a·nɪ·rutsI] *sheep*. /pana=ka=tɬ/ → [pANá·YARɬ] *flint,*

metal, money. /pana/ → [p·h·á·?NA] *bread*. /taw=pi/ → [tAW·á·?p·hI·]

tooth. /taw=ci/ → [t·h·a·w·á·?tɬ·I·] *man*.

9) $\begin{bmatrix} - \text{Tense} \\ 0 \end{bmatrix}$ → [+ Continuant] / #CV_____

Non-initial lax obstruents are realized as continuants.

10) $\begin{bmatrix} + \text{Cns} \\ + \text{Continuant} \end{bmatrix}$ → [α Voice] / _____ [α Voice]

11) ∅ → [+ Aspirated] / # _____ $\begin{bmatrix} - \text{Tense} \\ R \end{bmatrix}$

Initial lax resonants (which have been devoiced by Rule 10) are preaspirated.

The above three rules conflate the relations:

$[\underline{m}^w \cdot]$	\rightarrow	$[\underline{M}^w \cdot]$	$[\underline{m} \cdot]$	\rightarrow	$[\underline{M} \cdot]$
	\rightarrow	$[\underline{m}^w \cdot]$		\rightarrow	$[\underline{m} \cdot]$
$[m^w]$	\rightarrow	$[hM^w]$	$[m]$	\rightarrow	$[hM]$
	\rightarrow	$[Mw]$		\rightarrow	$[M]$
	\rightarrow	$[m^w]$		\rightarrow	$[m]$

continued on next page.

[ʷ]

[<u>n</u> ·]	→	[<u>N</u> ·]	[n]	→	[N]
	→	[<u>n</u> ·]		→	[n]
[<u>w</u> ·]	→	[<u>W</u> ·]	[w]	→	[hʷ]
	→	[<u>w</u> ·]		→	[ʷ]
				→	[w]
[<u>y</u> ·]	→	[<u>Y</u> ·]	[y]	→	[hʏ]
	→	[<u>y</u> ·]		→	[ʏ]
				→	[y]
[<u>s</u> ·]	→	[<u>S</u> ·]	[s]	→	[s]
	→	[<u>z</u> ·]		→	[z]
[kʷ]	→	[γʷ]	[k]	→	[γ]
	→	[xʷ]		→	[x]
[pʷ]	→	[βʷ]	[p]	→	[β]
	→	[φʷ]		→	[φ]
[t]	→	[r]			
	→	[R]			

Examples: [M·]: /ʔamu/ → [ʔá·M·U·] *deep hollow sound*.

[m·]: /mucu=pi/ → [m·u·tsú·ɕ·I] (*its lip*). [hM·]: /muku=pi/ →

[hM·U·k·h·ɕ·p·h·I·] (*its soul*). [M·]: /tuu-muka=pɕ/ →

[tUú·M·U·k·h·ɕ·p·h·ɕ·] *black widow spider*. [m·]: /maa-mutu/ →

- [hMAá·mWuRU] *plant fiber robe*. [M·]: (no form yet elicited).
 [m·]: /mapí=pí/ → [m·a·βwí·f·f·wí] *bracelet*. [hM]: /matakú=ci/ →
 [hMAí·h·á·?k·h·y·t·s·I·] *the moon*. [M]: /kama/ → [ká·MA] *jackrabbit*.
 [m]: /kama=pí=ci/ → [kAmá·βwí+tsI] *Myth Jackrabbit*. [N·]: /cana/ →
 [tsá·N·A·] *lizard*. [n·]: /na=nási=ci/ → [n·a·n·á·?zI+tsI] *butterfly*.
 [hN]: /nfa=tí/ → [hNíá·Rí] *breeze*. [N]: /kúni/ → [k·h·ú·?NI]
cradleboard. [n]: /k·na=ka=tí/ → [k·h·ná·yaRí] *window*. [W·]:
 (no form yet elicited). [w·]: /waci=ci/ → [w·a·t·s·{·?t·s·I·] *antelope*.
 [hW]: /wisa=pí/ → [hWíá·f·wí] *cactus*. [W]: /muwa/ → [mú·WA] *robe*.
 [w]: /maa-wana/ → [hMAá·wáNA] *plant fiber net*. [Y·]: (no form yet
 elicited). [y·]: /yaa=pí/ → [y·a·á·p·h·í·] *wild carrot*. [hY]:
 /yuu=pi/ → [hYUú·f·wí] (*its*) *leg*. [Y]: /paya/ → [pá·YA] *slope, bottom*.
 [y]: /pa-yukwí=tí/ → [pAYú·y·wíRí] *lakes*.
 [š·]: /samu=pí/ → [š·a·mú·f·wí] *bed*. [š·]: /?apa-siki=ci/ →
 [?Aβá·š·i·k·h·{·t·s·I·] *big spear*. [s]: /paasi-ní=pí/ → [p·h·á·s·In·í·p·h·í·]
playing cards. [z]: /kúsa=pi/ → [k·h·z·á·f·I] (*its*) *scar*. [k·w]:
 /k·wuna/ → [k·wú·NA] *fire*. [y·w]: /k·wú=k·wuna/ → [k·w·y·wú·NA] *fires*. [x·w]:
 /?apa-k·wú=k·wuna/ → [?Aβá·x·w·y·wúNA] *big fires*. [k]: /kaka/ → [ká·xA]
necklace. [y]: /ka=kaka/ → [kAYá·xA] *necklaces*. [x]: /mama-ka=kaka/ →
 [hMAMá·xAYaxA] *women's necklaces*. [p·w]: /pu?a=pí/ → [p·w·U·?á·f·wí] *louse*,
flea. [β·w]: /pu=pu?a=pí/ → [p·w·β·wú·?á·f·wí] *lice, fleas*. [f·w]:
 /sati-pu?a=pí/ → [š·a·r·f·f·wú?á·f·wí] *flea (dog louse)*. [p]: /pa=paa/ →
 [pAβá·A] *at the water*. [β]: /yuwa-pa=ci/ → [y·u·wá·βatsI] *oasis, desert*

spring. [ɸ]: /yuwa-pa-ci=ci/ → [yu·wá·ɸAts|tsI] *little spring in the desert*. [t]: /tamu=pi/ → [tamú·ɸ^wI] *thread, sinew*. [r]: /ta-nuu-tamu=pi/ → [tanú·Uramuɸ^wI] *sinew (of the foot), Achilles tendon*. [R]: /nuu-tamu=pi/ → [hNUú·RAMuɸ^wI] *sinew (Indian thread)*.

12) (OPTIONAL) $\begin{bmatrix} - \text{pitch} \\ - \text{tns} \end{bmatrix} \rightarrow \emptyset / [+ \text{voc}] \text{ ____ } \dots$

Read: Weak lax vowels may be further reduced to null after a vocalic segment (this reduction seems to progress in direct relation to the rapidity of speech).

13) (OPTIONAL) $\begin{bmatrix} - \text{pitch} \\ \alpha \text{ grv} \\ \beta \text{ cmp} \\ \gamma \text{ flt} \end{bmatrix} \rightarrow \emptyset / \text{ ____ } \begin{bmatrix} \alpha \text{ grv} \\ \beta \text{ cmp} \\ \gamma \text{ flt} \\ \nu \end{bmatrix}$

Read: Weak vowel may be lost before vowel agreeing in gravity, compactness, and flatness (this reduction progresses in direct relation to the rapidity of speech).

The processes formalized in the above two rules (Rule 17 and Rule 18) are illustrated by the following examples:

Examples: /tuu-muk^wa=pi/ → [tUú·MUk^w·ha·p^w·hi·] →

[tUú·Mk^w·ha·p^w·hi·] → [tú·Mk^w·ha·p^w·hi·] *black widow spider*.

/ʔapa-tuu-muk^wa=pi/ → [ʔAβá·RUuMUk^w·ha·p^w·hi·] → [ʔAβá·RuMUk^w·ha·p^w·hi·] →

[ʔAβá·RUmkʷ·h̄á·pʷ·h̄ɪ·] *tarantula*.

14) [ʔ] → ∅ / [- phrase] ___ . . .

This is a rule of external sandhi. Read: Delete word initial glottal stop after every juncture except phrase juncture //.

15) [V] → ∅ / . . . ___ $\left[\begin{array}{l} + \text{ word} \\ - \text{ phrase} \end{array} \right]$ [+ voc] . . .

This is a rule of external sandhi. Read: Internal to a phrase word final vowels (before //) are lost before a word beginning with a vocalic segment. The processes formalized in the above two rules (Rule 19 and Rule 20) are illustrated by the following examples:

Examples: //|ʔuwa-su#ʔutaʔa#ʔutu=ʔu-pʔkʷa=ʔa|| →

[ʔUwá·sU Urá·ʔA Urú·ʔUβʷ+ɣʷaʔA] → [ʔUwá·s Urá·ʔ Urú·ʔUβʷ+ɣʷaʔA] *Once upon a time (stylized beginning for a tale).* //|ʔuwa-su#ʔutaʔa#mami=waʔa#ʔapi-

pʔkʷaʔa|| → [ʔUwá·sU Urá·ʔA h̄MAMf·waʔA Aβf·ḡʷɪɣʷaʔA] →

[ʔUwá·s Urá·ʔ h̄MAMf·waʔ Aβf·ḡʷɪɣʷaʔA] *Then he lay down with them (Text: Appendix I.2.10.).*

The fifteen rules presented above appear to be adequate to generate the major allophonic variations of Ute in words and sentences.

VII.5. Discussion of Alternative Phonological Analyses of Ute¹

The literature on phonological theory contains a continuing argument concerning whether or not there are languages in which there are distinctive phonological contrasts between voiced and voiceless vowels.

Jakobson, Fant, and Halle contended, based upon their broad comparative investigations of phonological systems, that:

Vowels are normally voiced. It is still questionable whether there are languages in which parallel to the consonantal opposition voiced vs. voiceless, there actually is a similar distinctive opposition of voiced and murmured vowels, as reported about a few American Indian languages, e.g. Comanche. Either the vocal murmur is not a distinctive feature and functions merely as a border mark, or it may be a concomitant of the tense-lax opposition (Jakobson, Fant, and Halle 1952:26).

In the published descriptions, the vowel systems of the Numic languages have been described in terms of, (1) a single set, (2) a set of short opposed to a set of long vowels, (3) a set of oral opposed to a set of nasal vowels, and (4) a single set played upon by contrasting high and low tone. The difficulties these various solutions present to comparativists should be obvious.

Only in the case of two Numic languages, Comanche and Ute, have descriptivists persisted in arguing for the phonemic contrast between voiced and voiceless vowels. Joseph Casagrande (1954), Osborn and Smalley (1949), Venda Riggs (1949), William Smalley (1953), Elliot Canonge (1957),

¹ The substance of this chapter was presented as a paper entitled "Voiceless Vowels (?) in Numic Languages" at the Twentieth Annual Meeting of the Northwest Anthropological Conference, Seattle, Washington, March 1967. It was subsequently published as Goss (1970). The present chapter, however, is a complete revision with major corrections and changes.

Kenneth Hale (1958 and 1959), Irvine Davis (1966), and Robert Harms (1966), have all published phonemic evidence for the voiced vs. voiceless contrast of Numic vowels.

Elliot Canonge responded to the Jakobson, Fant and Halle rejection of his analysis by pleading:

To date, several published articles on Comanche have postulated phonemic voiceless vowels in syllabic position. In spite of these reports, however, the phonemic interpretation of such vocoids as voiceless vowels is still considered an improbability by some scholars. In order to allay the general doubt expressed by Jakobson, for example, in the first printing of his 'Preliminaries', as to the existence of phonemic voiceless vowels in any language, I supplied him with tapes containing such sounds. In his second printing, he added spectrograms illustrative of the difference between Comanche /i/ and /I/ occurring on these tapes but in spite of the contrast therein, which can readily be seen by inspection, he retained his scepticism as to their phonemic interpretation . . .

. . . to me it appears conclusive that, in Comanche, voiceless (or 'whispered') vowels in syllabic position are phonemic (Canonge 1957:63).

Responding to Canonge, Eric P. Hamp (1958) provided an insightful solution of the Comanche voiceless vowel controversy, in a brief and unfortunately little read note. Hamp's solution for Comanche voiceless vowels involves three prosodic conditions. (1) strong stress, (2) weak stress, and (3) no stress. A vowel is then viewed as being strong in strong stressed syllable, weak in unmarked syllable and weak and voiceless in unstressed syllable. In his words:

. . . we may set up three prosodic features of voice/stress, with the following allophones: /¹/ = [¹v]; unmarked = [,v]; /[~]/ = [v̥]. Comanche would then have only six vowels (Hamp 1958:321).

Turning to Ute, A. L. Kroeber (1908) in the earliest publication on the Uintah dialect of Ute provided no systematic presentation of the sound pattern. He provided only a few scraps of relevance to our vowel problem:

Besides the ordinary vowels, there are nasalized vowels, especially a^n and o^n . . .
Final vowels are sometimes barely articulated (Kroeber 1908:74).

Edward Sapir (1910), with his phenomenal clarity, reported on the same dialect:

Before vowels which, for one reason or another, have become voiceless, the stops become aspirated surds (p' , t' , q' , and q'^w), while the nasals, w and y lose their voice. . .

Between vowels the stops become voiced continuants (bilabial v , trilled tongue tip r , velar spirant γ and γ^w).

If the stops are preceded by a vowel and followed by a voiceless vowel, they become voiceless continuants (voiceless bilabial f , voiceless r , x , and x^w).

To be carefully distinguished from the simple consonants are the long consonants (pp , tt , ttc , qq , qq^w , cc , mn , nn) and consonants with immediately following or simultaneous glottal effection (such as $m?$, $w?$, $tt?$) (Sapir 1910:67).

John P. Harrington (1911) vividly portrayed his early battle with Southern Ute phonology:

The phonetic system of Ute is more difficult than that of the majority of Indian languages. The number of "individual sounds" that is, of etymologically distinct phonetic elements is unusually small, there being perhaps only fourteen, but these sounds, chameleon-like, constantly change their quality according to their setting, in other words, according as they are influenced by contiguous or surrounding sounds.

A peculiar and difficultly acquired feature of the Ute language is the existence of a voiceless counterpart for every voiced sound. Voiced and voiceless counterparts require exactly the same position of the oral and nasal organs.

The vowels of final syllables are either wholly or partially voiceless, having their final portion at least without voice, that is, ending in voiceless breath of the timbre of the vowel. Also many not final syllables appear occasionally without voice, for reasons not understood.

The Ute vowels seem to be only four in number, namely, *a*, *i*, *é*, and *u*.

Corresponding to each stop . . . is (1) a voiced and (2) a voiceless fricative continuant of similar articulatory position.

The voiced continuants appear to be connected in some more or less irregular way with the stops. The more the matter is studied the more perplexing it seems.

The language does not seem to distinguish between orinasal and purely oral sounds (Harrington 1911:202-205).

Edward Sapir (1930) presented the first grammar of a Numic language which approached adequacy. His "Southern Paiute, A Shoshonean Language (1930)" is a description of the Kaibab dialect of the Ute language. In this work we see the first attempt to explain the relationship of voiceless to voiced segments in terms of the interplay of prosodic features:

Vowels are unvoiced in two circumstances: when final in absolute position or before a word beginning with a consonant (not including *ʔ*, or *'*); and initially or medially under certain conditions to be defined below.

. . . a short vowel or the second mora of a long vowel or diphthong loses its voice in initial or medial position before a geminated unvoiced consonant (*p·*; *t·*; *q·*; *q·w*; *s·*, *c·*; *t·s*, *t·c*).

The fundamental law of accentuation is a law of alternating stresses. According to this all odd moras are "weak" or relatively unstressed, all even moras are "strong" or relatively stressed. The theoretically strongest stress of the word comes on the second mora. Hence all words beginning with a syllable containing an organic long vowel or diphthong or an inherent glottal stop are accented on the first syllable On the other hand, all words beginning with a syllable containing an organic short vowel, inherently unglottalized, are accented on the second syllable, unless the second syllable is final and therefore unvoiced, in which case the main stress is thrown back on the first syllable.

Aside from the final mora, which is always unvoiced only a weak mora may be unvoiced.

Aside from the next to the last mora, which is always preserved intact (owing to the unvoicing of the following mora), every weak mora standing before a geminated stop (*p·*; *t·*; *t·c*, *t·s*; *q·*; *k·*; *q·w*, *k·w*) or sibilant (*c·*, *s·*; postvocalic sibilants are always to be understood as geminated) loses its voice.

The law of alternating stresses necessarily means that there is a constant alternation of voiced and unvoiced (or murmured) vowels in non-final syllables of related words.

Much more typical is threefold alternations [of consonants: JAG] which effects all stems and many suffixes. Here the deciding factor is the nature of the preceding stem or suffix, which, as far as descriptive analysis of Paiute is concerned, must be credited, as part of its inner form, with an inherent spirantizing, geminating, or nasalizing power (respectively indicated where necessary as $-^s$, $-^g$, and $-^n$).

Thus, for the purposes of derivation and composition one needs to know always whether a given stem or suffix is one that spirantizes, geminates, or nasalizes. As to the historical background of these processes, Paiute itself reveals comparatively little (Sapir 1930:27-63).

Voegelin, Voegelin, and Hale (1962), in their treatment of both Comanche and of Kaibab Ute, avoided mention of the voiced vs. voiceless controversy and handled the two types of vowels by the feature of length.

Irvine Davis (1966) agrees closely with Sapir (1930) and Voegelin, Voegelin and Hale (1962) in his analysis of Kaibab Ute: stops /p, t, c, č, k, k^w, q, ?/; spirants /b, d, g, g^w/; sibilant /s/; nasals /m, n, ŋ, ŋ^w/; semivowels /w, y/; vowels /i, ɛ, u, a/; double vowels, and stress. But his analysis regresses greatly in his addition of a prenasalized stop series /ⁿp, ⁿt, ⁿc, ⁿč, ⁿk, ⁿk^w, ⁿq /; and a pre-aspirated series/ hp, ht, hc, hk, hk^w, hq, hs /. Davis also wanted to include a preglottalized series, but reports:

Preglottalized consonants occur in Sapir's data, but are apparently not a regular feature in modern Southern Paiute . . . (Davis 1966:126).

It is apparent that Davis (1966), in his treatment of Southern Ute phonemics, was not cognizant of the Jakobson - Canonge - Hamp controversy over the status of

the Comanche voiced vs. voiceless vowel contrasts. His analysis is not as "phonemic" as Sapir's (1910) "pre-phonemic" analysis of sixty years ago. He proposes: stops / p, t, c, k, k^w, ? /; spirants / b, d, g, g^w /; sibilant /s/; nasals / m, n, ŋ, ŋ^w /; and semivowels /w, y/. Also included are: a prenasalized series / ⁿp, ⁿt, ⁿc, ⁿk, ⁿk^w /; and a preglottalized series / ?m, ?n, ?ŋ, ?ŋ^w, ?w, ?y /. The vowels include both a voiced set / i, a, ɛ, u, o /; and a voiceless set / I, A, ɛ̥, U, O /; double vowels and stress are other distinctive considerations.

Robert T. Harms (1966) recently presented an impressive re-statement of Sapir's (1930) Kaibab Ute phonology. His analysis makes considerable improvement in the statement of generalities. He discusses alternative constructs such as /h/ to explain geminate consonants (/hC/ → [C·]) and voiceless vowels (/Vh/ → voiceless vowel, depending upon stress of the preceding vowel), then he rejects these constructs in favor of recognizing the voiced-voiceless vowel contrast (since [h] is never actualized). He claims that:

. . .the morphophonemic rules necessary for an adequate description of the consonant lengthening, vowel voicing, and stress can be stated more economically - i.e. with fewer features - by using the voice-voiceless solution, which is accordingly adopted here (Harms 1966:229).

Harms proposes a solution of Sapir's (1930) spirantizing, nasalizing, and geminating stems as follows:

These processes clearly refer to internal sandhi phenomena involving morphemes which end in (1) a voiced vowel, which produces the regular intervocalic spirant allophones of following stops; (2) a nasal unspecified as to place of articulation (/A/); and (3) a voiceless vowel, which geminates the following consonant when stressed. The nasal is lost when not immediately followed by a consonant across morpheme boundary. Elsewhere the nasal is homorganic with the following consonant (Harms 1966:230).

Although Harms makes a distinct contribution in the direction of a simplifying, explanatory and elegant statement, he has fallen heir to, and not solved Sapir's problems of voiceless vowels and of nasalizing and geminating stems.

James D. McCawley (1967) echoed Harms' contribution in pointing out that Sapir's representation was redundant or decidedly "overmarked" in his spirantizing, nasalizing and geminating mechanics:

. . . Sapir divides stem morphemes into three types: spirantizing, nasalizing, and geminating, which he indicates by so-called process markers ʰ , ᵛ , and ḡ . However, the "spirantizing" process marker is totally unnecessary due to the fact that spirantization is what happens to all intervocalic stops in Paiute: the 'spirantizing morphemes' are simply morphemes which end in a vowel, and when an affix beginning with a stop and a vowel gets added, the stop becomes spirantized by exactly the same phenomenon which spirantizes morpheme-internal vocalic stops (McCawley 1967:110).

Jean H. Rogers (1967) evaluates two alternative solutions for Sapir's (1930) Kaibab Ute. In her preface to the second alternative solution, Rogers takes the position that voiceless vowels are not phonemic and that tensity may be a factor. At this point, Rogers and I were working on temporally and substantively convergent paths. I gave my first statement rejecting the voiced-voiceless vowel contrast and introducing the tense-lax vowel contrast in Ute at the Twentieth Annual Meeting of the Northwest Anthropological Conference in Seattle on March 24, 1967. Rogers' paper, presenting a similar restatement for Sapir's Kaibab Ute, appeared in July, 1967. This convergence may have been partly due to a bit of "stimulus diffusion" via her teacher Bruce Rigsby, with whom I have often discussed Ute phonology.

Our solutions differ importantly, however. Notably, she assigns the tense-lax distinction organically to the consonants (and therefore cannot solve tense-lax harmonic assimilations in suffixes) while I assign the tense-lax distinction organically to the vowels. Rogers helped sort out the prosodic problems by introducing the pitch feature. Her solution is stated as follows:

1. Stress: In a two mora word stress falls on the first vowel, otherwise on the second.
2. Pitch: Counting back from the end of the word, odd moras are weak.
3. Devoicing of vowels: Weak unstressed vowels are devoiced word finally or before plus tense consonant. Unstressed (but not necessarily weak) vowels after an initial consonant are devoiced before plus tense consonant.
4. Aspiration of final vowel: Final voiceless vowel (similar to "h" in features) becomes aspirate after a vowel.
5. Long vowels: A sequence of two voiced vowels, contrasting in stress, becomes one long voiced, stressed vowel. (Weakness is apparently irrelevant.)
6. Length of stops: A tense (aspirated and long) stop becomes short after voiceless vowel.
7. Spirantization: A lax stop (unaspirated) becomes a spirant between vowels, assimilating in voice to the following vowel.
8. Voice of nasals: Nasals are devoiced before a voiceless vowel (Rogers 1967:203-204).

Also of significance, Rogers begins to put to rest an historical assumption of Sapir:

Sapir suggests that geminated stops (as well as nasalized stops, which do not occur in the limited corpus) developed from historically earlier consonant clusters. This process has been obscured, since geminated (plus tense) stops are not organic in Southern Paiute - i.e. they are not predictable internally from the present phonology (Rogers 1967:204).

My analysis above, obviously, puts to rest the whole problem of geminate stops and nasalized stops by an understanding of prosodic relations. Sapir's assignment of unresolved relations to historical quirks has not often helped us.

Chomsky and Halle (1968) could not resist at least a comment about Sapir's classic Kaibab Ute phonology. They take some liberties with Sapir's data:

We represent Sapir's long vowels and geminate obstruents by sequences of identical segments and indicate stress on the mora on which it is placed by the Alternating Stress Rule. We interpret Sapir's β and ϕ as, respectively, the voiced and voiceless variants of the back glide [w]. We give voiceless vowels in word-final position everywhere, whereas Sapir represents voiceless vowels in postvocalic position by ' (Chomsky and Halle 1968:345).

They destroy the neat canonical structure of the language and introduce unnecessary mechanics by the formulation:

Rules (44) and (45) account for the behavior of Sapir's geminating and nasalizing morphemes, on the assumption that these are morphemes that have obstruent stops and nasals, respectively, as their final consonants. Thus, when the morpheme final consonant is a nasal, we derive such sequences as [mp], [nt], [ŋk] at morpheme boundaries; and when it is an obstruent stop, we find such sequences as [pp], [tt], [kk] at morpheme boundaries. We can therefore dispense with the morpheme categories "geminating" and "nasalizing" on the assumption that morphemes can terminate, phonologically, with obstruents and nasals as well as vowels (Chomsky and Halle 1968:347).

Chomsky and Halle go on to provide for devoicing vowels by a rule which devoices vowels in word final position and in position before a nongeminate obstruent.

In conclusion, the Chomsky and Halle solution, as well as all the alternatives above, suffers from being a restatement of Sapir's solution. None of these theoreticians (except Davis (1966)) have returned to the primary data. Many dialects of Ute are still spoken. It is not necessary to rely on Sapir's dated statement. It is hoped that the solution offered for Ute phonology in this monograph will help to clarify this classic problem.

The focus presented here is upon syllable nuclei and prosodic features. Major aspects of the sound pattern of Ute are: (1) a prosodic system of alternating pitch, all odd syllables being relatively weak pitched and all even syllables being relatively strong pitched, overridden by all final syllables being weak and all penultimate syllables being strong, and (2) a system of tense vowels contrasting with lax vowels, which, in turn, pushes (3) assimilations of corresponding tense and lax consonantal allophones at syllable onsets. The system hinges upon the interplay of the prosodic system of alternating stresses and tense-lax contrasts of the segmental vowel system. Loss of voice in vowels is considered as a feature of lax vowels in weak syllables and of all vowels in final weak position. Spirantization of obstruents is normal non-initially before lax vowels. Nasalization is a concomitant of tense vowels in strong syllables. Gemination of obstruents is a concomitant of tensity and aspiration before a tense vowel. Glottalization is a concomitant of tense vowels in stressed syllable. None of the previously proposed alternatives handle these relations fully.

In Ute there is no voiced-voiceless contrast in the entire phonological pattern. The structure is arranged, with beautiful symmetry, on the tense-lax dimension, phonemically among the vowels and allophonically among the consonants.

Hamp's (1958) position combined with a consideration of the tensivity feature should unequivocally refute the Canonge (1957) position supporting the Comanche voiced-voiceless vowel contrasts. I should note here that the word "Comanche" is a Spanish corruption of the Ute /kʷɛmɑ=ci/ →

[kʷɛm.á.ⁿtɛ.I.] *stranger, enemy*. The borrowing probably goes back to about 1670, when the Utes were allied with the Spanish against the Comanches.

Returning to Jakobson's statement that:

It is still questionable whether there are languages in which parallel to the consonantal opposition voiced vs. voiceless, there is actually a similar distinctive opposition of voiced and murmured vowels, as reported about a few American Indian languages, e.g. Comanche. Either the vocal murmur is not a distinctive feature and functions merely as a border mark, or it may be a concomitant of the tense-lax opposition (Jakobson, Fant, and Halle 1952:26).

This discussion demonstrates that in Ute: (1) the vocal murmur is not merely a border mark, (2) the [-voice] feature is not a distinctive feature, and (3) the [-voice] feature is a concomitant of lax vowels in weak syllables and of tense vowels in weak final syllables. I am prepared to argue that this generalization applies to all dialects of Ute (including Sapir's Kaibab Southern Paiute) and it probably applies to the other Numic problem language, Comanche.

APPENDICES

APPENDIX I

A UTE TEXT

APPENDIX I

A UTE TEXT

I.1. Introduction to the Text

The following Southern Ute text was elicited from Antonio Buck Jr. at the Consolidated Ute Agency, Ignacio, Colorado on October 3, 1963.

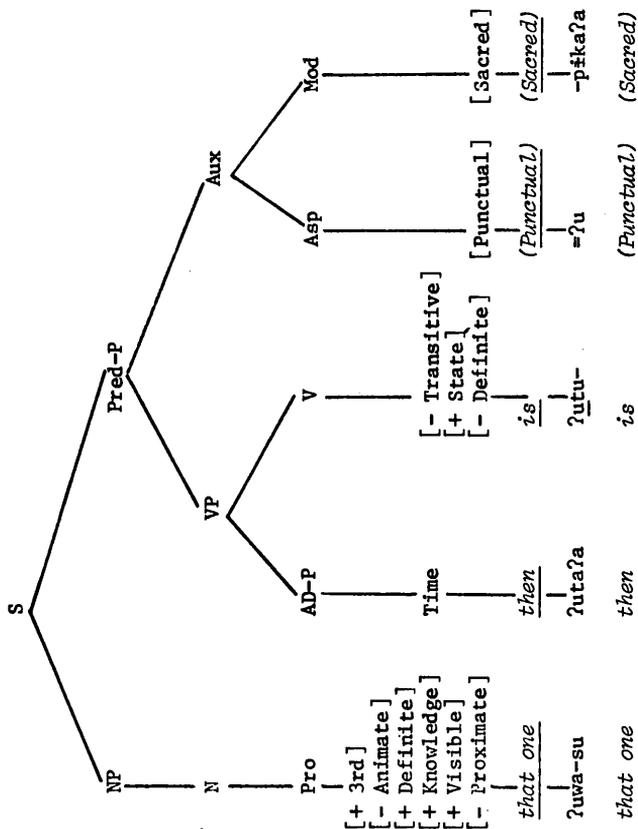
For interpretation of the phonemic transcription and rules for pronunciation see Chapter IX THE SOUND PATTERN OF UTE.

The text was recorded first as told, at normal speed, in the myth narrative style. The recording was then replayed sentence by sentence and all "false starts" or "errors" were eliminated. Then each sentence was translated word by word and analyzed syntactically. Thus, each sentence is "well formed", by the informant's definition. The resulting constituent structure representations and interlinear translations are presented in section I.2.

The informant was then asked to provide a free translation of the text in his variety of English (I.3.). This free translation provides additional evidence concerning how the discourse is viewed by the informant, as well as interesting information on Ute semantic structures which continue to underly the veneer of English usage for the bilingual, e.g., the lack of elaboration of the English tense system.

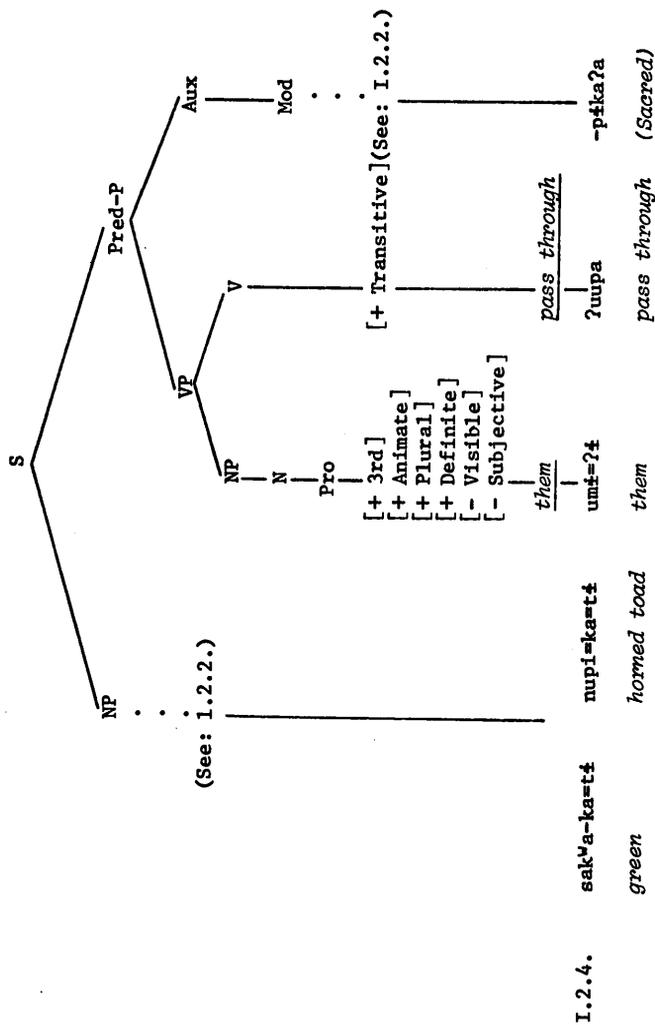
This appendix is concluded by the author's free translation into his variety of English (I.4.), which is keyed sentence by sentence to the text (I.2.).

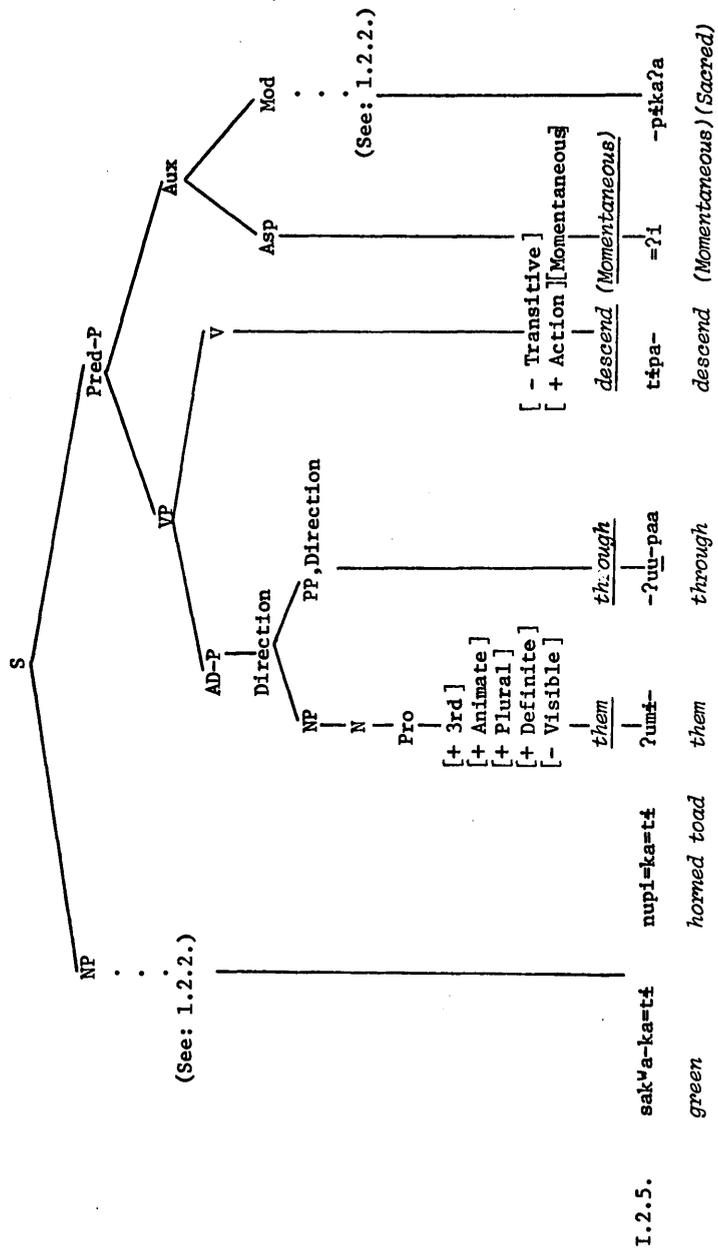
I.2. The Text: Horned Toad's Revenge



I.2.1.

Once upon a time (stylized beginning for a sacred myth).





Green Horned Toad went down through their camp.

(---continued from preceding page)

1) Apply Adjective Transformation

[ʔuu=ʔu waa-ini mama=ci=yu ka=kati- -pikaʔa [ʔa=piʔu] ʔa=pi- -pa-tukʷa]

2) Apply Predicate Nominal Transformation

ʔuu=ʔu waa-ini mama=ci=yu ka=kati- -pikaʔa kʷumi ʔa=pi- -pa-tukʷa

3) Apply Attributive Incorporation Transformation

ʔuu- waa- mama=ci=yu ka=kati- -pikaʔa kʷumi- ʔa=pi- -pa-tukʷa

4) Apply Adverb Raising Transformation

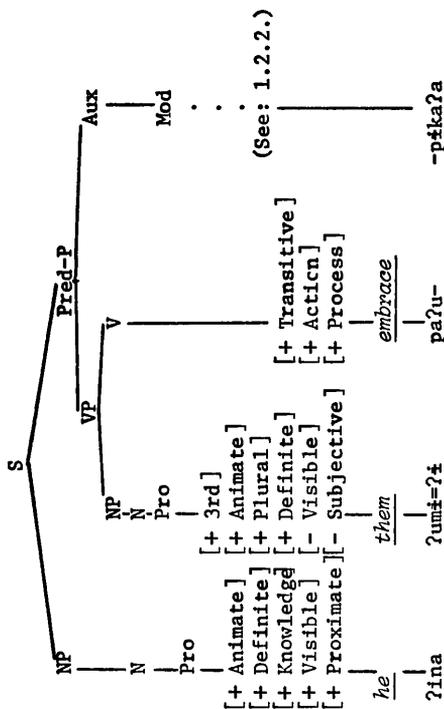
kʷumi- ʔa=pi- -pa-tukʷa ʔuu- waa- mama=ci=yu ka=kati- -pikaʔa

[+ 3rd]
[+ Animate]
[+ Plural]

5) Apply Pronominal Postclitic Insertion Transformation

I.2.6. kʷumi- ʔa=pi- -pa-tukʷa ʔuu- waa- mama=ci=yu ka=kati- -pikaʔa -mɛ
corn field into women run (Sacred) they
that two

Those two women ran into the cornfield.

1) Apply Pronominal Postclitic Insertion Transformation

[+ 3rd]
 [+ Animate]
 [+ Plural]
 [- Subjective]

them
 -mi=?i

-pika?a

pa?u-

?umi=?i

?ina

2) Apply Pronoun Deletion Transformation

I.2.8.

?ina

pa?u-

-pika?a

-mi=?i

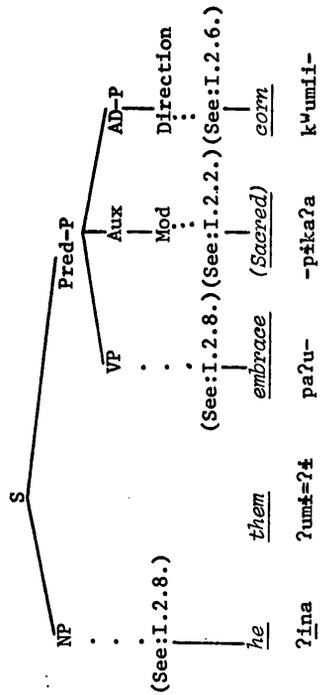
he

embrace

(Sacred)

them

He embraced them.



1) Apply Pronominal Postclitic Insertion Transformation

- [+ 3rd]
- [+ Animate]
- [+ 3rd]
- [+ Plural]
- [+ Animate] [- Subjective]

he *them*

ina *umt-?#* *pa?u-* *-pika?a* *-k'a* *-mt-?#* *k'umi-* *-?#a-p#* *-?aka-tuk'a*

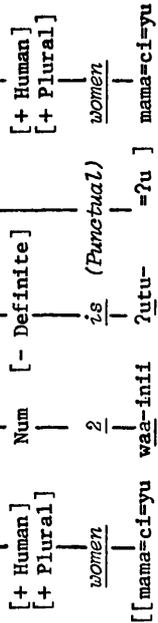
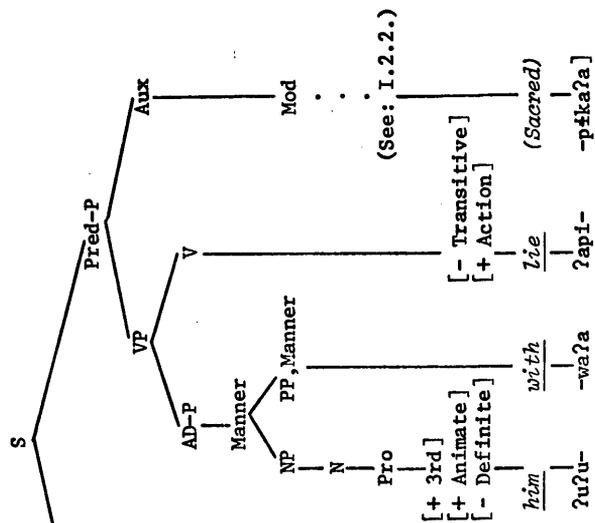
2) Apply Pronoun Deletion Transformation

umt-?# *pa?u-* *-pika?a* *-k'a* *-mt-?#* *k'umi-* *-?#a-p#* *-?aka-tuk'a*

3) Apply 3rd Singular Subject Pronominal Postclitic Deletion Transformation

I.2.9. *umt-?#* *pa?u-* *-pika?a* *-mt-?#* *k'umi-* *-?#a-p#* *-?aka-tuk'a*
them *embrace* (*Sacred*) *them* *corn* *field* *through*

He embraced them through the cornfield.



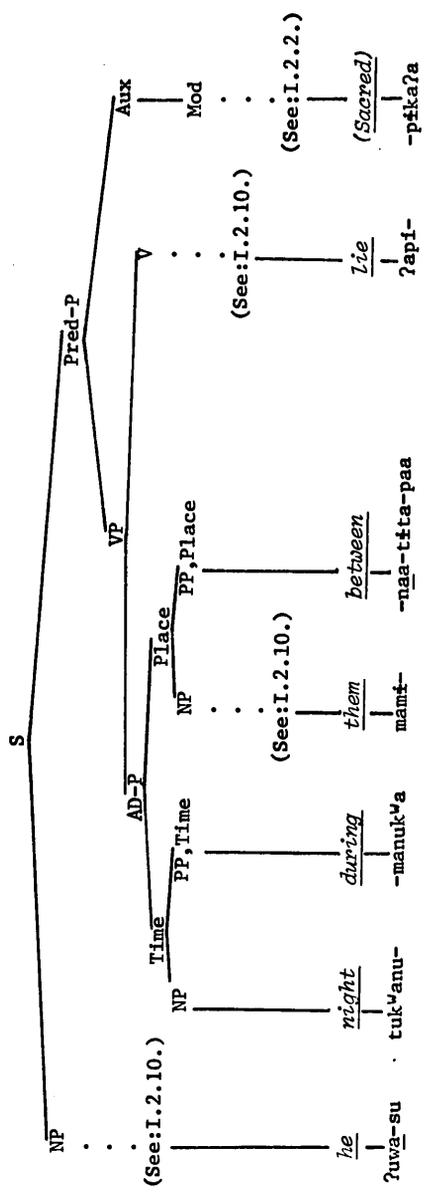
1) Apply Adjective Transformation

waa-inii mama=ci-yu ?u?-u -wa?a ?api-

2) Apply Attributive Incorporation Transformation

I.2.11. waa- mama=ci-yu ?u?-u -wa?a ?api-
 two women him with lie
 (Sacred)

The two women lay down with him.



1) Apply Pronominal Postclitic Insertion Transformation

?uwa-su tuk'anu- -manuk'va mami- -naa-tita-paa -mi=?i ?api- -pika?a -k'va

(See: I.2.9.)

them

he

2) Apply Pronoun Deletion Transformation

tuk'anu- manuk'va naa-tita-paa -mi=?i ?api- -pika?a -k'va

3) Apply 3rd Singular Subject Pronominal Postclitic Deletion Transformation

I.2.12. tuk'anu- -manuk'va naa-tita-paa -mi=?i ?api- -pika?a

night during between them tie (Sacred)

He lay between them all night long.

(-- continued from preceding page)

1) Apply Adjective Transformation

?uwa-su paka- -pika?a ?uwa=?a pti=ka=ti=yu -pa-tuk^ua

2) Apply Pronominal Postclitic Insertion Transformation

[+ 3rd]
[+ Animate]
[- Subjective]

[+ 3rd]
[+ Animate]

he

?uwa-su paka- -pika?a =k^ua ?uwa=?a pti=ka=ti=yu =k^ua=?a -pa-tuk^ua

his

3) Apply Pronoun Deletion Transformation

paka- -ptika?a =k^ua pti=ka=ti=yu =k^ua=?a -pa-tuk^ua

4) Apply 3rd Singular Subject Pronominal Postclitic Deletion Transformation

I.2.14. paka- -ptika?a pti=ka=ti=yu =k^ua=?a -pa-tuk^ua

walk

relatives

his

toward

He walked off toward his relatives' camp.

(-- continued from preceding page)

1) Apply Adjective Transformation

ʔuwa-su picɬ- =kʷu -pikaʔa ʔuwa=ʔa pit=ka=ti=yu -paa

2) Apply Pronominal Postclitic Insertion Transformation (See: I.2.14.)

[+ 3rd]
[+ Animate]
[- Subjective]

[+ 3rd]
[+ Animate]

his

ʔuwa-su picɬ- =kʷu -pikaʔa -kʷa ʔuwa=ʔa pit=ka=ti=yu -paa

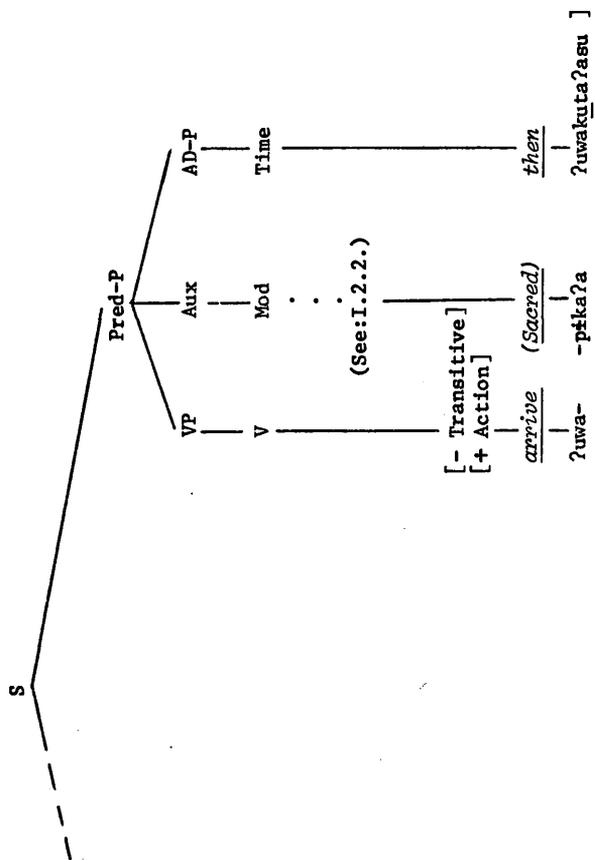
3) Apply Pronoun Deletion Transformation (See: 1.2.14.)

picɬ- =kʷu -pikaʔa -kʷa ʔuwa=ʔa pit=ka=ti=yu -paa

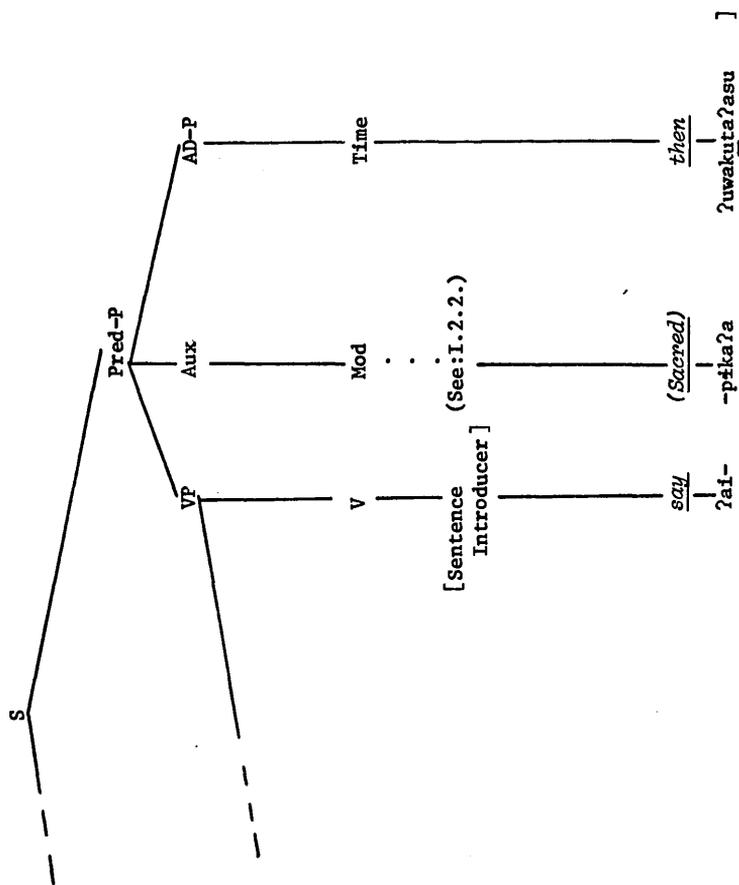
4) Apply 3rd Singular Subject Pronominal Postclitic Deletion Transformation

I.2.15. picɬ- =kʷu -pika ʔa ʔuwa=ʔa pit=ka=ti=yu -paa
arrive (Momentaneous)(Sacred) his relatives his at

He arrived at his relatives' camp.



(Continued on following page)



(Continued on following page)

(Continued from preceding page)

1) Apply Adjective Transformation

?umɛ sak^wa-ka-tɛ nupi=ka=tɛ tɪpa=?i -pɪka?a [?ɛa=pti k^wumii ?utu=?u]?ɛa=pti -pa-tuk^wa ?ai-pɪka?a ?uwaku-
ta?asu

2) Apply Predicate Nominal Transformation

?umi sak^wa-ka=tɛ nupi=ka=tɛ tɪpa=?i -pɪka?a k^wumii ?ɛa=pti -pa-tuk^wa ?ai-pɪka?a ?uwakuta?asu

3) Apply Attributive Incorporation Transformation

?umɛ sak^wa-ka=tɛ nupi=ka=tɛ tɪpa=?i -pɪka?a k^wumii-?ɛa=pti -pa-tuk^wa ?ai-pɪka?a ?uwakuta?asu

4) Apply Pronominal Postclitic Insertion Transformation

?umɛ sak^wa-ka=tɛ nupi=ka=tɛ tɪpa=?i -pɪka?a k^wumii- ?ɛa=pti -pa-tuk^wa ?ai-pɪka?a -mɛ ^{they} ?uwakuta?asu

5) Apply Verb Shifting Transformation

?umɛ ?ai-pɪka?a-mɛ sak^wa-ka=tɛ nupi=ka=tɛ tɪpa=?i-pɪka?a k^wumii-?ɛa=pti-pa-tuk^wa ?uwakuta?asu

6) Apply Pronoun Deletion Transformation

?ai-pɪka?a-mɛ sak^wa-ka=tɛ nupi=ka=tɛ tɪpa=?i-pɪka?a k^wumii-?ɛa=pti-pa-tuk^wa ?uwakuta?asu

7) Apply Adverb Raising Transformation

I.2.17. ?uwakuta?asu ?ai-pɪka?a-mɛ sak^wa-ka=tɛ nupi=ka=tɛ tɪpa=?i-pɪka?a k^wumii-?ɛa=pti-pa-tuk^wa

then say (Sacred) they Green Horned Toad descend (Mom) (Sacred) cornfield into

Then, they said. "Green Horned Toad came down into the cornfield".

(Continued from preceding page)

NP

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(See: I.2.2.)

horned toad green is (Functual) horned toad

[[nupi=ka=ti sak^va-ka=t# ?utu=?u] nupi=ka=ti

1) Apply Adjective Transformation

sak^va-ka=ti nupi=ka=ti ?umi=?i waa-ini mama=ci=yu=?u pa?u-pika?a

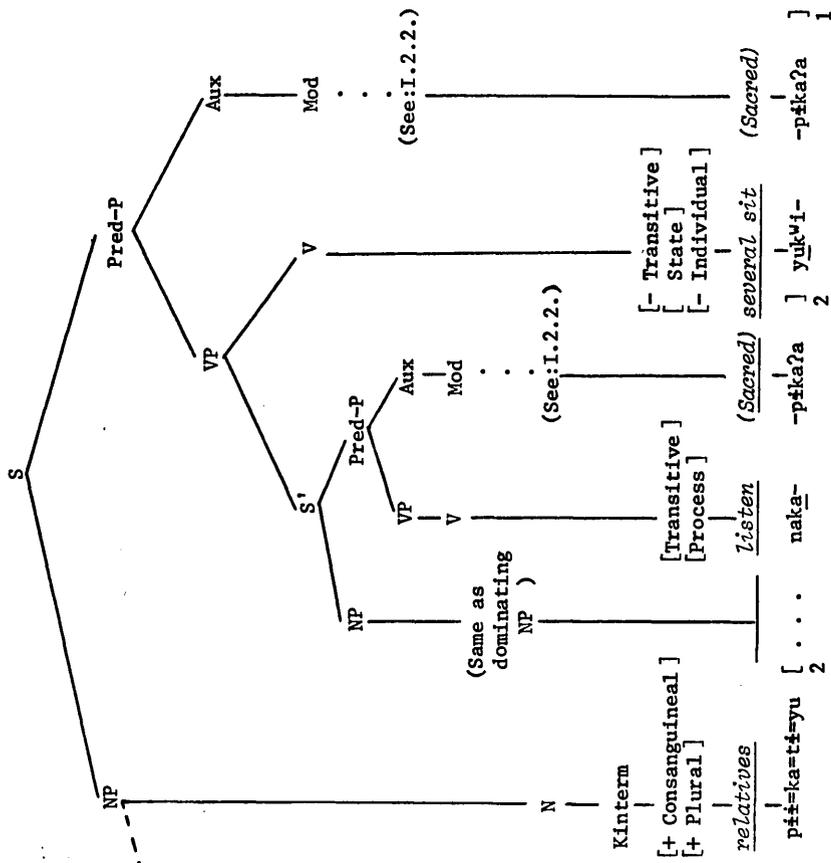
2) Apply Attributive Incorporation Transformation

sak^va-ka=ti nupi=ka=ti ?umi=?i waa-mama=ci=yu=?u pa?u-pika?a

3) Apply Pronominal Postclitic Insertion Transformation

I.2.18. sak^va-ka=ti nupi=ka=ti ?umi=?i waa-mama=ci=yu=?u pa?u-pika?a ^{them}-mi=?i

green horned toad those two women embrace (Sacred) them
Green Horned Toad embraced those two women.



(Continued from preceding page)

1) Apply Verbal Incorporation Transformation

. . . naka- yūk'vi- -pika?a

2) Apply Adjective Transformation

?um# [?uwa=?a sak'a-ka=ti?i pi?i=ka=ti=yu] naka- yūk'vi- -pika?a

3) Apply Pronominal Postclitic Insertion Transformation

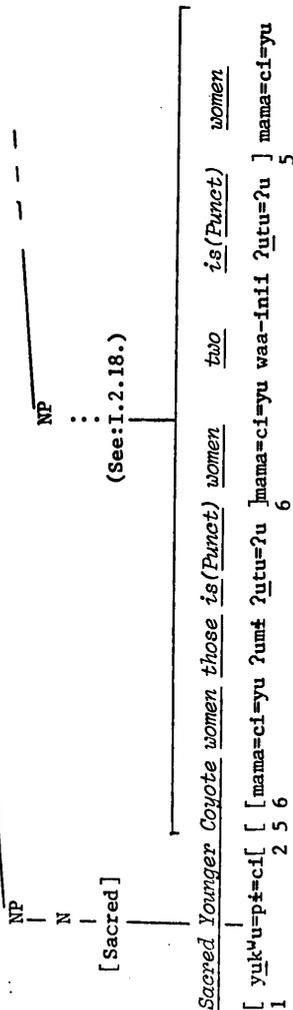
?um# [?uwa=?a sak'a-ka=ti?i pi?i=ka=ti=yu -k'wa=?a] naka- yūk'vi- -pika?a
his *they* -mi

4) Apply Appositive Transformation

I.2.19. ?um# ?uwa=?a sak'a-ka=ti?i pi?i=ka=ti=yu -k'wa=?a naka- yūk'vi- -pika?a
they that Green Horned Toad's relatives his listen sit (Sacred) they

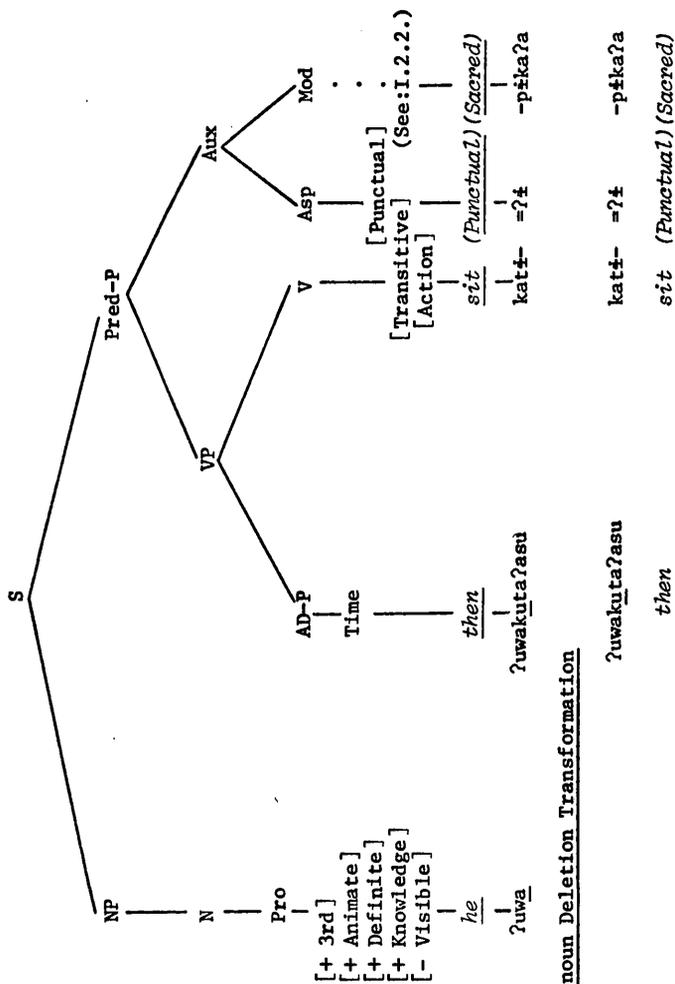
They, that Green Horned Toad's relatives, sat and listened.

(Continued from preceding page)

1) Apply Adjective Transformationyuk^{wu}=pi=ci ?umi waa-inii mama=ci=yu ?ina=?a cik^wa=ti nupi=ka=ti ?aasti=?i ?ai- -pika?a2) Apply Attributive Incorporation Transformationyuk^{wu}=pi=ci ?umi waa-mama=ci=yu ?ina=?a cik^wa-nupi=ka=ti ?aasti=?i ?ai-pika?a3) Apply Quote Noun Shift Transformation?umi waa-mama=ci=yu ?ina=?a cik^wa-nupi=ka=ti ?aasti=?i yuk^{wu}=pi=ci ?ai-pika?a4) Apply Interrogative TransformationI.2.20. ?aka=ni=kai ?umi waa-mama=ci=yu ?ina=?a cik^wa-nupi=ka=ti ?aasti=?i yuk^{wu}=pi=ci ?ai-pika?a

why they 2 women this rough horned toad love (Mom) Coyote say (Sacred)

"Why would those two women love this rough Horned Toad?", Coyote asked.



(Continued from preceding page)

NP

.
.
.

(See: I.2.2.)

horned toad green 's (Punctual) horned toad

[[nupi=ka=ti sak^{va}-ka=ti ?utu- =?u] nupi=ka=ti

1) Apply Adjective Transformation

sak^{va}-ka=ti nupi=ka=ti s*ii*-ti n*ia*-ti ?uni- -pania ?aa-paa ?ai- -p*ika*?a ?uwakuta?asu

2) Apply Verb Shifting Transformation

sak^{va}-ka=ti nupi=ka=ti ?ai- -p*ika*?a s*ii*-ti n*ia*-ti ?uni- -pania ?aa-paa ?uwakuta?asu

3) Apply Adverb Raising Transformation

I.2.24. ?uwakuta?asu sak^{va}-ka=ti ?ai- -p*ika*?a ?aa-paa s*ii*-ti n*ia*-ti ?uni- -pania

then

Green

Horned-Toad say

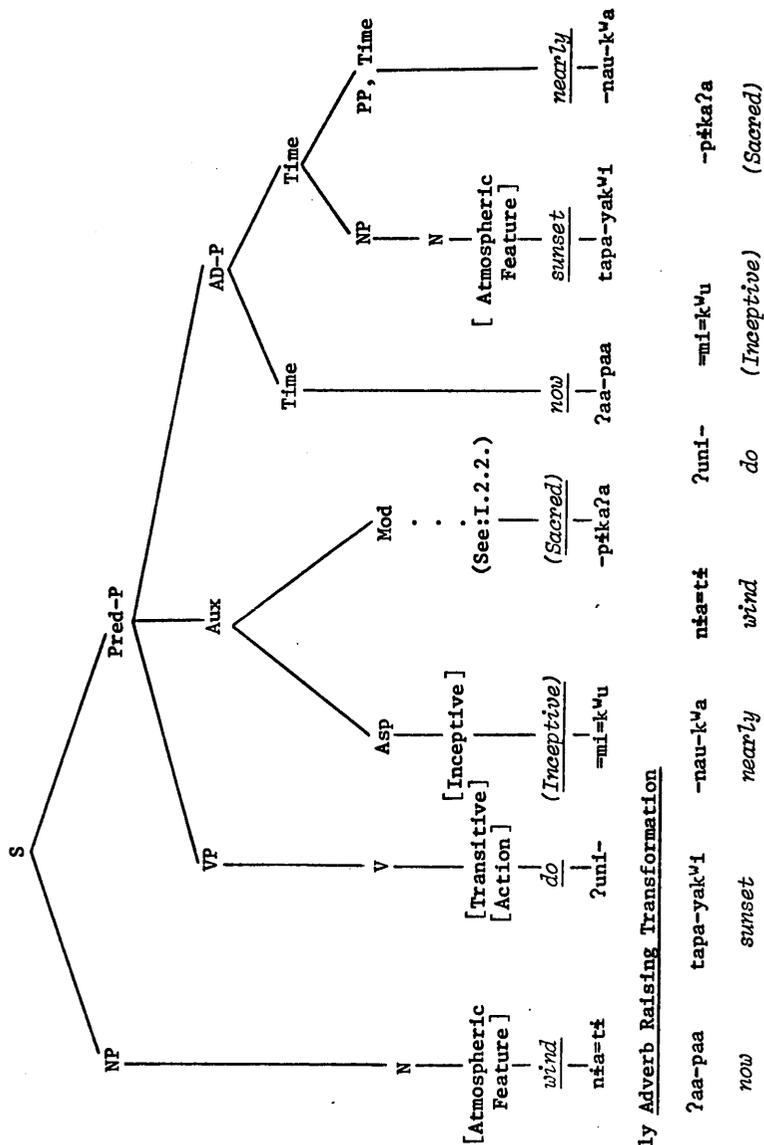
now

cold

wind

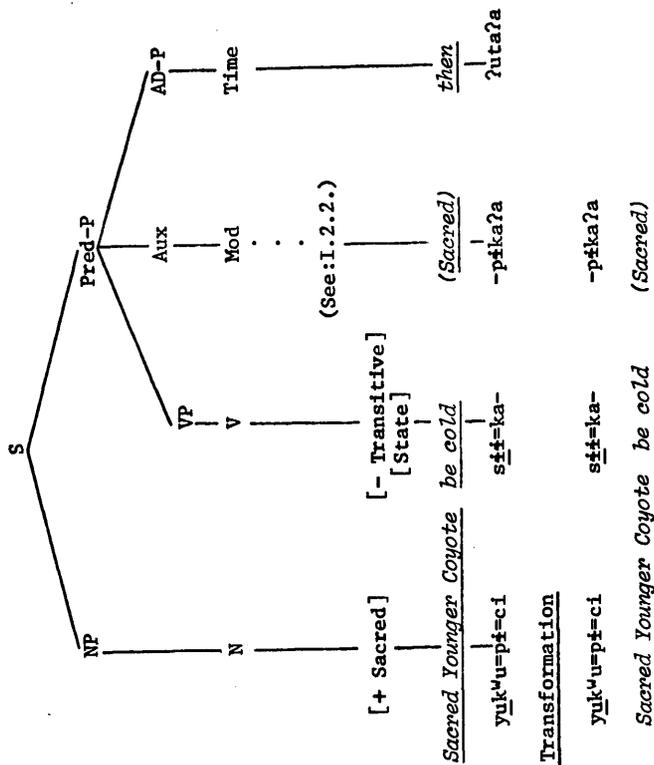
do (Expective)

Then, Green Horned Toad said, "Now a cold wind will blow".

1) Apply Adverb Raising Transformation

I.2.25. ?aa-paa tapa-yak'vi -nau-k'u nfa=ti ?uni- =mi=k'u -pika?a
now *sunset* *nearly* *wind* *do* (*Inceptive*) (*Sacred*)

Now, about sunset, the wind began to blow.

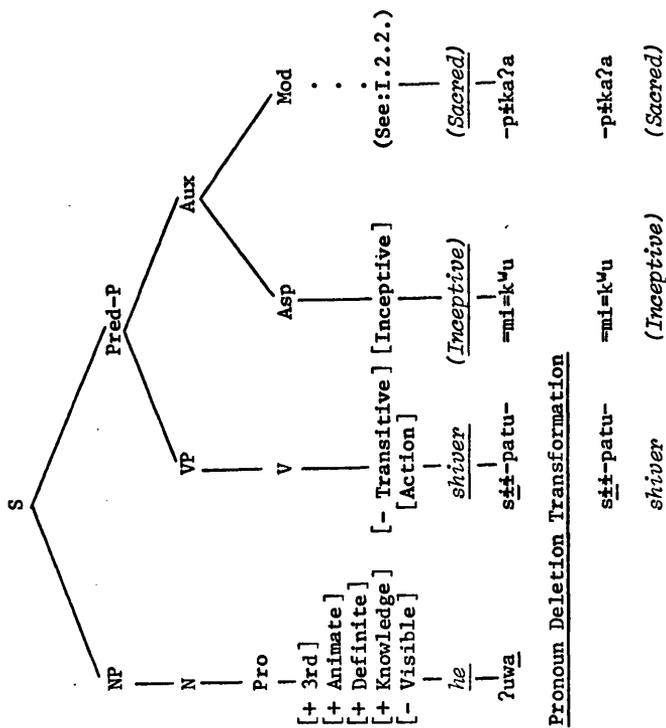


1) Apply Adverb Raising Transformation

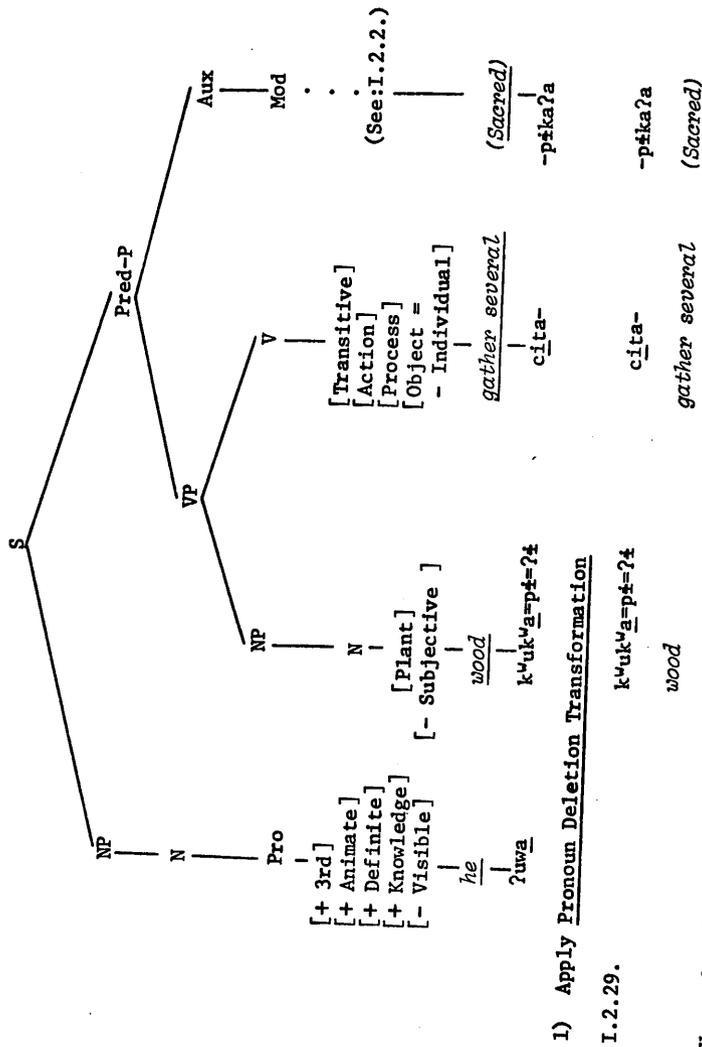
I.2.26. ?uta?a

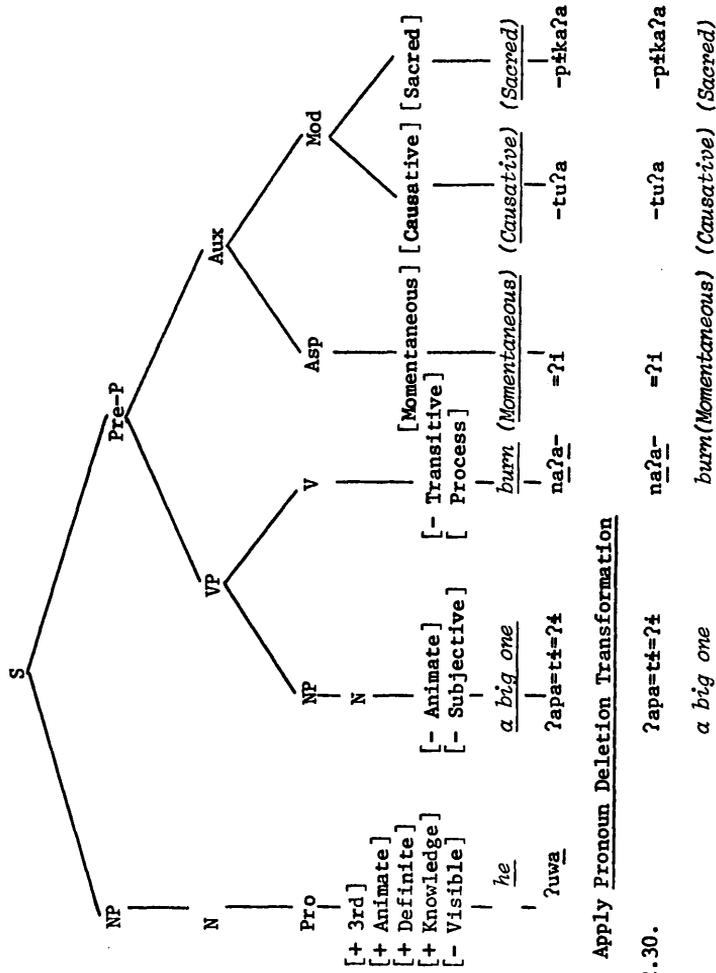
then

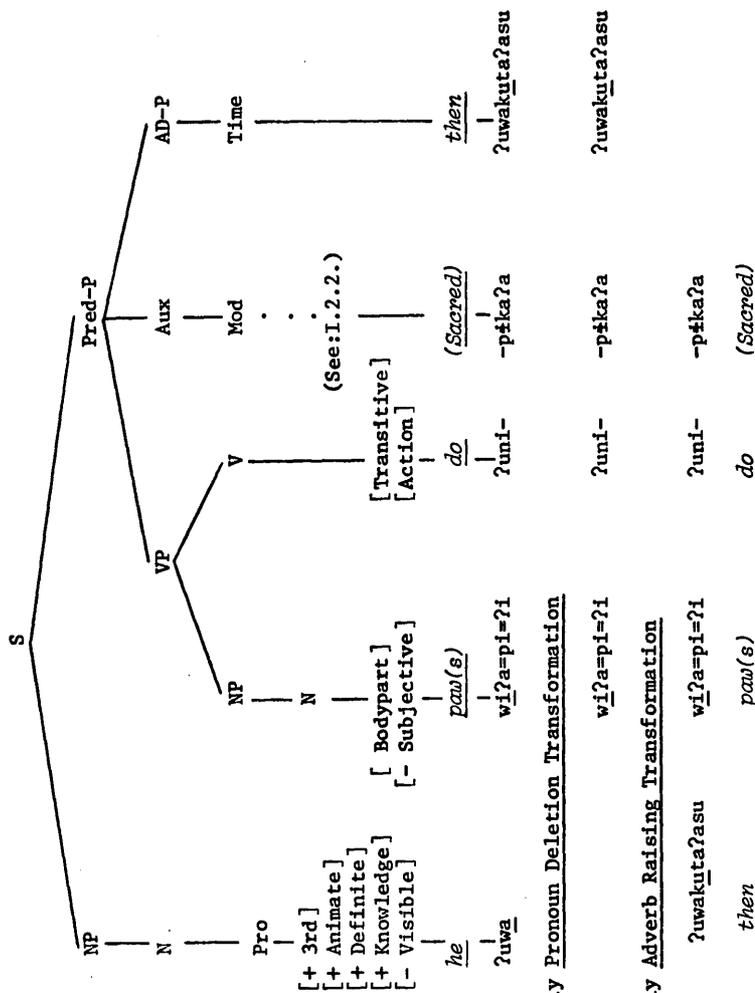
Then, Coyote was cold.



He started to shiver.





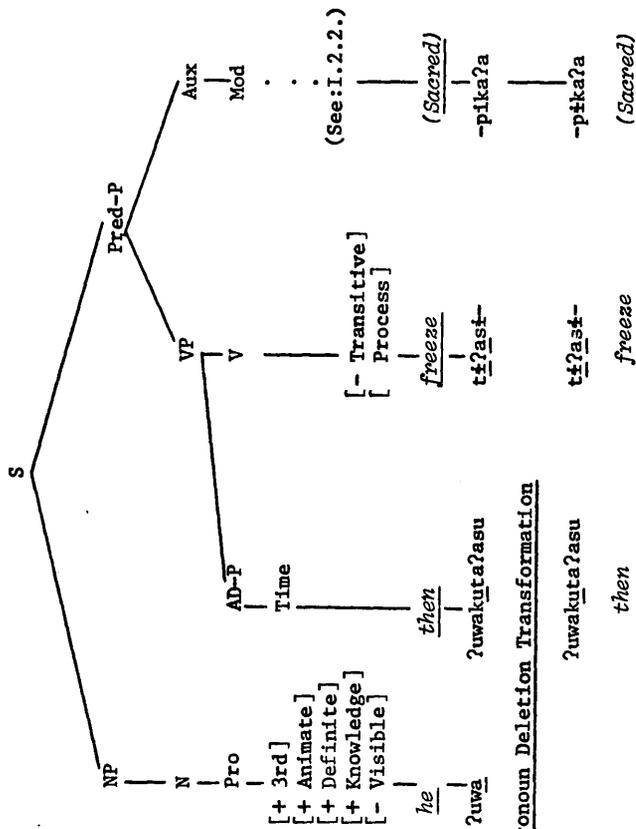


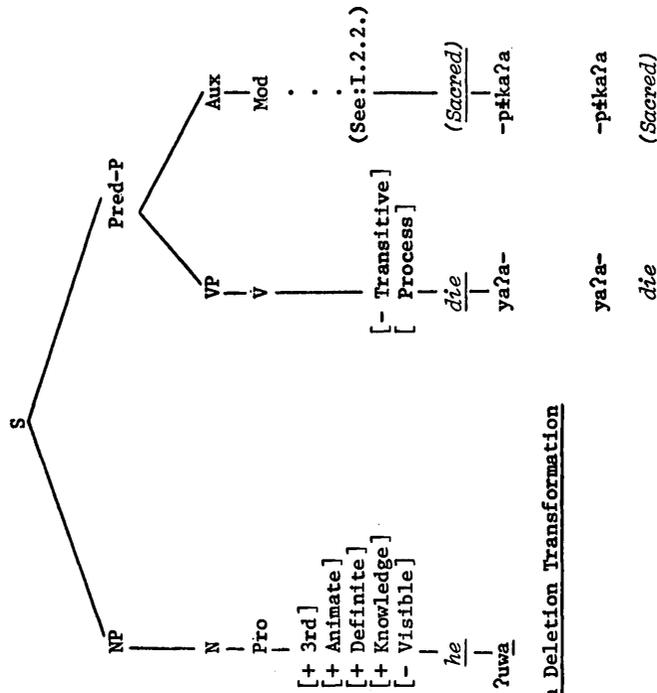
1) Apply Pronoun Deletion Transformation

2) Apply Adverb Raising Transformation

I.2.31. ?uwakuta?asu wi?a=pi=?i ?uni- ?uwakuta?asu
 then paw(s) do (Sacred)

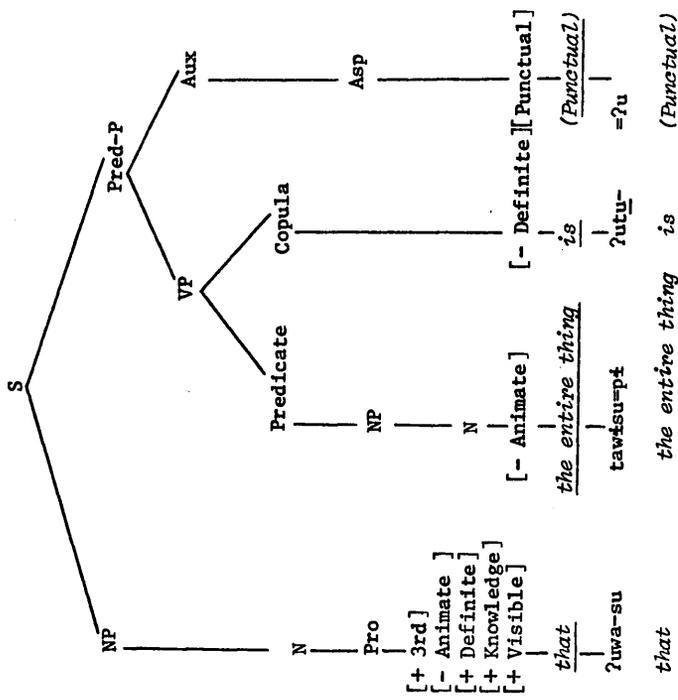
Then, he warned his paws (Lit: "did his paw").



1) Apply Pronoun Deletion Transformation

I.2.36.

He died.



I.2.37.

that the entire thing is is
 tawasu that the entire thing is (Punctual)

That's all (stylized ending for a story).

1.3. The Informant's Free Translation

The following is a close representation of Antonio Buck Jr.'s free translation of the text, as dictated to the ethnographer.

It's going to be about Horn Toad.

Once upon a time there was a Horn Toad way back at the end of, around, the world. He was going down on a ridge. There were some people living there and he passed them and he came to a great big corn patch. And he ran onto two ladies. Then he went over there and those ladies tried to run. And then the Horn toad, they called him Green Horn Toad, he hugged those ladies right through the corn patch. The people that owned the corn patch saw him when he was hugging those ladies. He hugged them both on each arm and they disappeared way on the other side of that corn patch.

It was late in the evening. So that night he slept with those two ladies there. Each lady lay on each side of him. He was laying in the middle. So, next morning he get up and went home, toward the north where his people is.

Then he got to his people, and then those people that own that corn patch, they come in later. And then, they said, "Well here is that Green Horn Toad", they said. And then, they began to tell the story what he had done.

Old Coyote was there. All the animals was there. These people that come in from the south, from the end of this earth, the edge of the world. They tell the rest of them, "This Green Horn Toad was way down in our land and we had a big corn patch. Then this Green Horn Toad, he found two ladies in the corn and he hugged them in the corn patch, way across it and disappeared. Don't know what he did. Don't know where he's gone to." And then, all the animals, Wolf, Coyote, Lions, and Skunk. All those animals that were up on the mountain were there and were listening to what these people were saying.

Then Coyote said, "Who is the Green Horn Toad? Who is the very beautiful Green Horn Toad?"

Then those people that come from the south said, "This fellow here. He is the beautiful Green Horn Toad."

Then that Coyote said, "Aw, he doesn't look beautiful. He is the ugly looking one. He is not green. His color is just like dirt. Rough skin. I wouldn't call him green, beautiful Horn Toad. Why did those two ladies like this ugly person?" he said, that Coyote.

Then, this Green Horn Toad got mad. He got real mad cause he called him ugly. He walked away toward one side of the hill and sat there. While he sat there he wished that a very strong, cold wind will come. Then, toward evening, before sundown, the very cold strong wind come in. And then, this wind that comes in blow Coyote pretty strong, pretty cold.

Then, the Coyote was cold and shivering. He didn't know what to do. He ran over the hill into an arroyo and gathered some wood to make fire. Then, he made a big fire. Then, the Coyote said, " Ahhh, I'm feeling good now. The fire is feeling good.

Then, that strong cold wind followed the Coyote. Then that wind blows that big fire, blows all the fire away and there is no more fire.

Then the Coyote began to be cold and shivering. He doesn't know what to do. Finally, he froze to death. That Green Horn Toad killed the Coyote that way.

That's all there is.

I.4. The Ethnographer's Free Translation

The following is the ethnographer's attempt toward a free translation of the text into standard English.

I.2. Horned Toad's Revenge.

I.2.1. Once upon a time (stylized beginning for a sacred myth).
 I.2.2. Green Horned Toad was going down a ridge. I.2.3. Those people were living there. I.2.4. Green Horned Toad passed through their camp.
 I.2.5. Green Horned Toad went down through their camp. I.2.6. Those two women ran into the cornfield. I.2.7. Green Horned Toad ran toward them. I.2.8. He embraced them. I.2.9. He embraced them through the cornfield. I.2.10. Then, he lay down with them. I.2.11. The two women lay down with him. I.2.12. He lay between them all night long. I.2.13. He got up early in the morning. I.2.14. He walked off toward his relatives' camp. I.2.15. He arrived at his relatives' camp. I.2.16. Then, those people that he had passed through arrived. I.2.17. Then, they said, "Green Horned Toad came down into the cornfield". I.2.18. "Green Horned Toad embraced those two women". I.2.19. They, that Green Horned Toad's relatives, sat and listened. I.2.20. "Why would those two women love this rough horned toad?" Coyote asked. I.2.21. Then Green Horned Toad got angry. I.2.22. The, he walked off to a hill. I.2.23. Then, he sat down. I.2.24. Then, Green Horned Toad said, "Now a cold wind will blow". I.2.25. Now, about sunset, the wind began to blow. I.2.26. Then, Coyote was cold. I.2.27. He started to shiver. I.2.28. Then, he ran to the canyon. I.2.29. He gathered wood. I.2.30. He built a big fire. I.2.31. Then, he warmed his paws. I.2.32. "Good", he said, then. I.2.33. Then, the wind blew the fire completely out. I.2.34. Then, Coyote got cold. I.2.35. Then, he froze. I.2.36. He died.
 I.2.36. That's all (stylized ending for a story).

APPENDIX II

A UTE LEXICON

APPENDIX II

A UTE LEXICON

II.1. Introduction

The following Ute lexicon is a step in the direction of a context sensitive lexicon of Ute. The lexical classifications are explained in the body of the monograph. The syntactic class abbreviations are keyed directly to the grammatical relations presented in the monograph:

N (Noun), see: Chapter II.

Pro (Pronoun), see: Chapter III.

A (Adjective), see: Chapter IV.

V (Verb), see: Chapter V.

AD (Adverb), see: Chapter VI.

PP (PostPosition), see: Chapter VI.

Alphabetization is structural, as defined in Chapter VII. The Sound Pattern of Ute. This ordering is: /u/, /u/, /ɛ/, /ɛ/, /i/, /i/, /a/, /a/, /m/, /n/, /w/, /y/, /s/, /c/, /k^w/, /k/, /p/, /t/, /ʔ/.

II.2. Ute Lexical Root List

- II.2.1. /m/
- II.2.1.1.0. /ma-/
- II.2.1.1.1. /ma=ci/ (N, Animate, Male, . . .) male (of any species).
- II.2.1.1.2. /ma=ni/ (N, Kinterm, . . .) my father.
- II.2.1.1.3. /ma=ka=tɨ=ni=?i/ (N, Kinterm, . . .) my patrilineal relative.
- II.2.1.1.4. /ma=ka=tɨ=yu=ni=?i/ (N, Kinterm, Plural, . . .) my patrilineal relatives, my father's kin group, my father's camp group.
- II.2.1.2.0. /mucu-/
- II.2.1.2.1. /mucu=pi/ (N, Bodypart, . . .) lip.
- II.2.1.2.2. /mucu=pu=pi/ (N, Bodypart, Plural, . . .) lips.
- II.2.1.3.0. /muk^wa-/
- II.2.1.3.1. /muk^wa=pi/ (N, Plant, . . .) cedar bark (*inner bark used for tinder*).
- II.2.1.3.2. /muk^wa=ci/ (N, Human, . . .) Muache Ute, Southern Ute (*Lit: Cedar-Bark person*).
- II.2.1.4.0. /muu-/
- II.2.1.4.1. /muu=pɨ=ci/ (N, Sacred, . . .) Owl (*Owl is always marked as sacred, even when speaking of a real owl. This marks the special sacred character of the owl, the bearer of bad portents*).
- II.2.1.5.0. /muu-/

- II.2.1.5.1. /muu-/ (V, -Transitive, Action, Subject=Felidae, . . .)
to mew (as a cat).
- II.2.1.5.2. /muu=sa=ci/ (N, Animate, . . .) bobcat, domesticated cat
(*Lit: the mower*).
- II.2.1.6.0. /mua-/
- II.2.1.6.1. /mua=p±/ (N, Bug, . . .) fly (or flylike insect, generic for
the "flyer" category).
- II.2.1.6.2. /kapaa-mua=p±/ (N, Bug, . . .) horse-fly.
- II.2.1.6.3. /tii-mua=p±/ (N, Bug, . . .) deer-fly.
- II.2.1.6.4. /piya-mua=p±/ (N, Bug, . . .) bee (*Lit: honey-fly*).
- II.2.1.6.5. /ʔapa-piya-mua=p±/ (N, Bug, . . .) bumble-bee (*Lit: big-
honey-fly*).
- II.2.1.7.0. /munu-/
- II.2.1.7.1. /munu=t±/ (A, General, . . .) round, spherical.
- II.2.1.8.0. /muna-/
- II.2.1.8.1. /muna=ci=ni/ (N, Kinterm, . . .) my daughter's husband.
- II.2.1.9.0. /muwa-/
- II.2.1.9.1. /muwa-tapi=wa=ci/ (N, Human, . . .) Northern Ute (Ute from
the Uintah and Ouray Reservation, Fort Duchesne, Utah).
- II.2.1.10.0. /muwa-/
- II.2.1.10.1. /muwa/ (N, Artifact, . . .) blanket, robe.
- II.2.1.11.0. /mucu-/
- II.2.1.11.1. /mucu=pi/ (N, Bodypart, . . .) pubic hair.
- II.2.1.12.0. /mucu-/
- II.2.1.12.1. /mucu=pi/ (N, Bodypart, . . .) facial hair, beard, mustache.
- II.2.1.12.2. /mucu-pa-ki±/ (N, Animate, . . .) catfish (*Lit: mustache
fish*).

- II.2.1.13.0. /muk^wu-/
- II.2.1.13.1. /muk^wu=pi/ (N, Bodypart, . . .) soul, spirit, heart, life-force.
- II.2.1.13.2. /muk^wu-wa=pi/ (N, Bodypart, . . .) heart.
- II.2.1.14.0. /muk^wu-/
- II.2.1.14.1. /muk^wu-/ (V, -Transitive, State, . . .) to be straight, in line.
- II.2.1.15.0. /muk^wi-/
- II.2.1.15.1. /muk^wi/ (N, Animate, . . .) a gray lizard (species unknown) (*all lizards are believed to be poisonous and presagers of death*).
- II.2.1.15.2. /muk^wi=ci/ (N, Human, . . .) Hopi Indian, archaeological Anasazi, ghost.
- II.2.1.15.3. /muk^wi-/ (V, -Transitive, Process, . . .) to die.
- II.2.1.15.4. /muk^wi-/ (V, -Transitive, State, . . .) to be dead.
- II.2.1.15.5. /muk^wi-tua-/ (V, Transitive, Action, Process, . . .) to kill.
- II.2.1.16.0. /muk^wa-/
- II.2.1.16.1. /muk^wa=p±/ (N, Bug, . . .) spider.
- II.2.1.16.2. /muk^wa=ta=p±/ (N, Bug, Diminutive, . . .) little spider, mite.
- II.2.1.16.3. /tuu-muk^wa=p±/ (N, Bug, . . .) black widow spider.
- II.2.1.16.4. /ʔapa-tuu-muk^wa=p±/ (N, Bug, . . .) tarantula.
- II.2.1.17.0. /muk^wa-/
- II.2.1.17.1. /muk^wa/ (N, Topographic Feature, . . .) hill.
- II.2.1.18.0. /mupu-/
- II.2.1.18.1. /mupu=pi/ (N, Bodypart, . . .) nose.
- II.2.1.18.2. /mupu-tu=pi/ (N, Bodypart, . . .) tip of the nose.

- II.2.1.19.0. /mutu-/
- II.2.1.19.1. /mutu/ (N, Artifact, . . .) blanket, robe.
- II.2.1.19.2. /k^wucu-mutu/ (N, Artifact, . . .) buffalo robe.
- II.2.1.19.3. /kamaa-mutu/ (N, Artifact, . . .) jackrabbit skin robe.
- II.2.1.19.4. /tuk^wu-mutu/ (N, Artifact, . . .) mountain lion skin robe.
- II.2.1.19.5. /maa-mutu/ (N, Artifact, . . .) plant fiber robe, cotton cloth.
- II.2.1.20.0. /muti-/
- II.2.1.20.1. /mutipisi/ (N, Plant, Food, . . .) bean(s) ← Hopi: morivosi (Voegelin and Voegelin 1957:21).
- II.2.1.21.0. /mutaa-/
- II.2.1.21.1. /mutaa=p±/ (N, Bug, . . .) bee.
- II.2.1.21.2. /piya-mutaa=p±/ (N, Bug, . . .) honey-bee.
- II.2.1.21.3. /ʔapa-piya-mutaa=p±/ (N, Bug, . . .) bumble-bee.
- II.2.1.21.4. /siʔi-mutaa=p±/ (N, Bug, . . .) bumble-bee.
- II.2.1.22.0. /muta-/
- II.2.1.22.1. /muta=pi/ (N, Bodypart, . . .) forehead.
- II.2.1.22.2. /muta=ci/ (N, Animate, . . .) rasp (*musical instrument used in the Bear Dance*).
- II.2.1.22.3. /muta/ (N, Animate, . . .) mule ← Sp: mula.
- II.2.1.22.4. /muta=ci/ (N, Animate, . . .) mule ← Sp: mula.
- II.2.1.23.0. /muʔu-/
- II.2.1.23.1. /muʔu=pi/ (N, Bodypart, . . .) hand.
- II.2.1.24.0. /muʔaa-/
- II.2.1.24.1. /muʔaa=ci/ (N, Animate, . . .) mano, tejolote (handstone for grinding seeds on a metate or in a molcejete).

- II.2.1.25.0. /m̥iɑ-/
- II.2.1.25.1. /m̥iɑ/ (N, Topographic Feature, . . .) mountain divide, pass, gap.
- II.2.1.25.2. /m̥iɑ-tuk^hu=ci/ (N, Animate, . . .) moon, month.
- II.2.1.26.0. /m̥imi-/
- II.2.1.26.1. /m̥imi/ (Pro, - Speaker, + Addressee, + Plural, - Count, . . .) you (mass plural).
- II.2.1.26.2. /m̥imi=?i/ (Pro, - Speaker, + Addressee, + Plural, - Count, - Subjective, . . .) you (mass plural, non-subjective).
- II.2.1.27.0. /m̥ini-/
- II.2.1.27.1. /m̥ini-/ (V, -Transitive, Action, . . .) to turn back, turn over, turn away, turn to one side, retreat, evade.
- II.2.1.28.0. /m̥iy±-/
- II.2.1.28.1. /m̥iy±=ci/ (N, Animate, . . .) gopher.
- II.2.1.29.0. /m̥ica-/
- II.2.1.29.1. /m̥ica=ka-/ (V, -Transitive, State, . . .) to be sticking out, projecting.
- II.2.1.29.2. /m̥ica-kaca-ku=pi/ (N, Artifact, . . .) cap (*Lit: sticking-out headgear*).
- II.2.1.30.0. /m̥ip±-/
- II.2.1.30.1. /m̥ip±=t±/ (A, General, . . .) small.
- II.2.1.30.2. /m̥ip±-sak^hi=pi/ (N, Bodypart, . . .) small intestine.
- II.2.1.31.0. /m̥iʔa-/
- II.2.1.31.1. /m̥iʔa=ci/ (N, Animate, . . .) hummingbird.
- II.2.1.32.0. /m̥iʔ±-/
- II.2.1.32.1. /m̥iʔ±=pi/ (N, Bodypart, . . .) hand.

- II.2.1.33.0. /miu-/
- II.2.1.33.1. /miu-/ (AD, Place, . . .) far away, at a distant place.
- II.2.1.34.0. /miu-/
- II.2.1.34.1. /miu-/ (V, - Transitive, Action, . . .) to open up.
- II.2.1.35.0. /mii-/
- II.2.1.35.1. /mii-pi=tɨ/ (A, General, . . .) very small, tiny.
- II.2.1.36.0. /mia-/
- II.2.1.36.1. /mia-/ (V, - Transitive, Action, Subject = - Individual, . . .) several travel, go on a journey.
- II.2.1.37.0. /mis-/
- II.2.1.37.1. /mis=ci/ (N, Animate, . . .) cricket.
- II.2.1.38.0. /mik^wa-/
- II.2.1.38.1. /mik^wa-/ (V, - Transitive, Action, . . .) to gush out, come out with great force.
- II.2.1.39.0. /mit-/
- II.2.1.39.1. /mit-/ (V, - Transitive, Action, Subject = - Individual, . . .) several run away, escape.
- II.2.1.40.0. /miti-/
- II.2.1.40.1. /miti/ (A, Number, . . .) million, thousand ← Sp: mil.
- II.2.1.41.0. /mama-/
- II.2.1.41.1. /mama=tɨ/ (A, General, . . .) all.
- II.2.1.42.0. /mani-/
- II.2.1.42.1. /mani-inii/ (A, Number, . . .) all.
- II.2.1.42.2. /mani-kɨ-inii/ (A, Number, . . .) all, every.
- II.2.1.43.0. /mani-/
- II.2.1.43.1. /mani-/ (V, + Transitive, Action, Process, . . .) to wipe.

- II.2.1.44.0. /mawu-/
- II.2.1.44.1. /mawu=ni/ (N, Kinterm, . . .) my mother's older sister.
- II.2.1.44.2. /mawu=ci=ni/ (N, Kinterm, Diminutive, . . .) my younger sister's child (woman speaking).
- II.2.1.45.0. /maw±-/
- II.2.1.45.1. /maw±-/ (V, - Transitive, Action, . . .) to arise, get up.
- II.2.1.45.2. /tapa-maw±=t±/ (N, . . .) sunrise, east.
- II.2.1.46.0. /mawa-/
- II.2.1.46.1. /mawa-/ (V, - Transitive, Action, . . .) to crawl.
- II.2.1.47.0. /maya-/
- II.2.1.47.1. /maya-) (V, - Transitive, Action, Subject = - Individual, . . .) several appear suddenly.
- II.2.1.48.0. /mas±-/
- II.2.1.48.1. /mas±=pi/ (N, Bodypart, . . .) finger.
- II.2.1.48.2. /mas±=pu=pi/ (N, Bodypart, Plural, . . .) fingers.
- II.2.1.48.3. /?apa-mas±=pi/ (N, Bodypart, . . .) thumb (*Lit: big-finger*).
- II.2.1.49.0. /macu-/
- II.2.1.49.1. /macu-t±ka-n±=p±/ (N, Artifact, . . .) spoon.
- II.2.1.50.0. /maka-/
- II.2.1.50.1. /maka=t±/ (A, General, . . .) sharp (edged or pointed).
- II.2.1.51.0. /maka-/
- II.2.1.51.1. /maka-/ (V, Transitive, Action, Process, . . .) to feed, give food to.
- II.2.1.52.0. /mapu-/
- II.2.1.52.1. /mapu-/ (V, - Transitive, Action, . . .) to trot.
- II.2.1.53.0. /map±-/
- II.2.1.53.1. /map±=p±/ (N, Artifact, . . .) bracelet.

- II.2.1.54.0. /mapi-/
- II.2.1.54.1. /mapi-/ (V, Transitive, Action, Process, Object =
- Individual, . . .) to spread, scatter several objects.
- II.2.1.55.0. /mapa-/
- II.2.1.55.1. /mapa-/ (V, Transitive, Action, Process, . . .) to jerk
back the hand, to masturbate.
- II.2.1.55.2. /mapa=ci/ (N, Human, . . .) masturbator.
- II.2.1.56.0. /matu-/
- II.2.1.56.1. /matu-/ (V, Transitive, Action, Process, . . .) to give
something, to do something with the hands.
- II.2.1.57.0. /mati-/
- II.2.1.57.1. /mati-/ (V, Transitive, Action, Process, . . .) to chase,
pursue, hunt.
- II.2.1.58.0. /mati-/
- II.2.1.58.1. /matika=ci/ (N, Human, . . .) American, white-man
← Eng: American.
- II.2.1.58.2. /matika-tuwa=ci/ (N, Human, . . .) white-man.
- II.2.1.59.0. /mata-/
- II.2.1.59.1. /mata=ci/ (N, Animate, . . .) metate, seed-grinding slab.
- II.2.1.60.0. /ma?a-/
- II.2.1.60.1. /ma?a-/ (V, - Transitive, Process, . . .) to get lost.
- II.2.1.60.2. /ma?a-/ (V, - Transitive, State, . . .) to be lost.
- II.2.1.61.0. /ma?a-/
- II.2.1.61.1. /ma?a-/ (V, Transitive, Action, Process, . . .) to paint,
decorate something.
- II.2.1.62.0. /mau-/

- II.2.1.62.1. /mau-/ (V, Transitive, Action, Process, . . .) to stop something from moving.
- II.2.1.63.0. /mai-/
- II.2.1.63.1. /mai-/ (V, Transitive, Action, . . .) to find, discover.
- II.2.1.63.2. /mai-k^wa?a/ (Interjection, . . .) Hello! (This is the standard Ute greeting. The full form is /mai-k^wa?a ?uwa-sa tik^wpi=ni/ *How goes it, my friend?*).
- II.2.1.63.3. /mai-/ (V, Transitive, Action, Sentence Introducer, . . .) to say something.
- II.2.1.64.0. /mai-/
- II.2.1.64.1. /mai-/ (Pro, + Animate, + Definite, + Knowledge, + Visible, . . .) he (3rd animate, visible).
- II.2.1.64.2. /mai=?i/ (Pro, + Animate, + Definite, + Knowledge, + Visible, - Subjective, . . .) he (3rd animate, visible, non-subjective).
- II.2.1.65.0. /maa-/
- II.2.1.65.1. /maa-/ (V, Transitive, Action, Process, . . .) to transform, make something into something else.
- II.2.1.66.0. /maa-/
- II.2.1.66.1. /maa=pi/ (N, Bodypart, . . .) hand.
- II.2.1.66.2. /maa=p*ɨ*/ (N, - Animate, . . .) thing, plant, brush, article of clothing (generic term for the inanimate category, the general background of activity).
- II.2.1.66.3. /maa-w*n*t=i*t*/ (N, Plant, . . .) tree (*Lit: plant-standing*).
- II.2.1.66.4. /maa-ya?a=w*ɨ*=t*ɨ*/ (N, Plant, Plural, . . .) trees (*Lit: plant-several standing*).
- II.2.1.66.5. /maa-t*ɨ*ka=p*ɨ*/ (N, Plant, Food, . . .) fruit, nut, edible

plant product (*Lit: plant-food*).

- II.2.1.66.6. /maa-ka=tɨ/ (A, Color, . . .) brush-colored, of non-descript color.
- II.2.1.67.0. /mamɨ-/
- II.2.1.67.1. /mamɨ/ (Pro, + Animate, + Plural, - Count, + Definite, + Visible, . . .) they (3rd animate mass-plural, visible).
- II.2.1.67.2. /mamɨ-ʔɨ/ (Pro, + Animate, + Plural, - Count, + Definite, + Visible, - Subjective, . . .) they (3rd animate mass-plural, visible, non-subjective).
- II.2.1.68.0. /mama-/
- II.2.1.68.1. /mama=ci/ (N, Human, - Male, . . .) woman.
- II.2.1.68.2. /mama-sak^wa=ci/ (N, Human, - Male, . . .) old woman.
- II.2.1.68.3. /mama=pɨ=ci/ (N, Human, Sacred, - Male, . . .) very old woman, female ancestor, ghost of old woman.
- II.2.1.69.0. /mani-/
- II.2.1.69.1. /maniki-inii/ (A, Number, . . .) five (5).
- II.2.1.70.0. /mana-/
- II.2.1.70.1. /mana-/ (V, - Transitive, Action, Subject = Bug, . . .) to move about, crawl about (as an insect).
- II.2.1.71.0. /mana-/
- II.2.1.71.1. /mana/ (Pro, - Speaker, + Addressee, + Plural, + Count, . . .) you (individual plural).
- II.2.1.71.2. /mana=ʔa/ (Pro, - Speaker, + Addressee, + Plural, + Count, - Subjective, . . .) you (individual plural, non-subjective).

- II.2.1.72.0. /masa-/
- II.2.1.72.1. /masanaa/ (N, Plant, Food, . . .) apple + Sp: manzana.
- II.2.1.72.2. /puu-masanaa/ (N, Plant, Food, . . .) peach (*Lit: fur-apple*).
- II.2.1.73.0. /maka-/
- II.2.1.73.1. /maka/ (Pro, - Animate, + Definite, - Knowledge, . . .)
it, that (3rd inanimate, uncertain).
- II.2.1.73.2. /maka=?a/ (Pro, - Animate, + Definite, - Knowledge,
- Subjective, . . .) it, that (3rd inanimate, uncertain,
non-subjective).
- II.2.1.74.0. /mata-/
- II.2.1.74.1. /mataku=ci/ (N, Animate, . . .) the moon.

- II.2.2. /n/
- II.2.2.1.0. /nuu-/
- II.2.2.1.1. /nuu-/ (V, - Transitive, State, Subject = - Male, . . .)
to be pregnant.
- II.2.2.2.0. /nuɿ-/
- II.2.2.2.1. /nuɿ=k^wu=pu=pi/ (N, Bodypart, Plural, . . .) placenta,
umbilical cord (*The umbilical cord was dried and placed in
a beaded bag attached to the sunshade of a boy's cradle.
This was not done in the case of girls. It was destroyed
by burning with the cradle when the boy had outgrown it*).
- II.2.2.3.0. /nua-/
- II.2.2.3.1. /nua=pi/ (N, Bodypart, . . .) body, trunk of the body.
- II.2.2.3.2. /nua=ka=tɿ/ (N, Bodypart, . . .) part of the body (generic
term for Bodypart).
- II.2.2.4.0. /nunu-/
- II.2.2.4.1. /nunu-/ (V, - Transitive, Action, Subject = /nunu=ka=tɿ/
thunder, . . .) to thunder.
- II.2.2.4.2. /nunu=ka=tɿ/ (N, Atmospheric Feature, . . .) thunder.
- II.2.2.5.0. /nupi-/
- II.2.2.5.1. /nupi=pi/ (N, Plant, . . .) bark (rough as on a pine tree).
- II.2.2.5.2. /nupi=ka-/ (V, - Transitive, State, . . .) to be rough (as
bark).
- II.2.2.5.3. /nupi=ka=tɿ/ (A, General, . . .) rough.
- II.2.2.5.4. /nupi=ka=tɿ/ (N, Animate, . . .) horned toad (the rough one).

- II.2.2.5.5. /sak^wa-ka=tị nupi=ka=tị/ (N, Sacred Name, . . .) Green Horned Toad (Myth character).
- II.2.2.6.0. /nutu-/
- II.2.2.6.1. /nutu-/ (V, Transitive, Action, Process, . . .) to poke something into a hole.
- II.2.2.7.0. /nuʔa-/
- II.2.2.7.1. /nuʔa-/ (V, Transitive, Action, Process, Object = - Individual, . . .) to throw down several objects.
- II.2.2.8.0. /nuu-/
- II.2.2.8.1. /nuu=pi/ (N, Bodypart, . . .) liver.
- II.2.2.8.2. /nuu-/ (V, Transitive, Action, Process, . . .) to carry something on the back.
- II.2.2.9.0. /nuu-/
- II.2.2.9.1. /nuu=ci/ (N, Human, . . .) Ute, Indian, person (generic).
- II.2.2.9.2. /nuu-nua-ka=tị/ (N, Human, . . .) Indian, excluding Utes (*Lit: one called an Indian*).
- II.2.2.9.3. /nuu-napai=tị/ (N, Human, . . .) half-breed Indian (*Lit: Indian-halfed*).
- II.2.2.9.4. /nuu-tua=ci/ (N, Human, . . .) papoose, Indian child.
- II.2.2.9.5. /nuu-kani/ (N, Artifact, . . .) tipi (*Lit: Indian-house*).
- II.2.2.9.6. /nuu-tamu=pi/ (N, Bodypart, . . .) sinew (*Lit: Indian-thread*).
- II.2.2.9.7. /nuu-wiisi/ (N, Plant, Food, . . .) yucca fruit (*Lit: Indian banana*).

- II.2.2.10.0. /nua-/
 II.2.2.10.1. /nua-/ (V, Transitive, Action, . . .) to call, name someone, something.
 II.2.2.10.2. /nuu-nua=ka=tɨ/ (N, Human, . . .) Indian, excluding Utes
 (*Lit: one called an Indian*).
 II.2.2.11.0. /nunu-/
 II.2.2.11.1. /nunu-/ (V, - Transitive, Process, . . .) to dream.
 II.2.2.12.0. /nuwɨ-/
 II.2.2.12.1. /nuwɨ/ (N, Atmospheric Feature, . . .) breeze.
 II.2.2.13.0. /nuci-/
 II.2.2.13.1. /nuci-/ (V, - Transitive, Action, Subject = + Flyer, . . .) to fly.
 II.2.2.14.0. /nuk^wu-/
 II.2.2.14.1. /nuk^wu-/ (V, - Transitive, State, . . .) to be curved, bent, winding.
 II.2.2.15.0. /nuk^wi-/
 II.2.2.15.1. /nuk^wi-/ (V, - Transitive, Action, . . .) to flow, stream, extend.
 II.2.2.15.2. /paa-nuk^wi=tɨ/ (N, Topographic Feature, . . .) river
 (*Lit: water-flowing*).
 II.2.2.15.3. /k^wi-i-nuk^wi=tɨ/ (A, General, . . .) left.
 II.2.2.15.4. /k^wi-i-nuk^wi=tɨ/ (N, . . .) that which extends or flows to the left.
 II.2.2.15.5. /pɨta-nuk^wi=tɨ/ (A, General, . . .) right.
 II.2.2.15.6. /pɨta-nuk^wi=tɨ/ (N, . . .) that which extends or flows to the right.

- II.2.2.16.0. /nuk^wa-/
- II.2.2.16.1. /nuk^wa/ (AD, Time, . . .) in Autumn.
- II.2.2.17.0. /n_{ia}-/
- II.2.2.17.1. /n_{ia}-/ (V, - Transitive, Action, Subject = /n_{ia}=t_i/ wind, . . .) to blow (as the wind).
- II.2.2.17.2. /n_{ia}=t_i/ (N, Atmospheric Feature, . . .) wind.
- II.2.2.18.0. /n_{wi}-/
- II.2.2.18.1. /n_{wi}=pi/ (N, Bodypart, . . .) liver.
- II.2.2.19.0. /n_{wi}-/
- II.2.2.19.1. /n_{wi}=pi/ (N, Bodypart, . . .) body.
- II.2.2.20.0. /n_{ik^w}-/
- II.2.2.20.1. /n_{ik^w}=pi/ (N, Bodypart, . . .) ear.
- II.2.2.20.2. /n_{ik^w}=pu=pi/ (N, Bodypart, Plural, . . .) ears.
- II.2.2.21.0. /n_{ik^w}_a-/
- II.2.2.21.1. /n_{ik^w}_a-/ (V, - Transitive, Action, . . .) to dance.
- II.2.2.22.0. /n_{ik^w}a-/
- II.2.2.22.1. /n_{ik^w}a-/ (V, Transitive, Action, Process, . . .) to burn something.
- II.2.2.23.0. /n_{pa}-/
- II.2.2.23.1. /n_{pa}=p_i/ (N, Atmospheric Feature, . . .) snow.
- II.2.2.24.0. /n_i-/
- II.2.2.24.1. /n_i/ (Pro, + Speaker, - Addressee, . . .) I (1st singular).
- II.2.2.24.2. /n_i=n_i=?_i/ (Pro, + speaker, - Addressee, - Subjective, . . .) me, my (1st singular, non-subjective).
- II.2.2.25.0. /n_a-/
- II.2.2.25.1. /n_a=p_i/ (N, Bodypart, . . .) chest, upper body.

- II.2.2.26.0. /nim±-/
- II.2.2.26.1. /nim/ (Pro, + Speaker, - Addressee, + Plural, . . .)
we (1st, exclusive).
- II.2.2.26.2. /nim±=ʔ±/ (Pro, + Speaker, - Addressee, + Plural,
- Subjective, . . .) us, our (1st, exclusive, non-subjective).
- II.2.2.27.0. /niw±-/
- II.2.2.27.1. /niw±/ (N, Human, . . .) Indian, person.
- II.2.2.28.0. /nɪc±-/
- II.2.2.28.1. /nɪc±-/ (V, Transitive, Action, Process, . . .) to shake
something.
- II.2.2.29.0. /nia-/
- II.2.2.29.1. /nia=pi/ (N, Bodypart, . . .) name.
- II.2.2.29.2. /nia-/ (V, Transitive, Action, . . .) to name, count some-
thing.
- II.2.2.30.0. /niw±-/
- II.2.2.30.1. /niw±-/ (V, Transitive, Action, Process, . . .) to encircle,
enclose something.
- II.2.2.31.0. /niki-/
- II.2.2.31.1. /niki=ci/ (N, Human, . . .) Black American ← Eng: negro.
- II.2.2.31.2. /tuu-niki=ci/ (N, Human, . . .) Black American (*Lit: black-
negro*).
- II.2.2.32.0. /nipu-/
- II.2.2.32.1. /nipu-/ (V, Transitive, Action, Process, . . .) to nibble
at something.
- II.2.2.33.0. /niʔi-/
- II.2.2.33.1. /niʔi-/ (V, - Transitive, Process, . . .) to shake.

- II.2.2.33.2. /sii-ni?i-/ (V, - Transitive, Process, . . .) to shiver
(*Lit: cold-shake*).
- II.2.2.34.0. /niyu-/
- II.2.2.34.1. /niyu-/ (V, - Transitive, Action, . . .) to move, move along.
- II.2.2.35.0. /niki-/
- II.2.2.35.1. /niki-/ (V, Transitive, Action, Process, . . .) to stick
something into an enclosed space.
- II.2.2.35.2. /maa-niki-/ (V, Transitive, Action, Process, . . .) to stick
the hand into an enclosed space.
- II.2.2.35.3. /taa-niki-/ (V, Transitive, Action, Process, . . .) to stick
the foot into an enclosed space.
- II.2.2.36.0. /nika-/
- II.2.2.36.1. /nika=ci/ (N, Animate, . . .) bead.
- II.2.2.36.2. /nika-caka-/ (V, Transitive, Action, Process, . . .) to
do beadwork (*Lit: bead-sew*).
- II.2.2.36.3. /nika-caka=t#i/ (A, General, . . .) beadwork.
- II.2.2.36.4. /nika-caka=t#i/ (N, Artifact, . . .) beadwork.
- II.2.2.37.0. /na-/
- II.2.2.37.1. /na=pi/ (N, Bodypart, . . .) foot.
- II.2.2.37.2. /na=na=pi/ (N, Bodypart, Plural, . . .) feet.
- II.2.2.38.0. /naa-/
- II.2.2.38.1. /naa=p#i=ci/ (N, Human, Sacred, . . .) very old man,
male ancestor, ghost of an old man.
- II.2.2.39.0. /naa-/
- II.2.2.39.1. /naa-/ (V, - Transitive, Process, . . .) to become angry.

- II.2.2.40.0. /nami-/
- II.2.2.40.1. /nami=ni/ (N, Kinterm, . . .) my younger sister.
- II.2.2.40.2. /nami=ci=ni/ (N, Kinterm, Diminutive, . . .) my dear/little sister.
- II.2.2.41.0. /nana-/
- II.2.2.41.1. /nana-/ (V, - Transitive, Process, . . .) to become angry.
- II.2.2.42.0. /nasu-/
- II.2.2.42.1. /nasuca=ka=t±/ (A, General, . . .) mean, evil.
- II.2.2.43.0. /nasi-/
- II.2.2.43.1. /na=nasi=ci/ (N, Animate, . . .) butterfly.
- II.2.2.43.2. /pa-tii-na=nasi=ci/ (N, Animate, . . .) swallowtail butterfly (*Lit: elk-butterfly*) (*The Ute believed that swallowtail butterflies hatched in the nose of the elk. They are a sign to a hunter that elk are near*).
- II.2.2.44.0. /naka-/
- II.2.2.44.1. /naka/ (N, Animate, . . .) mountain sheep, bighorn sheep.
- II.2.2.44.2. /naka=m±/ (N, Animate, Plural, . . .) bighorn sheep (plural).
- II.2.2.45.0. /naka-/
- II.2.2.45.1. /naka-/ (V, Transitive, Action, . . .) to put something on, wear.
- II.2.2.46.0. /napa-/
- II.2.2.46.1. /napa-inii/ (A, Number, . . .) six (6).
- II.2.2.46.2. /naap-ka?apa-inii/ (A, Number, . . .) seven (7).
- II.2.2.46.3. /napa=?i-/ (V, Transitive, Action, Process, . . .) to halve, split something.

- II.2.2.47.0. /natu-/
- II.2.2.47.1. /natu-/ (V, Transitive, Action, . . .) to trade for something, buy.
- II.2.2.47.2. /natu-kani/ (N, Artifact, . . .) store (*Lit: trading-house*).
- II.2.2.47.3. /natu-ka=kani/ (N, Artifact, Plural, . . .) town (*Lit: trading-houses*).
- II.2.2.47.4. /?apa-natu-ka=kani/ (N, Artifact, Plural, . . .) city (*Lit: big-trading-houses*).
- II.2.2.48.0. /na?a-/
- II.2.2.48.1. /na?a-/ (V, - Transitive, Process, . . .) to burn.
- II.2.2.48.2. /na?a=?i=ti/ (N, . . .) fire (*Lit: a burning*).
- II.2.2.49.0. /na±-/
- II.2.2.49.1. /na±-/ (V, Transitive, Action, Process, . . .) to have sexual intercourse.
- II.2.2.49.2. /na±=pi/ (N, Bodypart, . . .) vulva.
- II.2.2.50.0. /naa-/ (reciprocal or potential stem).
- II.2.2.50.1. /naa-piwa=ni/ (N, Kinterm, . . .) my spouse's sibling not of my sex (*Lit: potential-spouse*).
- II.2.2.50.2. /naa-k^wi±-ni±=pi/ (N, Artifact, . . .) scissors (*Lit: self-biting-implement*).
- II.2.2.50.3. /naa-paa-tiki-/ (V, Transitive, Action, Process, . . .) to wash oneself.
- II.2.2.50.4. /naa-paa-tiki-ni±=pi/ (N, Artifact, . . .) soap (*Lit: self-washing-implement*).
- II.2.2.50.5. /naawapuci±/ (A, General, . . .) beautiful (*form does not yield to analysis*).

- II.2.2.51.0. /nami-/
- II.2.2.51.1. /nami/ (AD, Time, . . .) early.
- II.2.2.51.2. /nami=tɪ/ (A, General, . . .) first.
- II.2.2.51.3. /nami=ci/ (N, Animate, . . .) the first one, firstborn.
- II.2.2.51.4. /nami-tua=ci=ni/ (N, Kinterm, Diminutive, . . .) my first-born child/son.
- II.2.2.52.0. /nana-/
- II.2.2.52.1. /nana-/ (V, Intransitive, Process, . . .) to grow.
- II.2.2.52.2. /nana=pɪ=ci/ (N, Human, Sacred, . . .) very old man, male ancestor, ghost of old man.
- II.2.2.53.0. /nana-/
- II.2.2.53.1. /nana/ (AD, Manner, . . .) in a different way, in various ways.
- II.2.2.54.0. /nawa-/
- II.2.2.54.1. /nawa=pi/ (N, Bodypart, . . .) track, footprint, trail.
- II.2.2.55.0. /naci-/
- II.2.2.55.1. /naci-/ (V, Transitive, Process, . . .) to forget something.
- II.2.2.56.0. /nak^wi-/
- II.2.2.56.1. /nak^wi=pi/ (N, Bodypart, . . .) side of the body.
- II.2.2.57.0. /nak^wi-/
- II.2.2.57.1. /nak^wi=ci/ (N, Animate, . . .) worm.
- II.2.2.57.2. /nak^wi=ci=ci/ (N, Animate, Diminutive, . . .) earthworm, little worm.
- II.2.2.58.0. /naka-/
- II.2.2.58.1. /naka-/ (V, Transitive, Process, . . .) to hear, listen to something.

- II.2.2.58.2. /naka-yuk⁴i-/ (V, Transitive, Process, Subject = - Individual, . . .) several sit and listen to something.
- II.2.2.58.3. /naka-kat⁴-/ (V, Transitive, Process, . . .) to sit and listen to someone (*Lit: listen-sit*).
- II.2.2.59.0. /naka-/
- II.2.2.59.1. /naka=pi/ (N, Bodypart, . . .) ear.
- II.2.2.59.2. /naka=pi⁴/ (N, Plant, . . .) branch, leaf.
- II.2.2.59.3. /naka=pi⁴/ (N, Artifact, . . .) earring, ear ornament.
- II.2.2.60.0. /napa-/
- II.2.2.60.1. /napa=pi/ (N, Bodypart, . . .) foot.
- II.2.2.61.0. /napa-/
- II.2.2.61.1. /napa=pi/ (N, Bodypart, . . .) egg.
- II.2.2.61.2. /wici-napa=pi/ (N, Bodypart, . . .) peas (*Lit: bird's egg*).
- II.2.2.62.0. /nata-/
- II.2.2.63.1 /nata/ (N, Plant, . . .) cactus.
- II.2.2.64.0. /na?a-/
- II.2.2.64.1. /na?a=ci/ (N, Human, - Male, . . .) girl.
- II.2.2.64.2. /na?a=ci=ci/ (N, Human, - Male, Diminutive, . . .) little girl.

- II.2.3. /w/
- II.2.3.1.0. /wupa-/
- II.2.3.1.1. /wupa-/ (V, Transitive, Action, Process, . . .) to split something.
- II.2.3.1.2. /k^wuk^wa-wupa-/ (V, Transitive, Action, Process, . . .) to split wood (*Lit: wood-split*).
- II.2.3.2.0. /w[±]±-/
- II.2.3.2.1. /w[±]±±su/ (AD, Time, . . .) a long time ago, once upon a time (stylized beginning for a mythological narrative).
- II.2.3.3.0. /w[±]na-/
- II.2.3.3.1. /w[±]na=pi/ (N, Artifact, . . .) arrowhead.
- II.2.3.4.0. /w[±]ca-/
- II.2.3.4.1. /w[±]ca-/ (V, Transitive, Action, Process, . . .) to bluff someone.
- II.2.3.5.0. /w[±]k^w±-/
- II.2.3.5.1. /w[±]k^w±=pi/ (N, Bodypart, . . .) vulva.
- II.2.3.6.0. /w[±]k^wa-/
- II.2.3.6.1. /w[±]k^wa=t±/ (N, Topographic Feature, . . .) hill, divide, ridge.
- II.2.3.7.0. /w[±]?±-/
- II.2.3.7.1. /w[±]?±-/ (V, - Transitive, Process, . . .) to fall out, drop, be born.
- II.2.3.8.0. /w[±]?±-/
- II.2.3.8.1. /w[±]?±-/ (V, - Transitive, Action, . . .) to dance.

- II.2.3.9.0. /w₁?i-/
- II.2.3.9.1. /w₁?i=p₁/ (N, Plant, . . .) milkweed, kapok.
- II.2.3.10.0. /w₁?a-/
- II.2.3.10.1. /w₁?a-/ (V, Transitive, Action, Process, . . .) to stick or probe with something (as with a stick).
- II.2.3.10.2. /w₁?a=pi/ (N, Bodypart, . . .) penis.
- II.2.3.11.0. /win₁-/
- II.2.3.11.1. /win₁-/ (V, - Transitive, State, . . .) to stand
(for - Individual see: /ya?a-/).
- II.2.3.11.2. /maa-win₁=t₁/ (N, Plant, . . .) tree (*Lit: plant-standing*).
- II.2.3.12.0. /wini-/
- II.2.3.12.1. /wini-/ (V, Transitive, Action, Process, . . .) to penetrate, punch, stab something.
- II.2.3.13.0. /wina-/
- II.2.3.13.1. /wina-/ (V, Transitive, Action, Process, . . .) to throw something.
- II.2.3.14.0. /wisi-/
- II.2.3.14.1. /wisi=pi/ (N, Bodypart, . . .) feather.
- II.2.3.15.0. /wisa-/
- II.2.3.15.1. /wisa=p₁/ (N, Plant, . . .) cactus.
- II.2.3.16.0. /w₁cu-/
- II.2.3.16.1. /w₁cu-inii/ (A, Number, . . .) four (4).
- II.2.3.17.0. /w₁ca-/
- II.2.3.17.1. /w₁ca=p₁/ (N, Artifact, . . .) skirt, belt.
- II.2.3.17.2. /nanu-w₁ca=p₁/ (N, Artifact, . . .) belt.

- II.2.3.18.0. /wica-/
- II.2.3.18.1. /wica/ (N, Animate, . . .) roadrunner, prairie chicken.
- II.2.3.19.0. /wik^{wu}-/
- II.2.3.19.1. /wik^{wu}=tɬ/ (A, General, . . .) round, circular.
- II.2.3.20.0. /wik^{wi}-/
- II.2.3.20.1. /wik^{wi}-/ (V, - Transitive, Action, . . .) to coil, wrap around something.
- II.2.3.21.0. /wik^{wa}-/
- II.2.3.21.1. /wik^{wa}-/ (V, Transitive, Action, Process, . . .) to cover, put a cover on something.
- II.2.3.22.0. /witu-/
- II.2.3.22.1. /witu-/ (V, Transitive, Action, Process, . . .) to shelter from the wind, build a windbreak.
- II.2.3.23.0. /wi-/
- II.2.3.23.1. /wi=ci/ (N, Animate, . . .) knife.
- II.2.3.23.2. /wi=ci=ci/ (N, Animate, Diminutive, . . .) pocket-knife.
- II.2.3.23.3. /ʔaku=tɬ-wi=ci/ (N, Animate, . . .) butcher knife, sword (*Lit: big-knife*).
- II.2.3.23.4. /ʔaku=tɬ-wi=ci/ (N, Human, . . .) U.S. cavalryman.
- II.2.3.23.5. /wi-k una=pɬ/ (N, Artifact, . . .) sheath (*Lit: knife-bag*).
- II.2.3.23.6. /wi-tina-/ (V, Transitive, Action, Process, . . .) to stab with a knife.
- II.2.3.23.7. /pa-wi=ci/ (N, Animate, . . .) beaver (*Lit: water-knife*).
- II.2.3.24.0. /wii-/
- II.2.3.24.1. /wiicikusu/ (AD, Time, . . .) early in the morning, about sunup (*the form in unanalyzable*).

- II.2.3.25.0. /wia-/
- II.2.3.25.1. /wia=pɨ/ (N, Plant, Food, . . .) berry, small fruit.
- II.2.3.26.0. /wia-/
- II.2.3.26.1. /wia=pɨ/ (N, Mineral, . . .) mud.
- II.2.3.27.0. /wiyu-/
- II.2.3.27.1. /wiyu=ci/ (N, Animate, . . .) awl, needle (*awls and needles were greatly valued and were carried in a buckskin bag over a woman's heart*).
- II.2.3.28.0. /wiya-/
- II.2.3.28.1. /wiya=pɨ/ (N, Topographic Feature, . . .) canyon, gully.
- II.2.3.29.0. /wica-/
- II.2.3.29.1. /wica=pi/ (N, Bodypart, . . .) calf of the leg.
- II.2.3.30.0. /wita-/
- II.2.3.30.1. /wita=tɨ/ (A, General, . . .) old.
- II.2.3.30.2. /wita-tawa=ci/ (N, Human, . . .) old man.
- II.2.3.31.0. /wiki-/
- II.2.3.31.1. /wiki=pi/ (N, Bodypart, . . .) eagle feather.
- II.2.3.32.0. /wi?a-/
- II.2.3.32.1. /wi?a=pi/ (N, Bodypart, . . .) ankle joint.
- II.2.3.33.0. /wi?a-/
- II.2.3.33.1. /wi?a=pi/ (N, Bodypart, . . .) paw, hoof, forelimb.
- II.2.3.34.0. /wii-/
- II.2.3.34.1. /wii=tɨ/ (A, General, . . .) old.
- II.2.3.35.0. /wii-/
- II.2.3.35.1. /wiisi/ (N, Plant, Food, . . .) banana.
- II.2.3.35.2. /nuu-wiisi/ (N, Plant, Food, . . .) yucca fruit. (*Lit: Indian-*

banana.

- II.2.3.35.3. /wiisi-kaa=pʔ/ (N, Topographic Feature, Placename, . . .)
Ute Mountain, near Cortez, Colorado (*Lit: yucca-fruit-mountain*).
- II.2.3.36.0. /winu-/
- II.2.3.36.1. /winu=pʔ/ (N, Artifact, . . .) flute, flageolet (used in courting).
- II.2.3.37.0. /wisa-/
- II.2.3.37.1. /wisa=pʔ/ (N, Plant, . . .) gourd.
- II.2.3.37.2. /wisa-tika-ni=pʔ/ (N, Artifact, . . .) gourd ladle, cup, bowl (*Lit: gourd-eating-implement*).
- II.2.3.37.3. /wisa-ʔakwu=ci/ (N, Animate, . . .) gourd cup or bowl.
- II.2.3.38.0. /wicu-/
- II.2.3.38.1. /wicu-pia=ni/ (N, Kinterm, . . .) my son's wife.
- II.2.3.39.0. /wicu-/
- II.2.3.39.1. /wicu=pʔ/ (N, Plant, Food, . . .) edible root, tuber.
- II.2.3.40.0. /wici-/
- II.2.3.40.1. /wici=ci/ (N, Animate, . . .) insect larvae, caterpillar.
- II.2.3.40.2. /wici-/ (V, Transitive, Action, Process, . . .) to chop something.
- II.2.3.40.3. /kʷukʷa-wici-/ (V, Transitive, Action, Process, . . .)
to chop wood (*Lit: wood-chop*).
- II.2.3.41.0. /wici-/
- II.2.3.41.1. /wici=ci/ (N, Animate, . . .) small bird, songbird.
- II.2.3.41.2. /wici=ni/ (N, Kinterm, . . .) my father's mother.
- II.2.3.41.3. /wici=ci=ni/ (N, Kinterm, Diminutive, . . .) my son's child (woman speaking).

- II.2.3.42.0. /wica-/
- II.2.3.42.1. /wica=p±/ (N, Bug, . . .) yellow-jacket.
- II.2.3.42.2. /tuu-wica=p±/ (N, Bug, . . .) hornet.
- II.2.3.43.0. /wica-/
- II.2.3.43.1. /wica-/ (V, Transitive, Action, Process, . . .) to wrap around, strap, belt, tie something.
- II.2.3.43.2. /wica=p±/ (N, Artifact, . . .) belt, strap.
- II.2.3.44.0. /wikw-/
- II.2.3.44.1. /wikw=ci/ (N, Animate, . . .) buzzard.
- II.2.3.45.0. /wip±-/
- II.2.3.45.1. /wip±=p±/ (N, Plant, Food, . . .) wheat + Eng: wheat.
- II.2.3.45.2. /wip±-t±su=p±/ (N, Plant, Food, . . .) wheat flour.
- II.2.3.46.0. /waa-/
- II.2.3.46.1. /waa-inii/ (A, Number, . . .) two (2).
- II.2.3.46.2. /waa=ci/ (N, Animate, . . .) clock, watch + Eng: watch.
- II.2.3.47.0. /wawi-/
- II.2.3.47.1. /wawi-/ (V, - Transitive, Action, Subject = - Individual), . . .) several stand up.
- II.2.3.48.0. /wawa-/
- II.2.3.48.1. /wawa=p±/ (N, Artifact, . . .) arrow fore-shaft, or fore-shaft with arrow-head attached (*the body of the arrow-shaft was usually of hollow cane, the fore-shaft of mountain-mahogany*).
- II.2.3.49.0. /waya-/
- II.2.3.49.1. /waya-/ (V, - Transitive, Process, . . .) to flow out.

- II.2.3.50.0. /waci-/
- II.2.3.50.1. /waci=ci/ (N, Animate, . . .) antelope, pronghorn.
- II.2.3.51.0. /waki-/
- II.2.3.51.1. /waki-/ (V, - Transitive, Action, Subject = - Individual, . . .) several enter.
- II.2.3.52.0. /waka-/
- II.2.3.52.1. /waka=tɬ/ (N, Bodypart, . . .) penis (vulgar term).
- II.2.3.53.0. /wata-/
- II.2.3.53.1. /wata/ (N, Plant, Food, . . .) edible grass seed.
- II.2.3.53.2. /wata-tika-/ (V, Transitive, Action, Process, Object = /wata/ edible grass seed, . . .) to eat grass seeds.
- II.2.3.54.0. /waʔi-/
- II.2.3.54.1. /waʔi=pi/ (N, Bodypart, . . .) penis.
- II.2.3.55.0. /waʔa-/
- II.2.3.55.1. /waʔa=pɬ/ (N, Plant, . . .) pinyon pine.
- II.2.3.55.2. /pa-waʔa=pɬ/ (N, Plant, . . .) cedar, juniper (*Lit: water-pinyon*).
- II.2.3.56.0. /wana-/
- II.2.3.56.1. /wana/ (N, Animate, . . .) net.
- II.2.3.56.2. /wana-tua-/ (V, Transitive, Action, Process, Object = /wana/ net, . . .) to make a not.
- II.2.3.57.0. /wacɬ-/
- II.2.3.57.1. /wacɬ-/ (V, Transitive, Action, . . .) to overtake, catch up with something.
- II.2.3.58.0. /waci-/
- II.2.3.58.1. /waci-/ (V, Transitive, Action, Process, . . .) to put,

place, or set something.

- II.2.4. /y/
- II.2.4.1.0. /yuu-/
- II.2.4.1.1. /yuu=ci/ (N, Human, . . .) youth, young person.
- II.2.4.2.0. /yua-/
- II.2.4.2.1. /yua-/ (V, - Transitive, Action, Subject = - Individual, . . .)
several fly down.
- II.2.4.3.0. /yua-/
- II.2.4.3.1. /yua=p±/ (N, Topographic Feature, . . .) plain, desert,
wilderness.
- II.2.4.3.2. /yua-pa=ci/ (N, Animate, . . .) a spring in the desert, oasis.
- II.2.4.4.0. /yuni-/
- II.2.4.4.1. /yuni-/ (V, - Transitive, Action, Subject = - Individual, . . .)
several fall.
- II.2.4.5.0. /yuk^wu-/
- II.2.4.5.1. /yuk^wu=pi/ (N, Bodypart, . . .) vulva.
- II.2.4.6.0. /yuk^wu-/
- II.2.4.6.1. /yuk^wu-/ (V, Transitive, Action, Process, . . .) to copulate,
engage in incestuous sexual behavior.
- II.2.4.6.2. /yuk^wu=ci/ (N, Animate, . . .) coyote, copulator.
- II.2.4.6.3. /yuk^wu=p±=ci/ (N, Sacred, . . .) Sacred Younger Coyote.
- II.2.4.7.0. /yuk^wi-/
- II.2.4.7.1. /yuk^wi-/ (V, - Transitive, State, Subject = - Individual,
. . .) several sit.

- II.2.4.7.2. /pa-yuk^{wi}=t±/ (N, Topographic Feature, - Individual, . . .)
lakes (*Lit: water-several sitting*).
- II.2.4.7.3. /yuk^{wi}-n±=p±/ (N, Artifact, . . .) chairs, sofa (*Lit: several-sitting-implement*).
- II.2.4.7.4. /kapaa-yuk^{wi}-n±=p±/ (N, Artifact, . . .) saddles (*Lit: horse-several-sitting-implement*).
- II.2.4.7.5. /kaa=pi-yuk^{wi}=t±/ (N, Topographic Feature, . . .) mountain peaks (*Lit: mountain-several-sitting*).
- II.2.4.8.0. /yuk^{wa}-/
- II.2.4.8.1. /yuk^{wa}=na=t±/ (N, . . .) Autumn.
- II.2.4.9.0. /yupu-/
- II.2.4.9.1. /yupu=p±/ (N, Plant, . . .) ponderosa pine.
- II.2.4.10.0. /yuta-/
- II.2.4.10.1. /yuta-/ (V, Transitive, Action, Process, . . .) to overcome by strength, defeat.
- II.2.4.11.0. /yuti-/
- II.2.4.11.1. /yuti/ (N, Human, . . .) Ute + Eng: Ute (?).
- II.2.4.11.2. /yuti-nuu=ci/ (N, Human, . . .) Utah Ute (*Lit: Ute-Ute*).
- II.2.4.12.0. /yuu-/
- II.2.4.12.1. /yuu=p±/ (N, Plant, . . .) ponderosa pine.
- II.2.4.12.2. /yuu=pi/ (N, Bodypart, . . .) fat.
- II.2.4.12.3. /yuu=ci/ (N, Animate, . . .) porcupine.
- II.2.4.12.4. /yuu=p±=ci/ (N, Sacred, . . .) Sacred Porcupine.
- II.2.4.12.5. /yuu=k^{wa}-/ (V, - Transitive, State, . . .) to be fat.
- II.2.4.12.6. /yuu=k^{wa}=t±/ (A, General, . . .) fat.
- II.2.4.12.7. /yuukaa/ (N, Plant, . . .) yucca + Sp: yucca.

- II.2.4.13.0. /yuu-/
- II.2.4.13.1. /yuu=pi/ (N, Bodypart, . . .) leg.
- II.2.4.14.0. /yuni-/
- II.2.4.14.1. /yuni/ (V, - Transitive, Action, Subject = - Individual, . . .) several run.
- II.2.4.15.0. /yuna-/
- II.2.4.15.1. /yuna-/ (V, Transitive, Action, Process, Object = - Individual, . . .) to put down several objects.
- II.2.4.16.0. /yuna-/
- II.2.4.16.1. /yuna=pi/ (N, Mineral, . . .) stones, pebbles, large gravel.
- II.2.4.17.0. /yuk^{wu}-/
- II.2.4.17.1. /yuk^{wu}=ci/ (N, Animate, . . .) fawn, young deer.
- II.2.4.18.0. /yutu-/
- II.2.4.18.1. /yutu-/ (V, - Transitive, State, . . .) to be warm.
- II.2.4.19.0. /yu?a-/
- II.2.4.19.1. /yu?a-/ (V, Transitive, Action, Process, Object = - Individual, . . .) to carry several objects.
- II.2.4.20.0. /y^ɛni-/
- II.2.4.20.1. /y^ɛni=pi=ci/ (N, Sacred, . . .) Sacred Porcupine.
- II.2.4.21.0. /y^ɛk^{wɛ}-/
- II.2.4.21.1. /y^ɛk^{wɛ}-/ (V, - Transitive, Process, . . .) to swell up.
- II.2.4.22.0. /y^ɛ?ɛ-/
- II.2.4.22.1. /y^ɛ?ɛ-/ (V, Transitive, Action, Process, . . .) to swallow something.
- II.2.4.23.0. /y^ɛɛ-/
- II.2.4.23.1. /y^ɛɛ/ (N, - Animate, . . .) entrance, doorway.

- II.2.4.24.0. /yɪnɪ-/
 II.2.4.24.1. /yɪnɪ=pi/ (N, Bodypart, . . .) scalp, top of the head.
 II.2.4.25.0. /yɪcɪ-/
 II.2.4.25.1. /yɪcɪ-/ (V, - Transitive, Action, . . .) to fly.
 II.2.4.25.2. /yɪcɪ=cɪ/ (N, Animate, . . .) airplane.
 II.2.4.26.0. /yɪ[?]u-/
 II.2.4.26.1. /yɪ[?]u-/ (V, - Transitive, Action, . . .) to move about.
 II.2.4.27.0. /yɪ[?]a-/
 II.2.4.27.1. /yɪ[?]a-/ (V, - Transitive, Action, . . .) to go in, move into.
 II.2.4.28.0. /yɪɪ-/
 II.2.4.28.1. /yɪɪ-/ (V, Transitive, Action, . . .) to hunt something.
 II.2.4.29.0. /yaa-/
 II.2.4.29.1. /yaa=pi/ (N, Plant, Food, . . .) wild carrot, yamp.
 II.2.4.30.0. /yaa-/
 II.2.4.30.1. /yaa-/ (V, Transitive, Action, Process, . . .) to carry something.
 II.2.4.31.0. /yɪk^wa-/
 II.2.4.31.1. /yɪk^wa-/ (V, - Transitive, State, . . .) is dead.
 II.2.4.31.2. /yɪk^wa=tɪ/ (N, Animate, . . .) corpse, dead one.
 II.2.4.32.0. /yɪtu-/
 II.2.4.32.1. /yɪtu-/ (V, - Transitive, State, . . .) to be hoarse, muted.
 II.2.4.33.0. /yɪ[?]a-/
 II.2.4.33.1. /yɪ[?]a-/ (V, - Transitive, Process, Subject = - Individual, . . .) several die.

- II.2.4.34.0. /yaʔa-/
- II.2.4.34.1. /yaʔa-/ (V, - Transitive, State, Subject = - Individual, . . .) several stand.
- II.2.4.35.0. /yana-/
- II.2.4.35.1. /yana=ci/ (N, Animate, . . .) prairie dog.
- II.2.4.36.0. /yawī-/
- II.2.4.36.1. /yawī-/ (V, Transitive, Action, Process, . . .) to carry something in the arms.
- II.2.4.37.0. /yasa-/
- II.2.4.37.1. /yasa-/ (V, - Transitive, Action, Subject = - Individual, . . .) several fly off.
- II.2.4.38.0. /yak^wi-/
- II.2.4.38.1. /yak^wi-/ (V, - Transitive, Action, . . .) to go in, under.
- II.2.4.38.2. /tapa-yak^wi-/ (V, - Transitive, Action, Subject = /tapa=ci/ sun, . . .) the sun sets.
- II.2.4.38.3. /tapa-yak^wi=tʰ/ (N, . . .) where the sun sets, west.
- II.2.4.39.0. /yaka-/
- II.2.4.39.1. /yaka-/ (V, - Transitive, Action, . . .) to cry, weep.
- II.2.4.40.0. /yata-/
- II.2.4.40.1. /yata=ci/ (N, Animate, . . .) scorpion.
- II.2.4.41.0. /yaʔa-/
- II.2.4.41.1. /yaʔa-/ (V, - Transitive, Process, . . .) to die.
- II.2.4.41.2. /yaʔa=ci/ (N, Animate, . . .) dead one, ghost.
- II.2.4.41.3. /yaʔa- apa=ka=tʰ/ (N, . . .) echo (*Lit: voice of the dead*).

- II.2.5. /s/
- II.2.5.1.0. /suu-/
- II.2.5.1.1. /suu-/ (V, - Transitive, Action, . . .) to snore.
- II.2.5.2.0. /suma-/
- II.2.5.2.1. /suma-/ (V, Transitive, Process, . . .) to remember, think
about something.
- II.2.5.3.0. /suwa-/
- II.2.5.3.1. /suwa=pi/ (N, Bodypart, . . .) breath, spirit, soul.
- II.2.5.3.2. /suwa=ka-/ (V, - Transitive, Action, . . .) to breathe.
- II.2.5.4.0. /suwa-/
- II.2.5.4.1. /suwa-tuk^wu-ma-suwi-inii/ (A, Number, . . .) nine (9).
- II.2.5.5.0. /suk^wu-/
- II.2.5.5.1. /suk^wu=ci/ (N, Human, . . .) Shoshone Indian.
- II.2.5.6.0. /sutu-/
- II.2.5.6.1. /sutu-/ (V, - Transitive, Action, . . .) to whirl, make a
whirring noise.
- II.2.5.7.0. /suu-/
- II.2.5.7.1. /suu/ (AD, Manner, . . .) very, extremely, completely.
- II.2.5.8.0. /sua-/
- II.2.5.8.1. /sua-/ (AD, Manner, . . .) nearly, almost.
- II.2.5.9.0. /suwi-/
- II.2.5.9.1. /suwi=su/ (A, Number, . . .) one (1).
- II.2.5.9.2. /suwi=su pana=ka=t±/ (N, Mineral, . . .) one dollar.

- II.2.5.10.0. /suwa-/
 II.2.5.10.1. /suwa-/ (V, - Transitive, State, . . .) to be happy, healthy, alive.
 II.2.5.11.0. /su-/
 II.2.5.11.1. /su=p±/ (N, Plant, . . .) willow.
 II.2.5.11.2. /su-caka-/ (V, Transitive, Action, Process, Object = /su=p±/ willow, . . .) to make willow basketry.
 II.2.5.11.3. /su-caka=ci/ (N, Animate, . . .) willow basket.
 II.2.5.11.4. /su-?ak^wu=ci/ (N, Animate, . . .) willow basket.
 II.2.5.12.0. /si-/
 II.2.5.12.1. /si=t±/ (A, General, . . .) cold.
 II.2.5.12.2. /si-ni?i-/ (V, - Transitive, Action, . . .) to shiver.
 II.2.5.13.0. /si-/
 II.2.5.13.1. /si=ka-/ (V, - Transitive, State, . . .) to be strong, powerful.
 II.2.5.13.2. /si=ka=t±/ (A, General, . . .) strong.
 II.2.5.13.3. /si=ka=t±/ (N, Animate, . . .) the strong one.
 II.2.5.14.0. /sa-/
 II.2.5.14.1. /sa=p±/ (N, Plant, . . .) sapling, young tree.
 II.2.5.14.2. /sa-ka=t±/ (A, Color, . . .) pink.
 II.2.5.14.3. /?aka-sa-ka=t±/ (A, Color, . . .) dark pink (*Lit: red-pink*).
 II.2.5.14.4. /saa-sa-ka=t±/ (A, Color, . . .) light pink (*Lit: white-pink*).
 II.2.5.15.0. /sa-/
 II.2.5.15.1. /sa=p±/ (N, Plant, . . .) aspen, poplar, birch.
 II.2.5.16.0. /sini-/
 II.2.5.16.1. /sini-/ (V, Transitive, Action, Process, . . .) to pierce

something.

- II.2.5.17.0. /sɬcu-/
- II.2.5.17.1. /sɬcu=pi/ (N, Bodypart, . . .) claw, fingernail, toenail.
- II.2.5.18.0. /sɬkwɬ-/
- II.2.5.18.1. /sɬkwɬ=ci/ (N, Animate, . . .) lizard.
- II.2.5.18.2. /sɬkwɬ=pi=ci/ (N, Sacred, . . .) Sacred Lizard.
- II.2.5.19.0. /sɬti-/
- II.2.5.19.1. /sɬti-/ (V, - Transitive, State, . . .) to be afraid.
- II.2.5.20.0. /sɬta-/
- II.2.5.20.1. /sɬta=ci/ (N, Animate, . . .) water basket (*The water basket was pitch-lined and woven of willow. It is still used to break the ritual fast at the Sundance*).
- II.2.5.21.0. /sɬ?ɬ-/
- II.2.5.21.1. /sɬ?ɬ=pi/ (N, Plant, . . .) flower, blossom.
- II.2.5.22.0. /sɬɬ-/
- II.2.5.22.1. /sɬɬ=ti/ (A, General, . . .) cold.
- II.2.5.22.2. /sɬɬ=ka-/ (V, - Transitive, State, . . .) to be cold.
- II.2.5.22.3. /sɬɬ=ka=ti/ (A, General, . . .) cold.
- II.2.5.22.4. /sɬɬ=pu-ta?i-/ (V, - Transitive, Process, . . .) to become cold.
- II.2.5.23.0. /sɬɬɬ-/
- II.2.5.23.1. /sɬɬɬ=pi/ (N, Bodypart, . . .) lung(s).
- II.2.5.24.0. /sɬmi-/
- II.2.5.24.1. /sɬmi-/ (V, Transitive, Action, Process, . . .) to release, turn loose, let go of something.

- II.2.5.25.0. /sɪnɪ-/
- II.2.5.25.1. /sɪnɪ=pi/ (N, Bodypart, . . .) vulva.
- II.2.5.26.0. /sɪni-/
- II.2.5.26.1. /sɪni/ (N, Plant, . . .) tinder.
- II.2.5.27.0. /sɪwɔ-/
- II.2.5.27.1. /sɪwɔ=pi/ (N, Mineral, . . .) sand, fine gravel)
- II.2.5.28.0. /sɪkʷu-/
- II.2.5.28.1. /sɪkʷu-mi=tɪ/ (A, General, . . .) narrow.
- II.2.5.29.0. /sɪkʷɪ-/
- II.2.5.29.1. /sɪkʷɪ-kama=tɪ/ (A, General, . . .) bitter, salty tasting.
- II.2.5.30.0. /sɪpi-/
- II.2.5.30.1. /sɪpiki=pi/ (N, Bodypart, . . .) brain(s) .
- II.2.5.31.0. /sɪpa-/
- II.2.5.31.1. /sɪpa=nu=tɪ/ (A, General, . . .) flat.
- II.2.5.32.0. /sɪti-/
- II.2.5.32.1. /sɪtiyaa/ (N, Plant, Food, . . .) watermelon + Sp: sandia.
- II.2.5.33.0. /sia-/
- II.2.5.33.1. /sia-piwi=tɪ/ (A, General, . . .) thick (as mush).
- II.2.5.34.0. /sii-/
- II.2.5.34.1. /sii-ka=tɪ/ (A, Color, . . .) gray.
- II.2.5.35.0. /sikʷu-/
- II.2.5.35.1. /sikʷu=pi/ (N, Bodypart, . . .) navel.
- II.2.5.36.0. /sikɪ-/
- II.2.5.36.1. /sikɪ=ci/ (N, Animate, . . .) spear.
- II.2.5.37.0. /sika-/
- II.2.5.37.1. /sika/ (N, Topographic Feature, . . .) crevice, crack.

- II.2.5.38.0. /sipa-/
- II.2.5.28.1. /sipa-/ (V, Transitive, Action, Process, . . .) to carve, whittle something.
- II.2.5.39.0. /sipa-/
- II.2.5.39.1. /sipa=ci/ (N, Animate, . . .) goat + Sp: chiva.
- II.2.5.40.0. /si?i-/
- II.2.5.40.1. /si?i-/ (V, - Transitive, Action, . . .) to urinate.
- II.2.5.40.2. /si?i=pi/ (N, Bodypart, . . .) urine.
- II.2.5.41.0. /si?a-/
- II.2.5.41.1. /si?a=p±/ (N, Plant, . . .) cottonwood.
- II.2.5.42.0. /si±-/
- II.2.5.42.1. /si±=ci/ (N, Animate, . . .) basket.
- II.2.5.42.2. /si±-caka=ka=t± ?akwu=ci/ (N, Animate, . . .) basketry container.
- II.2.5.43.0. /sii-/
- II.2.5.43.1. /sii=pi/ (N, Bodypart, . . .) wing.
- II.2.5.44.0. /siwa-/
- II.2.5.44.1. /siwa=p±/ (N, Mineral, . . .) sand.
- II.2.5.44.2. /siwa-tup±=ci/ (N, Animate, . . .) sandstone.
- II.2.5.45.0. /sikwu-/
- II.2.5.45.1. /sikwu/ (N, Animate, . . .) squirrel.
- II.2.5.46.0. /saa-/
- II.2.5.46.1. /saa=ka=t±/ (A, General, . . .) raw, not ripe.
- II.2.5.47.0. /samu-/
- II.2.5.47.1. /samu=p±/ (N, Artifact, . . .) bed.

- II.2.5.48.0. /sama-/
- II.2.5.48.1. /sama=pɪ/ (N, Artifact, . . .) mat, robe for floor.
- II.2.5.49.0. /sama-/
- II.2.5.49.1. /sama=pɪ/ (N, Topographic Feature, . . .) earth, ground,
floor.
- II.2.5.50.0. /sani-/
- II.2.5.50.1. /sani=pɪ/ (N, Plant, . . .) bark (of a tree), especially
the inner bark used for tinder.
- II.2.5.51.0. /sawa-/
- II.2.5.51.1. /sawa=pɪ/ (N, Plant, . . .) sagebrush, brush.
- II.2.5.52.0. /sawa-/
- II.2.5.52.1. /sawa=ka-/ (V, - Transitive, Process, . . .) to bloom,
blossom.
- II.2.5.53.0. /saya-/
- II.2.5.53.1. /saya=pi/ (N, Bodypart, . . .) spine, backbone.
- II.2.5.53.2. /sayana/ (N, Human, . . .) Cheyenne Indian + Eng: Cheyenne.
- II.2.5.54.0. /sak^{wi}-/
- II.2.5.54.1. /sak^{wi}=pi/ (N, Bodypart, . . .) stomach, intestines, entrails.
- II.2.5.55.0. /sak^{wa}-/
- II.2.5.55.1. /sak^{wa}=ka=tɪ/ (A, Color, . . .) green, blue, gray.
- II.2.5.55.2. /tuu-sak^{wa}=ka=tɪ/ (A, Color, . . .) dark green, blue, gray.
- II.2.5.55.3. /kuca-sak^{wa}=ka=tɪ/ (A, Color, . . .) ash-blue.
- II.2.5.55.4. /tuk^{wu}-paya-sak^{wa}=ka=tɪ/ (A, Color, . . .) sky-blue.
- II.2.5.55.5. /sii-sak^{wa}=ka=tɪ/ (A, Color, . . .) gray-blue.
- II.2.5.55.6. /paa-sak^{wa}=ka=tɪ/ (A, Color, . . .) water-blue.
- II.2.5.55.7. /sak^{wana}-sak^{wa}=ka=tɪ/ (A, Color, . . .) grass-green.

- II.2.5.55.8. /maa-sak^wa-ka=tɨ/ (A, Color, . . .) plant-green.
- II.2.5.55.9. /paa-sawa-sak^wa-ka=tɨ/ (A, Color, . . .) pond-algae-green.
- II.2.5.56.0. /saka-/
- II.2.5.56.1. /saka-/ (V, Transitive, Action, . . .) to seek, search for something.
- II.2.5.57.0. /sapɨ-/
- II.2.5.57.1. /sapɨ-/ (V, - Transitive, Action, . . .) to hop, jump along on one foot.
- II.2.5.58.0. /sati-/
- II.2.5.58.1. /sati=ci/ (N, Animate, . . .) dog.
- II.2.5.58.2. /sati-tɨk^wa=ci/ (N, Human, . . .) Cheyenne, Arapaho (almost generic for Plains Indian) (*This is a very derogatory term and probably relates to the coyote totemism of the Ute. Eating dog, Coyote's brother, is next to cannibalism*).
- II.2.5.59.0. /sata-/
- II.2.5.59.1. /sata-/ (V, Transitive, Action, Process, . . .) to sew something.
- II.2.5.59.2. /sata=ka-/ (V, Transitive, Action, . . .) to cross something (as a river).
- II.2.5.60.0. /sata-/
- II.2.5.60.1. /sata=pi/ (N, Bodypart, . . .) tortoise shell, rattle made from a tortoise shell.
- II.2.5.61.0. /saʔa-/
- II.2.5.61.1. /saʔa-/ (V, Transitive, Action, Process, . . .) to boil cook something.
- II.2.5.61.2. /saʔa=pi/ (N, . . .) mush, stew, gruel (*Lit: that which is*

boiled).

- II.2.5.61.3. /saʔa-ni=pi/ (N, Artifact, . . .) pot, kettle, anything for boiling food in (*Lit: boiling-implement*).
- II.2.5.62.0. /saa-/
- II.2.5.62.1. /saa-ka=ti/ (A, Color, . . .) white.
- II.2.5.62.2. /saa-wici=ci/ (N, Personal Name, - Male, . . .) White-Bird.
- II.2.5.62.3. /saa-cika=ci/ (N, Personal Name, . . .) White-Duck.
- II.2.5.62.4. /saa-kama/ (N, Personal Name, . . .) White-Jackrabbit.
- II.2.5.62.5. /saa-kapaa/ (N, Personal Name, . . .) White-Horse.
- II.2.5.62.6. /saa-k^wana=ci/ (N, Personal Name, . . .) White-Eagle.
- II.2.5.63.0. /sana-/
- II.2.5.63.1. /sana=pi/ (N, Plant, . . .) pitch, gum (especially of pinyon pine).
- II.2.5.64.0. /sap_i-/
- II.2.5.64.1. /sap_i-/ (V, - Transitive, Action, . . .) to hurry.
- II.2.5.65.0. /sap_i-/
- II.2.5.65.1. /sap_i=pi/ (N, Bodypart, . . .) belly.
- II.2.5.66.0. /sapa-/
- II.2.5.66.1. /sapa-/ (V, Transitive, Action, . . .) to win a battle.
- II.2.5.67.0. /sata-/
- II.2.5.67.1. /sata-/ (V, Transitive, Action, Process, . . .) to rattle something.

- II.2.6. /c/
- II.2.6.1.0. /cu-/
- II.2.6.1.1. /cu=ci/ (N, Animate, . . .) pipe (for smoking).
- II.2.6.1.2. /cu=ci/ (N, Animate, . . .) sucker (the fish).
- II.2.6.2.0. /cuna-/
- II.2.6.2.1. /cuna-/ (V, Transitive, Action, Process, . . .) to ladle or dip something.
- II.2.6.2.2. /cuna-nɿ=pi/ (N, Artifact, . . .) ladle (usually of wood)
(Lit: dipping-*implement*).
- II.2.6.3.0. /cuk^wi-/
- II.2.6.3.1. /cuk^wi-/ (V, Transitive, Action, . . .) to approach something.
- II.2.6.4.0. /cuwa-/
- II.2.6.4.1. /cuwa=pi/ (N, Bodypart, . . .) shoulder.
- II.2.6.4.2. /cuwa=pu=pi/ (N, Bodypart, Plural, . . .) shoulder.
- II.2.6.4.3. /pɿta-cuwa=pi/ (N, Bodypart, . . .) right shoulder.
- II.2.6.4.4. /k^wii-cuwa=pi/ (N, Bodypart, . . .) left shoulder.
- II.2.6.5.0. /cuk^wu-/
- II.2.6.5.1. /cuk^wu=ci/ (N, Animate, . . .) crane, heron.
- II.2.6.6.0. /cuk^wa-/
- II.2.6.6.1. /cuk^wa-/ (V, Transitive, Action, . . .) to look for, search
for something.
- II.2.6.7.0. /cuti-/
- II.2.6.7.1. /cuti=ci/ (N, Human, . . .) soldier + Eng: soldier.

- II.2.6.8.0. /cɛkʷa-/
- II.2.6.8.1. /cɛkʷa=ci/ (N, Animate, . . .) duck.
- II.2.6.8.2. /saa-cɛkʷa=ci/ (N, Personal Name, . . .) White-Duck
(*The author's Ute name*).
- II.2.6.9.0. /cɛtɛ-/
- II.2.6.9.1. /cɛtɛ-ʔakʷu=ci/ (N, Animate, . . .) basketry container.
- II.2.6.9.2. /cɛtɛ-cata=ka=tɛ/ (N, Artifact, . . .) basketry.
- II.2.6.9.3. /cɛtɛtɛ/ (N, Plant, Food, . . .) chili ← Sp: chile.
- II.2.6.9.4. /tuu-cɛtɛtɛ/ (N, Plant, Food, . . .) black pepper.
- II.2.6.10.0. /cɛtɛ-/
- II.2.6.10.1. /cɛtɛ=pi/ (N, Bodypart, . . .) head.
- II.2.6.10.2. /cɛtɛ-paka=tɛ/ (N, . . .) headache.
- II.2.6.11.0. /cɛkʷu-/
- II.2.6.11.1. /cɛkʷu=ptɛ/ (N, Plant, Food, . . .) meal, course flour.
- II.2.6.11.2. /kʷumii-cɛkʷu=ptɛ/ (N, Plant, Food, . . .) corn meal.
- II.2.6.12.0. /cɛkʷi-/
- II.2.6.12.1. /cɛkʷi-nɛ=ptɛ/ (N, Artifact, . . .) flag, banner.
- II.2.6.12.2. /cɛkʷi-nɛ=ptɛ kaa=ptɛ-katɛ=tɛ/ (N, Placename, . . .)
Flag Mountain, a peak of the San Juan Mountains northeast of
Durango, Colorado, visible from the Southern Ute Reservation.
- II.2.6.13.0. /cɛkʷa-/
- II.2.6.13.1. /cɛkʷa=ka=tɛ/ (A, General, . . .) rough, scaly.
- II.2.6.14.0. /cii-/
- II.2.6.14.1. /cii=ptɛ/ (N, Plant, . . .) wood, stick.
- II.2.6.14.2. /cii=ci/ (N, Animate, . . .) pointed stick, spear.
- II.2.6.14.3. /cii-cɛkʷa-nɛ=ptɛ/ (N, Artifact, . . .) fork (*Lit: spear-*

eating-implement).

- II.2.6.15.0. /cina-/
- II.2.6.15.1. /cina=ci/ (N, Animate, . . .) coyote.
- II.2.6.15.2. /cina=p~~i~~=ci/ (N, Sacred, . . .) Sacred Coyote.
- II.2.6.15.3. /cina-wapi/ (N, Sacred, . . .) Sacred Name for Coyote,
The Christian God.
- II.2.6.15.4. /cina=ni/ (N, Kinterm, . . .) my mother's younger brother.
- II.2.6.15.5. /cina=ci=ni/ (N, Kinterm, Diminutive, . . .) my older
sister's child (man speaking).
- II.2.6.16.0. /ciki-/
- II.2.6.16.1. /ciki=ci/ (N, Animate, . . .) pointed stick, spear.
- II.2.6.16.2. /pa-k~~i~~-ciki=ci/ (N, Animate, . . .) fish spear.
- II.2.6.17.0. /cita-/
- II.2.6.17.1. /cita-/ (V, Transitive, Action, Process, Object = - Individual,
. . .) to gather several objects (especially firewood).
- II.2.6.18.0. /cicu-/
- II.2.6.18.1. /cicu-/ (V, Transitive, Action, Process, . . .) to scratch,
claw something.
- II.2.6.18.2. /cicu=pi/ (N, Bodypart, . . .) claw, fingernail, toenail.
- II.2.6.18.3. /cicu=ci/ (N, Animate, . . .) scratching stick (*The
scratching stick was used in puberty ceremonies and in the
menstrual hut*).
- II.2.6.19.0. /cik^wi-/
- II.2.6.19.1. /cik^wi-/ (V, Transitive, Action, Process, . . .) to open,
unlock.
- II.2.6.19.2. /cik^wi-n~~i~~=p~~i~~/ (N, Artifact, . . .) key (*Lit: unlocking-*

implement.

- II.2.6.20.0. /cika-/
- II.2.6.20.1. /cika-/ (V, Transitive, Action, Process, . . .) to cut up, hack, or wound something by cutting.
- II.2.6.20.2. /cika=t±/ (A, General, . . .) cut up, uneven, rough.
- II.2.6.21.0. /cipu-/
- II.2.6.21.1. /cipu-/ (V, Transitive, Action, Process, . . .) to hold together, hold something in place.
- II.2.6.22.0. /cipi-/
- II.2.6.22.1. /cipi=ka=pi/ (N, Bodypart, . . .) brain(s).
- II.2.6.23.0. /cipi-/
- II.2.6.23.1. /cipi-/ (V, - Transitive, Action, . . .) to come out, emerge with a gush.
- II.2.6.23.2. /cipi=ka=t±/ (N, Topographic Feature, . . .) spring (of water) (*Lit: coming-out*).
- II.2.6.24.0. /cani-/
- II.2.6.24.1. /canimana/ (N, Human, . . .) Chinese, + Eng: chinaman.
- II.2.6.25.0. /cana-/
- II.2.6.25.1. /cana/ (N, Animate, . . .) lizard.
- II.2.6.26.0. /casi-/
- II.2.6.26.1. /casi-/ (V, - Transitive, Process, . . .) to menstruate.
- II.2.6.26.2. /casi-kani/ (N, Artifact, . . .) menstrual hut.
- II.2.6.26.3. /casi=pi/ (N, Bodypart, . . .) menstrual fluid.
- II.2.6.27.0. /cak^wi-/
- II.2.6.27.1. /cak^wi-/ (V, Transitive, Action, Process, . . .) to dry

something in the sun.

- II.2.6.28.0. /caka-/
- II.2.6.28.1. /caka-/ (V, Transitive, Action, Process, . . .) to lead
by the hand, to weave.
- II.2.6.28.2. /caka=ci/ (N, Human, . . .) weaver.
- II.2.6.28.3. /caka=pɛ̃/ (N, Bug, . . .) spider.
- II.2.6.28.4. /paʔu-caka=pɛ̃/ (N, Bug, . . .) small spider.
- II.2.6.28.5. /caka=tɛ̃/ (A, General, . . .) wrinkled (as the skin of an
old person).
- II.2.6.29.0. /caka-/
- II.2.6.29.1. /caka-/ (V, Transitive, Action, Process, . . .) to scrape
a hide.
- II.2.6.30.0. /cak^wu-/
- II.2.6.30.1. /cak^wu-/ (V, Transitive, Action, Process, . . .) to pound
meat, make jerky or pemmican.
- II.2.6.31.0. /caki-/
- II.2.6.31.1. /caki-/ (V, Transitive, Action, . . .) to stop doing something.
- II.2.6.32.0. /caka-/
- II.2.6.32.1. /caka=ni/ (N, Kinterm, . . .) my younger brother/male cousin.
- II.2.6.32.2. /caka=ci=ni/ (N, Kinterm, Diminutive, . . .) my dear younger
brother/male cousin.
- II.2.6.33.0. /caka-/
- II.2.6.33.1. /caka-/ (V, Transitive, Action, Process, . . .) to sew, weave
something.
- II.2.6.33.2. /nika-caka-/ (V, Transitive, Action, Process, Object =
/nika=ci/ bead(s), . . .) to do beadwork.

- II.2.6.33.3. /sɪɪ-caka-/ (V, Transitive, Action, Process, . . .) to
weave baskets.
- II.2.6.33.4. /sɪu-caka-/ (V, Transitive, Action, Process, . . .) to
weave willow baskets.
- II.2.6.34.0. /caʔi-/
- II.2.6.34.1. /caʔi-/ (V, Transitive, Action, . . .) to reach for, catch,
grab something.

- II.2.7. /k^w/
- II.2.7.1.0. /k^wu-/
 II.2.7.1.1. /k^wu=ci/ (N, Animate, . . .) mountain sheep, bighorn sheep.
 II.2.7.1.2. /k^wu=ci/ (N, Human, . . .) a fat person.
 II.2.7.1.3. /k^wu=p^ɛ=ci/ (N, Sacred, . . .) Sacred Mountain Sheep.
 II.2.7.1.4. /k^wu=ni/ (N, Kinterm, . . .) my father's older brother.
 II.2.7.1.5. /k^wu=ci=ni/ (N, Kinterm, Diminutive, . . .) my younger brother's child (man speaking).
- II.2.7.2.0. /k^wui-/
 II.2.7.2.1. /k^wui-/ (V, - Transitive, Action, . . .) to fall apart.
- II.2.7.3.0. /k^wua-/
 II.2.7.3.1. /k^wua-/ (V, Transitive, Action, Process, . . .) to cut something.
- II.2.7.4.0. /k^wua-/
 II.2.7.4.1. /k^wua/ (N, Animate, . . .) snake.
 II.2.7.4.2. /k^wua=k^wu/ (N, Animate, . . .) bullsnake.
 II.2.7.4.3. /tuu-k^wua=p^ɛ/ (N, Animate, . . .) rattlesnake.
 II.2.7.4.4. /pasi-k^wua=p^ɛ/ (N, Animate, . . .) water-snake.
 II.2.7.4.5. /paʔutu-k^wua=ci/ (N, Animate, . . .) swift-snake (?).
 II.2.7.4.6. /ʔaka-k^wua=p^ɛ/ (N, Animate, . . .) coral snake.
- II.2.7.5.0. /k^wuni-/
 II.2.7.5.1. /k^wuni-/ (V, - Transitive, State, . . .) to lie on the ground.
 II.2.7.5.2. /k^wuni/ (N, Artifact, . . .) cradleboard (*The cradleboard was*

made by the child's father's mother.

- II.2.7.6.0. /k^wuna-/
- II.2.7.6.1. /k^wuna-/ (V, - Transitive, State, . . .) to have a bad smell.
- II.2.7.6.2. /k^wuna=t±/ (A, General, . . .) smelly, stinking.
- II.2.7.7.0. /k^wuna-/
- II.2.7.7.1. /k^wuna=p±/ (N, Artifact, . . .) bag, fabric container.
- II.2.7.7.2. /cu-k^wuna=p±/ (N, Artifact, . . .) pipe-bag.
- II.2.7.7.3. /wi-k^wuna=p±/ (N, Artifact, . . .) sheath (*Lit: knife-bag*).
- II.2.7.7.4. /pa-k^wuna=p±/ (N, Atmospheric Feature, . . .) cloud (*Lit: water-bag*).
- II.2.7.8.0. /k^wusa-/
- II.2.7.8.1. /k^wusa=pi/ (N, Bodypart, . . .) scar.
- II.2.7.8.2. /k^wusa-k^wpa=ka=t±/ (N, Personal Name, . . .) Scarface.
- II.2.7.9.0. /k^wuk^wa-/
- II.2.7.9.1. /k^wuk^wa=p±/ (N, Plant, . . .) tobacco.
- II.2.7.9.2. /tuu-k^wuk^wa=p±/ (N, Plant, . . .) cigar (*Lit: black-tobacco*).
- II.2.7.9.3. /k^wuk^wa-t±k^wa-/ (V, Transitive, Action, Process, . . .) to chew tobacco (*Lit: tobacco-eat*).
- II.2.7.9.4. /k^wuk^wa-t±k^wa=p±/ (N, Plant, . . .) chewing tobacco.
- II.2.7.9.5. /k^wuk^wa-matu-/ (V, Transitive, Action, Process, . . .) to roll a cigarette.
- II.2.7.9.6. /k^wuk^wa-matu=p±/ (N, Artifact, . . .) cigarette.
- II.2.7.10.0. /k^wucu-/
- II.2.7.10.1. /k^wucu/ (N, Animate, . . .) buffalo.
- II.2.7.10.2. /k^wucu=m±/ (N, Animate, Plural, . . .) buffalo herd.
- II.2.7.10.3. /k^wucu-tua=ci/ (N, Animate, . . .) buffalo calf.

- II.2.7.10.4. /k^wucu-k^wuma=ci/ (N, Animate, . . .) buffalo bull.
- II.2.7.10.5. /k^wucu-puk^wu/ (N, Animate, . . .) domesticated cow (*Lit: buffalo-pet*).
- II.2.7.10.6. /k^wucu-puk^wu-k^wuma=ci/ (N, Animate, . . .) domestic bull.
- II.2.7.11.0. /k^wuci-/.
- II.2.7.11.1. /k^wucina/ (N, Animate, . . .) pig + Sp: cochina.
- II.2.7.11.2. /k^wucina-yuu=pi/ (N, Bodypart, . . .) bacon (*Lit: pig-fat*).
- II.2.7.12.0. /k^wuca-/
- II.2.7.12.1. /k^wuca=pɪ/ (N, . . .) ashes, charcoal.
- II.2.7.13.0. /k^wuca-/
- II.2.7.13.1. /k^wuca=pɪ/ (N, . . .) embers, hot coals.
- II.2.7.14.0. /k^wupa-/
- II.2.7.14.1. /k^wupa-/ (V, Transitive, , Action, . . .) to face, meet, encounter someone.
- II.2.7.14.2. /k^wupa=ka=tɪ/ (N, Bodypart, . . .) face, appearance.
- II.2.7.15.0. /k^wutu-/
- II.2.7.15.1. /k^wutu-/ (V, - Transitive, Action, . . .) to pop, make a popping sound.
- II.2.7.16.0. /k^wuti-/
- II.2.7.16.1. /k^wuti-/ (V, - Transitive, Action, . . .) to run.
- II.2.7.17.0. /k^wuta-/
- II.2.7.17.1. /k^wuta=pɪ/ (N, Bodypart, . . .) neck.
- II.2.7.18.0. /k^wuɪ? i-/
- II.2.7.18.1. /k^wuɪ? i-/ (V, Transitive, Action, Process, Object = - Individual, . . .) to kill several.

- II.2.7.19.0. /k^wuu-/
- II.2.7.19.1. /k^wuu-/ (N, . . .) fire,
- II.2.7.20.0. /k^wumi-/
- II.2.7.20.1. /k^wumii/ (N, Plant, Food, . . .) corn, maize (probably from Sp: comida).
- II.2.7.20.2. /k^wumii-cik^wu=pɬ/ (N, Plant, Food, . . .) corn meal.
- II.2.7.20.3. /k^wumii-ʔɬa-/ (V, Transitive, Action, Process, . . .) to plant corn.
- II.2.7.21.0. /k^wuma-/
- II.2.7.21.1. /k^wuma=ci/ (N, Animate, Male, . . .) bull, male hoofed animal.
- II.2.7.21.2. /k^wuman=ni/ (N, Kinterm, . . .) my husband (vulgar term).
- II.2.7.22.0. /k^wunu-/
- II.2.7.22.1. /k^wunu=pɬ/ (N, Artifact, . . .) basketry cradle.
- II.2.7.23.0. /k^wuni-/
- II.2.7.23.1. /k^wuni-/ (V, - Transitive, Action, . . .) to return.
- II.2.7.24.0. /k^wuna-/
- II.2.7.24.1. /k^wuna/ (N, . . .) fire.
- II.2.7.24.2. /k^wuna=ci/ (N, Animate, . . .) match(es), strike-a-lights.
- II.2.7.25.0. /k^wusi-/
- II.2.7.25.1. /k^wusi=pi/ (N, Bodypart, . . .) tail.
- II.2.7.25.2. /k^wana-k^wusi=pɬ/ (N, Bodypart, . . .) eagle tail feather.
- II.2.7.25.3. /k^wusi-kaca-k^wu=pɬ/ (N, Artifact, . . .) feather bonnet.
- II.2.7.26.0. /k^wucu-/
- II.2.7.26.1. /k^wucu=pɬ/ (N, Plant, . . .) tinder, cedar bark.
- II.2.7.27.0. /k^wuci-/
- II.2.7.27.1. /k^wuci-/ (V, Transitive, Action, Process, . . .) to chop

something.

- II.2.7.27.2. /k^wuk^wa-k^wuci-/ (V, Transitive, Action, Process, . . .) to chop wood.
- II.2.7.28.0. /k^wuca-/
- II.2.7.28.1. /k^wuca/ (N, Artifact, . . .) boot, moccasin, legging, trousers.
- II.2.7.28.2. /k^wuca⁻²ini-/ (V, Transitive, Action, Process, . . .) to make moccasins.
- II.2.7.28.3. /k^wuca-?ini=ci/ (N, Human, . . .) bootmaker.
- II.2.7.29.0. /k^wuk^wu-/
- II.2.7.29.1. /k^wuk^wu=pɬ/ (N, Mineral, . . .) dust.
- II.2.7.30.0. /k^wuk^wɬ-/
- II.2.7.30.1. /k^wuk^wɬ=ci/ (N, Human, . . .) Mexican, person of Spanish descent.
- II.2.7.30.2. /k^wuk^wɬ=pɬ=ci/ (N, Sacred, . . .) Sacred Bear.
- II.2.7.30.3. /k^wuk^wɬ=ni/ (N, Kinterm, . . .) my mother's older brother.
- II.2.7.30.4. /k^wuk^wɬ=ci=ni/ (N, Kinterm, . . .) my younger sister's child (man speaking).
- II.2.7.31.0. /k^wuk^wi-/
- II.2.7.31.1. /k^wuk^wi-/ (V, Transitive, Action, Process, . . .) to shoot something (as with an arrow or gun).
- II.2.7.32.0. /k^wuk^wa-/ *
- II.2.7.32.1. /k^wuk^wa=tɬ/ (A, General, . . .) dirty.
- II.2.7.32.2. /k^wuk^wa=pɬ/ (N, Plant, . . .) wood, stick.
- II.2.7.32.3. /k^wuk^wa-k^wupa-/ (V, Transitive, Action, Process, . . .) to split wood.

- II.2.7.32.4. /k^wuk^wa-wici-/ (V, Transitive, Action, Process, . . .) to chop wood.
- II.2.7.32.5. /k^wuk^wa-cuk^wa-/ (V, Transitive, Action, Process, . . .) to look for wood.
- II.2.7.32.6. /k^wuk^wa-ʔni-/ (V, Transitive, Action, Process, . . .) to gather wood.
- II.2.7.33.0. /k^wuk^wa-/
- II.2.7.33.1. /k^wuk^wa=pi/ (N, Bodypart, . . .) tail, buttocks.
- II.2.7.34.0. /k^wupu-/
- II.2.7.34.1. /k^wupu/ (V, Transitive, Action, Process, . . .) to break something.
- II.2.7.35.0. /k^wupa-/
- II.2.7.35.1. /k^wupa-/ (V, Transitive, Action, Process, . . .) to spit something out.
- II.2.7.36.0. /k^wupa-/
- II.2.7.36.1. /k^wupa-/ (V, Transitive, Action, Process, . . .) to split something.
- II.2.7.36.2. /k^wuk^wa-k^wupa-/ (V, Transitive, Action, Process, . . .) to split wood.
- II.2.7.36.3. /k^wuk^wa-ni=pi/ (N, Artifact, . . .) axe (*Lit: splitting-
implement*).
- II.2.7.37.0. /k^wutu-/
- II.2.7.37.1. /k^wututu=ci/ (N, Animate, . . .) hat, medicine hat
(*The medicine hat was of animal skin, representing the major
tutelary spirit of the shaman*).

- II.2.7.38.0. /k^w₄ ʔ-/
- II.2.7.38.1. /k^w₄ ʔ-/ (V, - Transitive, Process, Subject = - Individual, . . .) several go to sleep.
- II.2.7.39.0. /k^w₄ ʔ-/
- II.2.7.39.1. /k^w₄ ʔp-/ (N, Bug, . . .) locust, winged grasshopper.
- II.2.7.39.2. /k^w₄ ʔ-/ (V, Transitive, Action, Process, . . .) to take one of something.
- II.2.7.40.0. /k^w₄ ʔnu-/
- II.2.7.40.1. /k^w₄ ʔnu=ci/ (N, Animate, . . .) wolf.
- II.2.7.40.2. /k^w₄ ʔnu=pi=ci/ (N, Sacred, . . .) Sacred Wolf.
- II.2.7.40.3. /k^w₄ ʔnu=ni/ (N, Kinterm, . . .) my father's father.
- II.2.7.40.4. /k^w₄ ʔnu=ci=ni/ (N, Kinterm, Diminutive, . . .) my son's child (man speaking).
- II.2.7.41.0. /k^w₄ ʔna-/
- II.2.7.41.1. /k^w₄ ʔna-/ (V, Transitive, Action, . . .) to see through something.
- II.2.7.41.2. /k^w₄ ʔna=ka=t-/ (N, Artifact, . . .) window.
- II.2.7.42.0. /k^w₄ ʔya-/
- II.2.7.42.1. /k^w₄ ʔya-/ (AD, Time, . . .) yesterday.
- II.2.7.43.0. /k^w₄ ʔya-/
- II.2.7.43.1. /k^w₄ ʔya-/ (V, - Transitive, Action, . . .) to laugh.
- II.2.7.44.0. /k^w₄ ʔsi-/
- II.2.7.44.1. /k^w₄ ʔsi-/ (V, - Transitive, Action, . . .) to smile.
- II.2.7.44.3. /k^w₄ ʔsi=t-/ (N, Bodypart, . . .) smile.
- II.2.7.45.0. /k^w₄ ʔpa-/
- II.2.7.45.1. /k^w₄ ʔpa=ka=t-/ (N, Bodypart, . . .) face, appearance.

- II.2.7.46.0. /k^wt[±]-/
- II.2.7.46.1. /k^wt[±]-/ (V, - Transitive, Action, . . .) to get up, arise.
- II.2.7.46.2. /tapa-k^wt[±]=t[±]/ (N, . . .) east, place where the sun rises.
- II.2.7.47.0. /k^wʔ⁻-/
- II.2.7.47.1. /k^wʔ⁻-/ (V, Transitive, Action, Process, . . .) to bite, grasp with the teeth.
- II.2.7.47.2. /naa-k^wʔ⁻n[±]=p[±]/ (N, Artifact, . . .) scissors (*Lit: self-biting-implement*).
- II.2.7.48.0. /k^wt[±]-/
- II.2.7.48.1. /pa-k^wt[±]/ (N, Animate, . . .) fish.
- II.2.7.48.2. /pa-k^wt[±]-cⁱkⁱ=cⁱ/ (N, Animate, . . .) fish spear.
- II.2.7.48.3. /k^wt[±]=pⁱ/ (N, Bodypart, . . .)mouth, teeth.
- II.2.7.49.0. /k^wt[±]m^a-/
- II.2.7.49.1. /k^wt[±]m^a=t[±]/ (A, General, . . .) other, another.
- II.2.7.49.2. /k^wt[±]m^a=cⁱ/ (N, Human, . . .) stranger, Shoshone, Comanche.
- II.2.7.50.0. /k^wt[±]ca-/
- II.2.7.50.1. /k^wt[±]ca=cⁱ/ (N, Animate, . . .) hawk.
- II.2.7.50.2. /k^wt[±]ca=pⁱ/ (N, Bodypart, . . .) wing.
- II.2.7.51.0. /k^wt[±]k^wa-/
- II.2.7.51.1. /k^wt[±]k^wa-/ (V, - Transitive, Action, . . .) to creak (as an old tree).
- II.2.7.52.0. /k^wt[±]pa-/
- II.2.7.52.1. /k^wt[±]pa-/ (V, Transitive, Action, Process, . . .) to strike some animate object (hard enough to kill it, or with the intention of killing it), to kill by hitting.

- II.2.7.53.0. /k^wi_i-/
- II.2.7.53.1. /k^wi_i=ka-/ (V, Transitive, Action, Process, . . .) to fill something.
- II.2.7.53.2. /k^wi_i=ka=tʃ/ (A, General, . . .) full
- II.2.7.54.0. /k^wi_yu-/
- II.2.7.54.1. /k^wi_yu=ka=ci/ (N, Animate, . . .) bowl.
- II.2.7.54.2. /tusu-k^wi_yu=ka=ci/ (N, Animate, . . .) mortar, molcejete (*Lit: grinding-bowl*).
- II.2.7.54.3. /tupi-k^wi_yu=ka=ci/ (N, Animate, . . .) bedrock mortar, stone mortar.
- II.2.7.54.4. /tupi-k^wi_yu=ka=tʃ/ (N, Topographic Feature, . . .) bowl-shaped depression in a rock.
- II.2.7.54.5. /tʃta-k^wi_yu=ka=tʃ/ (N, Topographic Feature, . . .) a small bare bowl-shaped valley, hollow.
- II.2.7.55.0. /k^wi_ya-/
- II.2.7.55.1. /k^wi_ya=pʃ/ (N, Plant, . . .) oak tree.
- II.2.7.55.2. /k^wi_ya=ci/ (N, Animate, . . .) fence, corral, enclosure.
- II.2.7.55.3. /k^wi_ya=ka-/ (V, Transitive, Action, Process, . . .) to build a fence, corral.
- II.2.7.55.4. /k^wi_ya=ka=tʃ/ (N, Animate, . . .) bear (*Lit: fence-builder*) (*The earlier name for bear /k^wuk^wʃ=ci/ has evidently been tabued. He is now called, descriptively, the fence builder. The bear is said to have taught a Ute the Bear Dance including instructions for building the proper enclosure or corral.*)

- II.2.7.56.0. /k^wisa-/
- II.2.7.56.1. /k^wisa-/ (V, - Transitive, Action, . . .) to shine, glow.
- II.2.7.56.2. /k^wisa=ka=tɬ/ (A, General, . . .) bright, shiny, glowing.
- II.2.7.56.3. /kaca-k^wisa=ka=tɬ/ (A, General, . . .) dull, not shiny.
- II.2.7.57.0. /k^wii-/
- II.2.7.57.1. /k^wii=pi/ (N, Bodypart, . . .) left arm, hand (for right arm or hand see /pɬta-/).
- II.2.7.57.2. /k^wii-nuk^wi=tɬ/ (A, General. . . .) left.
- II.2.7.57.3. /k^wii-cuwa=pi/ (N, Bodypart, . . .) left shoulder.
- II.2.7.57.4. /k^wii/ (AD, Direction, . . .) to the left.
- II.2.7.57.5. /k^wii-/ (V, - Transitive, Action, . . .) to smoke.
- II.2.7.57.6. /k^wii=pɬ/ (N, . . .) smoke.
- II.2.7.57.7. /k^wii=ka=tɬ/ (N, . . .) smoke.
- II.2.7.57.8. /k^wii-tɬk^wa-/ (V, Transitive, Action, Process, . . .) to smoke tobacco (*Lit: smoke-eat*).
- II.2.7.58.0. /k^wiyu-/
- II.2.7.58.1. /k^wiyu=ci/ (N, Animate, . . .) turkey.
- II.2.7.59.0. /k^wiyu-/
- II.2.7.59.1. /k^wiyu=pi/ (N, Bodypart, . . .) top of the head.
- II.2.7.60.0. /k^wiya-/
- II.2.7.60.1. /k^wiya=pi/ (N, Bodypart, . . .) left hand, arm.
- II.2.7.61.0. /k^wicu-/
- II.2.7.61.1. /k^wicu=pi/ (N, Bodypart, . . .) anus, buttocks.
- II.2.7.62.0. /k^wici-/
- II.2.7.62.1. /k^wici-/ (V, Transitive, Action, Process, . . .) to spit.
- II.2.7.62.2. /k^wici=pi/ (N, Bodypart, . . .) spit, saliva.

- II.2.7.63.0. /k^wica-/
- II.2.7.63.1. /k^wica-/ (V, Transitive, Action, Process, . . .) to defecate, excrete.
- II.2.7.63.2. /k^wica=pi/ (N, Bodypart, . . .) excrement, feces.
- II.2.7.64.0. /k^wica-/
- II.2.7.64.1. /k^wica-/ (V, - Transitive, Action, . . .) to flash, spark.
- II.2.7.65.0. /k^waa-/
- II.2.7.65.1. /k^waa-/ (V, Transitive, Action, . . .) to beat another in a contest.
- II.2.7.66.0. /k^wasɪ-/
- II.2.7.66.1. /k^wasɪ=tɪ/ (A, General, . . .) ripe, mature.
- II.2.7.67.0. /k^wasi-/
- II.2.7.67.1. /k^wasi=pi/ (N, Bodypart, . . .) tail.
- II.2.7.68.0. /k^wasa-/
- II.2.7.68.1. /k^wasa=pi/ (N, Bodypart, . . .) a burn, scar left from a burn.
- II.2.7.69.0. /k^waca-/
- II.2.7.69.1. /k^waca-/ (V, - Transitive, Action, . . .) to splash (in water).
- II.2.7.70.0. /k^wak^wi-/
- II.2.7.70.1. /k^wak^wi=pi/ (N, Plant, Food, . . .) grass seed, small seed.
- II.2.7.71.0. /k^wapi-/
- II.2.7.71.1. /k^wapi-/ (V, - Transitive, Action, Subject = - Individual, . . .) several lie down.
- II.2.7.72.0. /k^wata-/
- II.2.7.72.1. /k^wata=ci/ (N, Animate, . . .) car, automobile ← Eng: car.

- II.2.7.73.0. /k^wana-/
- II.2.7.73.1. /k^wana=ci/ (N, Animate, . . .) eagle.
- II.2.7.73.2. /k^wana-k^wusi=pi/ (N, Bodypart, . . .) eagle tail feather.
- II.2.7.73.3. /k^wana-k^wusi-kacak^wu=pi/ (N, Artifact, . . .) eagle-
feather-bonnet.

- II.2.8. /k/
- II.2.8.1.0. /kii-/
- II.2.8.1.1. /kii=pi/ (N, Bodypart, . . .) knee, elbow.
- II.2.8.2.0. /kiya-/
- II.2.8.2.1. /kiya-/ (V, - Transitive, Action, . . .) to dance the round-dance.
- II.2.8.2.2. /kiya=t±/ (N, . . .) the round-dance.
- II.2.8.2.3. /mama-kiya=t±/ (N, . . .) the round-dance (*Lit: woman's-round-dance*).
- II.2.8.3.0. /kiya-/
- II.2.8.3.1. /kiya-/ (V, Transitive, Action, . . .) to play a game.
- II.2.8.4.0. /kika-/
- II.2.8.4.1. /kika-/ (V, - Transitive, Action, . . .) to make a stabbing sound.
- II.2.8.5.0. /kaa-/
- II.2.8.5.1. /kaa-/ (V, - Transitive, Action, . . .) to dance.
- II.2.8.5.2. /kaa=ci/ (N, Animate, . . .) grouse (*Lit: the dancer*).
- II.2.8.5.3. /kaapii/ (N, . . .) coffee ←Eng: coffee.
- II.2.8.5.4. /kaapii-?ak^wu=ci/ (N, Animate, . . .) coffee-cup.
- II.2.8.6.0. /kaa-/
- II.2.8.6.1. /kaa-/ (V, - Transitive, Action, . . .) to sing.
- II.2.8.7.0. /kani-/
- II.2.8.7.1. /kanitu=ci/ (N, Animate, . . .) sheep ← Sp: carnero.

- II.2.8.7.2. /kanitu-puu=pi/ (N, Bodypart, . . .) wool (*Lit: sheep-fur*).
- II.2.8.8.0. /kasu-/
- II.2.8.8.1. /kasunaa/ (N, Artifact, . . .) trousers + Sp: calzones.
- II.2.8.9.0. /kacu-/
- II.2.8.9.1. /kacu-/ (V, - Transitive, State, . . .) to be tired out, exhausted.
- II.2.8.10.0. /kaca-/
- II.2.8.10.1. /kaca/ (Particle, Negative, . . .) no, not.
- II.2.8.11.0. /kak^{wu}-/
- II.2.8.11.1. /kak^{wu}=ci/ (N, Animate, . . .) fox.
- II.2.8.11.2. /kak^{wu}=pi=ci/ (N, Sacred, . . .) Sacred Fox.
- II.2.8.11.3. /kak^{wu}=ni/ (N, Kinterm, . . .) my mother's mother.
- II.2.8.11.4. /kak^{wu}=ci=ni/ (, Kinterm, . . .) my daughter's child (woman speaking).
- II.2.8.12.0. /kak^{wu}-/
- II.2.8.12.1. /kak^{wu}unu/ (N, Artifact, . . .) box, trunk + Sp: cajon.
- II.2.8.13.0. /kapa-/
- II.2.8.13.1. /kapa-/ (V, Transitive, Action, Process, . . .) to break something.
- II.2.8.14.0. /kapa-/
- II.2.8.14.1. /kapaa/ (N, Animate, . . .) horse + Sp: caballo.
- II.2.8.14.2. /kapaa-mua=pi/ (N, Bug, . . .) horse-fly.
- II.2.8.14.3. /kapaa-katⁱ-ni=pi/ (N, Artifact, . . .) saddle (*Lit: horse-sitting-implement*).
- II.2.8.14.4. /kapaa-yuk^{wi}-ni=pi/ (N, Artifact, . . .) saddles (*Lit: horse-several-sitting-implement*).

- II.2.8.15.0. /kat-/
- II.2.8.15.1. /kat-/ (V, - Transitive, State, . . .) to sit (for Subject = - Individual see /yuk^{wi}-/).
- II.2.8.15.2. /kat-ni=pi/ (N, Artifact, . . .) chair (*Lit: sitting-
implement*).
- II.2.8.15.3. /kapa-kat-ni=pi/ (N, Artifact, . . .) saddle (*Lit: horse-
sitting-implement*).
- II.2.8.15.4. /ka=pi-kat=ti/ (N, Topographic Feature, . . .) mountain peak (*Lit: mountain-sitting*).
- II.2.8.15.5. /pa-kat=ti/ (N, Topographic Feature, . . .) lake (*Lit: water-sitting*).
- II.2.8.16.0. /kat-/
- II.2.8.16.1. /katisi/ (N, . . .) candy + Eng: candies.
- II.2.8.16.2. /katisi/ (N, Personal Name, - Male, . . .) Candy (childhood name for a girl).
- II.2.8.17.0. /kat-/
- II.2.8.17.1. /katipusu/ (N, Artifact, . . .) jail, calaboose + Sp: calabozo.
- II.2.8.17.2. /katipusu-kani/ (N, Artifact, . . .) jail (*Lit: jail-house*).
- II.2.8.18.0. /ka-/
- II.2.8.18.1. /ka=pi/ (N, Bodypart, . . .) back of the head.
- II.2.8.19.0. /ka-/
- II.2.8.19.1. /ka-/ (V, - Transitive, Action, . . .) to crackle, make a crackling soun, a clucking sound.
- II.2.8.19.2. /ka=ka=ci/ (N, Animate, . . .) quail, chicken.
- II.2.8.19.3. /katapasa/ (N, Plant, Food, . . .) pumpkin + Sp: calabaza.

- II.2.8.20.0. /kaʔ-/
- II.2.8.20.1. /kaʔ=pʔ/ (N, Plant, . . .) pine cone.
- II.2.8.21.0. /kai-/
- II.2.8.21.1. /kai=pʔ/ (N, Topographic Feature, . . .) mountain.
- II.2.8.22.0. /kaa-/
- II.2.8.22.1. /kaa=pʔ/ (N, Topographic Feature, . . .) mountain.
- II.2.8.22.2. /kaa=ci/ (N, Animate, . . .) rat.
- II.2.8.22.3. /kaasu/ (N, Animate, . . .) train, railroad (borrowing, source unknown).
- II.2.8.23.0. /kama-/
- II.2.8.23.1. /kama-/ (V, - Transitive, State, . . .) to have a taste.
- II.2.8.23.2. /piya-kama-/ (V, - Transitive, State, . . .) to taste like honey, to be sweet.
- II.2.8.23.3. /piya-kama=tʔ/ (A, General, . . .) sweet.
- II.2.8.23.4. /piya-kama=tʔ/ (N, . . .) honey, sugar.
- II.2.8.24.0. /kama-/
- II.2.8.24.1. /kama/ (N, Animate, . . .) jackrabbit, the Big Dipper (the constellation).
- II.2.8.25.0. /kani-/
- II.2.8.25.1. /kani=pi/ (N, Bodypart, . . .) kidney.
- II.2.8.25.2. /kani-/ (V, Transitive, Action, . . .) to search for something.
- II.2.8.25.3. /kani/ (N, Artifact, . . .) house, dwelling, shelter.
- II.2.8.25.4. /ka=kani/ (N, Artifact, Plural, . . .) houses.
- II.2.8.25.5. /wii-kani/ (N, Artifact, . . .) old house.
- II.2.8.25.6. /kani=pʔ/ (N, Artifact, Sacred, . . .) very old house, ruin.

- II.2.8.25.7. /nuu-kani/ (N, Artifact, . . .) tipi (*Lit: Indian-house*).
- II.2.8.25.8. /nuu-ka=kani/ (N, Artifact, Plural, . . .) Indian village.
- II.2.8.25.9. /mapɪ-kani/ (N, Artifact, . . .) tent.
- II.2.8.25.10. /natu-kani/ (N, Artifact, . . .) store (*Lit: trading-house*).
- II.2.8.25.11. /natu-ka=kani/ (N, Artifact, Plural, . . .) town.
- II.2.8.25.12. /ʔapa-natu-ka=kani/ (N, Artifact, Plural, . . .) city.
- II.2.8.25.13. /kapaa-kani/ (N, Artifact, . . .) barn (*Lit: horse-house*).
- II.2.8.25.14. /tɪkʷa-kani/ (N, Artifact, . . .) kitchen (*Lit: eat-house*).
- II.2.8.25.15. /kani=ka-/ (V, - Transitive, State, . . .) to dwell, live.
- II.2.8.25.16. /kani-ʔini-/ (V, Transitive, Action, Process, . . .) to
build a house, work on a house.
- II.2.8.26.0. /kana-/
- II.2.8.26.1. /kana=pɪ/ (N, Plant, . . .) willow(s).
- II.2.8.27.0. /kayu-/
- II.2.8.27.1. /kayu-/ (V, Transitive, Action, Process, . . .) to grind
something up.
- II.2.8.28.0. /kaca-/
- II.2.8.28.1. /kacakʷu=pɪ/ (N, Artifact, . . .) hat, cap.
- II.2.8.28.2. /mɪca-kacakʷu=pɪ/ (N, Artifact, . . .) cap (*Lit: overhang-
hat*).
- II.2.8.28.3. /kʷusi-kacakʷu=pɪ/ (N, Artifact, . . .) feather bonnet.
- II.2.8.29.0. /kaki-/
- II.2.8.29.1. /kaki-/ (V, Transitive, Action, . . .) to rasp, make a
noise by rasping something.

- II.2.8.29.2. /kakisi/ (N, . . .) crackers + Eng: crackers.
- II.2.8.29.3. /kakisi/ (N, Personal Name, - Male, . . .) Crackers
(a girl's childhood name).
- II.2.8.30.0. /kaka-/
- II.2.8.30.1. /kaka/ (N, Artifact, . . .) necklace.
- II.2.8.30.2. /nika-kaka/ (N, Artifact, . . .) bead necklace.
- II.2.8.30.3. /ka=kaka/ (N, Artifact, Plural, . . .) necklaces.
- II.2.8.31.0. /kapu-/
- II.2.8.31.1. /kaputa=ci/ (N, Human, . . .) Kapota Indian (Ute from the
Ute Mountain Reservation, Towaoc, southwestern Colorado).
- II.2.8.32.0. /kapɛ-/
- II.2.8.32.1. /kapɛ-/ (V, Transitive, Action, Process, Object =
- Individual, . . .) to break several objects.
- II.2.8.33.0. /kapi-/
- II.2.8.33.1. /kapi-/ (V, - Transitive, Action, Subject = - Individual,
. . .) several stop, cease activity.
- II.2.8.34.0. /kapi-/
- II.2.8.34.1. /kapi-/ (V, Transitive, Action, Process, . . .) to cut
through, sever something.
- II.2.8.35.0. /kapa-/
- II.2.8.35.1. /kapa-/ (V, - Transitive, Action, . . .) to stop, cease
activity.
- II.2.8.36.0. /kapa-/
- II.2.8.36.1. /kapa/ (N, Topographic Feature, . . .) mountain.
- II.2.8.36.2. /kapa-ʔapi=tɛ/ (N, Topographic Feature, . . .) plateau,
low mountain range (*Lit: mountain-lying*).

- II.2.8.37.0. /kata-/
- II.2.8.37.1. /kata-/ (V, - Transitive, Action, . . .) to run away.
- II.2.8.37.2. /ka=kata-/ (V, - Transitive, Action, Subject =
- Individual, . . .) several run away.
- II.2.8.38.0. /kaʔi-/
- II.2.8.38.1. /kaʔi-/ (V, - Transitive, Action, . . .) to hop, do a
hopping dance.
- II.2.8.39.0. /kaʔa-/
- II.2.8.39.1. /kaʔa=p±/ (N, Topographic Feature, . . .) mountain range,
divide, ridge.

- II.2.9. /p/
- II.2.9.1.0. /puu-/
- II.2.9.1.1. /puu=ci=ci/ (N, Animate, Diminutive, . . .) star.
- II.2.9.1.2. /puu=ci-k^wica=pi/ (N, Bodypart, . . .) falling star, meteorite,
snail shells (*Lit: star-excrement*).
- II.2.9.2.0. /puu-/
- II.2.9.2.1. /puu=pi/ (N, Bodypart, . . .) fur, hair, down.
- II.2.9.2.2. /puu-masanaa/ (N, Plant, Food, . . .) peach (*Lit: fur-apple*).
- II.2.9.3.0. /pui-/
- II.2.9.3.1. /pui=ci/ (N, Animate, . . .) rat.
- II.2.9.3.2. /pui=ci=ci/ (N, Animate, Diminutive, . . .) mouse.
- II.2.9.4.0. /pumu-/
- II.2.9.4.1. /pumu-/ (V, Transitive, Action, . . .) to pass, pass by
something.
- II.2.9.5.0. /puk^wu-/
- II.2.9.5.1. /puk^wu/ (N, Animate, . . .) domesticated animal, pet, dog,
horse.
- II.2.9.5.2. /k^wucu-puk^wu/ (N, Animate, . . .) domesticated cow
(*Lit: buffalo-pet*).
- II.2.9.5.3. /puk^wu=pa/ (N, Plant, Food, . . .) wild grape.
- II.2.9.6.0. /putu-/
- II.2.9.6.1. /putu-/ (V, - Transitive, Action, Subject = - Individual,
. . .) several travel along (making a lot of noise as they

progress, as a herd of buffalo).

- II.2.9.7.0. /puti-/
- II.2.9.7.1. /putisɨ=ci/ (N, Human, . . .) police, policeman + Eng: police.
- II.2.9.8.0. /puʔu-/
- II.2.9.8.1. /puʔu-/ (V, Transitive, Action, Process, . . .) to mark, write, draw something.
- II.2.9.8.2. /puʔu=ka=tɨ/ (N, Artifact, . . .) writing, book.
- II.2.9.8.3. /puʔu-nɨ=pɨ/ (N, Artifact, . . .) charcoal, chalk, pencil
(*Lit: writing-impliment*).
- II.2.9.8.4. /puʔu-kanl/ (N, Artifact, . . .) school (*Lit: writing-house*).
- II.2.9.8.5. /puʔu-mama=ci/ (N, Human, - Male, . . .) teacher (female).
- II.2.9.8.6. /puʔu-taʔu=ci/ (N, Human, . . .) teacher (male).
- II.2.9.9.0. /puʔi-/
- II.2.9.9.1. /puʔi=pi/ (N, Bodypart, . . .) eye.
- II.2.9.9.2. /puʔi=pɨ/ (N, Plant, . . .) seed.
- II.2.9.10.0. /punu-/
- II.2.9.10.1. /punu-/ (V, - Transitive, Action, . . .) to get full, overeat.
- II.2.9.10.2. /punu/ (N, Artifact, . . .) drum.
- II.2.9.10.3. /pa-punu/ (N, Artifact, . . .) bucket (*Lit: water-drum*).
- II.2.9.11.0. /puni-/
- II.2.9.11.1. /puni-/ (V, - Transitive, Action, . . .) to stoop, bend over.
- II.2.9.11.2. /puni/ (N, Animate, . . .) skunk.

- II.2.9.12.0. /puwi-/
- II.2.9.12.1. /puwi-/ (V, - Transitive, Action, . . .) to whistle, make a peeping sound (as with the bird-bone whistle used in the Sundance).
- II.2.9.13.0. /pucu-/
- II.2.9.13.1. /pucu-/ (V, Transitive, Process, . . .) to remember, understand, know.
- II.2.9.14.0. /puci-/
- II.2.9.14.1. /puci-/ (V, Transitive, Action, Process, . . .) to crush something.
- II.2.9.15.0. /pukwi-/
- II.2.9.15.1. /pukwi-/ (V, - Transitive, Action, . . .) to jump up and down, to bounce.
- II.2.9.16.0. /pukwi-/
- II.2.9.16.1. /pukwi-/ (V, - Transitive, Action, . . .) to blow (as the wind).
- II.2.9.16.2. /pukwi=pi/ (N, Bodypart, . . .) bladder.
- II.2.9.17.0. /putu-/
- II.2.9.17.1. /putu-/ (V, - Transitive, Action, . . .) to thud, make a thudding sound.
- II.2.9.18.0. /puta-/
- II.2.9.18.1. /puta-/ (V, - Transitive, State, . . .) to be grooved, notched.
- II.2.9.18.2. /puta=tɛ/ (A, General, . . .) grooved, notched.
- II.2.9.19.0. /puʔa-/
- II.2.9.19.1. /puʔa=pɛ/ (N, Bug, . . .) louse.

- II.2.9.20.0. /puu-/
- II.2.9.20.1. /puu=tɨ/ (A, General, . . .) round, spherical.
- II.2.9.20.2. /puu=tɨ=ka-/ (V, - Transitive, State, . . .) to be round, spherical.
- II.2.9.20.3. /puu-kani=pi/ (N, . . .) round or spherical object, ball.
- II.2.9.20.4. /puu=tɨ=pi/ (N, Plant, Food, . . .) plum.
- II.2.9.21.0. /pui-/
- II.2.9.21.1. /pui=pi/ (N, Bodypart, . . .) chest, upper part of the body, breast, mammary.
- II.2.9.22.0. /pɨ-/
- II.2.9.22.1. /pɨ=pi/ (N, Bodypart, . . .) hide, skin.
- II.2.9.22.2. /pɨpita=ci/ (N, Animate, . . .) bluebird.
- II.2.9.22.3. /pɨpita=ci/ (N, Human, . . .) Taos Indian .
- II.2.9.23.0. /pɨwi-/
- II.2.9.23.1. /pɨwi=ta=ci/ (N, Human, . . .) Pueblo Indian.
- II.2.9.24.0. /pɨk^wa-/
- II.2.9.24.1. /pɨk^wa-/ (V, Transitive, Action, Process, . . .) to store, lay away for future use.
- II.2.9.25.0. /pɨta-/
- II.2.9.25.1. /pɨta/ (AD, Direction, . . .) to the right.
- II.2.9.25.2. /pɨta-/ (V, - Transitive, Action, . . .) to move to the right.
- II.2.9.25.3. /pɨta=pi/ (N, Bodypart, . . .) right hand, arm.
- II.2.9.25.4. /kaa-pɨta=ci/ (N, Personal Name, . . .) No-Right-Arm
(*Ute name for Major John Wesley Powell, who lost his right arm serving the Union at the battle of Shiloh*).

- II.2.9.25.5. /pta-nuk^{wi}=t^h/ (N, . . .) that which extends or flows to the right.
- II.2.9.25.6. /pta-cuwa=pi/ (N, Bodypart, . . .) right shoulder.
- II.2.9.26.0. /p^h-/
- II.2.9.26.1. /p^h=^h/ (N, Artifact, . . .) road, trail.
- II.2.9.26.2. /p^h=pi/ (N, Bodypart, . . .) supernatural power, the way.
- II.2.9.26.3. /p^h=ka-/ (V, - Transitive, State, . . .) to possess supernatural power.
- II.2.9.26.4. /p^h=ka=t^h/ (N, Human, . . .) shaman, person with supernatural power.
- II.2.9.26.5. /ʔapi-p^h=ka=t^h/ (N, Human, . . .) witch, bad shaman.
- II.2.9.27.0. /p^h^h-/
- II.2.9.27.1. /p^h^h=ka=t^h-ni=ʔi/ (N, Kinterm, . . .) my consanguineal relative.
- II.2.9.28.0. /p^hni-/
- II.2.9.28.1. /p^hni-/ (V, Transitive, Action, . . .) to look at something.
- II.2.9.28.2. /p^hni=ka-/ (V, Transitive, Action, . . .) to see something.
- II.2.9.29.0. /p^hka-/
- II.2.9.29.1. /p^hka/ (AD, Time, . . .) continually, perpetually.
- II.2.9.30.0. /p^hp^h-/
- II.2.9.30.1. /p^hp^h=ci/ (N, Animate, . . .) toad.
- II.2.9.31.0. /p^ht^h-/
- II.2.9.31.1. /p^ht^h-/ (V, Transitive, Action, . . .) to hold, hang onto something.
- II.2.9.32.0. /p^ht^hi-/
- II.2.9.32.1. /p^ht^hi^h=a=t^h/ (A, General, . . .) heavy (in weight).

- II.2.9.33.0. /piu-/
- II.2.9.33.1. /piu-/ (V, Transitive, Action, Process, . . .) to drag, pull with great effort.
- II.2.9.34.0. /pii-/
- II.2.9.34.1. /pii/ (AD, Manner, . . .) backward,
- II.2.9.34.2. /pii=ka-/ (V, - Transitive, Action, . . .) to do something backward, to back up.
- II.2.9.34.3. /pii=pi/ (N, Bodypart, . . .) anus, buttocks.
- II.2.9.34.4. /pii=ci/ (N, Human, . . .) contrary, one who does things backward or wrong, an ass, a fool.
- II.2.9.34.5. /pii-tɨk^wa-/ (V, Transitive, Action, . . .) to vomit (*Lit: backward-eat*).
- II.2.9.34.6. /piinu/ (N, Place Name, . . .) Ignacio, southwestern Colorado + Sp: pino (from the Pine River, the Rio de los Pinos, in southwestern Colorado).
- II.2.9.34.7. /piitisi/ (N, Plant, Food, . . .) peaches + Eng: peaches.
- II.2.9.35.0. /pia-/
- II.2.9.35.1. /pia=ci/ (N, Animate, - Male, . . .) female (of any species).
- II.2.9.35.2. /pia=ni/ (N, Kinterm, . . .) my mother.
- II.2.9.35.3. /pia=ka=tɨ-ni=?i/ (N, Kinterm, . . .) my matrilineal relative.
- II.2.9.35.4. /pia=ka=tɨ-yu-ni=?i/ (N, Kinterm, . . .) my mother's kin group.
- II.2.9.36.0. /pia-/
- II.2.9.36.1. /pia=pi/ (N, Bodypart, . . .) milk.

- II.2.9.37.0. /piwi-/
- II.2.9.37.1. /piwi=pɪ/ (N, Plant, Food, . . .) rotten plant food,
rotten fruit, rotten tubers, rotten seeds.
- II.2.9.38.0. /piwa-/
- II.2.9.38.1. /piwa-/ (V, Transitive, Action, . . .) to marry, take a
spouse.
- II.2.9.38.2. /piwa=ni/ (N, Kinterm, . . .) my spouse, my wife (man
speaking), my husband (woman speaking).
- II.2.9.38.3. /naa-piwa=ni/ (N, Kinterm, . . .) my sibling-in-law not
of my sex, my wife's sister (man speaking), my husband's
brother (woman speaking) (*Lit: my potential spouse*).
- II.2.9.38.4. /piwa=ka=tɪ=ni=?i/ (N, Kinterm, . . .) my spouse's
relative.
- II.2.9.38.5. /piwa=ka=tɪ=yu=ni=?i/ (N, Kinterm, . . .) my spouse's
kin group, camp group.
- II.2.9.39.0. /piyɪ-/
- II.2.9.39.1. /piyɪ=pi/ (N, Bodypart, . . .) heart.
- II.2.9.40.0. /piya-/
- II.2.9.40.1. /piya=pɪ/ (N, Artifact, . . .) honey, sugar, candy, sweet.
- II.2.9.40.2. /piya-kama=tɪ/ (A, General, . . .) sweet.
- II.2.9.40.3. /piya-muta=pɪ/ (N, Bug, . . .) honey-bee.
- II.2.9.41.0. /picɪ-/
- II.2.9.41.1. /picɪ-/ (V, - Transitive, Action, . . .) to arrive.
- II.2.9.42.0. /pici-/
- II.2.9.42.1. /pici-/ (V, Transitive, Action, . . .) to suck on something.
- II.2.9.42.2. /pici=ci/ (N, Animate, . . .) tadpole.

- II.2.9.42.3. /pici=ci/ (N, Animate, . . .) pipe (for smoking tobacco).
- II.2.9.42.4. /pici-ni=pi/ (N, Artifact, . . .) nipple (of baby bottle)
(*Lit: sucking-implement*).
- II.2.9.43.0. /pik^wa-/
- II.2.9.43.1. /pik^wa-/ (V, Transitive, Action, Process, . . .) to crush
something by squeezing.
- II.2.9.43.2. /maa-pik^wa-/ (V, Transitive, Action, Process, . . .) to
crush something by squeezing with the hand.
- II.2.9.44.0. /pika-/
- II.2.9.44.1. /pika=ka=ti/ (N, . . .) leather, tanned hide.
- II.2.9.45.0. /pitu-/
- II.2.9.45.1. /pitu=pi/ (N, Bodypart, . . .) eagle-down.
- II.2.9.46.0. /pi?a-/
- II.2.9.46.1. /pi?a=ci/ (N, Animate, . . .) centipede.
- II.2.9.47.0. /pii-/
- II.2.9.47.1. /pii=pi/ (N, Bodypart, . . .) breast.
- II.2.9.47.2. /mama-pii=pi/ (N, Bodypart, . . .) woman's breast.
- II.2.9.47.3. /k^wucu-puk^wu-pii=pi/ (N, Bodypart, . . .) cow's udder.
- II.2.9.48.0. /pia-/
- II.2.9.48.1. /pia=ka=ti/ (A, General, . . .) big, main, most important,
chief.
- II.2.9.49.0. /picu-/
- II.2.9.49.1. /picu-/ (AD, Direction, . . .) down, west.
- II.2.9.50.0. /pisi-/
- II.2.9.50.1. /pisi=pi/ (N, Bug, . . .) bug (generic for the ± Animate
category).

- II.2.9.51.0. /pina-/
- II.2.9.51.1. /pina=k^wa/ (AD, Time, . . .) late, later, and then.
- II.2.9.51.2. /pina=ka-/ (V, - Transitive, State, . . .) to be last.
- II.2.9.51.3. /pina=ka=t^ɬ/ (A, General, . . .) last.
- II.2.9.51.4. /pina=ka=t^ɬ/ (N, . . .) the last one, the youngest.
- II.2.9.51.5. /pina-t^ua=ci=ni/ (N, Kinterm, . . .) my youngest child/son,
my last born.
- II.2.9.52.0. /pika-/
- II.2.9.52.1. /pika-/ (V, - Transitive, State, . . .) to hurt, be sore,
be painful, be difficult.
- II.2.9.53.0. /pipu-/
- II.2.9.53.1. /pipu=ci/ (N, Animate, . . .) woodpecker.
- II.2.9.54.0. /pipi-/
- II.2.9.54.1. /pipi-/ (V, Transitive, Action, . . .) to vomit.
- II.2.9.55.0. /pa-/
- II.2.9.55.1. /pa=pi/ (N, Bodypart, . . .) blood.
- II.2.9.55.2. /pa-?ini-/ (V, - Transitive, Action, . . .) to bleed.
- II.2.9.55.3. /pa-?ini=t^ɬ/ (A, General, . . .) bleeding.
- II.2.9.55.4. /pa-t^ɬk^wa=ci/ (N, Animate, . . .) mosquito (*Lit: blood-eater*).
- II.2.9.56.0. /pa^ɬ-/
- II.2.9.56.1. /pa^ɬ/ (AD, Manner, . . .) entirely, completely.
- II.2.9.57.0. /pai-/ (V, - Transitive, Action, . . .) to come.
- II.2.9.57.1. /pai-/ (V, - Transitive, Action, . . .) to come.
- II.2.9.58.0. /pai-inii/
- II.2.9.58.1. /pai=inii/ (A, Number, . . .) three (3).

- II.2.9.59.0. /paa-/
- II.2.9.59.1. /paa=ci/ (N, Animate, . . .) moccasin, boot.
- II.2.9.59.2. /paa=ni/ (N, Kinterm, . . .) my father's sister.
- II.2.9.59.3. /paa=ci=ni/ (N, Kinterm, . . .) my brother's child (woman speaking).
- II.2.9.59.4. /paa=ci=ni/ (N, Kinterm, . . .) my older sister.
- II.2.9.59.5. /paa=ci=ci=ni/ (N, Kinterm, . . .) my daughter.
- II.2.9.59.6. /paa=ci=ci=ci=ni/ (N, Kinterm, . . .) my dear/little daughter.
- II.2.9.60.0. /paa-/
- II.2.9.60.1. /paa=pi/ (N, Bodypart, . . .) egg.
- II.2.9.60.2. /paasi-n~~t~~=p~~t~~/ (N, Artifact, . . .) playing cards.
- II.2.9.60.3. /paasana=t~~i~~/ (A, General, . . .) dirty.
- II.2.9.61.0. /pama-/
- II.2.9.61.1. /pama-suw~~i~~-in~~i~~/ (A, Number, . . .) thirty (30).
- II.2.9.62.0. /pana-/
- II.2.9.62.1. /pana/ (N, Plant, Food, . . .) bread + Sp: pan.
- II.2.9.63.0. /pawu-/
- II.2.9.63.1. /pawu=ci/ (N, Animate, . . .) wasp.
- II.2.9.64.0. /pawi-/
- II.2.9.64.1. /pawi=pi/ (N, Bodypart, . . .) throat.
- II.2.9.65.0. /pawa-/
- II.2.9.65.1. /pawa-/ (V, - Transitive, Action, . . .) to yell, shout.
- II.2.9.66.0. /pawa-/
- II.2.9.66.1. /pawa/ (N, Topographic Feature, . . .) small valley.

- II.2.9.67.0. /payu-/
- II.2.9.67.1. /payu=p±/ (N, - Animate, . . .) cloth, textile, woven fabric.
- II.2.9.68.0. /pacu-/
- II.2.9.68.1. /pacu=ci/ (N, Animate, . . .) otter.
- II.2.9.69.0. /paka-/
- II.2.9.69.1. /paka=p±/ (N, Plant, . . .) reed, tule.
- II.2.9.69.2. /paka=ci/ (N, Human, . . .) Ouray Indian (Ute from the Uintah and Ouray Reservation, Fort Duchesne, Utah).
- II.2.9.69.3. /paka-wi=ci/ (N, Animate, . . .) dragonfly (*Lit: reed-knife*).
- II.2.9.69.4. /paka-wi=ci/ (N, Human, . . .) Navaho Indian (*Lit: reed-knife or dragonfly*).
- II.2.9.69.5. /paka-wi=kani/ (N, Artifact, . . .) hogan (*Lit: Navaho-house*).
- II.2.9.70.0. /paka-/
- II.2.9.70.1. /paka-/ (V, Transitive, Action, Process, . . .) to tear, rip something apart.
- II.2.9.71.0. /paki-/
- II.2.9.71.1. /paki-/ (V, - Transitive, Action, . . .) to go, walk.
- II.2.9.72.0. /paki-/
- II.2.9.72.1. /paki=pi/ (N, Bodypart, . . .) hair (of the head).
- II.2.9.73.0. /papu-/
- II.2.9.73.1. /papu=t±/ (A, General, . . .) clear, transparent, translucent.

- II.2.9.74.0. /ppi-/
- II.2.9.74.1. /ppi=ci/ (N, Animate, . . .) weasle.
- II.2.9.74.2. /ppi=pf=ci/ (N, Sacred, . . .) Sacred Weasle.
- II.2.9.74.3. /ppi=ni/ (N, Kinterm, . . .) my older brother.
- II.2.9.74.4. /ppi=ci=ni/ (N, Kinterm, . . .) my dear older brother.
- II.2.9.75.0. /patu-/
- II.2.9.75.1. /patu=tt/ (A, General, . . .) wet.
- II.2.9.76.0. /pata-/
- II.2.9.76.1. /pata-/ (V, Transitive, Action, Process, . . .) to
straighten something (as an arrow).
- II.2.9.77.0. /pa?u-/
- II.2.9.77.1. /pa?u-/ (V, Transitive, Action, Process, . . .) to hug,
embrace, pull someone toward one.
- II.2.9.78.0. /pa?a-/
- II.2.9.78.1. /pa?a-tu u=tt/ (A, General, . . .) long.
- II.2.9.78.2. /kaa-pa?a-tu?u=tt/ (A, General, . . .) short (*Lit: not-long*).
- II.2.9.79.0. /pa?a-/
- II.2.9.79.1. /pa?a=pt/ (N, Bug, . . .) bug, very small animal.
- II.2.9.80.0. /pa-/
- II.2.9.80.1. /pa=a/ (N, Topographic feature, . . .) water.
- II.2.9.80.2. /pa-tii/ (N, Animate, . . .) elk (*Lit: water-deer*).
- II.2.9.80.3. /pa-wi=ci/ (N, Animate, . . .) beaver (*Lit: water-knife*).
- II.2.9.80.4. /pa-ni=pt/ (N, Artifact, . . .) bucket (*Lit: water-implement*).
- II.2.9.80.5. /pa-ni=pt/ (N, Artifact, . . .) drum.
- II.2.9.80.6. /pa-sak^ha-ka=tt/ (A, Color, . . .) water-blue.
- II.2.9.80.7. /pa-sata=ka=tt/ (N, Artifact, . . .) bridge (*Lit: water-*

crossing.

- II.2.9.80.8. /pa-nuk^wi=tʰ/ (N, Topographic Feature, . . .) river (*Lit: water-flowing*).
- II.2.9.80.9. /pa-k^wuna=pʰ/ (N, Atmospheric Feature, . . .) cloud (*Lit: water-bag*).
- II.2.9.80.10. /pa-k^wuna-katʰ=tʰ/ (N, Atmospheric Feature, . . .) fog (*Lit: water-bag-sitting*).
- II.2.9.80.11. /pa-sawa=pʰ/ (N, Plant, . . .) pond algae.
- II.2.9.80.12. /pa-sawa-sak^wa-ka=tʰ/ (A, Color, . . .) pond-algae-green.
- II.2.9.80.13. /pa-katʰ=tʰ/ (N, Topographic Feature, . . .) lake (*Lit: water-sitting*).
- II.2.9.80.14. /pa-yuk^wi=tʰ/ (N, Topographic Feature, . . .) lakes (*Lit: water-several-sitting*).
- II.2.9.80.15. /pa-yuu=ci/ (N, Human, . . .) Paiute Indian (*Lit: water-Ute*).
- II.2.9.80.16. /pa=ka=tʰ/ (A, General, . . .) smooth, slick, wet.
- II.2.9.80.17. /pa-tik^wi-/ (V, Transitive, Action, Process, . . .) to wash (*Lit: water-do*).
- II.2.9.80.18. /naa-pa-tik^wi-/ (V, Transitive, Action, Process, Reflexive, . . .) to wash oneself, to bathe.
- II.2.9.80.19. /naa-pa-tik^wi-nʰ=pʰ/ (N, Artifact, . . .) soap (*Lit: self-washing-impliment*).
- II.2.9.80.20. /pa-wa[?]a=pʰ/ (N, Plant, . . .) cedar, juniper.
- II.2.9.80.21. /yuwa-pa=ci/ (N, Animate, . . .) spring in the desert, oasis.
- II.2.9.80.22. /yuwa-pa=ci=ci/ (N, Animate, Diminutive, . . .) little spring in the desert.

- II.2.9.80.23. /pa-ʔak^u=ci/ (N, Animate, . . .) water jug, canteen.
- II.2.9.81.0. /pau-/
- II.2.9.81.1. /pau=pi/ (N, Atmospheric Feature, . . .) hail.
- II.2.9.82.0. /pai-/
- II.2.9.82.1. /pai-/ (V, Transitive, Action, . . .) to call someone.
- II.2.9.83.0. /paa-/
- II.2.9.83.1. /paat±/ (N, . . .) butter + Eng: butter.
- II.2.9.84.0. /paa-/
- II.2.9.84.1. /paapasa/ (N, Plant, Food, . . .) potatoe(s) + Sp: papas.
- II.2.9.85.0. /pana-/
- II.2.9.85.1. /pana=ka=t±/ (N, Mineral, . . .) flint, metal, silver, iron, money, dollar.
- II.2.9.85.2. /suwi=su pana=ka=t±/ (N, . . .) one dollar.
- II.2.9.85.3. /pana=ka-k^uuna=pi/ (N, Artifact, . . .) purse (*Lit: money-bag*).
- II.2.9.85.4. /pana=pi/ (N, Plant, . . .) fork or crotch of a tree.
- II.2.9.86.0. /payi-/
- II.2.9.86.1. /payi-/ (V, - Transitive, Action, . . .) to return.
- II.2.9.87.0. /paya-/
- II.2.9.87.1. /paya/ (N, Topographic Feature, . . .) slope, bottom. lower part.
- II.2.9.88.0. /pasi-/
- II.2.9.88.1. /pasi=pi/ (N, Plant, Food, . . .) grass (of the food seed varieties).
- II.2.9.88.2. /pasi=ci/ (N, Animate, . . .) edible grass seed.

- II.2.9.89.0. /pacu-/
- II.2.9.89.1. /pacucu-/ (V, - Transitive, State, . . .) to know something.
- II.2.9.90.0. /paca-/
- II.2.9.90.1. /paca=ci/ (N, Animate, . . .) bat.
- II.2.9.91.0. /pak^wu-/
- II.2.9.91.1. /pak^wu-/ (V, - Transitive, Action, . . .) to make a wet, slopping noise.
- II.2.9.92.0. /paka_u-/
- II.2.9.92.1. /paka_u-/ (V, - Transitive, State, . . .) to have a pain, hurt.
- II.2.9.92.2. /ci_i-paka-/ (V, - Transitive, State, . . .) to have a headache.
- II.2.9.93.0. /paka-/
- II.2.9.93.1. /paka-/ (V, Transitive, Action, Process, . . .) to kill, or seriously wound with a sharp pointed implement.
- II.2.9.93.2. /nana-paka-/ (V, Transitive, Action, Process, . . .) to fight to the death with sharp pointed implements.
- II.2.9.93.3. /paka=t_i/ (N, . . .) wound made by a sharp pointed implement, hole, puncture, cave, room of a house.
- II.2.9.94.0. /patu_u-/
- II.2.9.94.1. /patu_u=pi/ (N, Bodypart, . . .) vein, artery.
- II.2.9.95.0. /patu-/
- II.2.9.95.1. /patu-/ (V, Transitive, Action, Process, . . .) to shake something.
- II.2.9.95.2. /patu-n_i=p_i/ (N, Artifact, . . .) shaker, pan, flat basketry tray, a flat container (*The flat basketry container for winnowing and roasting seeds with hot coals*).

II.2.9.96.0. /pata-/

II.2.9.96.1. /pata-/ (V, - Transitive, Action . . .) to patter (as rain).

II.2.9.97.0. /pata-/

II.2.9.97.1. /pata-/ (V, - Transitive, Action, . . .) to burst, break
apart.

- II.2.10. /t/
- II.2.10.1.0. /tua-/
- II.2.10.1.1. /tua-/ (V, Transitive, Action, . . .) to give birth to.
- II.2.10.1.2. /tua=ci/ (N, Animate, . . .) offspring, child.
- II.2.10.1.3. /nuu-tua=ci/ (N, Animate, . . .) Ute baby.
- II.2.10.1.4. /tua=ni/ (N, Kinterm, . . .) my child, my son.
- II.2.10.1.5. /tua=ci=ni/ (N, Kinterm, . . .) my dear child, son.
- II.2.10.1.6. /namu-tua=ci=ni/ (N, Kinterm, . . .) my oldest child, son.
- II.2.10.1.7. /pina-tua=ci=ni/ (N, Kinterm, . . .) my youngest child, son.
- II.2.10.1.8. /tua=ci=m±=ni/ (N, Kinterm, Plural, . . .) my children.
- II.2.10.2.0. /tumu-/
- II.2.10.2.1. /tumu=t±/ (A, General, . . .) thick (of a solid material).
- II.2.10.3.0. /tunu-/
- II.2.10.3.1. /tunu-/ (V, Transitive, Action, Process, . . .) to twist, spin, drill, puncture with a twisting motion.
- II.2.10.3.2. /tunu=ci/ (N, Animate, . . .) drill.
- II.2.10.3.3. /tunu=ka=t±/ (N, Atmospheric Feature, . . .) tornado, whirlwind (*Lit: twister*).
- II.2.10.3.4. /tunu=ka-n±=p±/ (N, Artifact, . . .) top (the toy) (*Lit: spinning-implement*).
- II.2.10.4.0. /tuna-/
- II.2.10.4.1. /tuna-/ (V, Transitive, Action, Process, . . .) to rub something.

- II.2.10.4.2. /maa-tuna-/ (V, Transitive, Action, Process, . . .) to rub something with the hands.
- II.2.10.5.0. /tuwa-/
- II.2.10.5.1. /tuwa-/ (V, Transitive, Action, Process, . . .) to shoot something (as with a bow or gun).
- II.2.10.6.0. /tuk ^u-/
- II.2.10.6.1. /tuk ^u-/ (V, - Transitive, Action, . . .) to climb, ascend, to go north.
- II.2.10.6.2. / tuk ^u/ (AD, Direction, . . .) north.
- II.2.10.6.3. /tuk ^u/ (AD, Direction, . . .) up (*The distinction between 'up' and 'north' is usually conveyed by pointing with the lips and/or chin when north is meant. In the Southern Ute area to go north means to ascend, to go up the flanks of the San Juan Mountains*).
- II.2.10.6.4. /tuk ^u-/ (V, - Transitive, State, . . .) to be clear weather.
- II.2.10.7.0. /tuk ^u-/
- II.2.10.7.1. /tuk ^u=ci/ (N, Animate, . . .) mountain lion.
- II.2.10.7.2. /tuk ^u=pⁱ=ci/ (N, Sacred, . . .) Sacred Mountain Lion.
- II.2.10.7.3. /tuk ^u=ni/ (N, Kinterm, . . .) my mother's father.
- II.2.10.7.4. /tuk ^u=ci=ni/ (N, Kinterm, . . .) my daughter's child (man speaking).
- II.2.10.7.5. /mⁱa-tuk ^u=ci/ (N, Animate, . . .) moon, month.
- II.2.10.7.6. /tuk ^u-ma-suwi-ini/ (A, Number, . . .) ten (10).
- II.2.10.8.0. /tuk ⁱ-/
- II.2.10.8.1. /tuk ⁱ/ (AD, Manner, . . .) well, just right.

- II.2.10.8.2. /tuk^wi=tɬ/ (A, General, . . .) good.
- II.2.10.8.3. /tuk^wi-yak^wɬ/ (N, Placename, . . .) Towaoc, Colorado
(*Lit: good place*).
- II.2.10.9.0. /tuk^wa-/
- II.2.10.9.1. /tuk^wa-/ (V, - Transitive, State, . . .) to be dark, night.
- II.2.10.9.2. /tuk^wa=na-/ (V, - Transitive, Process, . . .) to become
dark, night.
- II.2.10.9.3. /tuk^wa=na=tɬ/ (N, . . .) dark, night.
- II.2.10.10.0. /tuk^wa-/
- II.2.10.10.1. /tuk^wa-ka=tɬ/ (A, Color, . . .) purple.
- II.2.10.11.0. /tupɬ-/
- II.2.10.11.1. /tupɬ=ci/ (N, Animate, . . .) large rock.
- II.2.10.11.2. /siwa-tupɬ=ci/ (N, Animate, . . .) sandstone.
- II.2.10.11.3. /tupɬ-paya=pi/ (N, Mineral, . . .) stone wall.
- II.2.10.11.4. /tupɬ-k^wiyu=ka=ci/ (N, Animate, . . .) hollow in a rock,
stone bowl, mortar.
- II.2.10.12.0. /tupa-/
- II.2.10.12.1. /tupa-/ (V, - Transitive, Action, . . .) to emerge, come
out.
- II.2.10.13.0. /tupa-/
- II.2.10.13.1. /tupa=pi/ (N, Bodypart, . . .) mouth.
- II.2.10.14.0. /tutu-/
- II.2.10.14.1. /tutu-niya/ (N, Atmospheric Feature, . . .) whirlwind.
- II.2.10.15.0. /tuta-/
- II.2.10.15.1. /tutanuk^wu/ (N, Placename, . . .) Durango, Colorado

← Sp: Durango.

- II.2.10.16.0. /tuu-/
- II.2.10.16.1. /tuu=p±/ (N, Topographic Feature, . . .) cave, hole.
- II.2.10.17.0. /tu-/
 II.2.10.17.1. /tu=pi/ (N, Bodypart, . . .) fist.
- II.2.10.18.0. /tuu-/
 II.2.10.18.1. /tuu-ka=t±/ (A, Color, . . .) black, sinister, evil, mean.
 II.2.10.18.2. /tuu-?aka-ka=t±/ (A, Color, . . .) purple (*Lit: black-red*).
 II.2.10.18.3. /tuu-sak^wa-ka=t±/ (A, Color, . . .) dark blue (*Lit: black-blue*).
 II.2.10.18.4. /tuu-s^aa-ka=t±/ (A, Color, . . .) brown (*Lit: black-pink*).
 II.2.10.18.5. /tuu=ka=ci/ (N, Animate, . . .) prune (*Lit: black-one*).
 II.2.10.18.6. /tuu=ka=ci=ci/ (N, Animate, Diminutive, . . .) raisin.
 II.2.10.18.7. /tuu-wica=p±/ (N, Bug, . . .) hornet.
 II.2.10.18.8. /tuu-k^wua=p±/ (N, Animate, . . .) rattlesnake.
 II.2.10.18.9. /tuu-k^wuk^wa=p±/ (N, Plant, . . .) cigar (*Lit: black-tobacco*).
 II.2.10.18.10. /tuu-muk^wa= p±/ (N, Bug, . . .) black widow spider.
 II.2.10.18.11. /?apa-tuu-muk^wa=p±/ (N, Bug, . . .) tarantula.
 II.2.10.18.12. /tuu-niki=ci/ (N, Human, . . .) black-american (*Lit: black-negro*).
 II.2.10.18.13. /tuu-niki-nuu=ci/ (N, Human, . . .) Ute, with some black heritage (*Lit: black-negro-ute*).
 II.2.10.18.14. /tuu-matika=ci/ (N, Human, . . .) black-american (*Lit: black-american*).
 II.2.10.18.15. /tuu-t^aca=p±/ (N, Bug, . . .) black ant.

- II.2.10.19.0. /tumu-/
 II.2.10.19.1. /tumu/ (N, Animate, . . .) winter, year.
 II.2.10.20.0. /tunu-/
 II.2.10.20.1. /tunu=pɛ/ (N, Plant, Food, . . .) choke-cherry.
 II.2.10.21.0. /tunu-/
 II.2.10.21.1. /tunu=pɛ/ (N, Plant, . . .) mountain-mahogany.
 II.2.10.22.0. /tuna-/
 II.2.10.22.1. /tuna-/ (V, Transitive, Action, Process, . . .) to stab.
 II.2.10.23.0. /tusu-/
 II.2.10.23.1. /tusu-/ (V, Transitive, Action, Process, . . .) to grind something into meal, flour.
 II.2.10.23.2. /tusu=pɛ/ (N, Plant, Food, . . .) meal, flour (*Lit: that which is ground*).
 II.2.10.23.3. /kʷumii-tusu=pɛ/ (N, Plant, Food, . . .) cornmeal, corn flour.
 II.2.10.23.4. /wipɛ-tusu=pɛ/ (N, Plant, Food, . . .) wheat flour.
 II.2.10.23.5. /tusu-nɛ=pɛ/ (N, Artifact, . . .) mortar, grinding bowl (*Lit: grinding-impliment*).
 II.2.10.23.6. /tusu-kʷiyu=ka=ci/ (N, Animate, . . .) grinding bowl.
 II.2.10.24.0. /tusa-/
 II.2.10.24.1. /tusa-ka=tɛ/ (A, Color, . . .) white.
 II.2.10.25.0. /tuci-/
 II.2.10.25.1. /tuci=pi/ (N, Bodypart, . . .) head.
 II.2.10.26.0. /tukʷi-/
 II.2.10.26.1. /tukʷi-/ (V, Transitive, Action, Process, . . .) to stretch something, to tan a hide.

- II.2.10.26.2. /maa-tuk^{wi}-/ (V, Transitive, Action, Process, . . .) to spin fiber (*Lit: stretch with the hand*).
- II.2.10.26.3. /maa-tuk^{wi}-nⁱ-pⁱ/ (N, Artifact, . . .) spindle (*Lit: spinning-implement*).
- II.2.10.27.0. /tuk^{wi}-/
- II.2.10.27.1. /tuk^{wi}-/ (V, - Transitive, State, . . .) to be ashamed.
- II.2.10.28.0. /tuk^wa-/
- II.2.10.28.1. /tuk^wa-/ (V, Transitive, Action, Process, . . .) to repair, patch something.
- II.2.10.29.0. /tuk^wa-/
- II.2.10.29.1. /tuk^wa=ka=tⁱ/ (A, General, . . .) deep (as water).
- II.2.10.30.0. /tupi-/
- II.2.10.30.1. /tupi-/ (V, - Transitive, State, . . .) to be used up, gone.
- II.2.10.30.2. /tupi=ci/ (N, Animate, . . .) gun.
- II.2.10.30.3. /tupi-?uu-/ (N, Artifact, . . .) bullet (*Lit: gun-arrow*).
- II.2.10.31.0. /tupa-/
- II.2.10.31.1. /tupa-/ (V, Transitive, Action, Process, . . .) to pull something out, pull something loose.
- II.2.10.32.0. /tu?u-/
- II.2.10.32.1. /tu?u-/ (V, Transitive, Action, Process, Object = - Individual, . . .) to take several.
- II.2.10.33.0. /tⁱi-/
- II.2.10.33.1. /tⁱi/ (AD, Manner, . . .) well, efficiently.
- II.2.10.33.2. /tⁱi=tⁱ/ (A, General, . . .) good.
- II.2.10.34.0. /tⁱi-/
- II.2.10.34.1. /tⁱiwa=ci/ (N, Human, . . .) Tanoan Indian + Tanoan: tiwa.

- II.2.10.35.0. /t_±a-/
- II.2.10.35.1. /t_±a-/ (V, Transitive, Action, Process, . . .) to skin, butcher something.
- II.2.10.36.0. /t_±na-/
- II.2.10.36.1. /t_±na-/ (V, Transitive, Action, Process, . . .) to cook, roast, bury something in an earth oven.
- II.2.10.37.0. /t_±ni-/
- II.2.10.37.1. /t_±ni-/ (V, Transitive, Action, . . .) to point, aim at something.
- II.2.10.38.0. /t_±ni-/
- II.2.10.38.1. /t_±ni-/ (V, Transitive, Action, Process, . . .) to hit something with a hand-held object (as a club).
- II.2.10.39.0. /t_±na-/
- II.2.10.39.1. /t_±na-/ (V, Transitive, Action, . . .) to hunt game.
- II.2.10.39.2. /t_±na=p_±/ (N, Plant, . . .) root, stump.
- II.2.10.39.3. /t_±na-t_±k^wa=p_±/ (N, Plant, Food, . . .) edible root, tuber
(*Lit: root-food*).
- II.2.10.40.0. /t_±w_±-/
- II.2.10.40.1. /t_±w_±=t_±/ (A, General, . . .) bad.
- II.2.10.41.0. /t_±wa-/
- II.2.10.41.1. /t_±wa-/ (V, Transitive, Action, Process, . . .) to close.
- II.2.10.42.0. /t_±k^wi-/
- II.2.10.42.1. /t_±k^wi-/ (V, Transitive, Action, Process, . . .) to tell a story.
- II.2.10.43.0. /t_±k^wi-/
- II.2.10.43.1. /t_±k^wi=pi=ni/ (N, Kinterm, . . .) my friend.

- II.2.10.44.0. /tɨk^wa-/
- II.2.10.44.1. /tɨk^wa-/ (V, Transitive, Action, Process, . . .) to gather seeds.
- II.2.10.44.2. /tɨk^wa-/ (V, Transitive, Action, Process, . . .) to eat.
- II.2.10.45.0. /tɨpu-/
- II.2.10.45.1. /tɨpu=pɨ/ (N, - Animate, . . .) ground, earth, world.
- II.2.10.45.2. /tɨpu-paya=pɨ/ (N, - Animate, . . .) sky, heaven (*Lit: earth-top*).
- II.2.10.46.0. /tɨpɨ-/
- II.2.10.46.1. /tɨpɨ=pi/ (N, Bodypart, . . .) hide, skin.
- II.2.10.47.0. /tɨpi-/
- II.2.10.47.1. /tɨpi-/ (V, Transitive, Action, . . .) to ask something.
- II.2.10.48.0. /tɨpa-/
- II.2.10.48.1. /tɨpa=pɨ/ (N, Artifact, . . .) leggings, socks.
- II.2.10.48.2. /mama-tɨpa=pɨ/ (N, Artifact, . . .) woman's stockings.
- II.2.10.49.0. /tɨpa-/
- II.2.10.49.1. /tɨpa=ci/ (N, Animate, . . .) pinyon pine-nut.
- II.2.10.49.2. /tɨpa=pɨ=ci/ (N, Sacred, . . .) Sacred Pinyon Pine-Nut.
- II.2.10.49.3. /tɨpa=pɨ/ (N, Plant, . . .) pinyon pine tree.
- II.2.10.50.0. /tɨta-/
- II.2.10.50.1. /tɨta=pɨ/ (N, Topographic Feature, . . .) desert, deserted area, bare area, wilderness.
- II.2.10.50.2. /tɨta-k^wiyu=ka=tɨ/ (N, Topographic Feature, . . .) a bare bowl-shaped valley.
- II.2.10.50.3. /tɨta-k^wiyu=ka=tɨ/ (N, Placename, . . .) Vallecito Valley, southwestern Colorado (*The Vallecito River Valley was a*

summer camping area of the Southern Ute. Today there is a ranch in this valley called the 'tila wakat' ranch, an intentional corruption of the place name by the Ute asked to provide a Ute name for the ranch. The corruption approximates /t̥ta-waka=t̥/ bare penis. This is typical of Ute scatological punning and is a great joke on the white man.

- II.2.10.51.0. /t̥t̥-/
 II.2.10.51.1. /t̥t̥tu=t̥/ (A, General, . . .) warm, hot.
 II.2.10.52.0. /t̥t̥a-/
 II.2.10.52.1. /t̥t̥a-/ (V, - Transitive, Process, . . .) to freeze.
 II.2.10.52.2. /t̥t̥a=t̥/ (A, General, . . .) frozen.
 II.2.10.52.3. /t̥t̥a=t̥/ (N, - Animate, . . .) ice.
 II.2.10.53.0. /t̥ni-/
 II.2.10.53.1. /t̥ni-/ (V, Transitive, Action, . . .) to tell something.
 II.2.10.54.0. /t̥na-/
 II.2.10.54.1. /t̥na=p̥/ (N, - Animate, . . .) stump, bottom.
 II.2.10.54.2. /t̥na=pi/ (N, Bodypart, . . .) buttocks, rump.
 II.2.10.55.0. /t̥si-/
 II.2.10.55.1. /t̥si=p̥/ (N, Bug, . . .) ant.
 II.2.10.56.0. /t̥sa-/
 II.2.10.56.1. /t̥sa=p̥/ (N, Plant, . . .) vine, rope.
 II.2.10.57.0. /t̥k^u-/
 II.2.10.57.1. /t̥k^u=pi/ (N, Bodypart, . . .) meat, flesh.
 II.2.10.57.2. /t̥i-t̥k^u=pi/ (N, Bodypart, . . .) venison (*Lit: deer-meat*).

- II.2.10.57.3. /pa-tii-tik^wua=pi/ (N, Bodypart, . . .) elk-meat.
- II.2.10.58.0. /tik^w-/
- II.2.10.58.1. /tik^w-/ (V, - Transitive, State, . . .) to be hungry.
- II.2.10.58.2. /tik^w=pi=ci/ (N, Sacred, . . .) Rock Roamer, Owner-of-the-Game, dwarf (*Lit: the hungry one*).
- II.2.10.59.0. /tik^wa-/
- II.2.10.59.1. /tik^wa-/ (V, Transitive, Action, Process, . . .) to eat.
- II.2.10.59.2. /tik^wa-pa-ti-mi/ 'let's eat'.
- II.2.10.59.3. /tik^wa=pi/ (N, . . .) food (*Lit: that which is eaten*).
- II.2.10.59.4. /tik^wa-kan1/ (N, Artifact, . . .) kitchen (*Lit: eat-house*).
- II.2.10.59.5. /tik^wa-?ak^wu=ci/ (N, Animate, . . .) bowl, dish.
- II.2.10.59.6. /macu=tik^wa-ni=pi/ (N, Artifact, . . .) spoon.
- II.2.10.59.7. /cii-cik^wa-ni=pi/ (N, Artifact, . . .) fork.
- II.2.10.59.8. /k^wuk^wa-tik^wa-/ (V, Transitive, Action, Process, . . .) to chew tobacco.
- II.2.10.59.9. /k^wii-tik^wa-/ (V, Transitive, Action, Process, . . .) to smoke tobacco (*Lit: smoke-eat*).
- II.2.10.60.0. /ti^wpi-/
- II.2.10.60.1. /ti^wpi-/ (V, Transitive, Action, Process, . . .) to tie something.
- II.2.10.61.0. /ti^wpa-/
- II.2.10.61.1. /ti^wpa-/ (V, - Transitive, Action, . . .) to come out, emerge.
- II.2.10.62.0. /ti^wpa-/
- II.2.10.62.1. /ti^wpa=pi/ (N, Bodypart, . . .) mouth.

- II.2.10.62.2. /tɪpa/ (AD, Direction, . . .) downward, westward ('Westward' is contrasted with 'downward' by pointing with the lips and/or chin. In Ute country, to go west is to descend, to go down the San Juan River drainage to the Colorado River).
- II.2.10.63.0. /tɪʔa-/
- II.2.10.63.1. /tɪʔa-/ (V, - Transitive, State, . . .) to be good.
- II.2.10.64.0. /tɪi-/
- II.2.10.64.1. /tɪi/ (N, Plant, . . .) tea ← Eng: tea.
- II.2.10.65.0. /tɪa-/
- II.2.10.65.1. /tɪa=pi=ci/ (N, Sacred, . . .) devil, evil spirit ← Sp: diablo.
- II.2.10.66.0. /tɪyɪ-/
- II.2.10.66.1. /tɪyɪ=pi/ (N, Bodypart, . . .) gullet, lower throat.
- II.2.10.67.0. /tɪci-/
- II.2.10.67.1. /tɪci=pi/ (N, Bodypart, . . .) head.
- II.2.10.68.0. /tɪpi-/
- II.2.10.68.1. /tɪpi-/ (N, Human, . . .) liar, cheat, thief ← Eng: thief.
- II.2.10.69.0. /tɪʔa-/
- II.2.10.69.1. /tɪʔapɪɪ/ (N, Placename, . . .) Denver, Colorado ← Eng: Denver.
- II.2.10.70.0. /tɪi-/
- II.2.10.70.1. /tɪi/ (N, Animate, . . .) deer, wild game.
- II.2.10.70.2. /tɪi-muwa=pi/ (N, Bug, . . .) deer-fly.
- II.2.10.70.3. /pa-tɪi/ (N, Animate, . . .) elk (*Lit: water-deer*).

- II.2.10.71.0. /tina-/
- II.2.10.71.1. /tina=ci/ (N, Human, . . .) Navaho, Apache + Athapaskan:
dine.
- II.2.10.72.0. /tama-/
- II.2.10.72.1. /tama=na=t±/ (N, . . .) Spring (the season).
- II.2.10.73.0. /tana-/
- II.2.10.73.1. /tana-/ (V, Transitive, Action, Process, . . .) to kick
something.
- II.2.10.74.0. /tawi-/
- II.2.10.74.1. /tawi=ka=t±/ (A, General, . . .) high, tall.
- II.2.10.75.0. /tawi-/
- II.2.10.75.1. /tawi/ (Pro, + Animate, + Plural, + Count, + Definite,
+ Visible, . . .) they (3rd animate plural individual
visible).
- II.2.10.75.2. /tawi=?i/ (Pro, + Animate, + Plural, + Count, + Definite,
+ Visible, - Subjective, . . .) them (3rd animate plural
individual visible, nonsubjective).
- II.2.10.76.0. /tawa-/
- II.2.10.76.1. /tawa=ci/ (N, Human, . . .) man, person.
- II.2.10.76.2. /witu-tawa=ci/ (N, Human, . . .) old man.
- II.2.10.77.0. /tasi-/
- II.2.10.77.1. /tasi=pi/ (N, Bodypart, . . .) hoof.
- II.2.10.78.0. /tasa-/
- II.2.10.78.1. /tasa/ (N, . . .) year.
- II.2.10.79.0. /taca-/
- II.2.10.79.1. /taca/ (N, . . .) summer.

- II.2.10.80.0. /tak^hu-/
- II.2.10.80.1. /tak^hu-/ (V, - Transitive, State, . . .) to be thirsty.
- II.2.10.80.2. /tak^hu-tapa/ (AD, Time, . . .) mid-day, noon.
- II.2.10.80.3. /tak^hu=nu-kaa=pʔ/ (N, Artifact, . . .) Sundance (*Lit: thirst-dance*).
- II.2.10.81.0. /tapu-/
- II.2.10.81.1. /tapu-/ (V, - Transitive, Action, . . .) to beat (of the heart).
- II.2.10.81.2. /tapu=ci/ (N, Animate, . . .) cottontail rabbit.
- II.2.10.81.3. /tapu=pʔ=ci/ (N, Sacred, . . .) Sacred Cottontail Rabbit.
- II.2.10.82.0. /tapi-/
- II.2.10.82.1. /tapi-/ (V, Transitive, Action, Process, . . .) to throw at, hit something by throwing.
- II.2.10.83.0. /tapi-/
- II.2.10.83.1. /tapi-/ (V, - Transitive, Action, . . .) to land from flight (as a bird).
- II.2.10.84.0. /tapa-/
- II.2.10.84.1. /tapaya=pi/ (N, Bodypart, . . .) sole of the foot.
- II.2.10.85.0. /tapa-/
- II.2.10.85.1. /tapa=pʔ/ (N, Plant, . . .) tobacco + Sp: tabaco.
- II.2.10.85.2. /tapa=ci/ (N, Animate, . . .) the sun.
- II.2.10.85.3. /tapa=tʔ/ (N, . . .) day.
- II.2.10.85.4. /tapa=tʔ/ (A, General, . . .) dry.
- II.2.10.85.5. /tapa-yak^hi-/ (V, - Transitive, Action, . . .) to set (the sun).

- II.2.10.86.0. /taʔu-/
- II.2.10.86.1. /taʔusici/ (A, Number, . . .) thousand ← Eng: thousand.
- II.2.10.87.0. /taʔa-/
- II.2.10.87.1. /taʔa=ci/ (N, Human, . . .) man, person.
- II.2.10.87.2. /taʔa-pia=ci/ (N, Human, . . .) chief, leader.
- II.2.10.88.0. /taʔa-/
- II.2.10.88.1. /taʔa=pi/ (N, Bodypart, . . .) milk.
- II.2.10.89.0. /ta-/
- II.2.10.89.1. /ta=pi/ (N, Bodypart, . . .) foot.
- II.2.10.89.2. /ta-s*ʔ*wi=pi/ (N, Bodypart, . . .) toe (*Lit: foot-digit*).
- II.2.10.90.0. /taa-/
- II.2.10.90.1. /taa=ci/ (N, Animate, . . .) summer.
- II.2.10.90.2. /taa=pi/ (N, Bodypart, . . .) knee.
- II.2.10.91.0. /tamu-/
- II.2.10.91.1. /tamu=pi/ (N, Bodypart, . . .) sinew, thread.
- II.2.10.91.2. /nuu-tamu=pi/ (N, Bodypart, . . .) sinew (*Lit: Indian-thread*).
- II.2.10.92.0. /tami-/
- II.2.10.92.1. /tami/ (Pro, + Speaker, + Addressee, . . .) we (inclusive).
- II.2.10.92.2. /tami=*ʔ*i/ (Pro, + Speaker, + Addressee, - Subjective, . . .) us (inclusive, nonsubjective).
- II.2.10.92.3. /tami-waka-tuk^wa-paa-kati=*t*i/ (N, Topographic Feature, . . .) ocean (*Lit: the lake that surrounds us*).
- II.2.10.93.0. /tawa-/
- II.2.10.93.1. /tawa=pi/ (N, Bodypart, . . .) tooth.
- II.2.10.93.2. /*ʔ*apa-tawa=pi/ (N, Bodypart, . . .) molar (*Lit: big-tooth*).

- II.2.10.94.0. /tawə-/
- II.2.10.94.1. /ta=tawapi=ni/ (N, Kinterm, . . .) my spouse's sibling of my sex, my wife's brother (man speaking), my husband's sister (woman speaking).
- II.2.10.95.0. /tak^wi-/
- II.2.10.95.1. /tak^wi=ci/ (N, Animate, . . .) crow.
- II.2.10.96.0. /taki-/
- II.2.10.96.1. /taki-/ (V, Transitive, Action, Process, . . .) to break something to pieces.
- II.2.10.97.0. /tapi-/
- II.2.10.97.1. /tapi=pi/ (N, Bodypart, . . .) heel of the foot.
- II.2.10.97.2. /tapi-/ (V, Transitive, Action, Process, . . .) to tie something.
- II.2.10.97.3. /tapi-/ (V, Transitive, Action, Process, . . .) to pound something with a stone.
- II.2.10.98.0. /tapa-/
- II.2.10.98.1. /tapa-/ (V, - Transitive, State, . . .) to be stunned, unconscious.
- II.2.10.99.0. /ta[?]a-/
- II.2.10.99.1. /ta[?]a=pi/ (N, - Animate, . . .) shirt, dress, clothing.
- II.2.10.99.2. /mama-ta[?]a=pi/ (N, - Animate, . . .) woman's shirt, dress,
- II.2.10.99.3. /tuwa-ta[?]a=pi/ (N, - Animate, . . .) man's shirt.
- II.2.10.99.4. /[?]ak^wa-ta[?]a=pi/ (N, - Animate, . . .) vest (*Lit: side-shirt*).
- II.2.10.99.5. /tuu-ta[?]a=pi/ (N, - Animate, . . .) coat (*Lit: black-shirt*)
(*This may be a reference to the first European type coats seen, perhaps the soldiers' dark blue coats*).

II.2.10.99.6. /taʔa-paci-n₁=pi/ (N, Artifact, . . .) button (*Lit:*
shirt-fastening-implement).

- II.2.11. /ʔ/
- II.2.11.1.0. /ʔu-/
- II.2.11.1.1. /ʔu=u/ (N, Artifact, . . .) arrow.
- II.2.11.1.2. /ʔu=u/ (N, Personal Name, . . .) The Arrow, Ute name of chief Ouray.
- II.2.11.2.0. /ʔuu-/
- II.2.11.2.1. /ʔuu-/ (V, - Transitive, Action, . . .) to fart.
- II.2.11.2.2. /ʔuu=pi/ (N, Bodypart, . . .) fart.
- II.2.11.2.3. /ʔuupa-/ (V, Transitive, Action, . . .) to pass by, pass through, pass among.
- II.2.11.3.0. /ʔuu=ka-/
- II.2.11.3.1. /ʔuu=ka-/ (V, - Transitive, Action, . . .) to bark (as a dog).
- II.2.11.3.2. /ʔuu=ka=t±/ (A, General, . . .) intelligent.
- II.2.11.4.0. /ʔua-/
- II.2.11.4.1. /ʔua=ka=t±/ (A, Color, . . .) yellow.
- II.2.11.5.0. /ʔua-/
- II.2.11.5.1. /ʔua-/ (V, Transitive, Action, . . .) to spy on, peek at from concealment.
- II.2.11.6.0. /ʔuma-/
- II.2.11.6.1. /ʔuma/ (Interjection, . . .) O.K!, Alright!.
- II.2.11.7.0. /ʔuma-/
- II.2.11.7.1. /ʔuma-/ (V, Transitive, Action, Process, . . .) to clean,

sweep, put something in order.

- II.2.11.7.2. /ʔuma-nɛ=pi/ (N, Artifact, . . .) broom (*Lit: sweeping-
implement*).
- II.2.11.8.0. /ʔuni-/
- II.2.11.8.1. /ʔuni-/ (V, Transitive, Action, Process, . . .) to do, make
something.
- II.2.11.8.2. /ʔuni=ci/ (N, Human, . . .) maker, doer.
- II.2.11.9.0. /ʔuwa-/
- II.2.11.9.1. /ʔuwa-/ (V, Transitive, Action, Process, . . .) to hang
something up.
- II.2.11.10.0. /ʔuwa-/
- II.2.11.10.1. /ʔuwa-/ (V, - Transitive, Action, . . .) to enter.
- II.2.11.11.0. /ʔuk^wu-/
- II.2.11.11.1. /ʔuk^wu=pi/ (N, Plant, . . .) fir tree.
- II.2.11.12.0. /ʔuk^wi-/
- II.2.11.12.1. /ʔuk^wi=pi/ (N, - Animate, . . .) a smell
- II.2.11.12.2. /ʔuk^wi=pi/ (N, Bodypart, . . .) smell, spoor (of an animal).
- II.2.11.13.0. /ʔupi-/
- II.2.11.13.1. /ʔupi/ (N, Artifact, . . .) song.
- II.2.11.13.2. /ʔupi=tua-/ (V, Transitive, Action, Process, . . .) to sing
a song, make a song.
- II.2.11.14.0. /ʔupi-/
- II.2.11.14.1. /ʔupi-/ (V, Transitive, Action, . . .) to smell something.
- II.2.11.15.0. /ʔupa-/
- II.2.11.15.1. /ʔupai/ (Interjection, . . .) Alright, O.K., yes.

- II.2.11.16.0. /ʔupa-/
- II.2.11.16.1. /ʔupa-/ (V, Transitive, Action, Process, . . .) to pull
hair.
- II.2.11.17.0. /ʔutu-/
- II.2.11.17.1. /ʔutu=pɬ/ (N, Artifact, . . .) arrow-shaft.
- II.2.11.18.0. /ʔutu-/
- II.2.11.18.1. /ʔutu-/ (V, Copula, - Definite, . . .) to be.
- II.2.11.19.0. /ʔuta-/
- II.2.11.19.1. /ʔuta=pɬ/ (N, Plant, . . .) digging stick, long stick, pole.
- II.2.11.20.0. /ʔuʔu-/
- II.2.11.20.1. /ʔuʔu-/ (V, - Transitive, Action, Subject = - Individual,
. . .) several fall.
- II.2.11.21.0. /ʔuʔa-/
- II.2.11.21.1. /ʔuʔa=pi/ (N, Bodypart, . . .) back, backside, buttocks.
- II.2.11.22.0. /ʔuu-/
- II.2.11.22.1. /ʔuu/ (Pro, 3rd, - Definite, + Knowledge, - Visible, . . .)
that (invisible).
- II.2.11.22.2. /ʔuu= u/ (Pro, 3rd, - Definite, + Knowledge, - Visible,
- Subjective, . . .) that (invisible, nonsubjective).
- II.2.11.23.0. /ʔui-/
- II.2.11.23.1. /ʔui=pɬ/ (N, Topographic Feature, . . .) canyon.
- II.2.11.24.0. /ʔunu-/
- II.2.11.24.1. /ʔunu-/ (V, - Transitive, Action, . . .) to thunder.
- II.2.11.24.2. /ʔunu=tɬ/ (N, Atmospheric Feature, . . .) thunder.

- II.2.11.29.0. /ʔucu-/
- II.2.11.29.1. /ʔucu-/ (V, - Transitive, Action, . . .) to whistle.
- II.2.11.30.0. /ʔuku-/
- II.2.11.30.1. /ʔuku=pɛ/ (N, Mineral, . . .) dirt, dust.
- II.2.11.31.0. /ʔuku-/
- II.2.11.31.1. /ʔuku=ci/ (N, Animate, . . .) a black desert beetle.
- II.2.11.32.0. /ʔuki-/
- II.2.11.32.1. /ʔuki-/ (V, - Transitive, Action, . . .) to cough, sneeze.
- II.2.11.33.0. /ʔuki-/
- II.2.11.33.1. /ʔuki=pi/ (N, Bodypart, . . .) head, top of the head.
- II.2.11.33.2. /ʔuki=pɛ/ (N, Plant, . . .) grass, hay.
- II.2.11.34.0. /ʔupa-/
- II.2.11.34.1. /ʔupa-/ (V, Transitive, Action, Process, . . .) to untie.
- II.2.11.35.0. /ʔutu-/
- II.2.11.35.1. /ʔutu-ka=tɛ/ (A, Color, . . .) brown, very dark red.
- II.2.11.36.0. /ʔutu-/
- II.2.11.36.1. /ʔutu/ (Pro, 3rd, - Animate, + Definite, + Knowledge, - Visible, . . .) it (inanimate, invisible).
- II.2.11.36.2. /ʔutu=ʔu/ (Pro, 3rd, - Animate, + Definite, + Knowledge, - Visible, - Subjective, . . .) it (inanimate, invisible, nonsubjective).
- II.2.11.37.0. /ʔuta-/
- II.2.11.37.1. /ʔuta-/ (V, Transitive, Action, Process, . . .) to dig something up.
- II.2.11.37.2. /ʔuta-nɛ=pɛ/ (N, Artifact, . . .) digging stick, shovel, hoe (*Lit: digging up- implement*).

- II.2.11.25.0. /ʔum̥t̥-/
- II.2.11.25.1. /ʔum̥t̥/ (Pro, 3rd, + Animate, + Plural, + Definite, - Visible, . . .) they (animate, invisible).
- II.2.11.25.2. /ʔum̥t̥=ʔt̥/ (Pro, 3rd, + Animate, + Plural, + Definite, - Visible, - Subjective, . . .) them (anim., invis., nonsub.).
- II.2.11.26.0. /ʔuwa-/
- II.2.11.26.1. /ʔuwa/ (Pro, 3rd, - Animate, + Definite, + Knowledge, + Visible, . . .) it (inanimate, visible).
- II.2.11.26.2. /ʔuwa=ʔa/ (Pro, 3rd, - Animate, + Definite, + Knowledge, + Visible, - Subjective, . . .) it (inanimate, visible, nonsubjective).
- II.2.11.27.0. /ʔuwa-/
- II.2.11.27.1. /ʔuwa/ (Pro, 3rd, + Animate, + Definite, + Knowledge, - Visible, . . .) he (animate, invisible).
- II.2.11.27.2. /ʔuwa=ʔa/ (Pro, 3rd, + Animate, + Definite, + Knowledge, - Visible, - Subjective, . . .) him (animate, invisible, nonsubjective, . . .)
- II.2.11.27.3. /ʔuwa-/ (V, - Transitive, Action, . . .) to rain.
- II.2.11.27.4. /ʔuwa=t̥t̥/ (N, Atmospheric Feature, . . .) rain.
- II.2.11.27.5. /ʔuwa-t̥t̥ni=ka-/ (V, - Transitive, Action, . . .) to lightening.
- II.2.11.27.6. /ʔuwa-t̥t̥ni=ka=t̥t̥/ (N, Atmospheric Feature, . . .) lightening.
- II.2.11.28.0. /ʔusa-/
- II.2.11.28.1. /ʔusa/ (N, Animate, . . .) pitch-lined water basket.
- II.2.11.28.2. /ʔusa=p̥t̥/ (N, Plant, Medicine, . . .) a medicinal herb.

- II.2.11.38.0. /ʔuʔu-/
- II.2.11.38.1. /ʔuʔu=pʔ/ (N, Plant, Food, . . .) berry.
- II.2.11.39.0. /ʔuʔu-/
- II.2.11.39.1. /ʔuʔu/ (Pro, 3rd, + Animate, - Definite, . . .) he
(animate, indefinite).
- II.2.11.39.2. /ʔuʔu=ʔu/ (Pro, 3rd, + Animate, - Definite, - Subjective,
. . .) him (animate, indefinite, nonsubjective).
- II.2.11.40.0. /ʔʔʔ-/
- II.2.11.40.1. /ʔʔʔ=pʔ/ (N, Bodypart, . . .) bone.
- II.2.11.41.0. /ʔʔa-/
- II.2.11.41.1. /ʔʔa-/ (V, Transitive, Action, Process, . . .) to catch
something in a trap.
- II.2.11.41.2. /ʔʔa-/ (V, Transitive, Action, Process, . . .) to plant
seed.
- II.2.11.41.3. /ʔʔa-nʔ=pʔ/ (N, Artifact, . . .) trap.
- II.2.11.41.4. /ʔʔa-nʔ=pʔ/ (N, Artifact, . . .) planter.
- II.2.11.41.5. /ʔʔa=pʔ/ (N, Artifact, . . .) planted field.
- II.2.11.42.0. /ʔʔa-/
- II.2.11.42.1. /ʔʔa-/ (V, Transitive, Action, Process, . . .) to wound,
hurt, damage.
- II.2.11.43.0. /ʔʔni-/
- II.2.11.43.1. /ʔʔni=pʔ=ci/ (N, Sacred, . . .) ghost, evil spirit, cannibal
spirit.
- II.2.11.44.0. /ʔʔna-/
- II.2.11.44.1. /ʔʔna=pʔ/ (N, Plant, . . .) manzanita, mountain laurel.

- II.2.11.45.0. /ʔna-/
- II.2.11.45.1. /ʔna=ci/ (N, Animate, . . .) badger.
- II.2.11.45.2. /ʔna=pi=ci/ (N, Sacred, . . .) Sacred Badger.
- II.2.11.46.0. /ʔyi-/
- II.2.11.46.1. /ʔyi-/ (V, Transitive, Action, Process, . . .) to steal something.
- II.2.11.47.0. /ʔci-/
- II.2.11.47.1. /ʔci=ci/ (N, Animate, . . .) monster, strange animal.
- II.2.11.47.2. /ʔci=pi=ci/ (N, Sacred, . . .) Sacred Monster.
- II.2.11.48.0. /ʔk^w-/
- II.2.11.48.1. /ʔk^w=t^h/ (A, General, . . .) true, certain, real.
- II.2.11.49.0. /ʔk^wa-/
- II.2.11.49.1. /ʔk^wa-/ (V, - Transitive, Action, . . .) to enter.
- II.2.11.50.0. /ʔpi-/
- II.2.11.50.1. /ʔpi=t^h/ (A, General, . . .) bad, no good.
- II.2.11.51.0. /ʔpi-/
- II.2.11.51.1. /ʔpi=ci/ (N, Animate, . . .) spear, club, stick.
- II.2.11.52.0. /ʔtu-/
- II.2.11.52.1. /ʔtu-/ (V, - Transitive, Action, . . .) to growl, roar.
- II.2.11.53.0. /ʔti-/
- II.2.11.53.1. /ʔti/ (Interjection, . . .) Don't!, Stop!.
- II.2.11.54.0. /ʔti-/
- II.2.11.54.1. /ʔti=t^h/ (A, General, . . .) spotted, speckled.
- II.2.11.54.2. /ʔti=ci/ (N, Animate, . . .) ghost, spirit.

- II.2.11.55.0. /ʔ_±-/
- II.2.11.55.1. /ʔ_±=p_i/ (N, Bodypart, . . .) skin, hide.
- II.2.11.55.2. /k^wucu-ʔ_±=p_i/ (N, Bodypart, . . .) buffalo-hide.
- II.2.11.55.3. /pa-tii-ʔ_±=p_i/ (N, Bodypart, . . .) elk-hide.
- II.2.11.55.4. /tii-ʔ_±=p_i/ (N, Bodypart, . . .) deer-skin.
- II.2.11.56.0. /ʔ_±±-/
- II.2.11.56.1. /ʔ_±±/ (AD, Manner, . . .) in vain, to no avail.
- II.2.11.57.0. /ʔ_±±-/
- II.2.11.57.1. /ʔ_±±/ (Interjection, . . .) yes!
- II.2.11.58.0. /ʔ_±a-/
- II.2.11.58.1. /ʔ_±a=p_±/ (N, Mineral, . . .) salt.
- II.2.11.59.0. /ʔ_±m_±-/
- II.2.11.59.1. /ʔ_±m_±-/ (V, - Transitive, Action, Subject = - Individual, . . .) several arrive.
- II.2.11.60.0. /ʔ_±c_±-/
- II.2.11.60.1. /ʔ_±c_±/ (Pro, 3rd, - Animate, + Definite, + Knowledge, + Visible, + Proximate, . . .) it (proximate).
- II.2.11.60.2. /ʔ_±c_±=ʔ_±/ (Pro, 3rd, - Animate, + Definite, + Knowledge, + Visible, + Proximate, - Subjective, . . .) it (proximate, nonsubjective).
- II.2.11.61.0. /ʔ_±t_±-/
- II.2.11.61.1. /ʔ_±t_±/ (AD, Time, . . .) always.
- II.2.11.62.0. /ʔ_±t_a-/
- II.2.11.62.1. /ʔ_±t_a-/ (V, - Transitive, State, . . .) to be tired, exhausted.

- II.2.11.63.0. /ʔi-/
- II.2.11.63.1. /ʔi-/ (V, Transitive, Action, Process, . . .) to steal.
- II.2.11.63.2. /ʔi=ka=tʃ/ (N, Human, . . .) thief.
- II.2.11.63.3. /ʔipa/ (Interjection, . . .) what?
- II.2.11.64.0. /ʔina-/
- II.2.11.64.1. /ʔina/ (Pro, 3rd, + Animate, + Definite, + Knowledge, + Visible, + Proximate, . . .) he (proximate).
- II.2.11.64.2. /ʔina=ʔa/ (Pro, 3rd, + Animate, + Definite, + Knowledge, + Visible, + Proximate, - Subjective, . . .) him (proximate, nonsubjective).
- II.2.11.65.0. /ʔiya-/
- II.2.11.65.1. /ʔiya-/ (V, - Transitive, State, . . .) to be afraid.
- II.2.11.65.2. /ʔiya=tʃ=yu-ni=ʔi/ (N, Kinterm, . . .) my parent(s)-in-law.
- II.2.11.66.0. /ʔipi-/
- II.2.11.66.1. /ʔipi-/ (V, Transitive, Action, Process, . . .) to drink something.
- II.2.11.67.0. /ʔipa-/
- II.2.11.67.1. /ʔipa/ (AD, Time, . . .) early, long ago.
- II.2.11.67.2. /ʔipa/ (AD, Place, . . .) far away.
- II.2.11.68.0. /ʔiti-/
- II.2.11.68.1. /ʔitik^u/ (N, Human, . . .) rich person ← Sp: rico.
- II.2.11.69.0. /ʔiu-/
- II.2.11.69.1. /ʔiu-/ (V, Transitive, Action, . . .) to play a flute.
- II.2.11.69.2. /ʔiu-nʃ=ptʃ/ (N, Artifact, . . .) flute.

- II.2.11.70.0. /ʔi-/
- II.2.11.70.1. /ʔi/ (Pro, 3rd, - Definite, +Knowledge, + Visible, + Proximate, . . .) this (indefinite, proximate).
- II.2.11.70.2. /ʔi=ʔi/ (Pro, 3rd, - Definite, + Knowledge, + Visible, + Proximate, - Subjective, . . .) this (indefinite, proximate, nonsubjective).
- II.2.11.71. . /ʔa-/
- II.2.11.71.1. /ʔa/ (AD, Time, . . .) early, ahead of time.
- II.2.11.72.0. /ʔimɨ-/
- II.2.11.72.1. /ʔimɨ/ (Pro, 3rd, + Animate, + Plural, + Definite, + Visible, + Proximate, . . .) they (animate, plural, proximate).
- II.2.11.72.2. /ʔimɨ=ʔi/ (Pro, 3rd, + Animate, + Plural, + Definite, +Visible, + Proximate, - Subjective, . . .) them (animate, plural, proximate, nonsubjective).
- II.2.11.73.0. /ʔimi-/
- II.2.11.73.1. /ʔimi/ (Pro, - Speaker, + Addressee, . . .) you (singular).
- II.2.11.73.2. /ʔimi=ʔi/ (Pro, - Speaker, + Addressee, - Subjective, . . .) you (singular, nonsubjective).
- II.2.11.74.0. /ʔini-/
- II.2.11.74.1. /ʔini/ (Pro, Interrogative, . . .) who?
- II.2.11.74.2. /ʔini=ʔi/ (Pro, Interrogative, - Subjective, . . .) whom?
- II.2.11.75.0. /ʔici-/
- II.2.11.75.1. /ʔicɨ/ (N, Plant, Food, . . .) berry.
- II.2.11.76.0. /ʔa-/
- II.2.11.76.1. /ʔa=ci/ (N, Animate, . . .) bow (the weapon).

- II.2.11.76.2. /ʔa=ti/ (A, General, . . .) good.
- II.2.11.77.0. /ʔai-/
- II.2.11.77.1. /ʔai=ci/ (N, Animate, . . .) turtle.
- II.2.11.77.2. /ʔai=pɪ=ci/ (N, Sacred, . . .) Sacred Turtle.
- II.2.11.77.3. /ʔai=ni/ (N, Kinterm, . . .) my father's younger brother.
- II.2.11.77.4. /ʔai=ci=ni/ (N, Kinterm, . . .) my older brother's child
(man speaking).
- II.2.11.78.0. /ʔ aa-/
- II.2.11.78.1. /ʔaa=pi/ (N, Bodypart, . . .) horn, antler.
- II.2.11.79.0. /ʔaa-/
- II.2.11.79.1. /ʔaa/ (AD, Manner, . . .) quietly, gradually, slowly.
- II.2.11.79.2. /ʔaa-/ (V, - Transitive, Action, . . .) to be quiet.
- II.2.11.79.3. /ʔaasiti-/ (V, Transitive, . . .) to like, to love.
- II.2.11.80.0. /ʔanu-/
- II.2.11.80.1. /ʔanu=kʷu/ (Interrogative, . . .) what?
- II.2.11.81.0. /ʔana-/
- II.2.11.81.1. /ʔana/ (Pro, + Animate, + Definite, - Knowledge, . . .)
he (uncertain).
- II.2.11.81.2. /ʔana=ʔa/ (Pro, + Animate, + Definite, - Knowledge,
- Subjective, . . .) him (uncertain, nonsubjective).
- II.2.11.82.0. /ʔawa-/
- II.2.11.82.1. /ʔawa=pi/ (N, Bodypart, . . .) rib.
- II.2.11.83.0. /ʔaya-/
- II.2.11.83.1. /ʔaya=ci/ (N, Animate, . . .) prairie dog.
- II.2.11.84.0. /ʔakʷu-/
- II.2.11.84.1. /ʔakʷu=pɪ/ (N, Plant, . . .) fir tree.

- II.2.11.84.2. /ʔak^wu=pɿ/ (N, Mineral, . . .) clay, mud brick +Sp: adobe.
- II.2.11.84.3. /ʔak^wu=ci/ (N, Animate, . . .) bowl, vessel, round container.
- II.2.11.84.4. /tɿka-ʔak^wu=ci/ (N, Animate, . . .) dish, bowl.
- II.2.11.84.5. /kapii-ʔak^wu=ci/ (N, Animate, . . .) coffee cup.
- II.2.11.84.6. /pa-ʔak^wu=ci/ (N, Animate, . . .) canteen.
- II.2.11.85.0. /ʔak^wi-/
- II.2.11.85.1. /ʔak^wi=pɿ/ (N, Artifact, . . .) charcoal, pencil.
- II.2.11.86.0. /ʔak^wa-/
- II.2.11.86.1. /ʔak^wa=pi/ (N, Bodypart, . . .) side of the body.
- II.2.11.87.2. /ʔak^wa-taʔa=pɿ/ (N, Artifact, . . .) vest.
- II.2.11.88.0. /ʔaka-/
- II.2.11.88.1. /ʔaka/ (Interrogative, . . .) what?
- II.2.11.88.2. /ʔaka=ni/ (Interrogative, . . .) how?
- II.2.11.88.3. /ʔaka=ni=kai/ (Interrogative, . . .) why?
- II.2.11.88.4. /ʔaka=paa/ (Interrogative, . . .) where?
- II.2.11.88.5. /ʔaka=niki/ (Interrogative, . . .) who? which one?
- II.2.11.89.0. /ʔapu-/
- II.2.11.89.1. /ʔapu=tɿ/ (A, General, . . .) semi-circular.
- II.2.11.90.0. /ʔapi-/
- II.2.11.90.1. /ʔapi=tɿ/ (A, General, . . .) bad.
- II.2.11.90.2. /ʔapi-paa/ (N,Artifact, . . .) whiskey (*Lit: bad-water*).
- II.2.11.90.3. /piya-ʔapi-paa/ (N, Artifact, . . .) wine (*Lit: sweet-bad-water*).

- II.2.11.91.0. /ʔapi-/
- II.2.11.91.1. /ʔapi-/ (V, - Transitive, Action, . . .) to lie down.
- II.2.11.91.2. /ʔapi-ni=pi-/ (N, Artifact, . . .) bed.
- II.2.11.91.3. /ʔapi-ni=pi-kani/ (N, Artifact, . . .) bedroom.
- II.2.11.92.0. /ʔapa-/
- II.2.11.92.1. /ʔapa=ti/ (A, General, . . .) big, great.
- II.2.11.92.2. /ʔapa-paa/ (N, Topographic Feature, . . .) ocean
(*Lit: big-water*).
- II.2.11.92.3. /ʔapa-na=ti/ (A, General, . . .) broad, wide, many, great,
big.
- II.2.11.92.4. /ʔapa-ci/ (N, Human, . . .) Apache Indian.
- II.2.11.92.5. /ʔapa-kani/ (N, Artifact, . . .) shade-house (*Lit: Apache-
house*).
- II.2.11.93.0. /ʔatu-/
- II.2.11.93.1. /ʔatu=pi/ (N, Mineral, . . .) adobe, mud brick ← Sp: adobe.
- II.2.11.94.0. /ʔatu-/
- II.2.11.94.1. /ʔatu=pi/ (N, Plant, Food, . . .) cornmeal.
- II.2.11.94.2. /ʔatu-/ (V, Copula, + Definite, . . .) is.
- II.2.11.95.0. /ʔata-/
- II.2.11.95.1. /ʔata=ka=ci/ (N, Animate, . . .) grasshopper.
- II.2.11.96.0. /ʔai-/
- II.2.11.96.1. /ʔai/ (Pro, 3rd, - Animate, - Definite, . . .) it
(indefinite).
- II.2.11.96.2. /ʔai=ʔi/ (Pro, 3rd, - Animate, - Definite, - Subjective,
. . .) it (indefinite, nonsubjective).

- II.2.11.97.0. /ʔaa-/
- II.2.11.97.1. /ʔaa/ (Pro, 3rd, - Definite, - Knowledge, . . .) that (indefinite).
- II.2.11.97.2. /ʔaa=ʔa/ (Pro, 3rd, - Definite, - Knowledge, - Subjective, . . .) that (indefinite, nonsubjective).
- II.2.11.98.0. /ʔamu-/
- II.2.11.98.1. /ʔamu/ (N, . . .) a deep, hollow sound.
- II.2.11.99.0. /ʔam±-/
- II.2.11.99.1. /ʔam±/ (Pro, 3rd, + Animate, + Plural, - Definite, . . .) they (indefinite).
- II.2.11.99.2. /ʔam±=ʔi/ (Pro, 3rd, + Animate, + Plural, - Definite, - Subjective, . . .) they (indefinite, nonsubjective).
- II.2.11.100.0. /ʔay±-/
- II.2.11.100.1. /ʔay±-/ (V, - Transitive, State, . . .) to be good.
- II.2.11.100.2. /ʔay±=t±/ (A, General, . . .) good.
- II.2.11.101.0. /ʔasi-/
- II.2.11.101.1. /ʔasi=p±/ (N, Plant, . . .) bark, outer covering.
- II.2.11.101.2. /ʔasi=ka=t±/ (A, Color, . . .) gray, dark (*Lit: bark-colored*).
- II.2.11.102.0. /ʔaca-/
- II.2.11.102.1. /ʔaca-/ (V, - Transitive, Action, . . .) to fall.
- II.2.11.103.0. /ʔak^u-/
- II.2.11.103.1. /ʔak^u=t±/ (A, General, . . .) very large.
- II.2.11.103.2. /ʔak^u-sak i=pi/ (N, Bodypart, . . .) large intestine.
- II.2.11.104.0. /ʔak^u-/
- II.2.11.104.1. /ʔak^u=pi/ (N, Bodypart, . . .) tongue.

- II.2.11.105.0. /ʔaku-/
 II.2.11.105.1. /ʔaku=ci/ (N, Animate, . . .) sunflower seed.
 II.2.11.105.2. /ʔaku=pɬ/ (N, Plant, . . .) sunflower plant.
 II.2.11.106.0. /ʔaka-/
 II.2.11.106.1. /ʔaka-/ (V, - Transitive, Process, . . .) to redden, blush.
 II.2.11.106.2. /ʔaka=ka-/ (V, Transitive, Action, Process, . . .) to
 paint, color, decorate.
 II.2.11.106.3. /ʔaka-ka=tɬ/ (A, Color, . . .) red.
 II.2.11.106.4. /ʔaka=ka=tɬ/ (N, Mineral, . . .) paint.
 II.2.11.106.5. /ʔaka-pana=ka=tɬ/ (N, Mineral, . . .) copper (*Lit: red-*
metal).
 II.2.11.107.0. /ʔapu-/
 II.2.11.107.1. /ʔapus/ (N, Plant, Food, . . .) apple(s) ←Eng: apples.
 II.2.11.108.0. /ʔapu-/
 II.2.11.108.1. /ʔapu=ka=ci/ (N, Animate, . . .) cave, hole.
 II.2.11.109.0. /ʔapi-/
 II.2.11.109.1. /ʔapi-/ (V, - Transitive, Action, . . .) to lean over,
 bend over.
 II.2.11.110.0. /ʔapa-/
 II.2.11.110.1. /ʔapa-/ (V, - Transitive, Action, . . .) to talk, speak.
 II.2.11.110.2. /ʔapa=pi/ (N, Bodypart, . . .) voice, language.
 II.2.11.110.3. /yaʔa-ʔapa=ka=tɬ/ (N, Bodypart, . . .) echo (*Lit: voice-*
of-the-dead).
 II.2.11.111.0. /ʔapa-/
 II.2.11.111.1. /ʔapa=tɬ/ (A, General, . . .) big.
 II.2.11.111.1. /ʔapa-tawa=pi/ (N, Bodypart, . . .) molar (*Lit: big-tooth*).

- II.2.11.112.0. /ʔau-/
- II.2.11.112.1. /ʔau=ka-/ (V, - Transitive, Action, . . .) to make a rasping sound.
- II.2.11.113.0. /ʔaɿ-/
- II.2.11.113.1. /ʔaɿ=pɿ/ (N, Artifact, . . .) large basket, gathering basket, storage basket.
- II.2.11.114.0. /ʔai-/
- II.2.11.114.1. /ʔai-/ (V, Transitive, Sentence Introducer, . . .) to say something (introduces (embeds) a quote).
- II.2.11.115.0. /ʔaa-/
- II.2.11.115.1. /ʔaa-/ (V, - Transitive, State, . . .) to be good.
- II.2.11.115.2. /ʔaa=tɿ/ (A, General, . . .) good.
- II.2.11.116.0. /ʔaa-/
- II.2.11.116.1. /ʔaa=ka=tɿ/ (A, General, . . .) new.
- II.2.11.116.2. /ʔaa-paa/ (AD, Time, . . .) now, today.
- II.2.11.117.0. /ʔatɿ-/
- II.2.11.117.1. /ʔatɿ-/ (V, Transitive, Action, Process, . . .) to nurse, suckle a child.
- II.2.11.118.0. /ʔata-/
- II.2.11.118.1. /ʔata=pi/ (N, Bodypart, . . .) raw-hide.
- II.2.11.118.2. /ʔata=ci/ (N, Animate, . . .) crow.
- II.2.11.119.0. /ʔata-/
- II.2.11.119.1. /ʔata=pi/ (N, Bodypart, . . .) wing.
- II.2.11.119.2. /ʔata=pɿ/ (N, Mineral, . . .) sand.

II.3. Ute Postpositions

II.3.1.

/m/

- II.3.1.1. /-mi-tuk^wa/ (PP, Direction, . . .) in the direction of.
- II.3.1.2. /-maa/ (PP, Manner, . . .) with.
- II.3.1.3. /-ma-nuk^wa/ (PP, Time, . . .) during.
- II.3.1.4. /-mu-tuk^wa/ (PP, Direction, . . .) up to, against.

II.3.2.

/n/

- II.3.2.1. /-naa-tʰta-paa/ (PP, Place, . . .) between.
- II.3.2.2. /-naa-waʔa-/ (PP, Manner, . . .) together with others.
- II.3.2.3. /-nau-k^wa/ (PP, Direction, . . .) toward (from nearby).
- II.3.2.4. /-nau-k^wu/ (PP, Place, . . .) near.

II.3.3.

/w/

- II.3.3.1. /-wi-tuk^wa/ (PP, Direction, . . .) toward.
- II.3.3.2. /-wi-ʔaʔa-tuk^wa/ (PP, Direction, . . .) through.
- II.3.3.3. /-waʔa/ (PP, Manner, . . .) with others.
- II.3.3.4. /-waka-tuk^wa/ (PP, Direction, . . .) around.

II.3.4.

/y/

II.3.4.1. /-yaka-paa/ (PP, Place, . . .) beside.

II.3.5.

/p/

II.3.5.1. /-puu/ (PP, Place, . . .) inside.

II.3.5.2. /-pimi/ (PP, Place, . . .) behind.

II.3.5.3. /-pimi-tuk^wa/ (PP, Direction, . . .) toward the back of.

II.3.5.4. /-paa/ (PP, Place, . . .) in, on, at.

II.3.5.5. /-paa-nu/ (PP, Place, . . .) on, resting upon.

II.3.5.6. /-paa-ki/ (PP, Direction, . . .) over, above.

II.3.5.7. /-pani/ (PP, Place, . . .) on.

II.3.5.8. /-pa-tuk^wa/ (PP, Direction, . . .) toward, into.

II.3.6.

/t/

II.3.6.1. /-tuk^wa/ (PP, Place, . . .) under.II.3.6.2. /-tuk^wa/ (PP, Direction, . . .) to, toward.

II.3.6.3. /-ti-paa/ (PP, Place, . . .) to, toward.

II.3.7.

/?/

II.3.7.1. /-ʔuu-paa/ (PP, Direction, . . .) through, by, past.

II.3.7.2. /-ʔuk^wa-mi/ (PP, Place, . . .) before, in front of.II.3.7.3. /-ʔuk^wa-tuk^wa/ (PP, Direction, . . .) toward the front of.

II.3.7.4. /-ʔaki-ʔi/ (PP, Place, . . .) over, above.

II.3.7.5. /-ʔaka/ (PP, Place, . . .) among.

II.3.7.6. /-ʔaka-tuk^wa/ (PP, Direction, . . .) among, through.

II.3.7.7. /ʔati-ni/ (PP, Place, . . .) on, upon.

II.3.7.8. /ʔati-ʔa-paa/ (PP, Direction, . . .) between.

APPENDIX III

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