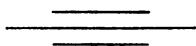


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Comparative Vocabularies and
Parallel Texts in Two Yuman
Languages of Arizona

LESLIE SPIER



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COMPARATIVE VOCABULARIES AND PARALLEL TEXTS IN TWO YUMAN LANGUAGES OF ARIZONA

INTRODUCTION

Comparative vocabularies of primitive languages are customarily secured only in order to establish genetic connection. Having this aim, they are usually restricted to words for parts of the body, natural phenomena, and the like, on the quite reasonable assumption that these would be least affected by differences in culture. Such lists should show at its maximum the degree of identity of the tongues compared. But it is obvious that if the aim is to reveal more precisely the degree of resemblance, with the dissimilarities weighed equally with the identities, such restricted lists are inadequate. For this purpose it is essential that all parts of the vocabulary should be represented to much the same extent; for where words for body parts and the like may be expected to show a high degree of resemblance, it may well be that names of things (implements, rituals, etc.) will show great divergence though the items themselves be common to the cultures of the two groups. Hence it is desirable to obtain random lists, sampling all phases of activity and culture, in which the several specialized parts of the vocabularies will be effectively balanced.

The present paper endeavors to show the relationship of two mutually unintelligible Yuman tongues of western Arizona, Havasupai and Maricopa. The analysis may be called semantic rather than phonetic and grammatical. I wish to show the groupings, the substantive categories, in which elements of vocabulary have been marshalled and the occurrence or non-occurrence of cognates in the several categories.

In the course of making ethnographic surveys of these two tribes¹ I attempted to record systematically the native

¹ The Havasupai were visited in 1918, '19, and '21 for the American Museum of Natural History and the Southwest Society of New York; the Maricopa in 1929-30 for the University of Chicago and in 1930-31 for Yale University.

terms for every cultural element, whether object, belief, or activity. In addition I obtained incidentally many other words from other parts of the vocabulary, such as names of animals, birds, parts of the body, etc. Since the ethnographic records cover more or less adequately the whole range of culture, the words secured in this connection now make possible a fairly accurate comparison of these two vocabularies.

Where similar objects are differently named, some certainty must be offered as to whether cognate terms are or are not present in the two languages. With this in mind, I prepared a list of all the Havasupai terms published in my *Havasupai Ethnography* (except kinship and color terms, numerals, personal and place names) and systematically inquired of Maricopa informants their words for the corresponding objects or activities in their culture. Where the Maricopa word differed, the cognate of the Havasupai term was asked for, even though it might have no idiomatic usage. For the sake of completeness, this process should have been reversed, inquiry being made of the Havasupai for cognates to Maricopa forms.² Later a much larger number of Havasupai words was culled from my note books which to my regret were not available at the time of my inquiry. In addition, two brief texts in Havasupai, previously published, were translated into Maricopa.

Culturally the Havasupai and Maricopa are quite different.³ The former tribe, in northern Arizona, shares the relatively simple culture of the Great Basin tribes with the neighboring highland Yumans and Athapascans. The Maricopa, located on the Gila River, participate in the culture of the Yuman tribes of the lower Colorado. The differences are so great that many culture elements of one group are not known to the other.

Similarly the flora and fauna of their habitats differ so markedly that differences are also expectable in this portion

² No opportunity to make such an inquiry has been possible, but it is thought best nevertheless to offer this material in its incomplete form.

³ For descriptions of these cultures see Leslie Spier, *Havasupai Ethnography* (Anthropological Papers, American Museum of Natural History, vol. 29, part 3, 1928); *ibid.*, *Yuman Tribes of the Gila River* (Chicago, 1933).

of their vocabularies. In this connection it should be noted that with both word lists there is considerable doubt as to the identity of birds, animals, and plants. This had to be left to the interpreters, whose familiarity with them or whose knowledge of English equivalents left much to be desired.

On the whole the meanings of Maricopa words are much more certain than those of Havasupai. I was fortunate in having in Mrs. Ida Redbird an interpreter whose command of English is as great as that of her native Maricopa. Her English vocabulary is surprisingly wide. Her analytic sense is strong and I have every reason to believe that at no time did she deliberately manufacture folk-etymologies. In Last Star, an elderly, highly intelligent man, we had an excellent collaborator. The Havasupai interpreters, Jess Checkapanyega and Mark Hanna, spoke English brokenly and sometimes gave doubtful renderings. This is especially true of the meanings of personal names.

The material is arranged so that Havasupai words appear in the first column, Maricopa in the second. As far as possible words relating to the same object or phonetically similar words having distinct meanings are opposed. Where the Maricopa word was given in response to the Havasupai, both terms are asterisked. A dash has been inserted in the lists where an item mentioned in the opposing list is known not to exist. This device has also been used where, so far as my Maricopa informants knew, no cognate for the Havasupai term exists in their language. Maricopa forms which were suggested by Havasupai words but which are not idiomatic are indicated by (ni). All analyses and etymologies are those of my informants, except that a few analyses, which my very limited knowledge of these tongues permitted, have been inserted in brackets. Forms derived from personal names are especially designated as (pn), since these have undoubtedly suffered abbreviation and phonetic change.

In addition to the nominal forms recorded below, an equal number of words having verbal, adverbial, and adjectival force were secured. It does not seem wise to publish these until proper analysis can be made.

The phonetic scheme is as follows:

a	as in father	ě	as in met
ă	hat	ĩ	pin
e	fate	õ	not
i	pique	ũ	put
o	note	ω	law
u	rule	â	but (the indefinite vowel)

The remaining symbols follow the simpler system described in *Phonetic Transcription of Indian Languages*,⁴ with some exceptions: kʳ probably parallels tʳ (cerebral t), but for lack of certainty as to its exact character, the strong trill of both sounds is indicated as shown; ʀ is a strongly trilled r of Maricopa (even more strongly trilled than Spanish rr); ŋ is as in *sing*. Whispered or barely articulated sounds are represented, as usual, by raised letters. Owing to limitations of type available some substitutions have been made among these: â (the commonly recurring obscure vowel) is represented by superior ˆ; ă, ě, ĩ, õ, ũ by superior ˆ, ˆ, ˆ, ˆ. Stress accents are not strong; primary and secondary stress are not distinguished in the transcription. Pitch accent, recorded for Havasupai, may be nothing of the sort, but rather a matter of vowel duration. (For reasons of typography, õ with low pitch appears as õ̃.) Glottalization is weak. Initial and final vowels are habitually elided; final vowels especially so in Havasupai. No brief can be held for the phonetic recording, but whatever its inadequacies they hold equally for both word lists.

There is no certainty that the words as listed are in absolute form. Further, no attempt has been made to normalize the renderings: I do not trust my slight knowledge of these tongues. I have given all the derived forms available in my notes so that types of compounding may be investigated.

If cognate stems in the two languages have been correctly identified—and I have tried to be conservative—it would appear that approximately half of the total number of words paired in the two lists are cognates. I have confined the count

⁴ Smithsonian Miscellaneous Collections, vol. 66, no. 6, 1916.

of paired terms almost wholly to independent stems, not including the derivatives. It is striking that the largest proportion of cognates appears in the list of animals (approximately four-fifths of the paired terms). Half are cognates among the kinship terms, the words for implements, trees and plants, souls, shamans, and illness. It is quite surprising to find that the proportion is no greater among words for parts of the body. The paired terms in other sections of these vocabularies are too few for a judgment: the proportion of cognates to total paired words runs about one-third to one-half from section to section.

Loan words appear to be few. Those in Havasupai are of Navaho and Hopi origin, sometimes ultimately from Spanish. In Maricopa they are Spanish. Evidently loan words, connected with borrowed traits, are derived from neighbors whose cultures are more highly wrought. Hence their presence in Maricopa would be hard to detect, for here we may be dealing with words derived from the Lower Colorado tribes, whose languages are so nearly identical with Maricopa that a foreign origin would be obscured.

Some phonetic shifts are obvious. Others are suggested by the lists which follow, but the number of examples is too small to offer certainty.^{4a}

<i>Havasupai: θ</i>	<i>Maricopa: s</i>	
nàθi'īgà	ěnàsíc	mother's older sister
θàu'īgà	sàauwíc	woman's child
θět'ápà	sarà'pk	five
θàmpu'd'īgà	cāmpu'liğ	flies, mosquitos

^{4a} Since this paper was completed there has appeared an authoritative study by A. L. Kroeber, *Classification of the Yuman Languages* (University of California Publications in Linguistics, vol. 1, no. 3, 1943), which fixes the place of Maricopa and Havasupai in distinct branches of Yuman. This verdict is based, not only on comparative vocabularies from all Yuman groups, but on a careful analysis of their comparative phonetics. Some at least of my sound-pairs are authenticated by Kroeber's comparisons: where we differ Kroeber's statements are undoubtedly more certain. Incidentally, Kroeber remarks on the slovenly phonetic habit of the Walapai, which I found among the linguistically identical Havasupai, and which accounts for the varying forms in which I recorded their words.

ägwa'θëg
giθiyë'
iθi'í
kaθó'dà

k'we'sám
gwísiðé'
ísi'
kwísa'R[^]

yellow
shaman
salt
left hand

Havasupai: s

mësi'
ímëcma
ya'ásai'yà
sáma'^a
söl
másmá'^a
vasu'wà
ísi'tà
asa'
áse'ha
sávamá'^a
sílë'
nidjísímai'ígà

Maricopa: c

mácaxai
gwícíma'^c
gwícó'k
cáma'g
ica'l
gwícíma'^a
xavácu'
ácě'nd
ícpa'
ce
cama'^c
cíl,áai'
níctcíma'g

girl
sinew
shadow
spirit, dream
hand
sinew
blue-green
one, alone
eagle
buzzard
root
sand
to hear a dead rela-
tive's name
crazy

sápo'vámũg

xalcopau'mũk

Havasupai: d, t'

t'u'davià
kàθó'dà
àtcu'dīgà
n, u'dīgà
θët'a'pà
màdí'gà
màwadà
kwí'dà
dënyu'dīgà

Maricopa: R

xutu'Rà
kwísa'R[^]
xatcō'Ríc
ínyu'Rīgà
saRa'pk
maRí'k
máva'Rà
kwí'Rí
hanyo'Ràm

hoop and pole game
left hand
winter
spotted
five
beans
flour
to twist
designs

Havasupai: d, d'

sma'dīgà
θāmpu'drīgà

Maricopa: l

smalk
cāmpu'lig

ear
flies, mosquitos

Havasupai: l

hamí'lítà

Maricopa: R

xumí'R

rock squirrel

Havasupai: l

hwa'lia
hala'
agu'la
hālo'o
hatāgwīla
tcikāpa'n,igā
ākwa'la
ā'na'le
via'l
āla'vā
sīlē'

Maricopa: l,

i'i'n,īmāxwē'l,ēc
xal,āā'
ak'u'l,^
xal,āau'
ṣatāgu'l,^
kumpa'n,īk
k'wīl,ā
^ṣna'l,^
vāṭi'l,c
kālyā'p
cīl,āai

digging stick
moon
jack-rabbit
cottontail
wolf
bat
hide (noun)
gourd
mescal drink
opuntia
sand

Havasupai: y, w, f

teyā'dj
howā'giā
efu'u

Maricopa: ṭ

tāṭi'tc
huṭa'vā
iṭo'

corn
partner
willow

Havasupai: h, x, ',

w, —

Maricopa: x, ṣ

haigu'
hamā'n
hamē°
kahā't
āpa'a'āt'a'
hwa'lia
hēdja'wā
ūpi'i
mātāhai'ā
hanāpatcā
hala'
hōmāsi'
māta'vīgā
āhā
xuwa'gā
hūmu'gā
hālo'o
āhā't
hatāgwīla
ahma'a

ṣiko'
xuma'R^
ṣumai
kwaxω't
ipa'axta'c
i'i'n,īmāxwē'l,ēc
ṣōtco'
axpē'
matāxa'
ṣanapatc
xal,āā'
xomācé'
matṣa'vīg
āṣa'
ṣavi'k
ṣamo'k
xal,āau'
ṣa'tā
ṣatāgu'l,^
axma

white man
child
boy, son
chief
reed arrow
digging stick
cotton
metate
wind
snow
moon
star
north
water
two
three
cottontail
dog, pet
wolf
quail

hanyäpu'kä	xanäpu'k	king snake
hanyä ^a	ṣanyl	frog
huwa'l	ixalu'wi	pine
äha'	äṣ'a'	cottonwood
hamtë'ë	ṣäma'tic	squash
ä'na'le	aṣna'le	gourd
äta'tä	aṣtö't	cactus
ät'a''	aṣta''	arrowweed
o'ohuai'ä	axwa'g ^a	smoke
<i>Havasupai</i> : h	<i>Maricopa</i> : gw	
helwä'm	gwil	board
<i>Havasupai</i> : y	<i>Maricopa</i> : h	
yima'gä	hima'tc	dance (noun)
yuwai'ä	hiwa'	heart
<i>Havasupai</i> : w, f	<i>Maricopa</i> : v	
huwa'gïdjä	xavö'kc	twins
nowi'gä	näviya'	father's older brother
witigä	vëta'	man's younger brother's child
wa'nigä	vänä'	man's sister's child
näpu'wä	hïl,äpo'vä	quiver (noun)
awa''	äva''	house
xuwa'gä	ṣavi'k	two
mäwadä	mäva'Ra	flour
äwi' i	vi	mountain
gäfö'	huv'au	storm
<i>Havasupai</i> : g, g	<i>Maricopa</i> : k, k, k,	
gäk'u'u	kükṣö'c	red-shafted flicker
nägoi'igä	näk,iu'	mother's mother
äpu'g	äpü'kc	necklace
äga'tä	ik,i't	sunflower
mädí'gä	maRi'k	beans
xuwa'gä	ṣavi'k	two
hümu'gä	ṣamo'k	three
ägu'lä	ak ^a u'l, ^a	jack-rabbit
gä'gö'gä	taṣü'kc	screech owl

<i>Havasupai</i> : g, dj	<i>Maricopa</i> : tc, c	
yima'gà	hima'tc	dance (noun)
atcu'dìgà	ḡatcō'Rìc	winter
avìdjé'gà	vìtci'	man's daughter
gà'tdjìgà	kica'	grandnephew-niece
hèdja'wà	ḡōtco'	cotton
<i>Havasupai</i> : g, k	<i>Maricopa</i> : gw, kw	
gìθiyě	gwìsiθe'	shaman
kaθò'dà	kwìsa'R^	left hand
<i>Havasupai</i> : k	<i>Maricopa</i> : g	
àkwa'gà	'gwa'gà	deer
<i>Havasupai</i> : g	<i>Maricopa</i> : h	
gàfō	huv'au	storm
<i>Havasupai</i> : g	<i>Maricopa</i> : y	
nowì'gà	nàviya'	father's older brother
nàmi'ìgà	n,àmuyi'c	mother's younger sister
nàbi'ìgà	nàbiya'	father's sister
<i>Havasupai</i> : n,	<i>Maricopa</i> : n	
n,ìmě'tà	namě't	mountain lion
n,ìm'i	namě's	wildcat

COMPARATIVE VOCABULARIES

PERSONAL STATUS

In this section are collected words expressing personal status as defined by tribal affiliation, friendship or enmity, sex and age, familial relation (except for designations for kinship), leadership, occupation, and activity.

Cognates appear in only a limited number of tribal designation, viz., for Yavapai, Apache, Hopi, Paiute, Mohave, and white man. Cognates also appear in the words for child (baby), probably for girl, for man, for polygynous unions, possibly for a barren person, for twins, and in the commonest designation for chief (*gāmu'lvā*). Different stems are used for boy, woman, old man, old woman, widowed, orphaned, and partner. No comparison can be made of the remaining words since they are represented only in one or the other vocabulary.

It must be borne in mind that for both groups knowledge of other tribes is limited by a screen of hostile peoples across central Arizona, the Yavapai and Apache. Hence the Havasupai know well only tribes living north of the Yavapai-Apache habitat and are quite hazy about those of the lower Colorado and the Gila. Conversely, the Maricopa know little of the peoples of northern Arizona. The only groups the two know in common are Walapai, Western Apache, Hopi, Paiute, and the whites. With the exception of the Walapai, they know them by similar names. There is some question whether Hopi and Paiute were known to Maricopa in early days. The Havasupai use the ordinary Yuman designation for the Yavapai (*nyāvāpe'*), but as their enemies *par excellence*, more commonly use the generic term for enemy (*ītcāhua'*) as a specific designation. The Maricopa use the cognate *yāvipai'* for all the mountain peoples, Yavapai and Apache alike, but among them make distinctions unknown to the Havasupai. But this is nothing more than the habit of both peoples in defining more sharply those tribes they know best: the Maricopa know far more of the mountaineers and their actual divisions than do the Havasupai. At that, the

Maricopa do not recognize the tripartite division which really exists among the Yavapai. The common stem for enemy is *áhua'* or *ahwĩ'*, appearing as *H. itcáhua'*. In the form *H. áhua'dje*, *M. áhuadj* it is reserved for specific designation of the Western Apache (White Mountain and San Carlos groups).

It may be that age status terms are as precisely defined in Havasupai as in Maricopa. I know only that this did not crop out spontaneously in the course of nearly a year's association with the former. The only real conceptual difference lies with the terms for boy. In both tongues the terms for child and son (the latter a kinship term as used by a man) have the same root. But where *H. hame'e*, *home'gà* also means boy in general, Maricopa has the special term *màxai'*.

It is curious that while both use the term man to mean male, a parallel form for female is not based on woman. Instead, in Havasupai at least, female in compounds is girl.

Havasupai *álai'á*, spoiled, awry, is applied to the widowed and orphaned. The Maricopa equivalent cannot be used in parallel fashion, hence the appearance of quite different stems.

At bottom, in both languages married is expressed as having or taking a wife, but the construction is different. Maricopa also makes use of a term apparently implying a comrade. Terms for plural marriage express no more than association with two or three persons, without specifying that the linkage is with women. This is conceptually identical with terms for partner, comrade, co-wife, and twins; that is, the basic concept is one of number without specification that humans are involved or of their sex (unless it is indicated by some grammatical element which I do not recognize).

H. gĩθáai'ádj, barren (woman) may be the same stem as *M. yěsa'a'n*, since *H. θ* is by customary phonetic shift replaced by *M. s*.

The large number of words for chief is occasioned by the fact that these are wholly descriptive epithets, not truly titles. Hence the dissimilarity of the languages is largely due to the selection of differing ascriptions. It must be borne in mind that while the Havasupai distinguish their head chief

from lesser chiefs (little chief) the Maricopa have but one chief at a time. A common stem appears in H. gāmu'lvā M. gāmu'lvīnc and hamu'lig, which appears to be based on the verbal stem mu'l, to be named, here meaning to be named with honor. H. kahā't, chief, has no true analog in Maricopa: M. kwaxω't means any good natured man. It is of interest that in neither case is this term used for dance director, whereas on the lower Colorado the Mohave kwaxω't and Yuma kwoxot are dance directors and scalp custodians, the latter chief as well. H. hanāta'vā, superlatively good, a term applied to the head chief, has no analogous usage in Maricopa; nor is this stem (M. xan, real, true) ever given a comparable augmentative in the latter language. The Havasupai word is undoubtedly a cognate of Mohave hanidhala, chief (dh = θ), which Kroeber derives from Spanish *general*, mistakenly I believe.

The Maricopa do not have the levirate nor the Havasupai sibs. Councillors, dance leaders, rabbit hunt leaders, and fire tenders have no quasi-official status among the Havasupai as they have among Maricopa.

Havasupai

- * havasu'waipa'a, blue-green
water people, Havasupai (sing.)
havasu'waipa'dja, Havasupai (pl.)
θulgāmpayā, Walapai
guchegai'a, Walapai
itcāhua', enemy, Yavapai
(see *enemy*)
itcahuakāθō't, enemy
coyotes, Yavapai
nyāvāpe', Yavapai

Maricopa

- tcumī'c, tribe
tcumīcl,āmě'm, mourning
in [another] tribe
(pn)
* aḡa'ḡavācū'pīpā', blue water
people (descriptively)
hualāpai, Walapai
āhua, fierce [person], enemy
yāvīpai', Yavapai and Western Apache

Havasupai

áhua'djě, Western Apache

hua'amu'u, Navaho
 hwa' mu, Navaho
 hwa'mukögwö'á, yellow
 [skinned] Navaho
 (pn)

paínya', Pima (? or Gila
 River peoples gener-
 ally)
 [cf. Mohave hatpa-
 'inya, east Pima]

mo'ká, Hopi
 mo'ká'giö'ě, a Hopi
 shaman
 aurai'vá, Oraibe (pn)
 sá'u'u', Zuñi
 wamákava, Mohave (and
 Yuma ?)
 wamákövä, Mohave
 wömká'vīnyuwa',
 Mohaves' house, the
 Mohave country

Maricopa

yāvipai' İnya, eastern
 Yavapai, the Apache
 of s. e. Arizona

yāvipai' xastáu'lic, wash-
 ed Yavapai, Apache
 south of the forego-
 ing

yāvipai' áhuadj, enemy
 Yavapai, San Carlos
 Apache

yāvipai' áxá'n, true Yava-
 pai, the eastern
 Yavapai

yāvipai' kávé', west Yava-
 pai

töxpá', Pima
 töxpai'nya', east Pima
 töxpá áxá't, dog Pima
 (a Piman group)
 töxpá ámai', high Pima,
 Papago
 xapu'k, Sand Papago
 muk, Hopi

maḡa'vas, Mohave

Havasupai

paiutia, Paiute
yu'ta, Ute

haigu', white man
as haigupagui'ä, white
people, the agency
people
gästi'lä, whites (Spanish
Castilla, castellano)

Maricopa

kwĩtca'n, Yuma
xaltcäð'õ'm, Halchidhoma
xalyað'õ'mbäg, people
with queer ways
pipaxalyað'õ'mbäg, a man
who acts queerly
kavēltäð'õ'm, western
(or downriver)
queer people, a
tribal name
(cf. k,ω'chilyuvacäð'õ'm,
wild pig, peccary)

kwapa', Cocopa
koṣwa'n, Kohuana (pl.)
k'wĩn, Kohuana (sing.)
xalyikāmai', Halyikwamai
kumāθa', Kamia, Southern
Diegueno, or both
kwāa'xl, Akwa'ala
akwa'l, Akwa'ala
ṣakwĩ'tc, Cahuilla
xatcĩ'tc, Cahuilla
tcũmāwō'vā, Chemehuevi
paiu'tc, Paiute

paseĩndj, [man — ?], an
unidentified New
Mexican people
(cf. Spanish *pai-
sano*)

ṣiko', Mexicans, Americans
ṣiko'ṣan, real white man,
Mexican

ipahama'l, white man, Cau-
casian
mōntēsū'm, unknown
people (!) (from
Montezuma)

Havasupai

ĩtckāyú'gà, the mythological
men-animals

ĩtckīyú'gātīgà, a story
about them

ĩtcāhua', enemy (see *Yava-*
pai)

ĩtcāhua' gāmŭ'lvāvīdj,
the enemy chief

ĩtcāwahōgāgānāmā, en-
emy —, an insect
(the walking stick?)

ĩtcāhua' sī'tāāgāa'mdjā,
enemy who walks
alone, a mythical
character

ĩtcāhwa'gāwā'waguwā',
enemy scalp place,
Moki Trail

ĩtcuhua'nyāwā'vīdjā, they
are enemies

ĩtcāhuavidj vama'mģiu,
enemies are going by

ĩtcuhua'māmu'lēgā, will
be called enemies

hwaī'ā, to feel like fighting
pagahwaī'ā, man [who]
feels like fighting
(pn)

āhua'djē, Western Apache

Maricopa

ahwī', enemy

āhua, fierce [person], enemy
hwī'cīvau', enemy stand-
ing, name of a song

xwīmtcākwe'R⁴, e n e m y
speech, the speeches
on the warpath

⁴xwī'c, our enemies

gwa'm'c, traveller, stranger
pipakwa'm, foreign man,

member of any for-
eign tribe, Caucasian

mākwil,uva'tc, [— wild],
foreigner, stranger

Havasupai

hama'n, child, children, baby
hama'nyá, children

hama'nk'édjäg'inyu'e'vá,
the little boy's home
mōnk'édjäg'inyue'vá,
where the little boy
lives

manàgadja', leader of his
children (pn)

ku'dama'hama'nyatám,
long ago when you
were a little boy

* hama'n'á, [he took] the
child

hame', boy, son (man sp.)
home'gà, boy, son (man sp.)

Maricopa

(cf. k_w'chilyuvacáðð'm,
wild pig, peccary)

kiyi', friend (used between
male strangers), a
distant cousin

ciyi', the same (between
strangers where one
or both are women)

xuma'R⁴, child, child to
about four years old,
baby

xuma'R⁴ unyĩ'kwĩca'm, a
child looking for the
road (place name)

hama'l⁴, baby (pn)

* xuma'Rĩn, [he took] the
child

xuma'Raikĩ'ŋ, a boy from
four to puberty

xuma'Rāxatcĩ'ŋ, a girl
from four to eight

xumai, son (man sp.)

māxai', boy, lad (a man un-
til first child is born)

māxain,un,ĩ', boy's road
(pn)

māxaikwĩ,áðk, old man-
lad (pn)

xamkĩmxaí', [a certain]
bird-boy (pn)
[not boy-bird]

māxai'kwākētc, shooting
boy (pn)

Havasupai

měsi', girl, female
měsi'ia, girls

gawagomāsī', girl-chick-
en, hen

ākʷagāmēsi', doe (of any
age)

měsi'mēk'a, long girl
(pn)

hīdja'n, girls (?)

as hīja'nwiyěmā, girls
stand alongside

hī'djan,ana, girls (form
in a song)

(cf. Cocopa hidjisa, old-
er sister)⁵

āpa', man

apa', man

āpa'dja, people

āpa'dja, (any) man or
woman

apadja, leader of men

(cf. manāgadja'a, lead-
er of his children
[pn])

pagādja'nīdj, head of the
people, chief

pagāmūlvākāvāte'ha, big-
chief-man

āpalai'a, [man-spoiled],
widower

Maricopa

mācāxai', girl (woman un-
until first child is
born)

mūcāxai'gwāta'vāc, flow-
er girl (pn)

cīl,āxai'g, girlish

(cf. īl,āxai', berdache)

ipa, man, male

ipahama'l, white man,
Caucasian

ipamī'tc, a person crying
xatāluwe'ipa'c, male coy-
ote

ipa'gāwū'm, on the man's
side, father's kin-
men

pipai, men

pipa's, men, a human

pipa', people, name of a
song, a person

paīnya' eastern men

paīnyaxā'na, true east-
ern people

maī'kpi, bean people

⁵ E. W. Gifford, *Californian Kinship Terminologies* (University of California Publications in American Archaeology and Ethnology, vol. 18, no. 1, 1922), p. 67.

Havasupai

apahamanyo'ō, man's
 moccasins
 apamīgiu'lē, man's buck-
 skin pants
 pagovātē', large man (pn)
 pagata'c, short man (pn)
 pawaigādu'vā, thin man
 (pn)
 pasma'digā, man's ears
 (pn)
 patāko', man's belly (pn)
 pa'vahasā'o'no, man's
 guts stuck up on
 something
 baīnya', black man (pn)
 apa'yukāīnya, eyes-black-
 man, blind man (pn)
 paya', man's mouth (pn)
 pan,āgwaiā, old (i. e. not
 new) man (pn)
 padjīnya'hamē, man's
 trail, Bass' Trail
 pagāgwi'n^a, caterpillar
 man (pn)
 pakskīnīge nā, punching
 man (pn)
 padji'lovā, man with nits
 (?) (pn)
 pagādjahu'da, man tough
 [to chew] (pn)
 pagiyó'gā, person-leader
 (i. e. one who draws
 after), a deity
 pagiyó'vā, person-make
 [alive a g a i n], a
 deity
 pānhāmi'dā, man feels
 glad (pn)

Maricopa

pipakwa'm, foreign man,
 member of any for-
 eign tribe, Caucasian

 pipavatai', big man, chief

 pipain,iko'R, old people,
 legendary people
 who built the ruins

Havasupai

pakádago'ová, [he]
bumps against a man
(pn)

pagahwai'á, man [who]
feels like fighting
(pn)

ma'apa'vídj, our men
[will]

pagát'au'á, our men [are]
paátě'ŋg, many men
[will]

pagáha'vög ta'mögui,
about to get [back]
to many men

* ápai'ĩtīg, [he] was a man
ápai'átīg, [Owl] who was
like a man

ápai'īg, [he] was a man
ápahadjá djmigiũ, every-
body going

pa'matáhatáho'dög,
make me, the man,
work

pamáwí'wug, make
[good things] for
us men

* pák'í', woman
pák'oiyá, women
pūk'eielai'á, [spoiled
woman], widow

pík'ígí'áai'adj, barren
woman

pák'ru'yíva, [only]
women

pák'í'vá ásitám, one
woman

pák'ru'yá háwö'gám, two
women

Maricopa

* kápipai'īg, [he] was a
man

kupipai'īg, [to be] like a
man

ípalyaví'm, [it will be]
like a man

ipa'nályaví'g, it looked
like a man

* sīnyāō'k, woman

sīn,āō'k, woman, wife

sīn,āō'káθau'g, having a
wife

sīn,āō'kīc'θa', plural
wives (more than
two)

sīn,amu'l, antelope
woman, a mythical
character

Havasupai

pák'u'yávĭdj háwǒ'gĭg,
two women [will
go]
pák'u'yávĭdj paí'yá, all
the women [fol-
lowed]
pak'emahǎnyǒ', women's
moccasins
pagátáia, old man
ápataia, old man
pagátàia, old men
pa'atai'á, old man
(cf. vatai'á, big)
pá'hle', old man

kamwí'dimá, old woman,
wife
kámawí'dimá, old woman
kǒmwí'dimá, old woman
k'ědj máwí'dimá, old women
kamwí'dimá kápū'díva,
old woman [wear-
ing] a hat (pn)
kámwí'dámgyagyu'lá, tall
old woman (pn)
kamwí'dimínyuwa', old
woman's house
kǒmwí'dimáǵnyue'vá,
where the old
woman lives, the old
woman's house
gwagu'yá, old woman

Maricopa

sĭn,uǒ'k ĭnyuxá'vá, west
woman, a mythical
character
sĭn'kūmaθi, woman of
kūmaθi' sib
sĭn,ǎǒ'káwū'm, on the
woman's side,
mother's kinsmen
kwurǎǒ'k, old man (after
birth of a grand-
child), husband
(when old)
kwĭrǎǒ'k, old man, name
of a cañute game
tube
ěndjě'n kurǎǒ'k, elder
brother
maṣaikwĭl,ǎǒ'k, old man-
lad (pn)
ǒk,yoi', old woman (after
menopause)
akoi', old woman, wife
(when old), name
of a cañute game
tube
ǒkoi'kulxau'p, old woman
—, a mythical char-
acter

ĭl,ǎṣai', berdache
(cf. cĭl,ǎṣai'g, girlish;

Havasupai

- * *alai'a*, spoiled, awry, widow,
widower
a'laiik, the same (rarely
used)
ga'au'ulai'a, old twined
tray, parching tray
puk'ei'elai'a, widow
apalai'a, widower

- * *hama'nalai'a*, orphan boy
 * *mesi'alai'a*, orphan girl

—
 (cf. *ma'mu'legä*, will be
called; *ga'mu'lvä*,
chief; *mu'lvak'edjä*,
little chief)

lowö'vegä, married state
 (see *wife*)

aluwe'vämä, married, to
have a wife
luwe'kwä, to take a wife,
marry
teyu'div dju'yitä luwe'

Maricopa

- macaxai'*, girl;
maxai', boy)
kwiraxamē', [twisted boy
?], female transves-
tite
 * *xuc'nyo'icmük*, spoiled
 (broken, torn,
dirty)
muc'nyo'icmük, he (she)
 spoiled it

- * *ciku'ldj*, widow
ciku'lk, widow
 * *dicku'lic*, widower
 * *xuma'rxata'lc*, child-poor,
orphan

- * *maxai'xata'lc*, orphan boy
 * *macaxai'xata'lc*, orphan
girl

cimu'l, sib (clan) [rendered
as "name" by
Mohave⁶]

(cf. *ga'mu'lvinc*, one
who has the name
[of honor], chief;
hamu'lig, well-
known, chief, any
famous man)

matätcu'ig, married
 (cf. *mataxcuva'k*, com-
radeship)

sin,äö'käðau'g, having a
wife (see *woman*)

(cf. *äðau*, take; *ðaug*,
he took)

⁶ Leslie Spier, Mohave field-notes, 1930-32.

Havasupai

kwĩ, relative-he
knows it - to take a
wife, he marries a
relative

n̄a'áluwa'mĩ, "You be
my wife," [you] say
áluwa'vágà, to want to
marry

ělawevihgiu, I am going
to marry her

ninyllawchigiwĩ, we are
going to marry

* tahawa'gìgà, having two
wives

(cf. xuwa'gà, two)

tahawa'gà, having two
wives (pn)

* tahamu'gìgà, having three
wives

(cf. hũmu'gà, three)

howa'già, partner

(cf. xuwa'gà, two)

sa'yo'gà, levirate

Maricopa

* taṣavi'k, having two wives
(cf. ṣavi'k, two; tavi'k,

mataṣavi'kĩk, co-
wife (w. sp.); mata-
ṣavi'k, greeting be-
tween comrades)

* taṣamō'k, having three
wives

(cf. ṣamo'k, three)

sin,ăōkĩc'ṭa', plural wives
(more than two)

huṭa'vā, partner, wife

mataṣcuva'k, comradeship

(cf. matātcu'ig, mar-
ried; mataṣavi'kĩk,
co-wife; mataṣavi'k,
greeting between
comrades)

ipa'gāwũ'm, on the man's
side, father's kins-
men

sĩn,ăō'kāwũ'm, on the
woman's side,
mother's kinsmen

Havasupai

* pīk'í'gīθāai'ādj, barren woman

* huwa'gīdjā, twins
(cf. xuwa'gā, two)

gāmu'lvā, [one who is
named], [little]
chief

mu'lvāk'ēdjā, little chief

mu'lovagīdjā'gā'tā, [lit-
tle] chief

pagāmūlvākāvāte'ha, big-
chief-man

ītcāhua' gāmū'lvāvīdjā,
the enemy chief

īnyā'gāmu'lvāvīdjā, I am
a chief

mam'gāmu'lvānyādjā,
you are a chief
(cf. māmu'lēgā, to be
called)

pagādja'nīdj, head of the
people, chief

Maricopa

mataví'Ṛ^Δ, girl at first men-
struation

macāxai mataví'Ṛ^Δ, the
same

(cf. matāpu'ī, poison;
matāθau'g, bewitch;
matāRāēk, purifica-
tion [for warriors])

ha'kwīnyaví'g, menstruant
ha'kwīnyavīn,āvā', men-
struant's house, the
menstrual lodge

* yēsa'a'n, barren woman or
man, circumlocution
for berdache

* xavō'kc, twins
(cf. xavi'k, two)

hiθā'hwa't, red-eyes, an al-
bino

gāmu'lvīnc, one who has the
name [of honor],
chief

hamu'līg, well-known, chief,
any famous man

(cf. cimu'l, sib [ren-
dered "name" by
Mohave])

pipavātai', big man, chief

Havasupai

kahá't, [little] chief

* hanáta'vá, superlatively
good (applied to
head chief)

(cf. hanáta'vám, very
good; ha'nǵá, good)

Maricopa

kwaxó't, a good [natured]
man (not an official)

kwaxó'tlnc, the same
(cf. áxó'tk, good)

* —

(cf. xutáRáu'yǵm, gutá-
Ráu'yǵm, extra good)

kina'pk, praised, chief, any
famous man

gwǵn,ai'vǵc, one who tells
things, chief

hutcáci'pǵc, advisor, chief

xanávaRé', king, president,
leader of the whites,
dragonfly

(Spanish *general* and
rey?)

xanávRe' gǵcpa'cám, mov-
ing (out?) the king,
name of a dance

matásǵnyǵk, those who
agree, councillors

matáwi'kǵk, helpers, coun-
cillors

(cf. matáluwe'vás, dirt
[?]-meeting, meet-
ing house)

n,ima'cáisk, dance leader

(cf. hima'tc, general
dance)

xal,áauí'ck, rabbit-planner,
rabbit hunt leader

autura'k, [fire-builder], fire
tender

(cf. áau', fire; tura'k,
building a fire)

Havasupai

(cf. *kwagāpu'ia*, deer
die)

Maricopa

aume'vā, fire tender
matō'au'm, standing by him-
 self, sentry
 (cf. *i'iv'au'*, standing
 stick; *ca'kōv'au'*,
 standing bone)
kwīnyuwīc, owner
matāxa'kwīnyuwīc, wind
 owner (pn)
xikwai, the giver
n,ixu'alyaθau',—taken to be
 mistreated, a cap-
 tive
n,ixu'alyacθu'm, captives
 (pl.)
n,ixu'alyikō'Rīc, old captive
 (i. e. one kept a long
 time)
kwīpu'i, dead people
as kwīpu'i iwa'c, the dead
 people's heart, the
 horned owl
 (cf. *puīnyāva'* (sing.),
hupoī'inyāva (pl.),
 the dead people's
 place, land of the
 dead; *īnyacāpu'i*,
 sun-dies, eclipse of
 the sun
kwārau', a good runner
mankwārau', sudden run-
 ner (pn)
tinyānkwārau', night [is
 a] good runner (pn)

KINSHIP TERMS

Kinship terms are segregated from other words indicating personal status only because it is convenient to treat them as a unit. Extended meanings of the terms are not given here: they appear in the respective ethnographies which have been published.

The kinship systems employed by both peoples rest in large measure on the same principle, namely, that relations of the same degree of kinship are differentiated on the basis of the relative age of connecting relatives. Thus, older siblings are distinguished from younger, older maternal aunts and paternal uncles from those younger than ones' parents, and the children of a sibling of the same sex as the speaker according to that sibling's seniority. Collateral lines are merged with the line of direct descent. The equation being made between parents' first cousins and parents' siblings, collateral cousins of the speaker's generation are classed as older and younger sibling or with one's own first cousins, according to the relative ages in the parents' generation. Add to this that both systems employ four grandparental terms and four grandchild terms, and it will be seen that the greater part of each of the systems is identical with the other.

Beyond this any general statement made about the similarity of the systems is open to exception.

The major differences between the systems lies in the classification of first cousins and their children, hence, from the present point of view, in the meaning of these terms. In Havasupai parallel cousins are classed with the siblings and then segregated as older and younger, and not on the basis of sex. Their children are grouped with siblings' children according to these age differences. Relative age is ignored with respect to cross-cousins: their children are also called by the cross-cousin terms. In Maricopa, on the other hand, first cousins are usually known by special terms, but under certain circumstances are classed as siblings. Maricopa is more consistent in observing age distinctions that exist between the connecting relatives, for not only are parallel cousins counted as older and younger as in Havasupai, but cross-cousins as well. For this purpose the relative ages of the father and his

sister, the mother and her brother, are taken into account although they are not expressed in the terms for these avuncular relatives. Cross-cousins of the opposite sex are then called older and younger sibling; those of the speaker's sex are given special designations. Further, in the next generation Maricopa classifies children of first cousins without exception as siblings' children.

Another great difference lies in the conception of relationship with half-brothers and -sisters. The Havasupai consider them the same as full brothers and sisters. But the Maricopa regard them as brothers and sisters only when the common parent is the mother. This is recognized in a partial way in the terms for parallel cousins. Curiously enough parallel cousins are not regarded as siblings when the connecting relatives (parent and uncle or aunt) are true siblings, but only when the latter are half-siblings by the same mother. It must be noted that this categorization by female linkage is wholly at odds with the strong patrilineal clan sentiment of the Maricopa and their general stress on patrilineity.

Put another way, we may say that on the whole there is verbal and conceptual identity of the two languages with respect to words for grandparents, uncles and aunts, nephews and nieces, own children, grandchildren, and the wives of relatives. That is cognates, with identical meanings, appear for the following:

- father's father, father's mother, mother's father, mother's mother;
- father's older brother, father's sister, mother's brother, mother's older and younger sister;
- a man's male cross-cousin (although in Havasupai this also means a man's female cross-cousin's son);
- a man's son and daughter, woman's child;
- a man's younger brother's child and his sister's child, a woman's brother's child and her older sister's child (all of these terms are applied to parallel cousins' children in both languages, but to cross-cousins' children in addition in Maricopa alone);

son's child, daughter's child;
wife of son, brother, and of all other relatives.

The principle differences between the languages lie first with words for parents, brothers and sisters, and first cousins, and again with those for greatgrandparents and greatgrandchildren and for the remaining relatives by marriage.

Considering the vocabularies more in detail, we note that grandparents' siblings are classed as greatuncle and great-aunt, that is by sex without regard to the side of the house, and that these words are verbally reciprocal with grandnephew and grandniece. In Havasupai grandparents' siblings are presumably grouped with the grandparents.

Havasupai and Maricopa treat relatives beyond the grandparent and grandchild generations quite differently. In Havasupai all the earlier generations are merged with the grandparental, relatives being classed in the appropriate grandparent status according as the connection is through the father or mother. Conversely, all relatives posterior to grandchildren are classed as grandchildren. In Maricopa greatgrandparents and greatgrandchildren are siblings, but curiously enough those of the earlier generation are called younger brother and sister, of the later older sibling. Obviously then, there are no verbal identities between the two languages so far as these categories are concerned.

Both languages have the same classification and cognate terms for parents' siblings, except for father's younger brother. Here in addition to a difference of stem, H. *nidjai'-igà* also means a woman's male cross-cousin and his son.

Different stems appear in the words for father and mother, and Maricopa distinguishes man's father (*ny'iko''*) and woman's father (*ěná'ai'*), Havasupai does not. But in Havasupai an obsolete term for father (*nyanako'ta*), which cropped up in a myth, is the cognate of M. *ny'iko''*.

Both distinguish siblings by age; Maricopa in addition distinguishes younger brother from younger sister. Sibling terms are wholly different in the two languages.

Parallel cousins are classed as siblings in Havasupai, older or younger with regard to their ages relative to that of

the speaker. In Maricopa parallel cousins are called by special terms, father's brother's children being distinguished from mother's sister's children, and, for a woman speaker only, father's brother's son from his daughter. In certain circumstances these cousins are called siblings and of necessity distinguished by age, but, unlike Havasupai, the relative ages are not those of the cousin and the speaker but those of the parent of the speaker and his sibling, the parent of the cousin. This depends on whether the parents are full brothers or sisters, or whether they are half-siblings by the same mother or father. But such distinctions by blood bond are made irregularly. First, father's brother's children are called *dōkxāmi'k* by a man, *dōkxāmi'k* and *dōkpāsi'ŋk* (according to sex) by a woman, when the father and his brother are full brothers. When these parental brothers are half-brothers by the same mother, their children are reckoned siblings to one another. Mother's sister's child is always *ēstcuma'vā* to a man, but to a woman only when her mother and mother's sister are half-sister by the same father. When these parental sisters are full sisters or half-sisters by the same mother, a woman classes her mother's sister's children with her brother and sisters. None of these Maricopan terms for parallel cousins have cognates in Havasupai.

Havasupai uses four special cross-cousin terms, differentiated according to sex of both speaker and person addressed. In Havasupai, further, woman's male cross-cousin is the same as father's younger brother. Maricopa makes the same distinctions, but a cross-cousin of the opposite sex is classed as a sibling. For this purpose the relative ages of the connecting relatives (i. e., father and father's sister, mother and mother's brother) are taken into account. The only verbal similarity lies in the words for male cross-cousin. Havasupai is consistent in applying these cross-cousin terms to the children of cross-cousins of the opposite sex; for here again the connecting relatives are of unlike sex. This is wanting in Maricopa.

In both languages, a man's son and daughter are known by separate terms; a woman's children by a single term which means literally "issue" (i. e., something that goes out). The three terms of each language are obvious cognates. The Havasupai stem *θāu'ā* (woman's child) is applied to the offspring

of animals; the terms for boy and girl are not so used, but rather as indicators of the sex of the animals.

In both languages, nephews and nieces are grouped alike. The children of the sibling of the speaker's sex are distinguished according to the relative ages of these siblings; not so when the sibling is of the opposite sex. In all cases these nepotic relatives are classed without regard to their sex, except that Havasupai distinguishes a man's older brother's son from his older brother's daughter. In Maricopa, a man's younger brother's child is the same as a woman's younger sister's child. In Havasupai there is perhaps a parallel to this is that *wĩtigā* for the first is suspiciously like *wĩsīgā* for the second.

In Maricopa the children of cross- and parallel-cousins are classed with the siblings' children, but distinctions of older and younger sibling necessary to achieve this classification are based, not on the ages of these cousins relative to that of the speaker, but on the relative ages of siblings in the parental generation. Havasupai follows the same practice only in so far as the children of parallel cousins are classed as siblings' children. In Havasupai the children of cross-cousins of the opposite sex are classed as cross-cousins; children of cross-cousins of the same sex as the speaker are given special designations.

Grandchildren are classed alike in both languages as son's child and daughter's child. Cognates are present for both terms. There seem to be real differences, however, with respect to siblings' grandchildren, although here there is some doubt of the value of our data. Maricopa classes them simply as a man's sibling's grandchild and a woman's sibling's grandchild. In Havasupai these grand-nephews and -nieces are classed by a woman with son's child and daughter's child, but a man separates brother's grandchild from sister's grandchild. Brother's grandchild is the same as son's child; sister's grandchild is the same as a man's male cross-cousin's child. These differences correlate with the differences in the classification of grandparents' siblings noted above.

There are no terms for stepfather and stepmother in Havasupai. In Maricopa they are *nākĩtc* (also grandparent's brother) and *unyí* (also the wife of any relative).

Reciprocally, in Maricopa a man's stepchild is *kitca'*, a woman's *ĩkunyi'*. I do not know how stepchildren are classed in Havasupai.

Regarding other relatives by marriage, cognates are used for a similar grouping of wives of one's son, brother, and all other relatives. Maricopa and Havasupai have the same coupling of daughter's husband and wife's parents (the Maricopa terms for these have palpably the same root), but the words in the two languages are not cognates. In Havasupai none of the husband's relatives are designated by kinship terms, while in Maricopa a single term covers them all. Both groups link brother-in-law (both wife's brother and sister's husband) with wife's grandparents, but the terms are again dissimilar. Wife's sister has a designation in Maricopa, but none in Havasupai. In neither language are there terms for one's child's parents-in-law.

Havasupai

nyateyu'djivě, my relative
teyu'ĩdjā, a relative
teyu'djīgā, related
*teyu'djiv dju'yĩtā luwé-
 kwĩ*, relative-he
 knows it- to take a
 wife, he marries a
 relative
ĩnya ĩnyĩka'djādj, S u n - m y
 relative
 (cf. *ga'djīgā*, man's
 sister's grandchild,
 etc.)
ĩna' n,āwé'wĩdj, my rela-
 tives [are]
něpoi'īgā, father's father
mó'tīgā, father's mother
mó'dānyai'wĩdj, [t o l d
 me] my father's
 mother
nāgwau'īgā, mother's father

Maricopa

nāpau', father's father
nāmau', father's mother
nĩmauācāk, g r a n d -
 mother's bones (pn)
nāgwo', mother's father

Havasupai

nyăn,ăgwau'ôdj, my
mother's father
năgoi'īgă, mother's mother
n,amo'dădj, my mother's
mother

djĭtai'īgă, father
djĭta', father
panyă'atai'vĭdj, my
father now dead
manyămĭtau'ă, that is
your father
ta'ta', father (in baby
talk)

n,anăko'ta, my father (an
obsolete term)

djĭdji'īgă, mother
djĭdjĭ', mother
nĕdjĭ'ă, mother, my wife
(voc.)

nowi'īgă, father's older
brother

nĭdjai'īgă, father's younger
brother, woman's
male cross-cousin
and his son

nyan,ădjau'ĭdj, my
father's younger
brother

năô'i'īgă, mother's older
sister

Maricopa

năk,iu', mother's mother

năkĭ'tc, grandparent's
brother, stepfather

n,ăkĭ'tc, the same

n,ăkica', the same

kitca', a man's stepchild

cĭn,ăkĭ's, grandparent's sis-
ter

n,ĭko', a man's father

ĕnă'ai', a woman's father

'ntai, mother

năviya', father's older
brother (voc.)

năvĭ', the same (non-voc.)

n,ĭku's, father's younger
brother

ĭn,ĭku's, the same

ĕnăsi'c, mother's older sis-
ter

Havasupai

námi'lgà, mother's younger
sister

ěnámi'lgà, the same

nágwe'lgà, mother's
brother

nyān'īn'āwī'wīdj, my
mother's brother

n,īn,āwī'wā, the same

nābi'lgà, father's sister

nye'lgà, older sibling and
corresponding paral-
lel cousin, half-sib-
ling

g'īn'lgà, younger sibling and
corresponding paral-
lel cousin, half-
sibling

Maricopa

nāsi', the same

nāsiya', the same

n,āmuyi'c, mother's younger
sister

nāmuya', the same

nāgwi'c, mother's brother

nāgwiya', the same

nābiya', father's sister
(voc.)

nābi', the same (non-voc.)

něbi'k, the same

ṣavi'k'ic, two [of us], sib-
ling

matṣacāvāva'k, siblings

(more than two)

(cf. mataṣavi'k, greet-
ing between com-
rades; mataṣcuva'k,
comradeship; mata-
xavi'k'ik, tavi'k, co-
wife [wm. sp.])

ěndjě'n, straight, older sib-
ling, etc., half-sib-
ling by the same
mother

ěndjě'n kurāōk, older
brother

ěsdja', younger brother,
half-brother by same
mother

ācu'tc, woman's younger
brother, etc., half-
brother by same
mother

Havasupai

djika'vīgā, man's male cross-cousin, man's female cross-cousin's son

nyałtcika'vā, my male cross-cousin (m.sp.)

in, ałtcika'vōdj, [you!], my male cross-cousins (m. sp.)

paiłgā, woman's female cross-cousin, woman's male cross-cousin's daughter

ham'ō, boy, man's son

homé'gā, the same

sāsavāsō'ha homai'yā, Piñon Bird's sons

n, ahami'djīmā, my son (my relatives?)

Maricopa

ěnyōka', younger sister, etc., half-sister by same mother

yōvāk, au', half-sibling by same father

matia'vāk, aug, the same

dōkṣāmi'k, man's father's brother's child, woman's father's brother's son (both when father and his brother are full siblings)

dōkpāsi'ṅk, woman's father's brother's daughter (when father and his brother are full siblings)

ěstcuma'vā, mother's sister's child

tcłk, ā'vā, man's male cross-cousin

łlya', woman's female cross-cousin

ṣumai', man's son (cf. *xuma'R^Δ*, child)

Havasupai

* ɪ̃n̥a'home'vɪdju, this is
my son

* mohome'vɪdju'tá, [that
is not] your son

ávɪdje'gá, man's daughter

ávɪdje'vɪdj, the same

sásavásω'ha vɪdjaí'a,

[one of] Piñon

Bird's daughters

sásavásω'ha vɪdjě'hɪdj,

[if] Piñon Bird's

daughter

sásavásω'ha vɪdjaí'áha,

[to] Piñon Bird's

daughters

ɪ̃tcogáya'djágána'gá, middle
daughter (?)

sásavásω' homaí'á vɪ-

djaí'a, Piñon Bird's

sons and daughters

* θàu'ɪ̃gá, issue, woman's child

* θàu'ɪ̃gá, woman's children

n̥ya'áθàu'á, my children
(wm. sp.)

áθàuvágwaliyí'gá, What
will I do to have a
child? (wm. sp.)

haigugũmu'lváláwa'θàuá,
white man-chief-
wife's-child, the Su-
perintendent's wife's
child

kàθō'dáθàuwá, coyote
whelp

kwagágáθàuwá, fawn

kwagáθàuwá, fawns

Maricopa

* hãθã'n̥a ɪ̃nyí'p ɰumai'ɪ̃c,
this is my son

* maɰumai'ɪ̃c, your son
vɪtci', man's daughter

'ka'k vɪtci', Crow's
daughter

áka'k vɛstca', Crow's
daughters

* sã'auwɪ'c, issue, woman's
child

* tãsãau'tc, woman's [or
her?] children
ɪ̃nyípěstãw'tc, my children
(wm. sp.)

městãw'tc, your (a
woman's) children

xatáluwě'tãsãw'c, Coyote's
children

Havasupai

- àhắtθàuwà, puppy
 wag^ʰsiθau^ʰà, cow's chil-
 dren, calves
 su^ʰidjġà, man's older
 brother's and older
 male parallel cousin's
 son
 nyasu^ʰdjvġdj, my older
 brother's son (m.
 sp.)
 kàθō^ʰdàsu^ʰdjvġdj, Coyote,
 my older brother's
 son (m. sp.)
 no^ʰētigà, man's older broth-
 er's and male paral-
 lel cousin's daughter,
 his female cross-
 cousin a n d h e r
 daughter (non-voc.)
 nu^ʰtġà, the same
 nu^ʰtē, the same (voc.)
 wġtigà, man's younger
 brother's and
 younger male paral-
 lel cousin's child
 wa^ʰnġà, man's sister's and
 female parallel
 cousin's child
 bi^ʰigà, woman's brother's

Maricopa

- yēck^ʰiwa^ʰ, man's older
 brother's and par-
 ents' older sibling's
 son's child
 vēta, man's younger broth-
 er's child and par-
 ents' younger sib-
 ling's son's child,
 woman's younger
 sister's child and
 parents' younger sib-
 lings' daughter's
 child
 ēvēta^ʰ, the same
 vāna^ʰ, man's sister's child
 and man's parents'
 older sibling's daugh-
 ter's child (voc.)
 vani^ʰc, the same (non-voc.)
 mēràpiya^ʰ, woman's broth-

Havasupai

and male parallel
cousin's child

(cf. nābī'īgā, father's
sister)

noi'īgā, woman's older sis-
ter's and older fe-
male parallel cous-
in's child

wī'sīgā, woman's younger
sister's child, wom-
an's younger female
parallel cousin's
child

au'wīgā, son's child, man's
brother's and male
parallel cousin's
grandchild, woman's
sibling's and paral-
lel cousin's grand-
child

auwīg^ale'vā, son's child-
not good (pn)

koī'īgā, daughter's child, etc.

ga'tdjīgā, man's sister's
and female parallel
cousin's grandchild,
man's male cross-
cousin's child

Maricopa

er's child, woman's
parents' sibling's
son's child (voc.)

mērāpī', the same (non-voc.)
mērāpī'k, the same (non-
voc.)

mārīcpé'r, her brother's
children

ēn'ω', woman's older sister's
child, woman's par-
ents' older sibling's
daughter's child

ēn^aω', the same

auwā', son's child

xaxg'ω'g, daughter's child
ōxko', the same

xako', the same

xako'kutcu'c, carrying his
daughter's child
(pn)

kica', man's sibling's grand-
child

ākī's, woman's sibling's
grandchild

Havasupai

(cf. *ĩn,ĩka'djädj*, [Sun-
my relative])

n,ahamĩ'i, [my boy?], my
husband

nyahamĩgä, the same

n,an,ahame'a, the same

n,an,ahamĩ'awĩdj wea'-

mĩgiũ, my husband

is gone away

n,an,ahamĩ'awĩdj bi'giu,

my husband is dead

n,ä'aluwa', my wife (voc.)

(see *married*)

luwe'gä, my wife

* *n,aluwa'*, my wife

n,äluwa'ha, my wife

ĩn,aluwa', my wife (voc.)

na'aluwa'wĩdj bi'giu, my
wife is dead

käumě' *luwa'vĩdj*,

Kaume's wives

* *aluwe'hĩgä*, [I get] for a
wife

lowa'a, [another's] wife

täko'riđjäθwĩlgälu'ia,

Takoridja's hus-

band [*sic*: = wife]

luwa'äpe'mĩg'iu, [he] had
no wife

kěmweděme, wife [*sic*: =
old woman]

Maricopa

kiyi', friend (used between
males), a distant
cousin

ciyi', friend (used when one
or both persons in-
volved are women)

n,ikwĩräö'k, husband

kwuräö'k, old man, husband
(when old)

* *n,ave'*, wife, my wife

* *ĩnyäve'ĩ'im*, [I get] for a
wife

akoĩ', old woman, wife
(when old)

Havasupai

gwagui'ě, wife, old woman
(?)
nědji'a, mother, wife

wĩnye'gà, son's wife, brother's wife, wife of all relatives except as noted elsewhere

ginye'ga, daughter's husband, wife's parent

pahamĩ'ligà, sister's husband, husband of all relatives except as noted, wife's brother and grandparent

paàhamĩlădj, [y o u ! ,]
brother-in-law
(cf. n̄āhami'i, my husband)

Maricopa

huḡa'vā, partner, wife
tavi'k, co-wife (woman speaking)

mataxavi'k̄k, the same
(cf. xavi'k, two; taḡa-vi'k, having two wives; mataḡavi'k, greeting between comrades)

unyí, son's wife, brother's wife, grandson's wife, father's brothers' wife, step-mother

unyí'c, the same
un̄iya', the same

ĩḡwaxl̄,âau'â, daughter's husband

ĩnxĩl̄,âau', wife's parent
ĩnkunyi', husband's parent and grandparent, husband's sibling, woman's step-child

ĩnkun̄iya', the same
ucu', man's sister's and son's daughter's husband, woman's daughter's daughter's husband, wife's brother and grandparent

Havasupai

gwagui'ě, wife, old woman
(?)
nědji'a, mother, wife

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*Havasupai**Maricopa*

ĩkwĩnyáhweya, woman's
sister's husband
ĩnyahwĩ, wife's sister

IMPLEMENTS

In spite of the great differences in the cultures of these two tribes, we might reasonably expect greater correspondence in the use of terms than actually occurs. At least one would suppose that generic terms would be applied to analogous articles. Cognates are found in words for brush, rabbit poker, mountain sheep horn, obsidian, tongs, planting stick, metate, sinewbacked bow, bowstring, bowguard, arrow, reed arrow, wooden arrow, the verb "to straighten," H. quiver-M. something in which to put things, arrowreed mat, and pot (insofar as both terms are based on *ama't*, clay, dirt). Doubtful cognates are H. sack-M woven bag, bow, and shield.

In both languages *mano* and *pestle* are called by the same word, but the terms are not cognate in the two. In Maricopa these names are based on the word for wooden mortar; in Havasupai *mano-pestle* is an independent term.

Note that in Havasupai an empty cradle is described by a specific word, *cradle*, but when occupied is designated "wrapped-up."

Havasupai

- * *hāpu'*^u, bow
 hāpu'agwĩ'θā, let this bow
 be strong!
 (cf. *kāp'u'*, ash tree
 [used for bows])
 měsmā'^a, [sinewed?], sinew-
 backed bow
 (cf. *ĩmēcma'*^a, *māsmā'*^a,
 sinew)
* *ĩmēcma hāpudjĩna'giā*,
 sinew bowstring

Maricopa

- * *uti'c*, bow
 nyuti'c, my bow
 uvuti'c, tobacco-bow (pn)
 'uvāau'nyuti'c, rain-bow
 (not rainbow) (pn)
 gucĩma'hotcũ'k, sinew-plas-
 tered, sinewbacked
 bow
 (cf. *gwĩcĩma'*^a, *gu-*
 cĩma', sinew)
* *gwĩcĩma'c*, sinew, bowstring
* *gwĩcĩma'c uti'c muθau'wĩc*,
 s i n e w - b o w -

Havasupai

- * salámě [hand —?], wrist-guard
 sala'mě, wristguard
 * áp'a'a, arrow
 apa'ga'djamá, a few arrows
 apa'teta'vēmá, many arrows
 apa'teta'vāmauīwī, I have many arrows
 * áp'a'at'a', reed arrow
 * at'a'áp'aa'a, reed arrow
 * áp'a'a'i'i, arrow-wooden, wooden arrow
 * padjatau'igá, [arrow —?], arrow nock
 * apa'cá'ui'ga, [arrow —?], zigzag or wavy grooves on arrow shaft
 * aoθu'wá, grooved arrow-straightener
 (cf. midámí'dīmá, pretty straight)
 * mu'kwapadjia mēdēmí'diá, mountain sheep horn-straightener, arrow wrench (of mountain sheep horn)
 * patama'lia, arrow —?, grooved griststone

Maricopa

stretched on, bow-string (descriptively)

- * hical,ăŏp, (hand —), bow-guard
 * ipa', arrow
 * ipa'a'xta'c, reed arrow
 * ipa'i'i, wooden arrow
 * xucī,ăki'k, arrow nock (not any notch)
 * ipaucī,ăki'k, arrow nock
 * (cf. takŏ'lăkŏ'lâm, any notch)
 * ———
 * (cf. h u g a ' t c ũ m, a groove; dŏtkáva'gīg, going - back - and forth, zigzag)
 * ipa'n,ītāmě Rāmě'Rīc, arrow straightener
 (cf. tāmě'Rāmě'Rā, to straighten)

* ———

Havasupai

(for smoothing arrow shaft)

* n₁ápu'wà, arrow quiver

gwea'via, something to hit with, stone-headed club

* sūvako'vā, circular shield

* kwaiyā'l, stone knife, arrow-head

kwaīnyā'djā, (piece of) black obsidian

kwō', metal

kwagiyoí'yā, metal (gold) teeth (pn)

kwaidjuoí'yā, bridle (? bit)

ēkwa'ētata, barbed wire

kwag'wīdīg'wid'ā, iron sharp point, nails

* hwa'liā, planting stick
īnyadjhwa'ligā, I dig*Maricopa** n₁īgobě'tā, arrow quiver

* hīl,āpo'vā, something in which to put things, quiver (descriptively)

kēlyahwai', war club (of wood)

kīl, 'ahwai', club (pn)

* kūco'vā, circular shield; a person used as a shield or buffer

kwacō'vā, circular shield

xucaī'īc, wooden pike

hukwilī'c, feathered pike ("war standard")

* n₁ixakwi, stone knife

'xākwi', stone knife

kwaRao', knife, stone of which knife blades are made, iron

kwaRao'kuma'cīc, iron-eater, a disease causing necrosis of the tissues

kwalacau', obsidian

'viRu'v', [stone — ?], stone knife

(cf. 'vi', stone; aRu'v', dry)

* cū'l, stone arrowhead

tcū'l, the same

* xuθu'lk, modern pocket knife

* i'ī n₁īmāxwē'lēc, stick-for-digging, planting stick

Havasupai

- * tōp'ō'ł, mescal chisel
- * āgwí'djá, mescal hatchet
- * sīlē'a'viā, sīlē' (a seed)-to
beat, seed beater
-
- * sātá'v', tongs (for yucca
fruit)
* sātá'vīgā, to pick up a hot
or prickly object
with tongs
-
- * tč'í'ī, brush, hairbrush
- * gwea'ó'nia, something-to-
catch, a deadfall
trap
-
-
- * halo'avia, [rabbit-to beat],
rabbit club

Maricopa

- i'ixami'ł, planting stick
- * maθi'lyimtak'īt, mescal-to
cut-off-with, mescal
chisel
- nylimtak'īt, mescal chisel
- * —
- * (cf. xakw'isk, to cut
[to let blood in sick-
ness])
- * —
- * nylimakw'īt, something-to-
beat-with, a seed
beater (descriptively)
- * (cf. hakw'ětām, to
beat)
- caḡara'c, sifter (for berries)
- * ḡacta'vāc, tongs (for any
thorny fruit)
- cu'ū'n, mush stirrer (of
sticks)
- * ōḡtici', brush, the grass of
which it is made
- nylimama'ł, a broom
- * —
- ḡalyāau' aḡe'Rum, rabbit-
tied in, a twitch-up
trap
- 'arikū'm, log-cabin type
trap
- * —
- * ḡalyāau' nylimaxū'm, rabbit-

Havasupai
(curved club used by
Hopi)

Maricopa
hitter, rabbit club
(cf. *n̄ĩmaḡómac*,
smaller potter's pad-
dle)

— kopó'p, catamaran (of two
logs)

— kwapó'rá, boat (steam-
boat?) (<Spanish
vapor)

— kwisó'tc, basketry fish scoop
— kúpáRó'c, fisherman's bas-
ket

* sa'vko'bá, rabbit drive net
(used by Walapai)

* tavi'tc, (long) net (for fish,
not rabbits)

xó'táluwe' yítaví'tc, Coy-
ote's net, Ursa Ma-
jor

ca'a'k, purse net for rab-
bits, small fish net

smalk, ear, the group of first
loops in the net

* haloskwí'dia, rabbit poker

* ḡal,áau' kwí'nk, rabbit-to
twist, rabbit poker

gacwəla'n̄,íva' tciwũ'm, built-
f o r - [a particular
species of large]
hawk, a cage for
captive hawks

ákwi'k, woven, a cage for
captive doves

(cf. xaskwí'g, twined,
twining)

haṡi'k, cradle

tima', arched frame of
cradle

hate'rěk, transverse ribs of
cradle

ya'giá, cradle
hama'nya'giá hăge'gá,
baby-cradle-he car-
ries, he (she) carries
the (empty) cradle
(cf. yago', yako'a, bed)

Havasupai

—
—

gwa'diā, cradle cloth

hama'ngwa'dovā hāgē'gā,
baby-wrapped up-he
carries, he (she) car-
ries the (occupied)
cradle

yago', bed

yako'^a, bed

(cf. ya'giā, cradle)

* tcēkea'lākwi'vā, [juniper
bark-woven?], bark
sleeping mat

* ātakwi'vā, [arrowreed-
woven], arrowreed
mat

—

a'māl, (skin?) sack

a'ma'l, sack (pn)

iyū'l, rope

gwawā'iyū'l, hair like a
rope (pn)

gwevīskwī'dovā, lash rope

Maricopa

upui', cradle mattress

yaltōḡka'c, shoulder pad for
cradle

capu'R^a, cradle hood

(cf. kapu'R, feather
headdress)

xa'a'p, woven (upper)
cradle band

tcuxwī'l, the same

himēmate'R^a, leg—, braided
(lower) cradle band

yāltāpai', outside wrapping
cloth of cradle

* —

(cf. āgwi'g, to weave)

* aḡta'kwī'g, arrowreed - to
weave, arrowreed
mat (such mats not
made)

tcuītci'tc, a temporary mat
of arrowweed (used
for carrying articles)

ḡal,āmē'c, woven bag

Havasupai

(twisted or braided)

(cf. ohokwí'dá, slow-match)

* o'oga'diá, fire-drill

(cf. o'o, fire; kia'gá, I shoot; migya'hami'i, you shoot)

* gai'á, the drill

oka'djá, the drill

* hatu'yávüg, fire-drill hearth
ma'ätġ, pits in the hearth* otögl'skwia, a white stone
used as a strike-a-light* hědja'wacėnavá, braided
cotton (for tinder)

(cf. hědja'wá, cotton)

* ohokwí'dá, [fire-twisted?],
slow-match

o'ogwidia, slow-match

(cf. gwev'iskwí'dová,
lash rope)

ámál'hu'u, (clay) pipe

mählu'u, the same

(cf. a'ma'l, sack)

* uvátamákwi'digá, tobacco-
to roll a flat object,
(cornhusk) cigarette*Maricopa*(cf. ákwí'rá, to twist
something)* a'au'giá'm, fire-shooter, fire-
drill, properly the
drill aloneaun,ĩmĩk,al', fire-shooter,
fire-drill, the drill
alone

(cf. a'au', fire)

* —

aucákí'n, fire poker (a dog's
name)* augw'inyatá'vá, fire-to hit,
stone for striking
fire

hanáv'su't, tinder

* ẋōtco'ána'vūk, cotton-to
braid, braided cot-
ton

(cf. ẋōtco', cotton)

* —

(cf. ákwí'rá, to twist
something)

mukwí'n,^, (clay) pipe

* ham'ĩnk, to roll up, (corn-
husk) cigarette
(cf. xamě'nk, rolled)

Havasupai

ŭpi'í, metate

ta'ká, metate

* va'ha'dja'a, mano, pestle

* [^]wigwetu'tiä, stone-some-
thing-to pound,
stone mortar* mukwa', [mountain sheep-
horn], horn ladle* (cf. mukwa'vētē,
mountain sheep-
horn-big, mountain
sheep horn)(cf. ŭmukwädjě šīgā,
trimmed mountain
sheep horn; gwepe'-*Maricopa*axpě', metate, Antelope
Hillx[^]pě'kwīsta'c, metate-
pecker (?), a myth-
ical (?) screech owl

* xāmucī'c, mano

xamocī, mano

* xāmukie'c, pestle

xamok,e'r, pestle

ana'l[^]xamuke'c, mesquite-
pestle, a wooden
pestle used with
travelling mortar
(cf. xamo', wooden
mortar)* ávi'xamū'lkatoŭū'm, a
stone-to pound in,
stone mortar (ni)* áxamo'c, wooden mortar
xamo', the sameisa'vāxamo', arrowweed-
mortar, travelling
mortar made of ar-
rowweeds* (cf. kato'k, to pound)
kamota'dako', clay ladle or
spoon

kamota, the same

* —

* (cf. hikwīvātai, horn-
big, mountain sheep
horn)

Havasupai

yà, something to dip
with)

těcvahaiya'dià, flat stone
slab on which wafer
bread is baked

* hama't, clay pot

* hama'tagwetao'lià, cook-
ing something in a
clay pot

—

—

—

—

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—

Maricopa

maθi'l, lenticular clay plate
for baking wafer
bread

* kwilyáoama't, storage pot-
clay, (any) clay pot

* tacki'náma't hal,u'l'ig,
pot-clay-to boil, to
boil something in a
clay pot

kwil,o', water storage jar

kwil,o'ávu'lpo', water jar-
post, cylindrical
water jar

tacki'n, cooking pot

kaxé't, cooking pot with
handles

kwiski', bowl, cup

kwiskixaná'm, cup-drawn
together, cup with
drawn-out lip

kátě'l, parching pan

an,áxa xilyápo'vá, sahuaro
syrup-container, a
small mouthed jar
for this purpose

niktadĩ'xkĩtco'g, put-under-
neath-to mould, pot-
ter's anvil

n,ĩmaḡó'mac, [beater ?],
small potter's paddle

(cf. ḡalyáau' n,ĩmaḡ-
amũ'm, rabbit-hitter,
rabbit club)

kwuckĩtkwáxau'íc, potsherds
(a village name)

*Havasupai**Maricopa*

—	kwĩcko', head ring (for carrying pots, etc.)
	* ʔna'l, ʔtaci'n, gourd-shaken, gourd rattle
* (cf. a'na'le, gourd)	* (cf. aʔna'le, gourd)
* dũtvuwa'djĩgā, a knotted cord or quipu	* —
gwetōtvuwa'djĩg, the same	* (cf. kwĩstĩlhĩck, knotted cord; gwĩna'vaiĩmĩk, word-given, invitation)
tavagyā'la, saddle	
nunākĩlgyoi'yā, cinch (for saddle)	
gāge'yā, stirrups	
kwaidjuoi'yā, bridle (? bit)	
kat'ě'tā, wagon (<Spanish <i>carreta</i>)	
kat'ě'tāvoi'ā, wagon-wheel	
vō'olosnai'ia, horse —, harness	

BASKETRY AND WEAVING

These two arts are not equally represented in the two cultures. The Havasupai, as basket makers, have a wide variety of basket forms lacking among the Maricopa, who, in contrast, use pottery for comparable domestic purposes. The Maricopa, on the other hand, are cloth weavers, with specialized terms for the technical equipment employed and for the products of the looms. In Havasupai these are entirely lacking. Hence cognates are few: the verb "to twist or spin," basketry stitch, twining-weaving, and possibly designs. It is, of course, possible that other cognates would be found if we had here words for the processes involved or for make-shift articles produced by these weaving or modeling techniques.

Many of the terms for processes and products in both

languages are based on the stem meaning to twine, twist, or weave.

Havasupai

* *tcípa'vá*, basketry stitch
(twined or coiled)

* *gwi'gà*, diagonal twining

* *gwi'nìgà*, simple twining
inyadj gaθau'u gwi'gà, I
weave a twined tray
basket

(cf. *gwi'nya'djà*, blankets;
ohokwi'dà, slow-match;
gwe-vìskwìdovà, l a s h
rope; *uvàtamàkwì-
dìgà*, tobacco-to roll
a flat object, cigar-
ette)

Maricopa

* *hapo'vìg*, basketry stitch

hapo'vùk, basket coiling

hapu'vìc, basket coiling

* *xaskwig*, twined, twining
(over any number
of elements)

(see *weaving*, *loom*)

sàkwì'n, granary basket
("bird-nest" type)

ˆvikatcàkwì'n,ˆ, granary
basket mountain,

Mohawk Mountains

iyal,ìpai'ic, mesquite-basket,
burden basket

(cf. *iya'c*, mesquite
beans)

kwìltù'n, a large coiled stor-
age basket

* *gàθò'k*, conical burden basket
gàθòkhuwa'gàm, two bur-
den baskets

gàθa'gà, many burden
baskets

* *sàwa'*, basketry water bottle

* *sàwagatago'livà*, water bot-
tle (with flat base)

* ———

* *kàkwì'c*, conical burden bas-
ket (used by Yava-
pai)

* ———

* ———

Havasupai

* gǎθǎ'u^u, twined shallow
bowl or tray

* gǎθǎu'ulai'ǎ, twined tray-
old, parching tray

* gǎ'u^u, coiled shallow bowl
or tray

* ha'ugwětalǔ'mia, w a t e r -
something-boil,
coiled or twined
stone-boiling basket
gwětaló'mia, boiling basket

* sǐdjǒ'k'ia, rib of a twined
basket

* djǐmǐ'ǎ, foundation rod of
coiled basketry

(cf. ohokwǐ'dǎ, fire-
twisted [?], slow-
match; gwevǐskwǐ'-
dovǎ, twisted or
braided rope)

Maricopa

* ———

* ———

* gwǐnxo'nyikáva'c, old tray
basket (ni)

* kěri'ⁱ, smaller shallow coiled
tray (obtained from
Pima)

* gwǐnxo'ⁱ, larger shallow
coiled tray (ob-
tained from Pima)

* ———

* ǎtǎpǐ'l,tc, foundation rod of
coiled basketry, tule
plant

at'ǎpǐ'l, the same
akwǐ'g, weaving, loom
hǐkwǐ'k, the same

(cf. kwǐrǐ, to twirl;
ackwǐ'r, to spin;
ǎkwǐ'rǎ, to twist
something; ǎkwǐ'k,
woven, a cage for
captive doves; tǎ-
mǎckwǐ'n, twisted
(p n) ; xǐkwǐ'rǐc,
twisting, a rheuma-
tic [?] disease, name
of a song)

ǐctakwé'rǐc, spindle

(cf. kwǐrǐ, to twirl;
ackwǐ'r, to spin)

*Havasupai**Maricopa*

àvé' Ríc, warp yarn
 àsá' mc, weft
 ʔōtɔw' n, itcamí' c, cotton —,
 warp bar
 vaʔal, aθa' ʔ, counting-the-in-
 testines, loom-string
 xalyada' xk, weaving heald
 (attached by string
 between warps)
 carěkc, weaving heald,
 weaving sword (?)
 n, ĩmákwe', weaver's shuttle
 cak, í Rá, weave dagger,
 modern friction
 match
 n, ĩmai' e' kíc, to-draw-to-
 gether-tightly,
 weaving sword
 cuRó' pa, woven belt
 (cf. amě' l, belt)
 hapěʔ, woven headband
 tcuxwí' l, woven cradle band
 (cf. ákwí' Rá, to twist)
 xa' a' p, woven (upper)
 cradle band

gwiĩnya' djá, [woven ?],
 blankets
 (cf. gwi' gá, diagonal
 twining)

xacł, ế' p, willow bark blan-
 ket
 ʔal, amě' c, woven bag

gĩsĩna' vā, three-strand braid
 (pn)

děnyu' dīgā, basektry de-
 signs, tattoo marks,
 face painting
 (see *tattooing, face
 painting*)

* hanyo' Rām, basketry de-
 signs, tattoo marks,
 face painting, pot-
 tery designs

HOUSES

The following lists are hardly comparable. Only a single certain cognate appears: the word for house. Parallel construction is evident in the words for sweatlodge: H. boiling (?), M. flesh-roaster.

Havasupai

- * hāwa'a, house, dwelling place
 awa', house
 wavaski'mā, standing house (pn)
 watiāāse'gā, shade of a house
 waθāhu'gāmā, house-pucker (pn)
 wasame'ma, lost house (pn)
 watāgē'gīmā, house-pushed off (pn)
 waskō'gomā, house-open (pn)
 wāka'gāmā, creaking house (pn)
 watāho'mīdjā, stripped house (pn)
 wai'ā āse'kā a'mdjivā, house-shade-moves, a mythical type of house
 īnyan,āwa', Sun's house, name of a crater
 sāsavāso'han,āwa'ha, [to] Piñon Bird's house

Maricopa

- * āva', house, dwelling place
 ha'kwīnyavīn,āvā', menstruant's house, menstrual lodge
 kukupu'rānyivā'c, KukupuRa's house, Painted Rock Mountains
 pēn,āva', beaver's house (pn)
 kumpa'n,īkn,ivā', bat's house, name of a cave

Havasupai

āsanaʔawaʔvīl, Eagle's nest

wamākōvān,āwa,
Mohaves' house,
Mohave territory
nyanawaʔhe, my home

waʔha, [they reached] the
house

wahiaʔmāiu, I am going
to the house

wahiaʔdjmīgā, many go-
ing to the house

Maricopa

ʔkəkn,īvaʔsīl, to Crow's
house

puīnyāyaʔ, the dead
people's place, land
of the dead (sing.)

hupoiʔīnyāvaʔ, the same
(plural)

vigxuwaʔl, at mountain
house

wūlpoʔ, post, house post

wūlpoʔtūkuwʔ, middle
post of house

wūlpoʔkwīnīpaṛīʔs, side
post of house

vulpoʔāvāauʔc, standing
post (a place name)

āxavūlpoʔ, water-post,
name of rocks in the
Colorado

kwīl,oʔāvulpoʔ, post-
water jar, a storage
jar

wucwēʔrī, wall (of a house
only)

cūviʔk, vertical pole of house
wall

itcāmiʔsīs, horizontal rib of
house wall

akāvānauʔ, ridge pole

as viakāvānauʔ, ridge pole
mountain

tcāpētūʔm, thatch of house

mai, roof, top, high

deʔvām, dirt layer on house

Havasupai

di'ase'gà, flat-roofed
shade (ramada)
waià ase'kà a'mdjìvā, house-
shade-moves, a
mythical type of
house

- * tā'o'lvo, [boiling - ?],
sweatlodge
ĩnyadjatāo'lvig'iu, I am
sweat-bathing
(cf. hāmātagwetāo'liā,
cooking something in
a clay pot)
těskām'lau'wā, a tripod or
similar framework
of poles (as in a
house) (pn)
ĩsĩkwōiyā, corral
as ĩsĩkwōiyāyā'megiu, go-
ing to the corral
vōl ĩsugwōiāvīl vōlvuwa'-
vīgā, — corral-mov-
ing around, they are
milling in the corral
nue'vīgā, home, residence

Maricopa

vuya', doorway
vuya'pūk, entry-way of
house
ma'k, iā'l', flat-roofed shade
(ramada)

va'na'rā, gable-roofed store-
house, hut for men-
struants, childbirth,
and purification of
warriors

matāluwé vās, dirt-meeting
(?), meeting house
(cf. matāsĩ'nyūk, those
who agree, council-
lors; matāwī'kīk,
helpers, councillors)

- * matīlyācī'l, ĩc, flesh-roaster,
sweatlodge
matīl, ācī'l', sweatlodge

Havasupai

* *n̄yaθōknue'vagu'ĩdjīgà*, at
her residence

* *wĩθāgwa' n̄awé'vīg*, at
his mountain camp-
was living

θōknue'vīgà hāwĩl, he was
living at his home

hāma'nk'edjāgĩnyuwe'vā,
the little boy's home

kōmwĩdĩmāgĩnuwe'vā,
the old woman's
home

waio'wā, old camp

waiu'gā, new camp

waviyó'g, a temporary camp

* *wĩθāgwa'*, [at his] moun-
tain camp

Maricopa

* *n̄yivai'ĩksivōk*, at her
home

* *yāvai'īg*, [he] was
dwelling

* *vigxuwa'l*, [at his] moun-
tain house

DRESS AND ADORNMENT

Costumes differ radically: Havasupai have full buckskin clothing and moccasins, Maricopa bark breechclout and skirt, with sandals. Unfortunately I neglected to get terms for many articles of Havasupai dress. Nevertheless half of the paired terms are cognates: rabbitskin cape, H. hat-M. feather bonnet; H. necklace-M. white shell beads; probably H. moccasin-M. sandals. There are probable cognates for walking staff and in H. *děnyu'dovā*, tattoo marks-M. *hanyo'-rām*, designs.

The Maricopa term cut-out-sandals, meaning women's sandals, can be used for men's sandals, but the usage would not be idiomatic.

Havasupai

* *n̄gwaí'ā*, man's shirt

n̄gwaí'wĩtē, man's coat (not
aboriginal)

* *makĩtāpe'va*, collar-tail (?),

Maricopa

* *xavĩ'c*, man's shirt (not abo-
riginal)

* —

Havasupai

triangular flap on
coat

yakětä'pa, [mouth — ?],
flap at neck of shirt
mĭlig'e'vām gāgwī'nvā,
[neck —], collar

* āgwa'l mĭkiül, buckskin
trousers
āpamĭgiu'lē, man's buckskin
pants

* sáwǒ't, rattle on woman's
dress

* mahānyo'o, man's moccasins
(single or pair)
āpahamanyo'o, m a n ' s
moccasins

* pak'emahānyǒ', woman's
moccasins
akwagamaniūkió'vā, one
who makes [deer-
skin] moccasins
ĩnyā'djmahanyo'ıyo'vĭg, I
make moccasins

* mahanyākwa'vā, overshoe
(for use in snow)

Maricopa

gweṣa'nōk, collar

as ṣama'lgweṣa'nōk,
white collar (a dog's
name)

* ———

* wĭmtākāxa'vā, breechclout,
pants
wemakṣa'vā, breechclout
upu'i, woman's bark skirt
upu'ıavāxai, the same
avāxai, woman's skirt (mod-
ern name)
tilyuđi'k, woman's under-
apron
amě'l, belt

* ———

* n,ıṣamanyo', sandals
hamĭny'o', modern shoe

* xamanyu'hacāgya'dĭc,
sandals-cut out,
woman's sandals
hamĭny'o' acika'tĭs, the
same

* ———

kūm'ě't, legging

Havasupai

(cf. *nyíswtót'vídj*, a constellation representing a walking staff)

gwawa *tape'*, [hair — ?], porcupine quill decoration on hair ribbon

seda'm, shawl

kohu'la, rabbitskin blanket, robe

* *gūdako'va*, knot of hair at nape of neck

pū't, hat, headband

pūtcil'voi'a, [women] chewing his hat (pn)

putāgāθa'na, hat-lizard (pn)

putgāskwīdjva, hat sticks up (pn)

pūtgahāmi'i, high hat (pn)

kamwīdīmā kápū'dīva, old woman [wearing] a hat (pn)

* *sogou'la*, beads

āpu'g, necklace

* *hōlkāt'ōpā*, abalone shell
halāgata'pā, the same

* *sōltōvītako'*, finger ring (of cactus spine)

Maricopa

nyicao'ra, for-the-old, walking staff

atkwīnyěp, robe

kwīlū'l, rabbitskin cape

* *sātīk*, tied-up, knot of hair

mēnāmē'nīm, hair-braid

imī's, hair-bangs

kapu'r, feather bonnet

(cf. Spanish *capucha*, *capota*; *capu'r*^A, cradle hood; *xomācé' kapa'ra*, last star [pn])

* *xavācu'*, (any) beads

(cf. *xavācu'*, blue)

āpū'kc, white shell beads

puk, shell bead

xapu'k, shell bead

xana'k, necklace

* —

kovosω, haliotis (?) shell

smalgāku'p, ear-hole, hole in earlobe

smalgī's, ear pendant

* *ica'lytākāxavā*, finger ring (not aboriginal)

Havasupai

- * dënyu'dová, tattoo marks,
face painting (noun)
 * dënyu'dīgā, to tattoo, writ-
ing
 gātënyu'dāvā, tattooed
 (pn)
 padënyu'dā, man-writing,
 photograph, camera
 dënyodāgāu'djē, writing
 —, school children
 dënyodāu'djau, writing
 —, school house
 dënodapa (?), school
 teacher
 dënyo'dāhīdjāhīdjā,
 books
 (cf. nyu'dīgā, spotted)
 * djia'lvīgā, face painting
 djia'lvīgā, decorative
 marks
 uvā djia'lvīgā, (entire)
 face paintnig
 ma'tëdjivīmdjia'lvīgā,
 (entire) body paint-
 ing

Maricopa

- xamsuwī'n, nasal pendant
 * matākwi'ck, tattoo marks
 * hākwi'ck, to tattoo
 agwisk, tattooed
 * hapā'nyk, face painting'
 (verb)
 * xanyo'ram, designs (on face,
 pottery), writing
 hanyo'ram, the same
 īnyu'rlīgā, spotted
 toḡkwīnyo'rc, middle-
 figures, name of
 cañute game tube
 hiya'kwīnyo'rc, mouth-
 figures, name of
 cañute game tube

GAMES AND PLAYTHINGS

Several cognates appear in these lists: juggling (insofar as based on the verb "to send upward"), cup and pin game, shinny, hoop and pole game, the designation for the hoop resting on the butt of the pole, and flageolet. Parallel designations for doll as a plaything exist.

Havasupai

* tanoma'gvīgā, footracing by two

* tanoma'govīgā, footracing by three or more
katē'nāma'govādīdj, many foot racers
tōnāma'gvīg'iu, we two are racing
tanama'gaugā, horse racing
•lotōnāma'gvāgwī, men are racing horses

—
—
* gāpě'ě, object kicked in foot-race

* djiya'gā, juggling

* gigwī'θwīgā, wrestling match
(cf. wiθāvīgā, wi'θ-wīgā, basket dice game)

* ta'cāvāgā, shinny game
ta'cāvāta'mōō'ig, shinny playing
mātō'covā, [you] play shinny

Maricopa

ma'takovāk'īwūm, [— running], relay race

* xavi'k tci'vāk'evu'm, two-running, footracing by two

* tilyāvi'vīk, racing, footracing by three or more

āk'wōk xucāvāk'evu'm, horse-running, horse racing

•sāa'ndj xunya'vīk, ball-race, kicking ball race

huñnyā'vā, kicking race

* •sāa'ndj, ball (used in kicking race)

sā'a'n, the same

* maiēm'djai'etc, sky-to send, juggling

* (cf. tciyā'g, to send)

mai'āmtciacu'm, to swing upward, juggling

* sopa'vūg, wrestling

* cutacī'k, shinny

sā'a'ntcutā'cīg, ball-breaking in two, shinny game

Havasupai

* tamăñă'dă, shinny ball

* ta'caviä, shinny stick

—

—

—

* t'u'daviä, hoop and pole
game

mădu'dövä, [you] play
hoop and pole

* tavădju'dă, the hoop
(cf. gwetovădju'divă,
something to make a
hoop or spiral)

* i'it'u'davă, wood —, the pole

* p'ö'măgya'gă, designation
for hoop lying in
notch of pole butt

* to'hovigă, stick dice game,
playing cards (noun)
to'hovia, stick dice game

Maricopa

* 'săa'ndj cutăc'k, shinny
ball

să'a'n, shinny ball

* i'i, wood, shinny stick

tăku'ro', shinny stick

to'xcoa'lgik, (women's)

double ball shinny

(cf. to'xkw'inyo'rc,

middle-figures)

xata'p, the double ball

ṡacta'a'lg, stick for double
ball shinny

* xutu'Rig, hoop and pole
game

xutu'Ră, the same

hutu'Rŭm, the same

* kŭpătcw'ra, the hoop

kapătcw'rŭs, the hoop

* xutu'Ric, the pole

* pŏmăk,a'm, designation for
hoop lying on the
butt

* utcŭmpu'm, bouncing-them,
stick dice game

xutcŭmpŭ'k, stick dice game

(cf. tcŭmpŭg, to
bounce)

tatu'Rucŭ'k, stick dice game

(named for the
markers in rows)

i'ŭmutoxu'm, wood —, the
game (? the dice)

otŏ'xc, the stick dice

* xutŏ'xŭg, to play cards

xutŏ'x, playing card

kutŏ'x, playing card (pn)

Havasupai

- wi'θwīgā, basket dice game
 wiθāvīgā, the same
 sa'ā'k (?), the basket dice
 * no'hovīgā, hidden-ball game

- * sāhu'nā, talley sticks for games

- * huga'θā, cup and pin game

- * wita'viā, [stone-to hit ?], a sling

Maricopa

tatu'θulīk, hiding, the hidden-ball game, the hand game

taθu'l, the hand sticks (of hand game)

tatu ul,ī'g, name of song in hand game

- * (cf. taθu'l,ām, to hide something)

aṣta'mtatuθu'līk, reed-hiding, the cañute game

- * i'jatca'tc, wood-pile, talley sticks

(cf. xatca'tc, to pile up anything)

tūmṣo'rgīc, dart game, the dart, the leader of the game

tcahwa'tc, split stick used in dart game (onomatopoeitic for whirring sound when thrown)

duṣwēcū'm, whirling, name of mud-slinging game

- * uk,ā'vīc, cup and pin game
 'uk,ā'vīc, shooting, cup and pin game

'ma'tāpaiyī'R^Δ, clay-flying, top (a toy)

- * taxla'pc, something-with-which-to-throw-suddenly, a sling
 daθla'p, a sling

Havasupai

- * gwedě'ě, something-to play
with, doll

döldöl, flageolet or flute

daldale, flageolet or flute

- * i'igāgwau'wā, wood-talk-
ing, bullroarer

- * (cf. gwawūg, [he]
spoke)

Maricopa

- * (cf. taxla'pk, to throw
away suddenly;
xata'vūg, to hit
[with stone or hand])

- * xarāoi'ic, plaything, doll

harāoi', doll

- * (cf. nyīmkarāoi'īg,
[here is ?] some-
thing to play with;
karāoi'īg, go play!)

ukwo'vtciwūm, to make-
something-of-
string, cat's cradle
w'ilw'i'l, flageolet (the bet-
ter word)

taltal, flageolet

- * i'ikwérākwe'Rīn, wood-talk-
ing (ni)

- * (cf. kwerākwe'Rām,
[he] spoke)

xiuxiu, bullroarer (onoma-
topoeitic)

DANCES, RITUALS, AND RITUAL ELEMENTS

These lists are hardly comparable since the Havasupai record is deficient and there is a lack of correspondence in rituals. Cognates noted are: dance (in general), dovetailed dancers, and "roasting" of menstruants.

Havasupai

- * yima'gā, (general) dance
yīma'djivā, dance

Maricopa

- * hima'tc, (general) dance
xima'k, (general) dance
* hima'k, dance (i. e., the
step)
'ikwīmkwima'tc, dancing
with horn (name of
a mountain)

Havasupai

- * djīkādji'kikā, dovetailed, alternating men and women in dance circle
- * gīdjī'na, a masked dancer, name of the dance (<Hopi *kachina*)

- * gwetīlko'miā, [something-drum?], drum
 īnya'djāgwetīlko'mīgā, I am drumming
- * gwetīlko'miā'i, [something-drum-stick?], drumstick
- gīdu'īdjīgā, mourning ceremony (of Walapai)

Maricopa

- * hildjēkkiyi'm, come in between (a command to one person)
- * hildjēkdjēkhīm, come in between (said to two or more)
- * guk'atai', masked dancer among the Pima

θokwutai'ās, a masked clown (in Mountain Killdeer performance)

iθōmataō'm, mask

-
- * (cf. hakwī't, to drum; hakwē'tām, to beat)
- * nym'akwī't, drumstick

hīcpask, showing, mourning ceremony

hutīnyī'k, cremation

iāθau'g, wood-pile, cremation pyre

hupī'līg, war (i. e., preparatory) dance

hwīcīvau', enemy-standing, scalp dance, name of a song

matarāē'k, purification (for warriors, for mourners)

(cf. mātaθau', poisoned, bewitched; xacāvāsu'i, to purify [by a shaman])

Havasupai

- * opa'gà, warm pit used at
first menstruation
(cf. pa'vũg, roast [rab-
bits] in ashes)
-
-

Maricopa

- * pa'vũg, baking, the pit (?
the process)
(cf. pa'vũg, roasting
[animals] in ashes)
tatura'npĩg, girl's puberty
rite, name of a song
for this rite
tcutõ'xam, bee-killing rite
for boys, name of
song in same
xatca'poũm, water-mixing,
the sahuaro celebra-
tion
(cf. xatca', wine [fer-
mented sahuaro sy-
rup], name of a
song)
tculoi'g, mimetic ritual be-
fore deer hunt

- * aswõ'gà, prayer stick
- * gwesvoi'yà, something-pray,
prayer stick
gwesvoi'yaiyo'vähikuĩ,
something-pray-to
make, to make a
prayer stick

* —

SOUL, SHAMANS, AND ILLNESS

In both languages words indicating possession of super-
natural powers as well as those for various diseases are related
to the word dream (whence the power is derived), which
in turn is that for sleep.

In both, heart and soul (in at least one of the phrasings
of soul) are synonomous, and these are cognates. Havasupai
differentiates shadow of something animate from that of the
inanimate, and further differentiates these from shade (i. e., a
place free from direct sunlight) and reflection in water. In
Maricopa these are all one, their term being the cognate of

shadow of the animate in Havasupai. In Maricopa, unlike Havasupai apparently, a doctor is designated as a specialist for a specific kind of wound.

Cognates exist for the more fundamental concepts: heart-soul, shadow (of something animate), spirit, dream, sleep, curing shaman, doctor (one who has power, practitioner), deer doctor.

The lists of diseases do not cover the same items and are therefore not comparable.

Havasupai

- * yuwai'lv, soul, heart
yuwai'a, human heart
(cf. wai, chest)
yuwai'avldj wiya'migä,
heart goes away [and
death follows]
ma'tgäha'novldj, soul
as ma'tgäha'novldj wiya'-
migä, soul goes away
[and death follows]
- * ämi'yě, ghost
imi'yěě, ghost
- * kwldjädí'a, ghost (?)
- * wltagosä', shadow (of man,
animal, insect)
wltk'wsa', the same, reflec-
tion (in water)
- * yä'asaí'yä, shadow (o f
cloud, tree, house)
gia'asě'ěk, the same
wayä'asaí'yä, house-
shadow, shadow of
a house
äsc'gä, shade
as "watiääsc'gä, shade of
a house

Maricopa

- * hiwa', heart
iwa', heart, soul
- wipai', soul (proper)
iwaänök, heart-small, pulse,
soul
- * 'ičnyoi'yim, — bad acting,
ghost
ičnyoi'im, ghost
- * matgwica', shadow (of man,
animal, cloud, house)
mat'kwī'c, shadow
matkwī'ca', shadow (of any
object), reflection
(in water)
mat'kwī'cōksū'm, light
[not heavy] shadow
(pn)
gwīcō'k, shade (i.e., shadow)

Havasupai

di^aāse'gā, flat-roofed
shade (ramada)

yaāse'gā, shady

yaāsai'avīl^a, shady place

valāu'vīg'iu, reflection (in
water)

* sāma^a, spirit

* tāsmā'djīgā, dream

* gwe'tāsmā'djīgā, something-
dream, dream

* sma'gā, to sleep

iya'gīg āsma'vīdj, we lie
down to sleep

āsma'mīdjāa'līgīg while
I sleep you [sun]
come up

* itckāyu'gātīgā, mythical be-
ings

* itckāyu'gā, mythical times

* hatāgwī'lsāma'g, wolf spirit
sāma'gāīnyādj, black spirit
(a mythical medi-
cine of sand and
blood)

pagiyo'gā, man-leader
(i. e., one who leads

Maricopa

* cāma'g, spirit, dream

hucamai'īg, shadows (i. e.
spirits) meeting

cīma'g, dream

cuma', dream

unyīcīma', road-dream,
dreaming of a road
(pn)

cuma'kāxwī'vā, dream-
odor (pn)

cāma'sāxωtk, dream-good,
lucky

cāma'mūk, unlucky

* c'mā'm, to sleep

* aiyukūcumai'īndj, s o m e -
thing - to dream of,
mythical beings

* ———

* (cf. nyikω'Rā, long ago,
old)

* ———

Havasupai

or pulls another), a
diety (?)

(cf. iyo'gagà, to lead,
to draw after)

pagiyo'vā, person-make
[alive again], a
diety (?)

- * gīθiyě', shaman (who cures)
- gāθiyě'ě, shaman
- gīθiyě'ě, shaman (pn)
- mo'k[^]gīθiyě', a Hopi sha-
man

- * gīsāma', practitioner (on
fractures, snake bite,
etc.)

āgīsīma'vīdj, [you] are
a shaman

- * gweta'vōg gīsāma', sick-doc-
tor, doctor who
cures sicknesses

- * pakau'āgīsāma', man-break-
doctor, doctor who
cures fractures

- * nahāmī'dvīdjā gīsāma', doc-
tor who cures
wounds

- * nunālai'djī gāsāma'vā, doc-
tor who cures stom-
ach trouble

Maricopa

- * kwīsiye'c, shaman
- gwīsiθe', shaman
- gwīsiθi'k, one has power
- gwīdīcθī'sk, they have
power

matāu'lgwīsiθe'rc, high
dirt that is a shaman
(name of a hill)

- * gwīctāma'tc, shaman, one
who has power

- * n,ikwan,e'gmacīma'c,
assorted things-doc-
tor, doctor who
cures anything

- * aiyun,ikupaí'cīmac, a ny-
thing-doctor, the
same

- * xīlyēcīmac, doctor who cures
fractures

- * ipa'cāma'g, arrow (wound)
doctor

- * hitora'v'cāma'g, belly-pain-
doctor, doctor who
cures stomach trou-
ble

Havasupai

(cf. mānu'nā ālai'īgā,
sick in stomach)

* āluwí' sāmā'gā, doctor who
cures [rattle ?]
snake (bites)

* āgwa'gā gīsāma', deer doc-
tor

* nahamí'dvīdjā swa'dīgā, to
cure-singing, singing
for curing (in sweat
lodge)

waidu'gā, consumption
(cf. wai, chest; yu-
wai'ā, heart)

hōgāpí'dā, diarrhoeal (pn)

Maricopa

* ave'cāmag, snake (bite)
doctor

* kwa'kclīma'g, deer doctor
matāθau'g, bewitch
matāθau', poisoned, be-
witched

* aḡna'l mītce'vīk, gourd
(rattle)-singing, to
sing to cure

* (cf. acāva'R, to sing)
tcīmākω'l, cautery, the seed
fibers of the plant
taci'l used for the
purpose

kwaRao'kuma'cīc, iron-eater,
a disease causing
necrosis of tissues
(cf. kwaRao', obsidian,
iron)

iu'ḡ, colds (in the head)

tao'ram, rheumatism
hasu'lg, a kind of rheuma-
tism

ḡikwī'Rīc, twisting, a rheu-
matic (?) disease,
name of a song

(cf. ākwī'Rā, to twist
something)

tcōḡnu'ḡ, "a bad disease"
(venereal ?)

Havasupai

kaglě'govà, sores all over
body (pn)

(cf. ma'tedjvā, body)

tcahapu'ĩnyā, swelling on
body (pn)

dĩ'i'a, pimples

bũl'ǝǝ'vādai'ā, white pim-
ples on her forehead
(pn)

yoātavĩgā, my tooth aches

ĩnya'yovĩdjtavĩg'ĩ, my
teeth ache

(cf. yo, tooth)

Maricopa

iṭwRa'vāk, tooth ache

(cf. iṭw', teeth)

smalgāRa'vā, earache

(cf. smal, ear)

ximel,ĩ'ck, broken leg

(cf. xĩlyēcĩmac, doctor
who cures fractures)

xakwi'sk, to cut (letting
blood out in sick-
ness)

tak,iǎ'tctāk'pām, axe-cut,
wound (i. e., only a
cut made by an axe)

matyāxata'l, prayers

BODY PARTS

The parts of the body as enumerated below obviously constitute only a fragment of the relevant vocabulary. These terms apply as well to the bodily parts of animals; for items pertaining to them alone see the section ANIMALS.

It is curious how few of the words are cognates: ear, mouth, heart, hand, left hand, intestines, foot, flesh-body, blood-menses, and sinew. Possibly we should add eye, tooth, and leg-knee. There are some curious homonyms: H. mǎpũ'k, knee; M. mipũ'k, neck: H. mago'o, back; M. mago'rokā, head. These may be due to mistranslation or may not be significant.

In both languages one term means flesh and body: in both blood and menses are related to the word for red. In Havasupai beard seems to be the same as the term for animal hide or animal's body hair. In Maricopa fingers collectively seems to be hand-five.

Havasupai

* gāwā'wā, hair

gwawā'iyū'l, hair like a
rope (pn)
v[^]lok:āwā'wa, horse
mane

* gāwawiū'g, scalp
itcāhwa'gāwā'waguwā',
enemy-scalp-place,
the Moki Trail
(cf. gwawatape^o, por-
cupine quill decora-
tion)

dji'igā'svā, boundary of hair
on nape of neck (pn)

hu, head

gwehu^u, the head of
something
wlohu^u, horse head
hamtēgāhui, squash-like a
head (pn)

īnya hu'vā gwe vīgatego-
vīg'iu, I bumped my
head

hubēsavidj[^]me'svīgā,
white stripe on [mid-
dle of ?] the head

bula, forehead

būl, forehead

n^yanyīmābu'lā, my fore-
head

Maricopa

* hiĩ'c, hair (only of humans)

* i'ēs, hair

'ie'rhīl,ātca'vīs, hair-con-
tainer, a jar for
scalps

* hie'rθau'g, hair-taken, scalp

mago'rokā, head

as mago'rokāxavī'g, two
heads, name of a
mountain

cu'ic, forehead

saxavācu'ic, blueish fore-
head (pn)

Havasupai

- n,ǎinyabu'lá, my forehead
 bulatévà, forehead-bump
 (pn)
 bül'ǎvadá'á, white pimples on her forehead
 (pn)
 kǔmpai'yá, human brain
 uvà, face (?)
 as uvádjiá'līgá, (entire)
 face painting
 yu, eyes
 yukǎinya', eyes-black,
 half-blind or blind
 (pn)
 apa'yukǎinya, man-eyes-
 black, blind man (pn)
 yugátoskeí'gová, cockeye
 (pn)
 yug'egále'ba, dirty eye-
 lashes (pn)
 yugátáθěnya'gová, eyes
 on a thread (pn)
 yu'kádjiłho'pá, eyes deep
 set (pn)
 le'ba, eye-lashes
 yug'egále'ba, dirty eye-
 lashes (pn)
 sma'dīgá, ear (see *dream*,
sleep)
 pasma'dīgá, man's ears
 (pn)
 smategudí'ná, thick ears
 (pn)
 smadīgátu', ear-some-
 thing inside, parti-
 ally deaf (pn)
 smadīgádű'tcá, ears-not

Maricopa

- hiθó', eye
 hiθá'hwa't, eyes-red, an
 albino
 tcipai'íθó', gnat's eyes
 (pn)
 tcímáθu'l,hiθó', red ant's
 eye (pn)
 hiθá'kgwícámpǒ'p, four
 eyes (a dog's name)
 smalk, ear, the first group
 of loops in a net
 smalgáku'p, ear-hole
 (i. e., hole in ear-
 lobe)
 smalgí's, ear pendent
 smalgára'vá, earache

Havasupai

hearing well, deaf
(pn)

yai'o, nose

n₁ayaiyo', my nose

mamiyai'onyà, your nose

n₁awayaiyo', his nose

ya, mouth, mouth of a pot

yă, mouth

ĩnya'ya, my mouth

paya', man's mouth (pn)

văloya'a, horse mouth

ya'kwa'wă, mouth-mum-
bling, dumb (pn)

ya'alai'ă, mouth-chatter,
chatterbox (pn)

(cf. alai'ă, spoiled,
awry)

yăkobô'mă, protruding

[upper-alveolus]

mouth (pn)

yăvĩnyămĩkěswědovă,

hanging mouth

beard (pn)

(cf. yakětă'pa, flap at
neck of man's shirt)

yapa'l,[mouth-flat ?],
tongue

yo, tooth

yoi, teeth

yoătavĩgă, my tooth aches

ĩnya'yovĩdjtavĩg'ĩ, my
teeth ache

kwagiyoĩ'yă, metal (i. e.,
gold) teeth (pn)

nyămi, beard

yăvĩnyămĩkěswědovă,
hanging m o u t h
beard (pn)

Maricopa

'iya', mouth

iya'ka, my mouth

ĩcâoriya', chickenhawk's
mouth (pn)

hiya'kwĩnyo'rc, mouth-
figures, name of a
cañute game tube

iθw', teeth

iθwRa'vâk, toothache

Havasupai

(cf. nymí'á, [horse's]
body hair; kwagān-
yāmi'á, deer hide;
etc.)

mēlik'e', neck
mēlik'e'swautá, swollen
neck (pn)
mēlíp'u'u, windpipe

n,āmai'á, breasts
n,maigāma'nyá, s o f t
breasts (pn)
(cf. maiá, pile, mound
[of stones])

wai, chest
waidú'gá, consumption
(cf. yuwai'á, heart)

yuwai'á, heart
yuwai'lv, heart, soul
iyāwai'yě, heart (pn)
n,aiwai'á, my heart

mago'o, back
as n,āmago'o, my back
ṭaudi', arm
man'ō dīg, wrist, ankle joint,
knob

Maricopa

mipū'k, neck
mipū'kkwimí's, hairy-
neck buffalo
(cf. xocgí'v mipukí't,
dove-headless, a
string figure)

n,íkpaṛω', ribs

hiwa', heart
iwa', heart, soul
ṭxaniwa', real (good)
heart (pn)

kwīpu'i iwa'c, the dead
people's heart, epi-
thet for the horned
owl

iwa'lkīln,iṭu'ck, heart-
thinking, to think

xāxdāt, backbone
as munyoi'xāxdāt, taran-
tula's backbone (pn)

Havasupai

sölgäman'ö'dä, h a n d -
knob, wrist (pn)

- * söl, hand, finger
sölvämtcivüläwi'kä, hand
length measurement
sölmapai'hage, h a n d s
clasped together
(form in a song)
söltövitäko'o, finger ring
sölgäman'ö'dä, h a n d -
knob, wrist (pn)
sämyo'kidjä, to pull along
with the hand (pn)

- * sölgäha'nä, h a n d - g o o d ,
right hand
sölgäha'novi, right hand
(cf. ha'novi, right)

- * käθá'dä, left hand, left
handed (pn)
kaθö'dä, the same (pn)
sölkäθodä, the same
(cf. kaθö'dovi, left)
(Note that this is not
the same as käθö'dä)
coyote)

sölgävätě, finger-big, thumb

sölägwí'gñai'yä, finger-big
(?), thumb (?)

sölký'djá'édjá, little finger
sítahwo', [one?—], finger-
nail

täko', belly
w'lotäko', horse's belly

patäko', man's belly (pn)

Maricopa

- * ica'l, hand
ical, hand
cöl, hand
hica'lě, hand
ica'l,äsütk, dry hands
cal,äpí'lk, hot-hand, a
string figure
hical,äö'p, bowguard
cipa'isari's, Cipa's hand,
a constellation
tcisalí'c, the same
xatisa'lä, dog hand (pn)

- * icaläxá'nk, hand-good, right
hand
cölgäxa'n, the same

- * ica'lkwisa'R^, left hand
* icalkwisa'Rk, the same
cölkwisa'Rök, the same
kusa'Rök, lefthandedness
tcäo'Räkwisa'Rä, l e f t
handed hawk (pn)
avëkwisa'Ríc, snake-left
h a n d , sidewinder
rattlesnake

icalgísaRap, [hand-five ?],
fingers

calkäsaRa'p, finger
cipa'isari's, Cipa's fingers
(or hand), a con-
stellation

hito, belly
as hitora'v'cäma'g, doc-
tor who cures stom-
ach trouble

Havasupai

vaha, guts

as pa'vahasá'o'no, man's
guts stuck up on
something

wu'tă, buttocks (pn)

wakwaa'vâ, labia minora
(name of a dog)

măbădă, leg

djăsdjăsgămbădă, blue-
jay legs (pn)

hugu'lgămbădă, long-
leg, crane (pn)

bad'gălă'pă, [leg-flat-
tened ?], crushed
leg (pn)

hualkămpô'dă, wooden

[i. e., pine] leg (pn)

patăgăvatai'ă, fat (big?)
legs (pn)

măpŭ'k, knee

sukŭmwĩ'd, the malleoli
(protruding ankle
bones)

mi'i, foot

mi'vâ, foot

mart, flesh, meat

ma'tedjvâ, body

mart'inya'ă, scarf skin

* paiăma'tvâ (ya'), all over
the skin

kwagăma'tă, venison

Maricopa

vaḡal, aḡa'x, counting the in-
testines, loom-string
(cf. xalyada'xk, weav-
ing heald [attached
between warps like
the last])

hime', leg

misilyis, leg

himisi'l^Δ, thigh

himěmate'R^Δ, leg —,
braided cradle band
around infant's legs

tcăw'Răhimisi'l^Δ, chicken
hawk's thigh (pn)

g'icmato', knee

m'ca'war, shin

(cf. misilyis, hime', leg)

'imĩ', foot

ăca'k, bone

cak, bone

n'imaucăca'k, grandmoth-
er's bones (pn)

hima't, flesh

ima't, body

* hima'ttca'mg, all over the
skin

Havasupai

wagásimatá, beef

Maricopa

n,ihwí't, blood

n,ihwě'tgwí'tci'c, blood-
drinker, a mythical
(?) screech owl
(cf. 'hwě'tám, red)

* áhuá'tígá, red, menses

* n,ihwí'tk, red, menstrual
flow, the period

* xakn,ivi'k, living-apart, the
same

* ímēcma'á, sinew

* gwičma'á, sinew

māsma'á, sinew

gučma', sinew

mēsma'á, sinew backed
bow

gučma'hotčú'k, sinew-
plastered, sinew
backed bow

djělká, faeces (of human or
animal)

TIME RECKONING AND CLIMATIC CONDITIONS

I have included here words for intervals of the year, duration of time, intervals of the day and night, and, as a matter of convenience, words relating to climatic elements.

The names of the months in the two languages have nothing in common. Those of the Havasupai are descriptive of the climatic stages of the year or of the appearance of constellations: those of the Maricopa are sib names, mostly without denotative meaning. The Havasupai year begins in mid-November; that of the Maricopa in early February. The six Maricopa month names are repeated during the second half of the year.

Undoubtedly a number of kinds of storm are differentiated by name, as well as diverse cloud formations.

Cognates appearing here are: winter, month (moon), durations of months and nights (sleeps), winter solstice (sun returns), noon (broad daylight), sun halfway down, sunset (sun rests), sky, clouds, storm, wind, snow, and possibly thunder. Parallel forms which are not cognates appear in words for summer solstice, for midnight, for before dawn, and pos-

sibly for summer. M. t̃nyǎ'm, dark, black, night, and M. ñlmasavá, light, dawn, twilight, are cognates of Havasupai color terms, inya', black, and ñlmsǎ'vá, white.

Havasupai

* hanāpatcā, snow, year (as
counted by snows)

* ātcu'dīgā, winter

* itcu'dīgā, winter
magīg'gātcu'dāvām, last
winter

* tcu'diñāvuwa'vá, t e n
winters

* ñlmuwe'mīmā, spring

* inyāātu'yā, [sun —?], sum-
mer
hopadjā ādu'yā, f o u r
summers
(cf. ĩnyākātuyumiyǎ'-
kā, the tenth month
[July], "not
counted")

* matmu'nīmā, fall

söldjiǒ'liā, hand-to-come,
first month

hālǎ'pagĩnyuwe'vá, moon-
man-staying at a
house, second month

i'pedja'a'lia, wood-carrying,
third month

hǒmási'ká'dadí'a, star-very
cold, fourth month

mādigimai'a, bean dance,
fifth month (?)

Maricopa

* mata'mgīg, earth-lasts
again, year

mat'a'mk, year

* (cf. hanāpa'tc, snow)

* ʔatcō'Rīc, winter
xatcō'Rāk, winter

* — (ni)

* āpī'ñl̃k, spring
bink, spring

* ĩnyā'ātō'l, middle sun (ni)

* ñl̃kāpī'l̃c, summer
ñl̃akāpī'l̃, summer

* hiyo'ck, fall
iyo'rck, fall

xavātca'c, first and seventh
months, a sib name

ʔamitu'tc, second and eighth
(or sixth and
twelfth) months, a
sib name

ʔipa', third and ninth
months, a sib name

l̃cō'c, fourth and tenth
months, a sib name

kūmāθī', fifth and eleventh
months, a sib name
(?)

Havasupai

māwai'ipūk, warmed, sixth
month

māwaiāt'u'viagā, warm-half-
way, seventh month

māwaiĩkātāvao'vā, warm-
gone, eighth month

ĩnyātāpū'k, sun-to make
[warm ?], ninth
month

ĩnyākātuyumiyā'kā, tenth
month ("not
counted")

(cf. ĩnyāātu'yā, sum-
mer)

gāfotāsāpé'gā, t h u n d e r
storm, e l e v e n t h
month

gāfō'pahua', eleventh month
gāfōpū'ktciwū'k, twelfth
month

Maricopa

mavīs, six and twelve
months, a sib name
(?)

xalyāa', moon, month

halya', moon, month

* xalyāa'djĩmpō'p, m o o n s -
four, four months

* cmacdjūmpō'p, sleeps-four,
camped four times

* cmacdjūmpō'pām, [after]
four sleeps

* cma'cn,ĩdjūmpō'pām, [after]
four sleeps

* cmacacē'ndīg, [after] one
sleep

* hāla'hop'a'gā, moons-four,
four months

* hōpa'djāsmō'g, four sleeps

* hōpa'djĩn,ĩsma'm, f o u r
sleeps

* āsītāsma'm, [after] one
sleep

āsīt'ĩnyāsma'g [after] one
sleep

sma'mūg sma'mūg sma'mĩ-
giu, for many sleeps

hāmu'gāsma'gā, three sleeps

Havasupai

huwa'gaspaisma'gabǽdjvǽgā,
seven-sleeps-more,
an interval of seven
days

* n,avōkǽg, [sun ?] coming
back, winter solstice

* ǽnya'hǽn,an,nāwaha, sun-is
home, summer sol-
stice

* n,ǽmǽā'vumā, day time

* ǽnya'djǽ'a'ǽgǽgā, sun barely
risen

* ǽnya'tape'vǽgǽgā, sun risen
halfway

* ǽnya'vǽluwǽvǽgā, sun-in the
middle (or making
no progress), noon
(cf. w'lovǽluwǽvǽgā,
horses racing nose
to nose)

* ǽnya'dǽspe'vǽgā, sun half-
way down

* ǽnya'tǽpmǽgā, sun fallen
out of sight
ǽmādo'pmǽg, [sun] going
down, sunset

* natāk'ǽpǽgā, night
(cf. ǽnya', black)
ǽnya'tāk'ǽpām, at night

Maricopa

* ———

* (cf. ǽnya'djtākāvǽkǽg,
sun coming back: not
the solstice)

* ǽnya'djn,ǽva'l,ǽnō'k, sun-his
house-went i n t o ,
summer solstice

* ǽnya', day

* ǽnyā'hal,spǽkmāhai'l, s u n
not yet risen

* ǽnya'spǽkām, sun barely
risen

ǽnya'tcǽpō'k (?), sun- com-
ing up, sunrise

* ǽnya'n,ǽpǽlk, sun halfway
up

* ǽnya'ndjtāo'Rǽg, sun-on top
(of another thing),
noon

* ǽnyā'l,uve'vǽm, in broad
daylight

* ǽnya'dǽspai'ǽg, sun halfway
along

* ǽnyadjātǽpǽg, sun-rests, sun-
set

* ǽnyadjāxā'vōg, sun-went in,
sunset

n,axā'vōk, sun-went down,
evening

* tǽnyā'm, night, black, dark,
dark phase of the
moon

Havasupai

ĩnya'ták'í'pà, [you] make
it dark

ĩnya'ták'ěp'giu, [it was]
a little dark

nak'ũmk'ũ'mkĩ, very dark

* naták'ě'p'vũlwĩvĩgà, [night-
in the middle] mid-
night

* dju'vn,məvàn ĩgpai'ĩm, be-
fore dawn

(cf. n,ĩmsă'vâ, white)

* halávâ'ö'p'ĩgĩgà, dawn

ma'gĩgĩnyaha'mě, — sun —,
yesterday

magĩnyaham, yesterday
(cf. magĩl, behind)

ĩnya'vĩmâ, sun —, today

vâ'mĩnya'vĩmâ, — sun —,
today

nyé'gãm, tomorrow

ye'gãm, tomorrow

niyé'gĩgĩθo, tomorrow

niyé'ĩmẽ, tomorrow

Maricopa

tinyă'mkwĩlyô'x, patting
the night gently
(pn)

tinyă'ankwârau', night is a
good runner (pn)

tĩnyakâθĩ'g, dark-come
here, half moon

xômkĩ'tĩnya'm, dark swal-
low (?) (name of a
spirit bird)

tĩnyă'm kaltcĩ'sk, dark —,
a bird

n'ixω'Rĩg, twilight

(cf. nyikω'R⁴, old, worn
out, ancient)

* tĩnyă'mkácluve'vĩg, night-
half, midnight

* tĩnyă'mákω'Râm, night-old,
midnight

* savũmn,ĩpa'ĩg, light-nearly,
before dawn

xacipa'nĩk, nearing, before
dawn

n,ĩmäsavâ, light, dawn, twi-
light

* kwĩloyo'g, dawn

kwâliyo'ũg, dawn

Havasupai

ĩmia', sky
 ameya'ha, sky
 mia'vĩgà, the air a little way
 up
 miahě'lě, sky, the firmament
 ĩmiatu'vĩgà, sky-middle,
 zenith
 amia'vĩgà, zenith
 mātahai'ā, wind
 (cf. māta'vĩgà, north)
 wiyu'c, fresh wind (form in
 a song)
 yu'cpĩ'ĩgĩgà, fresh wind
 ākwĩ'i, cloud
 āgwĩ, clouds
 āgwĩ'ĩdjig'ĩ, it is called a
 cloud
 (cf. āgwima'djigà,
 raining)
 gāfω', summer storm (thun-
 der and rain)
 gāfω'pahua', eleventh
 month
 gāfωtāsāpé'gā, thunder
 storm, eleventh
 month
 gāfωpũ'ktciwũ'k, twelfth
 month
 kwima'djĩgà, rain
 āgwima'djigà, raining
 giō'dj, hail
 hanāpōtc, snow
 hanāpatcā, snow, year (as
 counted by snows)
 hanāpadjĩgiu, snowing
 (abundantly)

Maricopa

amaĩ, sky, up, high
 matxa'c, wind
 matāxa', wind
 (cf. matxa'vĩg, north)
 matāxa'kwĩnyuwĩ'c, wind
 owner (pn)
 hiye'rāmatxa', flying
 wind (pn)
 ākwĩ, clouds
 'uvāau'x, rain
 huv'au, rain
 'uvāau'nyuti'c, rain-bow
 (not rainbow) (pn)
 hanāpa'tc, snow
 xanapatc, snow
 sa, snow

Havasupai

- * vītaĩ'djā, lightning
 vāta'vīdjā, lightning
 vītavīg, to lightning
 v^u'ugā, thunder
 vā'u'gā, peal of thunder,
 noise of falling rock
 (cf. vā'lo'pīgā, thun-
 dering of horse's
 hoofs)
 vāu'īg, thundering

Maricopa

- * hura'vīg, lightning
 xuř'v^u, lightning, name of
 a song
 xuk'ōs, thunder

 kwālicé'rc, rainbow
 gulnyuxai', mirage
 xal,ǎ'c kárau'kām, moon's-
 ring, halo or corona
 about the moon
 ĩnyacāpu'ĩ, sun-dies, eclipse
 of the sun
 xǎlǎcāpu'ĩ, moon-dies,
 eclipse of the moon
 mat'hě'nk, earth-shakes,
 earthquake

HEAVENLY BODIES

The identification of many of the stars and most of the constellations in the following lists is uncertain, especially for the Havasupai, hence comparison is difficult. Cognates are apparent in words for sun, moon, and star. Havasupai hand-to-come and Maricopa Cipa's hand probably refer to the same star cluster.

It is noteworthy that the star lore of both peoples is scant: it is doubtful that many more stars are named than are given here. The Maricopa differentiate comets and meteors properly and class comets as stars. No native term for North star is remembered by Maricopa informants.

Havasupai

ĩnya'a, sun (see *intervals of the day*)

Maricopa

ĩnyǎ', sun, day, name of a song

Havasupai

ĩnya'n,ĩdj, you, Sun!

ĩnya'ĩn,ika'djädj, Sun, my
relative

ĩnyan,áwa', Sun's-house,
name of a crater

nyato'povĩ, sun's-setting
place, west

nyato'po, sun is gone
down, west

n,ato'povägä satu'lig, sun-
set place-west, west

nya'djä'a'love', sun's ris-
ing place, east

niadjäa'lově, place of sun-
rise, east

ĩnya'hötc to'pĩ'hĩgu, sun-
set-sank behind, the
sunset

ĩnyato'pöklĩgiu, the sun
had set

ĩnya'djapa'gä, sun shining

* hala', moon

wi'hĩlau'á, moon moun-
tain (a mythical
place name)

hala'hop'a'gä, four
months (moons)

Maricopa

ĩnyamtackwer^A, m a d e -
slender-by-the-sun,
chamissa rabbit

ĩnyāmuyo'vĩg, [the moon]
looks at-the-sun, full
moon

ĩnyā'mkwa'm, [the star]
that travels through
the sun, evening star

ĩnya'cāpa'k, sun's rising
place, east

ĩnya'djāpa'k, the same

ĩnya'tcĩpakwau'l, holding
the sunrise (pn)

ĩnyacāpu'ĩ, sun-dies,
eclipse of the sun

ĩnyā'sumĩ', sun's down
(i. e., feather) (pn)

ĩnyā'ātō'l', middle sun
(ni)

ĩnya'djtākävě'kĩg, sun
coming back

ĩnya'djn,ĩva'l,ĩnō'k sun-
his house-went into,
summer solstice

ĩnyai', sunlight

yĩmĩnyai', light path (pn)

xarāā'sk, sun rays (pn)

(cf. hāra', blaze [of a
fire] [pn])

* xal,āa', moon

xa'lyāāyāā'k, appearing
in the moon (pn)

xālācāpu'ĩ, moon-dies,
eclipse of the moon

xal,ā'c kārāu'kām, moon's
ring, halo or corona
around moon

Havasupai

hamási'i, star
hõmási', star

hõmási'ká'dadí'a, star-cold,
a constellation (Per-
seus ?)

Maricopa

hapa'm, new moon
tãwRĩg, first quarter of the
moon
tĩnyakãðĩg, dark-come
here, half moon
ĩnyãmuyó'vĩg, the moon
looks at the sun, full
moon
puĩnyupaí', disappearing,
last quarter (?)
tĩnyã'm, dark, the dark
phase of the moon
hamce', star
xomáce'kupa'Rã, last star
(pn)
xõm'ce'kwãsĩl', s t a r s -
fell, meteoric shower
(of 1833)
xomáce' kovãtai'^, big
star, the morning
star, name of a song
xõmcearõsõ'p, comet
kwiyu'c, meteor
xomáce' ĩnyã'mkwa'm, [the
star] that travels
through the sun, the
evening star
kãpita'n, the North star
(*<Spanish capitan*)
xarãðo', cold, a star (Altair)
xarãðo' nyixa'a' cold's
cottonwood, t h e
same
amõ's, mountain sheep, the
constellation Orion
amokátãve'Rã, mountain
sheep pursuer, a star
(Sirius ?)

Havasupai

hăne'kwa, [— horn ?], constellation

tavădju'dă, hoop (of hoop and pole game), a constellation

söldjǝ'lia, hand-to come, name of the same?

i'pedja'a'lia, wood-carrying, a constellation

ip'e'ha, the same

n,lsotǝ'tvidj, a constellation (represents a walking staff)

tcī'ūt, down feather (?), a constellation

Maricopa

(cf. kwa'ktăvé Rām, deer chasing)

aṣma, quail, a constellation

cakwilyu'k, a star

(Antares?)

maní'c, scorpion, a constellation

xǝtáluwé' yítavítc, Coyote's net, Ursa Major

tcilgwiya'n,unyě, the Milky Way

tcisa'lic, Cipa's hand or fingers, a constellation

cipa'isari's, the same

ṣitca', Pleiades

(cf. n,icaó'Rà, walking staff, for-the- old)

DIRECTIONS

The cardinal points are cognates or at least parallel forms in the two languages. Cognates are: north; M. kave', west-H. kăwé'vǝǵă, south; zenith; and nadir. The descriptive epithets for east and west are parallel, but the verbal elements are not the same.

Maricopa kave', west, as the equivalent of H. kăwé'vǝǵă, south, requires explanation. As I have pointed out elsewhere,⁷ this stem means south in all Yuman tongues except Maricopa. Secondarily (?) it means downriver. Hence the Maricopa

⁷ Spier, *Yuman Tribes of the Gila River*, p. 151.

have been consistent in using it for west, since that direction is downriver on the Gila. For south they have substituted xasa.i'l, salty water, ocean; the Gulf of California lying south of them. Havasupai, like Maricopa, uses the term salty water for the ocean and any brakish stream.

Kroeber has called attention to the identity of the Mohave word for north and that for wind.⁸ This occurs in Havasupai and Maricopa. The Maricopa informants repudiate any connection of the words, however. And it is difficult to see what the association is, since the prevailing winds of Arizona are southwesterly. The words are, therefore, probably accidental homonyms.

Havasupai

- * māta'vīgā, north
mata'vūg, north
(cf. ma'twi, wind)
- * kāwē'vīgā, south
gāwē'vīkyu'g, something
comes from the
south
- * nyato'povī, sun's-setting-
place, west
nyato'povāgā satu'līg, sun-
set-place, west
nyato'po, sun-is-gone-down,
west
- * nya'djā'a'love', sun's-rising-
place, east
niadjāa'lovē, place-of-sun-
rise, east
īnya'djāōlovī, east
- * amia'vīgā, sky-middle, zen-
ith

Maricopa

- * matxa'vīg, north
- * matxa'k, north
(cf. matxa'c, wind)
- * xasa.i'l, water-salty, ocean,
south
- * kavē', west, downriver
- * īnyaxa'pk, sun-went-that-
way, west
'n_yuxa'p, northwest (?)
'n_yuxa'vā, northwest (?)
sīn_yuō'k īnyuxa'vā, west-
woman, a mythical
character
- * īnya', sun, east
- * īnya'djāpa'k, sun's-rising-
place, east
īnya'cāpa'k, the same
- * āmai', up, sky, zenith

⁸ A. L. Kroeber, *Phonetic Elements of the Mohave Language* (University of California Publications in American Archaeology and Ethnology, vol. 10, no. 3, 1911), pp. 82, 90.

Havasupai

* ĩmiatu'vīgā, the same
(cf. ĩmia', ameya'ha,
sky)

* matvia'lā, ground-middle,
nadir

* amōtu'vīgā, the same

ha'novī, right
(cf. sōlgāha'novī,
good-hand, right
hand)

kaθō'dovī, left
(cf. sōlkāθodā, left
hand)

Maricopa

* āmai'lyuve'vīl, sky-middle,
zenith

* āma'tīl, nadir

* āma'tovīl, earth-in-center,
nadir

āma't, down, earth

COLORS AND PIGMENTS

The common coupling of blue with green (the so-called "blue-green confusion") occurs in both languages. Informants in both tribes defined this color as that of the sky, grass, fresh leaves, and the like. Specialized forms of the term are used in Havasupai to particularize blue and green; Maricopa names green separately. In Havasupai brown is derived from black: Maricopa has no term for brown. Cognates here are red, yellow, one of the two terms for white, blue-green, and spotted (marked, variegated). H. inya', black is the cognate of M. tñyā'm, dark, black, night, but probably also of M. n̄il, black. Similarly H. n̄ĩmsā'vā, white, is the cognate of that Maricopa term for white which means light, dawn, twilight, white paint, rather than white as a color. H. aḡua'tā, red paint, may be the cognate of M. aḡa'ḡ, dark red, and H. ḡwalase'gā, pink, of M. kal-ā'p, light pink.

Havasupai

inya', black

inya'gā, black

inya'dj, black

bañya', black man (pn)

vāwlo'nyādje, black horse

āmatñyā'djā, black sand

Maricopa

n̄yī'l̄īg, black

(cf. tñyā'm, dark,
black, night)

mīse'kwīnī'l̄, black

muddy slough (a
village name)

Havasupai

ha'inya'tovök, o'vâ, black
water precipice (a
place name)

âha'inyakâtâlup, black
water in a round
place (a place name)

sâma'gâ'nyâdj, black
spirit, a mythical
medicine

n,agâdjâ'wî'nvâ, black-
bend down (pn)

yukâ'inya', eyes-black,
half-blind or blind
(pn)

apa'yukê'inya, man-eyes-
black, blind man
(pn)

* mat'inya'djê, earth-black,
black paint

înyase'gâ, brown

* vialtâ'li'vâ mescal —,
sienna paint

âhwô'tîgâ, red

âhuâtîgâ, red, menses

wihwâtâgîl'i'â, red pin-
nacles (a place name)

akua'tâ, red paint

gwalase'gâ, pink

Maricopa

vin,i'lkwuk,a'va, where
the black mountains
meet (a village
name)

mûspo'kwîni'l^â, black
bee, a large bee

* mat'nyi'lâm, earth-black,
black paint

—

* —

^âhwê'tâm, red

n,ihwî'tk, red, menstrual
flow, menstrual pe-
riod

n,ihwî't, blood

hiðâ'hwa't, eyes-red, an
albino

xa'kwî'tâs, water-red,
Colorado River

daðî'cahwî't, light red
corn

^âgwe'R^â, red paint

aka'k, dark red

as daðî'ca'ka'k, dark red
corn

kal,â'p, light pink

Havasupai

wɔlokwalšǽdjǽ, roan horse

ǣgwa'θǽg, yellow

gwǽ'θǽ, yellow

h'a'mukǔgwǔ'θǽ, yellow
[skinned] Navaho
(pn)wɔ'akwa'θǽ, buckskin
horse

n,ǣmsǽ'vǽ, white

θǽ'vǽ, white

wɔlonymsabǽ, white horse

gwewa'lovǽ nymsa'vǽ,
white winged [bird]
(pn)(cf. bǔl'θǽ'vǽdǽi'ǽ,
white pimples on her
forehead [pn])* matǽhe'e, earth-white (?),
white paint*Maricopa*as da'θi'ckal,ǽ'p, light
pink corn
(cf. kǽlyǽ'p, flat, opun-
tia cactus and its
fruit)

k'we'sǽm, yellow

da'θi'cǽkwǽ's, yellow corn

ma'ri'k gwǽs, yellow beans

mǔspo'kwǽsi'c, yellow bee

matakwǽsnunyǽ, yellow
road (pn)kwǽsmǽnyo'rǽ, painted
yellow (pn)ceǽkwa's, yellow gopher,
a mythical charac-
tern,ǣmasǽ'vǽ, white, light,
dawn, twilightvita'ri'c n,ǣmsǽ'vǽ, white
mountain killdeernyǣmsǽva'kwǽ'čtu'l,
white trotter (name
of a dog)* matǽmca'vǽ, earth-white,
white paint

mat'mǽca'vǽ, white paint

xama'l,^, white

ipahama'l, man-white,
Caucasian

da'θi'cxama'l, white corn

ma'ri'k xama'l, white
beansxama'lgwe'xa'nǔk, white
collar (a dog's
name)

Havasupai

vasu'wà, blue-green
 vasu'ga, blue-green
 ʷlo'vasu'ě, blue horse
 havasu', water-blue, Cata-
 ract Creek

* havasu'waipa', water-
 blue-green-people,
 Havasupai (sing.)

* havasu'waipa'dja, t h e
 same (pl.)

sutahea'ndjě, blue round
 spot (pn)

dju'dīgavahasu'wa, blue
 hawk (falcon ?), a
 mythical character

vahasu'gà, blue
 vahasu'ita'vågà, green
 su'wà, green (i. e., not ripe)
 color, unripe things

sudjigai'idjā, unripe
 things floating (pn)

sutělu'idjā, green-nudge
 (pn)

suědjō'gědjě, green-to
 pile (pn)

sà'u'dīvā, green things at
 intervals (pn)

n,u'dīgā, spotted (covered
 with spots)

nudīg, spotted
 vʷlo'ānu'tā, pinto horse
 nu'dīgiu, [make them]
 spotted

Maricopa

tcēc̣ama'lʷ, stored away-
 white (pn)

xavācu', blue-green

daḥi'caxavācu'c, blue
 corn

saxavācu'ic, blueish fore-
 head (pn)

xā'gwavācu', blue water

*aḥa'ḥavācu'pīpa', blue
 water people (ni)

xacami', green (as slime,
 mould)

nīk,yīnk,yī'k, greenish irrides-
 cent (pn)

īnyu'Rīgā, spotted (covered
 with spots)

hanyo'Rām, designs on
 pottery, writing

īnyo'Rīg, variegated (as a
 pinto horse)

Havasupai

nu'dǵiä, [they] became
spotted

* la'θa, painted (name of a
dog)

Maricopa

ěnyo'r^ä, variegated (pn)

* xĩnyo'g, painted
hanyo'rām, painted
kwĩsmĩnyo'rā, painted
yellow (pn)
aruwa', streaked
as daθi'caRuwa', streaked-
kernel corn
'ma'tĩg, dirt-colored

NUMERATION

The nomenclature of numeration is that of itemizing words, i. e., particularizing stems, from one to ten in both languages, while beyond ten the basis is purely decimal.

From one to five the stems are cognates in the two languages; from six to ten, they differ materially. In Havasupai six is based on one, seven on two, and eight on three. (Six seems to be [ĩš']tacpě[k] by analogy with seven and eight.) Nine and ten are independent stems. In Maricopa six and nine seem to be based on three; seven, eight, and ten seem to be independent. It is conceivable that M. caṣũ'k, ten, is based on sara'pk, five, analogous to ɣam'xu'k, six, being based on ɣamo'k, three. Assuming that the suffix -xu'k has the sense of "twice," then it is barely possible that M. supxu'k, eight, is based on tcumpõ'pk, four. This would leave seven as the only independent stem beyond five in Maricopa.

Numbers of a higher order are transparent compounds. Twenty, thirty, and the like are "two tens," "three tens," etc. In Maricopa eleven, e. g., may be compounded as "one on top of ten," since āmaĩ means "high," "on top." Numbers other than multiples of ten are compounded differently in these two languages: thus twenty-three in Havasupai is "ten-two-three-tcēa'lě," in Maricopa "ten-two-on top of which-three." My Maricopa informant thought that cěncěndĩg, one hundred, was derived from Spanish *ciento*, which is probably correct.

The word one functions with the meaning of "alone," two with that of "two together," "paired," in both languages.

Havasupai

- ĩsĩ'tà, one, alone
 ąsĩ'tám, one [of them]
 * ąsĩ'tàθám, one [of them]
 * ąsĩ'tasma'm, [after] one
 sleep
 ąsĩ'tĩnyasma'g, [after]
 one sleep
 pąk'ĩ'vą ąsĩ'tám, one
 woman
 ąsĩ'tĩgąya'mĩgą, one is
 going
 * ąsĩ'tąθĩg, alone

ĩtcąhua' sĩ'tąθąąa'mdją,
 enemy who walks
 alone (a mythical
 character)

tu'ąsĩ'tąθĩg'iu, [he was]
 entirely alone
 (cf. mĩ'sĩ'tą, ten cents
 [a dime]; sĩ'tąhwo',
 one[?], finger-
 nail)

xuwa'gą, two, two together
 hąwǒ'gám, two [of them]
 pąk'u'yą hąwǒ'gám, two
 women

pąk'u'yávĩdj hąwǒ'gĩg,
 two women [will go]

gąθǒkhuwa'gám, two bur-
 den-baskets

ĩnyadj mam ąhuwa'gĩg
 ye'gam ya'mĩdjĩg
 ągwĩ ma'djĩhĩgui, I
 and you are going to
 eat tomorrow
 yo ąta'vĩdjĩgiu ąhwa'ga-

Maricopa

- cě'ndĩg, one, alone
 * ącě'nd, one [of them]
 * cmacacě'ndĩg, [after] one
 sleep
 ąxácě'nd, one river, Salt
 River
 * ącě'ndą, alone
 * ącě'ndĩg, alone

xąvĩ'k, two,
 unyĩ'kwaxąvĩ'k, two
 roads (pn)
 mago'Rokąxąvĩ'g, two
 heads (name of a
 mountain)

Havasupai

tīgā, we two, our
teeth ache

* huga'gīdjā, twins

hūmu'gā, three

āh'mugatīgā, three to-
gether

hāmu'gāsmā'gā, [dura-
tion of] three sleeps

hop'a', four

* hāla'hop'a'gā, four
months (moons)

* hōpa'djāsmō'g, [duration
of] four sleeps

hōpa'djīn,īsmā'm, same

hopadjā ādu'yā, four
summers

hōpa'djā tokā'vāgūg,
[run] four times
around

hōpa'djā tākā'vōgūg, [re-
turning from] four
times around

ōēt'a'pā, five

tacpē, six

xuwagacpē'k, seven

huwā'gāspaisma'gābīdj-
vīgā, seven-sleeps-

Maricopa

* xavō'kc, twins

ṣavi'kīc, two [of us], sib-
lings

taxavī'g, having two
wives

mataxavi'kīk, co-wife
(woman speaking)

mataxavi'k, term of
greeting between
comrades

ṣamo'k, three

tcumpō'pk, four

tcāmpōp, four

* xal,āa'djīmpō'p, four
months (moons)

* cmacdjumpōp, slept four
times

cma'cn,īdjumpō'pām,
[after] four sleeps

cmacdju'mpō'pām, same

hiṭā'kgwīcāmpō'p, four
eyes (a dog's name)

hiye'rākwi'cāmpō'p, four
things flying (pn)

sara'pk, five

ṣam'ṣu'k, six

paṣkie'g, seven

Havasupai

more, an interval of
seven days

humugěcpě'k, eight

halěθu'ia, nine

viwa'avā, ten

tcu'din,āvuwa'vā, t e n
winters

vuwa'vāsītā (?), eleven

wavāhua'gā, twenty

xua'gāvuwa'gā, twenty

wavāhua'gā xua'gātcēā'lě,
twenty-two

xu'agāvuavā xu'agā tcēā'lě,
twenty-two

wavāhu'agā hūmugā tcēā'lě,
twenty-three

xu'agāvowa'vā hūmugā
tcēā'lě, twenty-three

wavahumugā, thirty

humu'gāvuwa'vā, thirty

wavāhop'a', forty

hopadjěvuwa'vā, forty

wavāpopa' sītīgtcēā'lě,
forty-one

hopadjěvuwa'vā sītīgtcēā'lě,
forty-one

Maricopa

supxu'k, eight

nyīmḡamō'k, nine

cāxū'k, ten

cāxū'kāmai'gcē'ndīg, eleven

cāxū'kāmai'gḡavi'k, twelve

cāxū'kāḡavi'k, twenty

caḡu'kāḡavi'k maigḡamo'k,
twenty-three

caḡu'kāḡamo'k, thirty

cēcēndīg, one hundred
(<Spanish *ciento*)

cēḡavi'k, two hundred

kūcluve'vā, one-half

ANIMALS

Although the habitats of Havasupai and Maricopa are strikingly different, the faunal life in the two regions is quite similar. However it can be stated with some certainty that the Yuma cougar, jaguar, and peccary are absent in the north, and the elk in all probability in the south. I am less certain

regarding the distribution of the smaller mammals. The larger mammals are all represented in the lists that follow, the smaller ones are not, and in addition the identity of the rodents is confused.

Cognates appear in the two languages for practically every animal represented in both lists, also for horn, hide, tail. Among the animals, words which are not cognate appear for buffalo, horse, and coyote. Words for coyote are quite variable in the Yuman tongues in general.

Natural groups are made of the animals such that a common stem appears for several animals. Thus, all the felines (except the introduced domestic cat) have names derived from a common stem. The word wolf is allied to that for dog (coyote in Maricopa also) but not to the names for foxes. In Maricopa the name of the cottontail rabbit is also that of the chamissa rabbit, which does look like a small edition of the cottontail and not like the jack-rabbit. Linkages also occur between the names of deer and elk, possibly mountain sheep and antelope, antelope and a rodent called ground antelope, possibly bear and badger. The term for porcupine in both languages is based on that for quill, spine.

Havasupai

djipai'yā, [all sorts ?], all
sorts of animals

ákwa'ga, deer, deerhide

kwagāgīvītěč, buck

āgwa'gā gāvātě, big buck

ākwagāmīsi'i, [deer-girl],
doe

kwagāθāuwā, [female]
deer's child, fawn

kwagāθāuwā, fawns

kwagākwōō, deer antlers

kwagāsahata'vā, d e e r
dew-claws

kwagānyāmi'ā, deer hide
(raw or tanned)

Maricopa

ʼgwa'gā, deer

Havasupai

kwagănyâmiahai'a, raw
deer hide
ăkwagăuwĩ'dă, deer raw-
hide
ăkwagăyămo'gġă, buck-
skin tanning
ăkwagătăktău'gă,
stretching the buck-
skin
ăkwagăsuĩ'gă, dehairing
a deer skin
ăkwagăyo'vġă, skinning
a deer
ăkwagămanĩũkio'vă, deer-
moccasins —, one
who makes mocca-
sins.

* ăkwagădjuwo'vġă, deer
stalking
ăkwagă ĩnyayiyahamě,
hunting season for
deer
kwa'gă nġg, one (they ?)
hunted deer
ĩnyadj ăkwagă ĩnyeheg'iu,
I am going to hunt
deer
kwa'ganon,agĩskö't, deer
trails between the
hills, a place name

* gwagia'lă, deer-some-
thing ?, a calculus
(bezoar)

agwa'göďă, elk
ăkwa'gătă, elk
ămu'v, mountain sheep
ămu', mountain sheep (pn)

Maricopa

* kwa'kxupa'm, deer-to
sneak around, deer
stalking
(cf. ăkwe'g, deer stalk-
ing with disguise)
kwa'ktăve'răm, deer
hunting, deer
chasing

* kwa'k nġsăa'nġc, deer-
ball, calculus

amu, mountain sheep
amö's, mountain sheep, the
constellation Orion

Havasupai

amu'gávátě, big moun-
tain sheep ram

amuti'wūgiu, [he] had
become a mountain
sheep

amūdjuwó'vīgā, moun-
tain sheep stalking

amu'u'l, antelope

āmāu'l'n, uñña' antelope
trail, a place name

āmauldjuwó'vīgā,
antelope stalking

(cf. matmāu'lig,

ground antelope, a
burrowing animal)

* amθi'ŋ, buffalo

vā'lo', horse (<Spanish
caballo)

o'lo', horse

o'lotáko', horse's belly

o'logādu'vā, thin horse

o'lovía'mā, running-horse,
race horse

Maricopa

amokātávéc'rá, mountain
sheep pursuer, a
star (Sirius ?)

amo'tciu, making the
mountain sheep, a
string figure

ma.u'l, antelope

ma.u'l[^], antelope

sñ,amu'l, a n t e l o p e
woman, a mythical
character

* mipū'kkwimí's, neck-hairy,
buffalo (probably a
recent name)

siwū'l, buffalo (<Spanish
[*vaca de*] *Cibola*)

k₇o'chilyuvacāθō'm, wild
pig, peccary

k₇oc, domestic pig

(cf. mākwi,luva'tc,
foreigner, stranger;
xalyaθō'mbāg, peo-
ple with quee r
ways; xaltcāθō'm,
[queer people ?],
Halchidhoma)

ākwa'kt[^], horse

n,āxa'tk, my horse (?),
pet, marker used in
stick dice game

*Havasupai**Maricopa*

- võ'olosnai''ia, horse —,
harness
ĩnyă djw'loo'nyi'gá, I lead
the horse
wagasi't, cattle (<Spanish
vaca)
wag'siθau'á, cow children
(i. e., offspring of a
female), calves
wagasĩnyami'a, cowhide
wagsih'i'i, cow tails
wagsikwa', cow horn
wagsisătă'vâ, cowhoofs
* agu'lâ, jack-rabbit

- * hălo'o, cottontail rabbit

halo'p'a'vīgâ, I roast a
rabbit under the
ashes

n,ĩmě'tâ, mountain lion
n,ĩmĩ'tâ, the same

- * ak'u'l, jack-rabbit
ők'u'l, jack-rabbit
kâu'l, jack-rabbit
* xaly'ăau', cottontail rabbit
haly'au', cottontail rabbit
xalyăau'ick, planner of
rabbit killing, rabbit
hunt leader
xalyăau' axe'ru'm, rabbit-
tied-in, twitch-up
trap
halyăau'apa's, rabbit
hiding (pn)
xaly'au' ĩnyamtaekwer',
made-slender-by-the-
sun-rabbit, chamissa
rabbit
haly'au' n,ămtackwě'l, the
same
namě't, a cougar (possibly
the California cou-
gar)
namě't hatagu'lt, cougar-
wolf, a cougar (pos-

Havasupai

n,ĩm'i, wildcat
 muso, domestic cat (<Nava-
 vaho mũ'si <Span-
 ish *miz*)
 * kãθθ`dã, coyote

kãθθ`dãθauwã, [female]
 coyote's child, coy-
 ote whelp
 İtcãhuakãθθ`t, enemy-coy-
 otes, Yavapai
 kãθθ`dãsu`djvĩdj, Coyote,
 my older brother's
 son [man speaking]

Maricopa

sibly the Yuma
 cougar)

namě't kãtca's, jaguar
 namě's, wildcat

* ɣatãluwe', coyote (generi-
 cally for wolf, fox,
 coyote)
 xatãluwě'tasãw'c, [female]
 Coyote's children
 xatãluwě'ĩpa'c, male coy-
 ote
 xõtãluwe' yĩtavĩ'tc, Coy-
 ote's net, Ursa Ma-
 jor
 ɣatĩlãwe'`pũm, burnt coy-
 ote (pn)
 hatãluwě'cupa', coyote
 scratches [himself]
 (pn)
 ɣatãluwe'n,ĩciũ'v', Coyo-
 te's tobacco, "mes-
 quite tobacco" when
 over-mature
 hatãluwě'nĩtcãu'v, the
 same
 xatãluwe' xasa.ĩ'l, salty
 water coyote (a
 mythical character)
 xatãluwe' cĩlyãai', sand
 coyote (the same)
 xatãluwe' avĩ, mountain
 coyote (the same)
 xatãluwe' ãma't, dirt
 coyote (the same)

Havasupai

áha't, dog, pet
 áha'tě, dogs
 ĩnyanyáha'tá, my dog
 áluwí'n, áhōtová, my pet
 rattlesnake
 w'lon, ǎn, áha'tadj, my
 horse
 hathe', dog tail
 áhă'tθáuwa, [female]
 dog's child, puppy

* hatágwílá, wolf
 ĩnyă'dj áhaatágwí'lovídj,
 I, Wolf

kǒk'w't, fox (pn)

amu'hwa', badger
 máwa', badger
 ĩmáhua'a, badger

* gátōta, porcupine

* gátōtěnyámí'a, porcupine
 quill
 (cf. áta'tá, barrel cac-
 tus spine; see *cacti*)

Maricopa

saRámiyo', mythical name
 of Coyote

ǰa'tá, dog, pet

ǰat, dog

ǰatk, dog

n,áxa'tk, my dog (any pet)

n,ıǰa't, my pet

n,áǰa'tk, my horse (?),
 pet, marker used in
 stick dice game

n,xat, my dog, my pet
 duck

ǰatısa'lá, dog-hand (pn)

* ǰatagu'lt, wolf

ǰatagu'l', wolf
 (from ? ǰatágwí'lg,
 bigger-than-a-dog)

matkwavá', fox

kwak'w'c, a smaller fox (kit-
 fox ?)

mahwí't, bear

as mahwí'táma'cíc, bear-
 eats, bear grass ?

mahwí'tápa'vá, roasting
 bear (pn)

muhwa', badger

* muhwa'gumíltō't, badger-
 spiney, porcupine

* muhwakwíntō'tc, porcu-
 pine quill
 (cf. míltō't, barrel cac-
 tus; see *cacti*)

pěm, beaver

pěngwí'tcsa', beaver eater
 (pn)

Havasupai

bí'ně, raccoon (pn)
hui'wau'au, skunk

ama'līgā, a rat
hamí'lītā, rock squirrel

amāgwí'θā, chipmunk ?
amāgwí'θīta, pine squirrel
māgwé'θā, smallest variety
of rock squirrel (pn)

hāmi'dā, a chipmunk ?
tūksi'¹, prairie dog
(cf. American Spanish
tuza, prairie dog)

gotu', a burrowing rat
matmāu'līg, ground-ante-
lope, a burrowing
animal
(cf. āmu'u'l, antelope)

awé', mouse
awě'e, mouse
uwě', mouse (pn)
tcīkapa'n,igā, bat

nyimí'ā, [horse's] body hair
(?)
hatnyími'ā, dog hide
musānyami'ā, cat hide
wagasīnyami'ā, cow hide

Maricopa

pěnyāva', beaver's house
(pn)

mīlhwe'ṛ, skunk
aṭi'c, ground squirrel
uxu'ly'¹, rat, name of a song
amā'lgīc, packrat
xumí'R, rock squirrel
amí'lk, prairie dog ?

ceākwa's, yellow gopher, a
mythical character
awé', mouse

kumpa'n,īk, bat
kumpānyākū'c, bat, name of
a song
kumpa'n,īkn,iva', bat's
house (name of a
cave)

Havasupai

kwagānyāmi'ā, deer hide
(raw or tanned)

kwagānyāmiahaí'a, r a w
deer hide

kaθōt n,īmi'ā sōlāka-
θō'dovā iuko'kowī,
I carry the coyote
skin in my left hand

ākwa'lā, tanned hide

āgwa'l mīkiūl, buckskin
pants

(cf. ākwa'ga, deer,
deerhide)

kwa', horn, antler

as wagsikwa', c o w
horn

kwagākwō'ō, deer antlers

kwa'vā, [he pulled off the]
horns [of a moun-
tain sheep]

sahata'vā, (any) hoofs

v^olosāhata'vā, horse
hoofs

wagsisātā'vā, cow hoofs

kwagāsahata'vā, d e e r
dew claws

hě^o, tail

v^olo'hě'ě, horse tail

hathě', dog tail

musohě', cat tail

wagsihī'ī, cow tails

gwemātau'vgia'm, an organ
attached to a deer's
stomach

Maricopa

k'wīl'ā, a hide

k'wīltāmavīstcu'm, hide-
softening, skin dress-
ing

'ikwī, horn

'ikwīmkwima'tc, dancing
with horn (name of
a mountain)

ha'a'R^o, tail

ha'a'R^ogo'l'am, long tail

xa'arākō'k, tail straight
down (pn)

BIRDS

Because of the great differences in their habitats, Hava-
supai and Maricopa know even fewer birds in common than
animals. Further, the identification of the birds in the fol-

lowing lists is very poor and only the larger, more obvious birds are included.

Of the few paired names, there are cognates only for buzzard, screech owl, quail, and red-shafted flicker (?): the words for crow may be only seeming cognates if independently derived from the bird's cry.^{8a}

Havasupai *asa'*, eagle, is also the generic term for birds, whereas the Maricopa have a specific term (*ĩtcié'rá*, things that fly) for birds in general. The contrast is paralleled in Southern Diegueño *isa'* or *hasa'*, birds (as against *ĩspa'*, eagle), Mohave *tciyé're*, birds (*aspa'*, eagle), and presumably Yuma *etseyer*, birds.^{8b}

^{8a} Kroeber's comparative vocabulary (*Classification of the Yuman Languages*, p. 29) gives the Maricopa term for "crow" as similar to Havasupai. Variants of this form are recorded for Walapai, Mohave, Yuma, Kohuana (Kahwan), Cocopa, (Northern) Diegueño, and Kiliwa. On the other hand the Akwa'ala term aligns with the Maricopa term in my list. Although there are, then, two sets of variants, I am still not certain that the two forms are derived from a common prototype.

^{8b} Leslie Spier, *Southern Diegueño Customs* (University of California Publications in American Archaeology and Ethnology, vol. 20, pp. 297-358, 1923), pp. 327-328; C. Daryll Forde, *Ethnography of the Yuma Indians* (same series, vol. 28, no. 4, 1931), p. 128. Separate terms for "birds generically" and for "eagle" appear in Kroeber's longer list (*Classification of the Yuman Languages*, p. 28) for Walapai, Mohave, Yuma, Cocopa, and (Northern) Diegueño. The first three are cognates of Maricopa "birds" (note that in Walapai there is the shift dj- [Havasupai] for tc- [Maricopa]). But Cocopa *ẽs'a'* and Diegueño *ašá'* for "birds generically" are cognates of Havasupai (*asa'*), Walapai, Akwa'ala, and Western Yavapai "eagle" (cf. E. W. Gifford, *Northeastern and Western Yavapai*, University of California Publications in American Archaeology and Ethnology, vol. 34, no. 4, 1936, p. 267). The words for "eagle" in Mohave, Yuma, Kohuana, Cocopa, and Diegueño are variants of Maricopa *ẽspa'*, "eagle." First I do not believe I failed to record a form like *ẽspa'* for Havasupai; on the other hand they may have a word for "birds" like Maricopa *ĩtcié'rá*. Second, Walapai *djipá'ya*, "birds," looks like a secondary borrowing from River Yuman. (A test would lie in securing Yavapai parallels for both words.) Third, Havasupai *asa'*, "eagle," also in Walapai, Akwa'ala, Western Yavapai, and in Cocopa, Northern Diegueño, and Northern Cochimi (A. L. Kroeber, *The Seri*, Southwest Museum Papers, no. 6, 1931, p. 34) for "birds," may be the old word meaning indifferently "eagle" or "bird," for which the River and Delta Yumans have substituted forms of *ẽspa'* for "eagle."

Special comment must be made of Kilia *tipaiyu*, "eagle," listed by Kroeber, recorded by E. W. Gifford and R. H. Lowie (*Notes on the Akwa'ala Indians of Lower California*, University of California Publications in American Archaeology and Ethnology, vol. 23, no. 7, 1928, p. 352). I suggest that this is not their common word for "eagle" but an anthropomorphizing ascription, that the word means "human." A parallel of this is on record among Southern Diegueño where an eagle (*isa'*) is given special consideration when captive and is not killed (except at the mourning ceremony) "because he is a person (i. e. one of the *tipai* [the Diegueño name for themselves: people, humans])" (Spier, *Southern Diegueño Customs*, pp. 298, 307).

There is no generic term for hawks in Maricopa, at least.

Havasupai

- asa', eagle, bird (generically)
 ă'să', eagle
 djěsă', eagle (pn)
 ăsan, ăwa'vîl, eagle's nest
 îdjîsa'vîdj, one bird
 ăse'ha, buzzard
 miyagăyu', an immense mythical bird
 (apparently not the condor)
 îyu'û, horned owl
 yuhîdj, Owl [arrived]
 iyu'hă, at Owl
 ăpa'yu, Owl-man
 yu'hûm, [and] Owl
 (cf. yu, eye)
 * ga'gôgă, screech owl

Maricopa

- îctcie'ră, [things that fly], birds (generically), name of a song
 tcierătôp, bird-throw (throwing a bird ?)
 (pn)
 tcie'răma'n, waking-birds (pn)
 tcie'răkwôtkwî'ră, following-a-bird (pn)
 (cf. hiye'ră, to fly; l,ew'ciyěRă, l,ew'c, sib (i. e., buzzard) flies [pn]; hiye'ră-matxa', flying wind [pn])
 îcpa', eagle
 ăspa', eagle, name of a song
 ce, buzzard
 ce'îkwîcăkwô'k, buzzard-husking (pn)
 kwîpu'î iwa'c, the dead people's heart, epithet for horned owl
 * taķũ'kc, screech owl

Havasupai

iya'sà, turkey

huguĩ'lgambădă, long-legs,
crane (pn)

ganămo'ĩdj, ducks

yelō'k, wild goose

kăssō'k, crow [onomatapo-
etic ?]

kăssō'kă, [at] Crow

*Maricopa*taku'k, screech owl (onoma-
tapoetic)x'pě'kwĩsta'c, metate-
pecker (?), a mythi-
cal (?) screech owln,ihwě'tgwĩtcĩ'c, blood-
drinker, a mythical
screech owlĩmkwĩtarui'rui', the
(mythical ?) screech
owls collectively (so
called because sit-
ting in a row)

ωro'tĩc, turkey

uRōt, turkey

năkwe', crane

ωk'ωk, duck (a particular
species ?)xalta.u'p, grebe (?), name
of a song

xalyăpu'kc, loon

xanyamĩca'vă, kingfisher (?)

tarĩ'c, killdeer

vitarĩ'c, mountain-killdeer,
mountain plover (?),
name of a songvitarĩ'c n,ĩmsa'vă, white
mountain killdeertĩlpo' pĩlyămĩn, scorched
roadrunner, a vil-
lageka'kă, crow [onomatapoetic
?]as ka'kădăsăo'rc, Crow's
fledglings, name of
a butte

Havasupai

sigwa'la, chicken hawk
 sogu'ltà, chicken hawk

ädju'dä, a small hawk
 dju'digävahasu'wa, blue-
 hawk, falcon (?), a
 mythical character

sīn,i'dä, an unidentified
 large bird
 igàθàpé'vā, woodpecker

ahma'a, quail

Maricopa

'ka'kvĩtci', Crow's daugh-
 ter

tcáo'Rà, chicken hawk
 ácàw'Rĩc, chicken hawk
 tcáo'Ràkwĩsa'Rà, left-
 handed-hawk (pn)
 tcàw'Ràhimisi'l', chicken-
 hawk's-thigh (pn)
 ĩcàoriya', chicken-hawk's-
 mouth (pn)

tcoràhuwa'k, a small hawk
 gacwla', a species of large
 hawk

as gacwla'n,ĩva' tciwũ'm,
 built-for-[a particu-
 lar species of large]
 hawk, cage for cap-
 tive hawks

xomàse', chicken hawk (?)

uru', nighthawk, name of a
 song

aḡma, quail, a constellation
 kuavàta', mourning dove
 xocgĩ'v, whitewing (?)
 dove

as xocgĩ'v mĩl,xol,ĩ'c,
 dove-with-broken-
 wing, a string figure
 xocgĩ'v mipukĩ't, head-
 less-dove, a string
 figure

xan,àvātci'p, cactus wren
 (?)

cĩkātca'Ràk, a little bird (re-

Havasupai

go'a'a, piñon bird
sásávásω', a small piñon bird

djáκω'hà, red-winged black-
bird

djäs djäs, bluejay [onoma-
tapoeitic ?]
as djäsdjäs gāmbādā, blue-
jay-legs (pn)

gāk'u'u, red-shafted flicker

tati'θā, a dark yellow rock-
bird

Maricopa

sembling a meadow-
lark)

kwīcila', mocking bird
xasikwa', orange-shouldered
(Sonora ?) black-
bird, name of a song
xasikwa' tcutcī'c, black-
bird's nest, a string
figure
xasikwa' kŭluta'g, black-
bird—, a mythical
character.

kultě'ck', *Phainopepla* or
cedar waxwing ?,
name of a song
tīnyā'm kaltcī'sk, dark —, an
unidentified s m a l l
bird.

kultŭcka'wī't, [red-kultě'ck'
?], cardinal

kŭkxω'c, red-shafted flicker
(?)

dŭd'iu'c, an unidentified bird
nīxnī'x, humming bird
nīxnī'xkwīRau', good-run-
ning-humming bird
(pn)

cāk wama'xc, a little gray
river bird

xamkī, bank swallow (?)

Havasupai

kua'go, chicken
 kwa'loyau'a, chicken (Spanish *gallo*)
 gawagogodě', rooster
 gawagomási', chicken-girl, hen
 gua'gos'ka'wà, chicken eggs (pn)

wǒ'la, wing
 wa'lovà, wing
 gwewa'la, any feathers
 gwewa'lovà nymśà'và, white winged [bird] (pn)
 gwǒ'lovà, winged (i. e., with wings) (pn)
 (cf. vāvātē'yāmiu'djīg, [Owl] fluffed his feathers)
 tcī'ūt, down (? as hair decoration), name of a constellation

Maricopa

xǒmkǐ', the same
 ɣamkǐmɣai', swallow-boy (not boy-swallow) (pn)
 xǒmkǐ'tǐnya'm, dark swallow, name of a spirit bird
 vitāpana', an unidentified bird

dāsāo'rc, [woman's] children, fledglings
 as ɣa'kādāsāo'rc, Crow's fledglings, name of a butte

mǐl,axo'c, wing
 mǐl,xol,ǐ'c, broken (?) wing
 as xocǐ'v mǐl,xol,ǐ'c, dove-with-broken-wing, a string figure

sumě', down
 sumǐ', down
 suměmiyǐ'm, walking-over-down-feathers (pn)

Havasupai

s^hka'wā, egg
 as gua'gos^hka'wā, chicken
 egg (pn)
 āsan,āwa'vīl, [Eagle's
 house], Eagle's nest

Maricopa

sumī'kwīckīt, cutting-
 down-feathers (pn)
 sumī'kwīcte'vā, tying-
 down-feathers (pn)
 īnyā'sumi', sun's down
 (pn)
 tcutcī'c, nest
 as xasikwa' tcutcī'c, black-
 bird's nest, a string
 figure

REPTILES AND FISH

The following list of reptiles and fish is woefully incomplete. Cognates appear only for snake generically, king snake, frog, and possibly for big lizard or horned toad.

In both languages the term for rattlesnake seems to be the generic term for snake. In Maricopa three rattlesnakes and the gopher snake are classed under this rubric. In Havasupai the western striped racer is classed as a rattlesnake, whereas it is non-venomous.

Havasupai

'lui'', snake
 āluwī'tavā, prairie rattle-
 snake (*Crotalus con-*
fluentus Say)
 āluwīhalā'īdā'īdā, western
 striped racer
 āluwīn,āhōtovā, pet rat-
 tlesnake
 haiwī'tā, Pacific rattle-
 snake (*C. Oreganus*
 Holbrook)

* ālyiai'tā, Arizona gopher

Maricopa

awé', snake
 (cf. awé', mouse)
 ave'ṣan, [snake-real], (com-
 mon) rattlesnake
 avēkwīsa'Rīc, [snake-left
 handed], sidewinder
 rattlesnake
 ave'ākwi's, yellow-rattle-
 snake, a poisonous
 rattlesnake

* avēkwīlo'l, gopher snake

Havasupai
snake (*Pituophis*
catenifer rutilus van
Denburgh)

Maricopa

avēmācāθer, rattlesnake-
afraid, a medicinal
plant

kinyama's kāsūr, fragile-
and-limp, mythical
name of rattlesnake

* hanyāpu'kā, Arizona king
snake (*Lampropel-*
tis pyromelana
Cope)

* xanāpu'k, king snake
gwītn,ia'lk, an unidentified
snake

tahaθī'lā gāvātē, big lizard
gāθa'na, a lizard

xandāsei'l, a lizard or
horned toad

putāgāθa'na, hat-lizard
(pn)

kwatu', a lizard

tēlkwamgātēlai'ā, a lizard
(pn)

pa'nyāmbu'ltā, Gila monster
(?)

(cf. Southeastern Ya-
vapai hemthuto,
Gila monster)*

kapē't, large mountain tur-
tle, name of a song
ṡaṡnaRāṡna'Rā, little river
turtle

hanyā', frog
togāpādā, mythical name of
frog

ṡanyī, frog, name of a song

telāu'm, fish (a particular
species ?)

īdji', fish

INSECTS

Cognates here are Havasupai flies, bees, as the equivalent of Maricopa mosquito, and possibly H. tālkwō'm with M. xalkwata't, both large bugs.

* E. W. Gifford, *The Southeastern Yavapai* (University of California Publications in American Archaeology and Ethnology, vol. 29, no. 3, 1932), p. 240.

In both languages groups are made of a number of flying insects only superficially alike: in both flies and bees are grouped together, in Maricopa other "bees" (probably also wasps and hornets) are included with them.

Havasupai

θāmpu'dīgā, flies

θāmpw', bees

matgīnyue', a small black
bug

tālkwō'm, a large bug

ītcāwahōgāgānā'mā, enemy
—, the walking-stick
insect (?)

ītcāhuwa'gāgānā'mā, the
same

Maricopa

cāmpu'līg, mosquito

ṣāl,āsmo', fly

ṣālyāsmo'kwīlyāví'na, flies,
"working" bees

ṣāl,āsmo'kutcuāō'k, kick-
ing-a-fly (pn)

mūspo', bees (generically),
honey

mūspo'kwīnī'l,ā, black-bee,
a large bee

mūspo'cīlyāmō'kkākwl'sīc, a
bee with a yellow
back (not a hornet)

mūspo'kwīsl'c, yellow-bee
(like a wasp)

kumanyihwī', a little fly

xamsnā'n, stinkbeetle

ṣamīsnō'n, the same

xalkwata't, a large insect

ṣanavāre', dragonfly, king,
president, name of a
song

(cf. Spanish *general*)

ivāθo', a stinging insect,
name of a song

tcipai', gnat (?)

tcipai'īθo', gnat's eyes
(pn)

Havasupai

gàgwi'n[^], caterpillar
 pagàgwi'n[^], caterpillar
 man (pn)

hě'ě'l, louse
 hě'ělgädjǐdgiw', he bites
 lice (pn)
 hědjǐ'la, nit (louse egg)
 (pn)
 padjǐ'lovà, man with nits
 (?) (pn)
 nǐ'sǐtǎ, scorpion

Maricopa

unyǐpàwà'pàwà', gnat (?)
 cǐmàθul[^], red ant, name of
 a song
 tcǐmàθul[^], the same
 tcǐmàθul[^]lhiθo', red ant's
 eye (pn)
 àmě', an edible caterpillar
 or worm

ma.í'ly[^], worm (pn)

maní'c, scorpion, a constel-
 lation
 munyoi', tarantula
 as munyoi'xǎxdǎt, taran-
 tula's backbone (pn)
 gwac[^]munyoi, tarantula

TREES, PLANTS, AND PLANT FOODS

The differences between the mountain-plateau flora of the Havasupai and the low desert flora of Maricopa territory are so great that the word lists that follow are quite divergent. Further, identification of the Havasupai flora—necessary for securing Maricopa equivalents to the Havasupai list—was difficult for Maricopa informants by reason of their lack of acquaintance with the upland plants. This does not apply, of course, to the cultivated plants, most of which the two tribes have in common. There is also uncertainty regarding English names of many plants known to the Maricopa, and unfortunately I secured no botanical identifications. (For further identifying details see the respective ethnographies.)

These lists cover only a fraction of even the more obvious trees and plants in the two areas.

In Maricopa it is common for a plant and its fruit to bear one name (e. g., giant cactus, yucca, cholla, prickly pear, and devil's claw, and this is implied for corn, beans, etc.). This may also be true in Havasupai, but the list is too limited to be certain of this. Note however, that while in Maricopa the screw mesquite and its beans are known by a single term, at least the common (straight) mesquite bean is distinguished by name from the tree that bears it.

Such application of name to the product is paralleled in various objects which bear the name of the plant from which they are made (viz., brush, shinny stick, cautery, foundation rod for coiled basketry).

Maricopa has quite another stem for dried squash from that meaning the whole vegetable, whereas this is apparently lacking in Havasupai.

H. and M. barrel cactus and M. cholla cactus are based on the stem for thorn. Terms for jimsonweed (H. *smalgātu'*, ear-something inside [?]; M. *cmalgapí't*, ear-deaf) are parallel forms.

Cognates exist for the following: wood, root, pine, cottonwood, one of the willows, corn, cornmeal, beans, squash-pumpkin, (straight) mesquite beans, sunflower, tobacco, cotton, cultivated gourd, barrel cactus, opuntia, pigweed, arrow-reed, and reed arrow, possibly also for driftwood-board, mes-cal drink, and yucca.

Havasupai

i'i, wood, brush, weeds
i'i'nyu'g, I hoe weeds or
brush

Maricopa

i'i, wood, shiny stick
iãðau'g, wood-pile, cre-
mation pyre
i'i'mutoxu'm, stick dice
(? or the game)
i'icama'c, wood-root, a
vine
i'iuxa's, wood-scraped, a
plant

Havasupai

helwă'm, driftwood
 helgáp'í, the same
 (cf. huwa'l, pine tree)
 tegŭlui'sīgā, knob on end
 of stick
 tīlāwí'sā, the same (pn)

sāvāma'a, roots

(cf. ĩmēcma'a, sinew)

* kâp'u'yīma'a, ash tree
 (? *Fraxinus anomala*
 Torr.) (used for
 bows)

* kâp'u', the same
 (cf. hâpu'u, bow)

* puima'a', the same
 (puim'a' is the Wal-
 apai word for mul-

Maricopa

kāca.u'n, a split stick (prop
 to a trap)
 gwīl, old "board"
 as gwīlṣo'n, iṭi'kīc,
 where the old
 "board" lay (a
 village)

ta'vīc, flower
 ta'vīcunā'u'n, flowers do
 not last long (pn)
 mŭcāṣai'gwāta vāc,
 flower girl (pn)
 ta'vācīyaṭi'k, flower ap-
 pearing (pn)
 ta'vīcuṛāu'k, flower curl
 (pn)
 tavācuse'vā, drinking
 flower (pn)
 ta'vīcmīšō'm, light [not
 heavy] flower (pn)

cama'c, root
 i'icama'c, wood-root, a
 vine
 (cf. gwīcīma'a, sinew)
 kō'Rīc, fruit
 as tcakwō't vākō'Rīc,
 yucca fruit

* mēsṣw'c, ash tree (?)
 mōRC, a mountain tree (used
 for bows)

Havasupai

berry, used for
bows)¹⁰

huwa'l, pine tree

hua'lgásiya'vâ, pine-point,
Powell Plateau

hua'ltövákio'vâ, pine pre-
cipice (a place name)

hualkämpö'dâ, wooden
leg (pn)

hualâplapâ, [pine-flat],
lumber

kâθôdovhě'', spruce or fir
tree (not coyote-
tail)

ko', piñon tree and nut

bo', the same

kokuma', to eat piñon
nuts (pn)

bokuma', the same (pn)

* änaia', piñon pitch

Maricopa

ixalu'wi, pine tree

* _____
a'a', giant cactus (sahuaro),
its fruit

a'anyäxa', sahuaro's
water, sahuaro
syrup

an,äxa'xilyäpo'vâ,
sahuaro syrup-con-
tainer, a small
mouthed jar for this
purpose

hamă'n^Δ, dried sahuaro
fruit

ṡatca', wine (i. e., fer-
mente sahuaro
syrup), name of a
song

¹⁰ A. L. Kroeber, ed., *Walapai Ethnography* (Memoirs, American Anthro-
pological Association, no. 42, 1935), p. 94.

Havasupai

áhá, cottonwood tree
 ahágámáhõnõ'tà, cotton-
 wood knob (i. e., lit-
 tle rounded trees)
 (a place name)

(cf. àhà, water)
 tc'aukà, cedar (juniper) tree
 tcēkea'là, cedar (juniper
 bark)

efu'u, willow

- * àmatamo^a, "white" willow
- * àmava'là, "desert" (?)
 willow
- * amāvā'ā, a hard wood (used
 for hoop in basket
 rim)
- * hāmase'ivā, a long-leaved
 weed (grows by
 creeks)

Maricopa

ḡatca'csiu'm, wine-drink,
 the same

ḡatca'poũm, water [?]-
 mixing, the sahuaro
 celebration

ikupa', inner part of giant
 cactus stalk

āḡ'a', cottonwood tree
 xaḡāḡo' n,ixa'a', cold's
 cottonwood, a star
 (Altair)

āḡ'atwota'Rā, thick cot-
 tonwood (a village)

āḡ'akwaxo't, good cot-
 tonwood (a village)

(cf. āḡa', water)

āḡ'pa'lg, ironwood tree
 iḡo', common willow (long
 broad leaves)

vi'iḡo', willow mountain

iḡ'Rā, another willow
 (along rivers)

iḡo'Rāḡwīšnu'k, willow
 — (name of a butte)

* —

* —

* —

* xantavā'il, a willow-like
 shrub

ivāsē', a tough wood (used
 for weaving tools)

Havasupai

- * *teyă'dj*, corn
- * *teyădjĭpa'*, corn
n₁msavĭghuwa'tă, white
 and red (corn)
n₁msă'vĭgvasu', white and
 blue (corn)

- * *n₁u'dă*, spotted (corn)

teyadjhĭl, lot of corn,
 cornfield
teyădjmeha'na, good corn
teyădjăhwa'ĭg, I plant
 corn

- * *teyădjăta'va*, [corn-
 ground], cornmeal
teya'djta'g, grinding corn,
 you grind corn!
- * *bĭ'gă*, wafer bread (<Hopi
piki)

- * *mădi'gă*, beans

Maricopa

- * *tăđi'tc*, corn
dađi'cahwĭ't, light red
 corn
dađi'caġa'k, dark red
 corn
dađi'cxama'l, white corn
dađi'căkwě's, yellow corn
dađi'caxavăcu'c, blue corn
dađi'ckal,ă'p, light pink
 corn

(cf. *kal,ă'p*, flat,
 prickly pear)

dađi'caruwa', corn with
 streaked kernels

- * (cf. *ġatcai'ĭg*, spotted
 [as a fawn, horse, or
 other animal];
xĭnyo'rg, spotted
 [as spotted cloth-
 ing])

dađicakô'ln,iđi'kĭc, place
 of long corn (or long
 place of corn) (a
 village)

- * *tađi'ctuwa'tc*, corn-
 ground, cornmeal
- * *tađi'cmăva'Ră*, corn-flour,
 cornmeal
- * *mađi'lyăm*, wafer bread
 (made on a clay
 plate)
 (cf. *mađi'l*, the clay
 baking plate)
havări'k, wafer bread
- * *maři'k*, beans
maři'k xama'l, white
 beans

Havasupai

- * mǎdí'gta'vá, beans-ground, bean flour
-
- * hamtë'', squash
hamtë''č, squash, pumpkin
hamtëgǎhui, squash-like a head (pn)
- * hamtëtu'pǎ, dried (strips of) squash
- * hamtekwi'livǎ, bundle of dried squash
- * hamtëtáo'lǎ, boiled squash
- * sumǎ'djá, watermelon
mëlo'nǎ, muskmelon
(<Hopi *melōni*
<Spanish *melón*)
- haniyo'ká, onion (pn)
- 'be', wheat (pn)
- mǎwadǎ, flour
as mǎwadǎyogo'gwe, he fetches flour
- θǎpa'lǎ, peach (<Hopi *sipala*)
θǎpa'lǎgǐgǎva'va, I (or

Maricopa

- maRi'k gwǐs, yellow beans
- * maRi'ktuwǔ'tc, beans-ground, bean flour
- aḡma', blackeyed peas
(cf. aḡma', quail)¹¹
- * ḡama'tic, squash
ḡama't, pumpkin
- * mǐl,'u'm, dried squash
- * mǐl,ǎu'm, bundle of dried squash
- * mǐl,ǎu'm kǎspa'lgǐk, squash-bundled (twisted ?), the same
- * mǐly'u'mǐl,u'lǐg, boiled squash
- * kwiθu'i, watermelon
- mǎva'Rǎ, (any) flour
as taθi'cmǎva'Rǎ, corn-flour, cornmeal

¹¹ Gifford notes for Western Yavapai: "black-eyed beans (cowpeas), marika a'ma', literally, quail (a'ma') beans, so named because of markings"; elsewhere the term for Gambel's quail is given as ama' (E. W. Gifford, *North-eastern and Western Yavapai*, University of California Publications in American Archaeology and Ethnology vol. 34, no. 4, 1936, pp. 263, 267). I suggest that the two similar words for beans and quail have been confused in translation. The Maricopa were quite explicit that the word has two quite distinct meanings: in fact there is something of a pun current based on a confusion of the two (Spier, *Yuman Tribes of the Gila River*, p. 328).

Havasupai

he) want peaches
(pn)

* iya'a, mesquite pods

* ák'õtá, sunflower

* ága'tá, the same

* u'vá, tobacco

u'vâ, tobacco

Maricopa

* iya'c, mesquite beans

iya'l, ðpai'ic, mesquite-
basket, burden bas-
ket

ana'l, mesquite tree

ana'lɣamuke'c, mesquite-
pestle, a wooden
pestle used with
travelling mortar

uvâana'l, mesquite-to-
bacco, a wild to-
bacco

ana'u (?), boiled black mes-
quite sap

as ana'uðau'ic, standing
boiled black mes-
quite sap (a place
name)

'ic', screwbean mesquite tree
and the bean

tõtɣæ'tk, thorn—, a long
thorned mesquite
and its bean

kwa'ak, a mesquite-like tree
kwa'akâma't, "mesquite"
farm, Gila Bend dis-
trict

hapa'ndj, cake (of mes-
quite flour)

uwe', Crucifixion thorn (?)
tree

* ðk, ð't, sunflower plant

* ðk, ð't ta'vâc, sunflower-
flower, the blossom

* u'u'v'c, tobacco

uv', tobacco

Havasupai

- * káθò'dn,ju'vá, Coyote's tobacco (*Nicotiana trigonophylla*)

hědja'wà, cotton

- * á'na'le, (cultivated) gourd

- * via'l, [mescal ?], mescal drink
via'láha'nà, an agave (larger than ordinary mescal; very sweet)

- * ámön'ót, yucca fruit

- * ök'inyu'dà, bear grass (*Nolina microcarpa* S. Wats.)

Maricopa

uváana'l,⁴ mesquite-to-bacco, a wild tobacco

- * xataláwē'n n,ítcau'vás, Coyote's tobacco (mesquite-tobacco when overmature)

uvása'kc, rotted-tobacco, an imported tobacco

uváxa'n, real-tobacco, (Pima) cultivated tobacco

uvuti'c, tobacco bow (pn)

xlítco, cotton

atcω', cotton

ʔōtcω', cotton

ʔōtcω'n,ítcamí'c, warp bar
atcω'títkwīn,í'pc, cotton-cover, blanket

- * axna'le, (cultivated) gourd
'xna'l, 'tatci'n, gourd-shaken, a rattle

maθí'l, mescal (agave)

maθí'l, the same

váθí'l, c, mescal drink

as viváθí'l, c, mescal drink mountain

- * ʔatca'c, mescal drink (?), giant cactus drink

- * tcakwō't, yucca plant, a whip

- * tcakwō't vákω'Říc, yucca fruit

ítcakwa'tc, yucca plant and fruit

- * ——— mahwí'táma'číc, bear-eats, bear grass (?)

Havasupai

- * mülta't, barrel cactus
(*Echinocereus* ?)
* mülta'tgwëtälu'mia, cactus-something-boil,
cook pot improvised
from barrel cactus
äta'tä, barrel cactus spine,
any spine or thorn

älä'vá, prickly pear cactus
(*opuntia*)
hate'e, prickly pear fruit

- * ägwa've, pigweed
* itciyädjä, goosefoot seeds
* sılē'ě, an unidentified seed
sılē'a'viä, sılē'ě-beater,
seed beater (used
only for these seeds)
(cf. sılē', sandy)

Maricopa

- * miltō't, barrel cactus
* miltä'tétalo'ldjig, boiling
in a cactus (ni)
ätō't, cholla (?) cactus and
its beans
axtō'tāxā'n, certain little red
berries
axtō'tävi, [mountain-axtō't],
another variety (so
called because bit-
ter ?)
vácäwo', cholla (?) thorn
(pn)
xul', a cactus (resembling
cholla but more
thorny)
xulninivāau'ic, cactus
standing (a village
name)
i'ikūmäθi', wood—, ocatilla
cactus
(cf. kūmäθi', name of
a sib)
kälyä'p, flat, *opuntia* cactus
and its fruit
(cf. daθi'ckal,ä'p, light
pink corn)
* ägwa'vic, a bush
ägwa'vá, the same
* — ?
* — ?

Havasupai

- * gōtā, an unidentified seed
 * i'e'lā, an unidentified seed

Maricopa

- * — ?
 * — ?
 āvā'a'c, walking, an unidentified seed
 (cf. āv'a'k, I am walking)
 īkca'mac, an unidentified seed (sometimes cultivated)
 kāvāsω, an unidentified seed
 "tō'n, an unidentified seed
 īkse'vā, an unidentified seed
 kamu'c, mistletoe

- 'ok'ī'sā, plantain
 djīmāwai', Mormon tea
 (*Ephedra viridis*)
 iāwīlē, grass, alfalfa, brush
 (?)
 iāwī'lālō'kīgā, to pull out
 grass and weeds
 iāwī'lāgwī'djīgā, to break
 off grass and weeds
 iāwī'lāgyā'teā, hay-cutter,
 scythe
 iāwī'lā θa'vāgāmī'nāmīm,
 a sagebrush (*Artemisia ludoviciana*)
 iāwīlēgwaθā, [brush-yel-
 loy], a sagebrush
 (?) probably bee
 plant)
 (cf. i'i, wood, brush,
 weeds)
 amakwa'pītā, a sagebrush
 (pn)
 * kā'djā'sā, acacia (*Acacia*
greggii Gray)

* —

Havasupai

* *ágwa'ŋka*, an unidentified
(cf. *ágwa'ŋeg*, yellow)

* *hatágwí'la isáma*, Wolf's
medicine, an unidentified plant

idjérk'a, grapevine

* *halá'k'*, *martynia* (devil's
claw)

* *gáθáč'č*, a shrub (twigs used

Maricopa

ivusí', a medicinal plant

taci'l, a plant (about two
feet tall)

tcímák'w'l, the seed fibers of
this plant (used for
cautery), a cautery

ipil,ima'n, a medicinal plant
(resembles rhubarb;
root like sweet po-
tato)

avěmácáθer, rattlesnake-
afraid, an aromatic
medicinal plant

gwěnmuci'ra, a low medi-
cinal plant

ávi', mountain, a plant
growing in the
mountains

* ———?

mückwo', an unidentified
plant

* ———
/

i'iuṣa's, scraped-wood, a
plant

i'icama'c, root-wood, a vine

* *gwōxtō'n*, devil's claw plant
and seed pod

gwaṣato'ná ávi'c, devil's
claw plant

gwōxtō'n tcípō'k, devil's
claw-strip, a strip of
the pod

* ———

Havasupai

for sewing coiled
baskets)
(cf. gǎθǎ'u^u, twined
tray basket)

- * smalgātu', [ear-something
inside], jimsonweed
(*Datura*)
(cf. smadīgātu', ears-
something inside,
half-deaf)

matāmu', arrowweed (*Plu-
chea sericea*)

- * āt'a', arrowweed

- * āp'a'āt'a', reed arrow
* āt'a'āp'aa'a, the same

Maricopa

iciu', a plant (used as an
abortive)

- * cmalgapi't, ear-deaf, jim-
sonweed
(cf. xap'itk, stopped
up)

isa'vā, arrowweed
isa'vāxamo', arrowweed-
mortar, travelling
mortar made of
arrowweeds

toxpi'l,c, gum exuded on
arrowweed stems

- * aṣta', arrowweed, name of a
song

- * ipa'aṣta'c, reed arrow
aṣta'mtatuṣu'lik, reed-
hiding, the cañute
game

aṣta'kasa'c, soft-reed, a
variety of arrow-
reed softer than
aṣta'

xap'ivc, cattail (?)

at'āpi'l, tule, foundation rod
of coiled basketry

ātāpi'l,tc, the same

(cf. aṣta', arrowweed)

vānō't, a fine reed (used by
Papago in basketry)

Havasupai

* gwa'gāmuna, a poisonous
(?) weed

miu'la, sugar (<Spanish
miel, honey, sugar
syrup)

Maricopa

ōxtci', a tall grass, a brush
made from it

* kwūcmo'i, a poisonous
mountain plant (stem
hairy, flowers blue)
itu'tā, a mountain plant
(used for red dye)

LAND FORMS

In both languages a single stem (H. āwi'i; M. vi) does duty for all rock forms from mountain to pebble; another stem (āma't) similarly serves for dirt forms from ground to potter's clay and, by extension, also means country (habitat, territory) and farm.

Of the words that are paired in the two lists most are cognates: mountain-rock-stone, earth-dirt-country-farm, salt, sand, road-trail, and cave.

Havasupai

āwi'i, mountain, rock, stone
āwi', the same
uwi', the same

* wiθāgwa', [at his] moun-
tain camp [i. e.,
house ?]

wi'hīlau'ā, moon moun-
tain (mythical place
name)

wihwa'tāgil'i'ā, red pin-
nacles (a place name)

Maricopa

vi, mountain, rock, stone,
pebble

* vigxuwa'l, mountain
house

vikwāme', high-mountain
(the Mohave sacred
mountain)

viva'vā, solitary-moun-
tain, Pima Butte

vial,xa', berdache-moun-
tain, Sierra Estrella

˘vial,xa', the same

vikwa'xa's, greasy-moun-
tain, Salt River
Range

Havasupai

'wigigwí dvâha, cliff
 wíðâvâdî'vâl, rock-hole,
 cave
 wí'maiâ, rock-mound, a
 little mountain of
 rock (pn)
 wigâtu'yâ, break off a
 fragment of rock
 (pn)
 wigâtu', blasting rocks
 (pn)
 witu'gâ, he is blasting
 rocks
 witâgâvâdju'lîgâ, stones
 in a circle

* âma't, ground, dirt, sand,
 garden, (direction)
 down

Maricopa

vi'iðo', willow-mountain,
 Crown King (?)
 viakâvânanau', ridge pole-
 mountain
 'vikatcâkwî'n, granary
 basket-mountain,
 Mohawk Mountains
 vivâðî'l,c, mescal drink-
 mountain
 vin,i'lkwuk,a'va, where
 the black mountains
 meet (a village)
 vitari'c, mountain kill-
 deer (plover), name
 of a song
 xatâluwe' avi', mountain
 coyote (a mythical
 character)
 âvi, a plant (growing in
 the mountains)

vikū'p, rock-hole, cave
 vituru'tc, rocks around in
 a ring (village name)
 vikwatō's, stone-bumping
 head (pn)
 'vitcuhu'i, pouring peb-
 bles (pn)

* 'ma't, ground, dirt, country,
 farm, earth, mud,
 potter's clay, (direc-
 tion) down

Havasupai

- ămǎt, the same
 ama'tgātīlītīlāvā, ground
 ɪnyāma'tvī, my ground
 matyitō'tā, ground-slop-
 ing height (a place
 name)
 matsīlē', sandy ground (a
 place name)
 matmāu'lig, ground-ante-
 lope, a burrowing
 animal
 matvia'lā, ground-middle,
 nadir
 ămōtu'vīgā, the same
 ămōtātu'waiyu'g, place
 where speaker
 stands
 mā'tīgā, dirty, soiled
 amā'tāmaiā, dirt-heap,
 small hill
 mā'θa'agama'ne'e, to
 push dirt to one side
 (form in a song)
 ʼma'tsīnyē'lik, to plow,
 furrow
 matapu'nya, dirt-dust
 cloud (form in a
 song)
 mātu'yā, dirt-nothing
 (pn)
 amā'tetāgāvīdju'ligā,
 their dirt is in a cir-
 cle
 ămātīnyā'djā, black sand
 matēnyu'vīg, garden
 (noun)
 matama', salt-lick (for cat-
 tle (pn)

Maricopa

- ămā't, the same
 mat'hēnk, earth-shakes,
 earthquake
 ʼmatālīvō'x, big hole in
 ground (pn)
 matau'lgwīsiðe'c, high
 dirt that is a shaman
 (name of a hill)
 mataluwe'vās, dirt [?]-
 meeting, meeting
 house
 matastu'm, gathering
 dirt (pn)
 xatāluwe' ămā't, dirt-
 coyote, a mythical
 character

 mǎtk, dirty
 ʼma'tīg, dirt colored
 xaltcāðōm n, ɪma't, the
 Halchidhoma's land
 kwa'akāma't, "mesquite"
 farm, region about
 Gila Bend
 matāpū'c, mud filled (pn)
 matgwīnyatcau', dirt-for
 making things,
 adobe, potter's clay
 ʼma'tāpaiyī'ṛ, flying clay,
 top (a toy)

Havasupai(cf. *ama't*, ground)*nymapūt* [*sic*], dust*pu'nya*, dust cloud*as* *matapu'nya*, dirt-dustcloud (form in a
song)* *iθi'i*, salt, salty (or alkaline)*hagaθe'ilā*, salty water,
Little Colorado
River*sīlē'*, sandy*as* *matsīlē'*, sandy ground
(a place name)*kāo'rdvě*, plateau*tovōk,o'vā*, precipice (a
place name)*hua'ltōvākio'vā*, pine pre-
cipice (a place name)*ha'īnya tovōk,o'vā*, black
water precipice (a
place name)*gāsia'vā*, point of land*as* *hualgāsia'vā*, pine
point, Powell Pla-
teau*Maricopa**de'vām*, dirt layer on house* *īsi'*, salt, salty (or alkaline)
ēsī'c, the same, name of a
song*xasa.i'l*, salty water,
ocean, south*āxasā'il*, salty water, Salt
River*cīl,āai'*, sand*cīl,āai' kwītita'lic*, sand-
higher, more than a
few sandhills (a vil-
lage)*xatāluwe' cīlyāai'*, sand-
coyote, (a mythical
character)*cīl,yaitcuwa'n*, a spirit (in-
volved in swallow-
ing piles of dirt)*kusi'l,dj*, rough dirt (a
village)

Havasupai

wigāilāilā, pinnacle (a place name)

wihwa'tāgil'i'ā, [rock-]
red pinnacles (a place name)

(cf. āha'vīl, cotton-wood-top, top of a cottonwood)

djīkāmi'a, (any) canyon
havasuwīgēmī mā,
water-blue-canyon,
Cataract Canyon

k'eyu'dīgā, gulch (a place name)

inya'a, road, trail

amāu'l'nyūinya', antelope trail (a place name)

padjinya'hamē, man's trail, Bass' Trail

yu'djə, tracks (i. e., foot-prints, traces)

əloyu'ā, horse tracks

kaumē'ē yu'woha,

Kaume's tracks

Maricopa

ḡataikuvé'rá, hard canyon,
Hassayampa Creek

unyī', road

un,ī', the same

unyī'kwaxavī'k, two road (pn)

unyī'kwaḡu'l,*, hidden road (pn)

māḡain,un,ī', boy's road (pn)

ḡuma'ḡ'unyī'kwīcā'm,
a child looking for the road (a place name)

unyī'cīma', dreaming of a road (pn)

yīm, way, path

as yīmīnyaī', light path (pn)

(cf. yug [?], to come, go)

Havasupai

gâdjí'djω, tracks (the same)

ωlogâdjí'djω, horse tracks

* matgâma'a, a pit (for bak-
ing mescal)mōtgâmai'yūkp'a'vīg, I
roast in a pit

θāvâdí'yâ, hole

wivîdjvōkθāvâtīm, rock-
hole, caveoyăθăvîdí'vîlâ, cave-hole,
cavewîθăvâdí'vâl, rock-hole,
cavegwîθăvâdí'âvâl, small
cave-hole* oyă''ă, small cave (or rock
shelter)oyăθăvîdí'vîlâ, cave-hole,
caveâha'qodjōqo'oy'a', water-
drop by drop-cave
(a place name)

yitō'tâ, a sloping height

as matyitō'tâ, ground-
sloping height (a
place name)

kâpé'vîmĕhĕ, slope

gĕtcâpai'ivâ, talus slopes on
both sides of a can-
yon (pn)*Maricopa** maθî'l,xîlyapa'vĭc, mescal-
baking, mescal pit

âlivō'xīg, a big hole

'matâlivō'x, big hole in
ground (pn)

kūp, hole

as vikū'p, rock-hole, cave
kwâku'p, hole, hollow
spot (a village)* guya', cave
guya'l, cave

sĭl, a place

as axta''sĭl, reedy place
(a village)

FORMS OF WATER

The only cognate here is the generic term water, which is used for any of its forms, standing or flowing. The derived forms are compounded in parallel fashion in the two languages. See also the section TIME RECKONING AND CLIMATIC CONDITIONS.

Havasupai

- * *âhà*, water
(cf. *âha'*, cottonwood)
hagâðeĩlâ, salty water,
Little Colorado
River

havâsu', blue water,
Cataract Creek
hagâtai'â, [big water],
Colorado River
ha'ĩnya'tovõk,o'vâ, black
water precipice (a
place name)
âhaĩnyakâtalup, black
water in a round
place (name of an
ever-flowing pool)
ahasoidjigâ, water
streaming down
âha'qodjõqo'oy'a', water-
drop by drop-cave (a
place name)

Maricopa

- * *âxa'*, water, river
(cf. *âx'a'*, cottonwood)
xasa.ĩl, salty water,
ocean, south
âxasâĩl'y^, salty water,
Santa Cruz Slough
âxasâĩl, salty water, Salt
River
xatáluwe' xasa.ĩl, salty
water coyote (a
mythical character)
âxacẽnd, one river, Salt
River
xa'gwavâcu', blue water
xa'kwĩtâs, red water,
Colorado River
xakupĩnc, hot water,
Aqua Caliente
âgavĩcâðo', water di-
vider, a mountain at
Salt-Gila junction
âxa'gua'l,â, water show-
ing (a village)
âxavũlpo', water post
(name of rocks in
the Colorado)
âxtca', wine (sahuaro
drink)
âxtca'poũm, water mix-

Havasupai

āhapō'k, a spring

ha'askā'ligā, I irrigate

āhapō'k, a spring

āha'hēlē, creek, lake any
body of water

āha'gehelēlē, the same

* hāwai'ā, pool

huwai'āgātī'dā, rock
water-hole (a place
name)

he'lā, flood

djīgai'īdjā, material floating
over surface of
water

sudjigai'īdjā, unripe
things floating (pn)

Maricopa

ing, the sahuaro cel-
ebration

xamīlkwīðau', lofty

water, a spring,

Tinajas Altas ?

xacāpa'kwīn,āko'Rāc,

little wells, a spring

āxaxavikie'vā, has

crossed the water

* xinyu'c, pool

xacava', flood

mahiki'g, ford (in a river)

xēnyo', (any) slough

mīse', muddy slough

MISCELLANEOUS

Note that in Maricopa building a fire involves a stem different from that for a fire already alight. There is a suggestion that this is also true in Havasupai. The first of these stems, namely building a fire, is also the basis for fireplace and fire tender.

In Maricopa several stems mean poisonous; the distinctions between the meanings a lethal substance, dangerous, and bewitched are not clear to me. Whether Havasupai contains the same stems I do not know.

Cognates noted here are: fire, (probably) building a fire,

fireplace, smoke (of a fire), and to hear the name of a dead relative spoken. Add as possibilities: I am alive (ejaculation on sneezing), and crazy-drunk.

Havasupai

* o'o, fire

* otu'wə, fireplace (in a house)

o'atu'widjau, the same
o'owägudäätukui, I made a fire

og⁴lau'ä, fire-coal

olau'wä, the same (pn)

ämähulë, ashes

ovīlhu'guǐdj, flame

ova'dä, fire leaping up, flame (pn)

ogähwai'ä, smoke (of a fire)

o'ohuai'ä, the same

ahuwai'ǐg, the smoke enters

wa'djovǔg, echo

as wihīmwa'djovǔg, rock-[voice ?]-echo, echo in the rocks

pa'kāpa'kǐg, hoof beats of a galloping horse

vā'lopǐgä, thundering of horse's hoofs

(cf. vā'u'gä, peal of

Maricopa

* äau', fire (after it is alight)

* tuRa'k, fire (building a fire)

* nyitura'vök, fireplace

autura'k, fire tender

aume'vā, fire tender

xatäpö'lyām, you, light a fire!

utci'r, coals

hāRa', blaze (pn)

xarā'ä'sk, sun rays (pn)

axwa'g⁴, smoke (of a fire)

äxwa'g, I smoked them in a fire

xacmäu'ltc, cloud of smoke, (figuratively) lowering clouds (pn)

muḡoi⁴, steam (pn)

six, sniffing noise

pakitsi'x, pakit sib [i. e., buzzard] snuffles (pn)

Havasupai

thunder, noise of
falling rock)

* 'gai'yá su'gá su'gá, dog [?]-
come-come (a dog
call)

* sst' sa'mǫǫ, go away (said
to a dog)

paisa'ha, everything-poison
mixture, poison
(used on arrows)

sáfhe'vá, a moving streamer
(in the air) (pn)

* vǎmbö'ö'kiu, that is all to
tell (formal ending
to a tale)

Maricopa

* kǎθi'k kǎθi'k, come-come (a
dog call)

* sǫkiyǫ'mdǫk, go away (said
to a dog)

* gǎvána'lyám, go away (the
same)

gǫcpa'm, go away (the same)

kǎxwi'vá, odor

cuma'kǎxwi'vá, dream-
odor (pn)

matǎpu'i, poison (used on
arrows)

matǎθau', poisoned, be-
witched

matǎθau'g, bewitch

(cf. matavi'R', girl at

first menstruation;

matarǎǎk, purica-

tion for warriors)

muciθe'vǎk, dangerous,
poisonous

mucǎrai'ám, the same

xuturǎu'yǫm, poisonous

kǎvǎtcu'ŋk, (any) hoop

(cf. kǫpǎtcw'rá, hoop

of hoop and pole

game)

taǫǫ'lǎkǫ'lám, (any) notch

kwǫck,a'tk, (any) notch

(cf. xucǫl,ǎki'k, ipau-

cǫl,ǎki'k, arrow nock)

* 'andjǎθw'tk, that is the end
(formal ending to a
tale)

Havasupai

vavāyu'k vambā'o'k
giu'djyauā, that is
all-this story
θūlgūθpi't, that is all (for-
mal ending)

- * vagīgālyu'g vadvī'giu, I am
still alive (ejacu-
lated after sneezing)
- * nidjīsīmai'īgā, to hear the
name of a dead rela-
tive spoken
- * k'e'djīmpi'k, a little-dead,
unconscious
(cf. n₁ihamā'djīgā, a
little bit dead; n₁ā-
hamī'dīgā, hurting)
- * sāpo'vāmūg, [knowing
nothing?], crazy,
inebriated, somnam-
bulism

Maricopa

- acu'šklk, sneeze
- * vaāvō'k, I am here, I am
alive (said on sneez-
ing)
- * sāmāvatopō'k vācamō'k, I
am here; I hope you
are still alive too
(the same)
- * nīctcīma'g, to hear the name
of a dead relative
spoken
- * hiwapī'tk, heart-stopped up,
unconscious, to for-
get something
- * xalcopau'mūk, don't know
anything, crazy,
drunk
- * yēkāpě'tk, does not know
what he is doing,
crazy

PARALLEL TEXTS IN HAVASUPAI AND MARICOPA

A brief Havasupai text and a fragment of another, which I have published elsewhere,¹² were translated into Maricopa. Since these are mutually unintelligible tongues and the Maricopi informant (Mrs. Redbird) was wholly unacquainted with Havasupai, the process presented difficulties. However, with the aid of the English interlinear translation, Mrs. Redbird found she could recognize most Havasupai words. This discussion also made possible the improvement of the translation of the Havasupai into English since Mrs. Redbird could frequently guess what my Havasupai interpreters, whose English was broken, must have meant. I also make use of this opportunity to correct the published form of the Havasupai texts from my original notebooks. A definite attempt was made to follow the word order and choice of the Havasupai as literally as possible in Maricopa. Alternative interlinear translation is given for Havasupai only where the texts differ. Of the two texts, the fragment of the second (Wolf's Boy) is undoubtedly the better translation into Maricopa.

The Havasupai tale of the Bungling Host given here proved unknown to Maricopa informants.

BUNGLING HOST

1. H	aqwagâ	ðǝknue'vagu'ɪdjǝgâ	θaunudǝgu'ɪdjǝgâ
		her residence	offspring, spotted,
1. M	âkwa'kç	nɪvai'ɪksivǝk	tasâð'tç ɪnyu'rǝgâ
	Deer	is at her home	children spotted
2. H		yum	kâðð'dhǝdj
	seen coming		
2. M	ɣu'tâm xutçá'm	xavâðu'm	xatâluwe'ipa'ç
	pretty with her,	and then	male coyote
3. H	θiu'ɪdjǝgâ	θag	vagiu'gâ
	yonder, approaching	there	come here.
3. M	vakiyu'g		hǝi'm
	was coming.		He said,

¹² *Havasupai (Yuman) Texts* (International Journal of American Linguistics, vol 3, pp. 109-116, 1924).

4. H qwagáθāu nudǵ hanáta'vám n_y'u'gá
"Fawns very good look.
4. M mēstāw'tc ĭnyu' Rǵ ĭcāxu'tā
"Your children"¹³ spotted look pretty.
5. H gamow'īm nu'dǵiu n_y'a'θāuā
5. M gīmāw'īm xaθu'm hñyu' Rǵāθu'm ĭnyĭpēstāw'tc
How did you make spotted them? My children
6. H gagāha'ndjāēta'o'bīma n_y'a'ā' mǵ
not very good
6. M xalyaxu'tūmpōk i.i'm vñyiv'awīm
not pretty, I say."
7. H gwīθāvādī'āvāl nyā'āpū'k ahuwai'ǵ
"Small cave The smoke enters
7. M guya'ly ĭtca'm āxwā'g
"Cave I put them in, smoked them
8. H n_y'ā'āw'īm nu'dǵiā e ha'nǵiu
I do it
8. M ĭnyāāw'īm xñnyu' Rǵāθu'm e aḡw'tk
I made them spotted." "Yes, good.
9. H n_y'ā'avo'magīθā wī'hǵuī
I return I will smoke them.
9. M ātgāvē'k āxwā'm ĭnyu' Rǵpaiyu'm
I will go back smoke them spotted.
10. H hopa'djñ, ĭsma'gīθau mia'mǵimā'u
come over to see."
10. M cmaçdjupō'pām kīva'mg ĭnkiyu'g āḡw'tk
Four sleeps come to see." "Good,
11. H miāha'nīki'ǵi'ī hopa'djñ, ĭsma'm
"Do it properly."
11. M kutārau'yīm kāw'īm cma'cn, ĭdjumpō'pām
do it properly do it." After four sleeps

¹³ Note that although a male coyote is spoken of, in both texts the word for children is a woman's term for her offspring. Hence in the remainder of the tale the Maricopa assumed that a female coyote was involved.

12. H yamĩgiu'ĩg'i káθθ'dθáuà gwĩθāvadí'avĩl
 she goes. little cave
12. M nyayuwu'msiyĩm xatáluwě'tásáw'c
 she went. Coyote children
13. H pũg huai'ĩgwi'gĩ
 in smoke, many of them;
13. M kuyalápo'k áxwa'g
 put them to smoke;
14. H huaiampu'ĩgiu'ĩgá
 suffocate them, they (he ?) said.
14. M áxwa'mápoi'ĩmiyu'g
 they were smoked to death, she saw.
15. H paiápěmgĩu'ĩgá vāmbō'ō'kiu
 "All gone," they (he ?) said. That is all to tell .
15. M nyupaiāmyu'g 'andjāθw'tk
 "All gone." That is the end.¹⁴

Free Translation

Deer had spotted fawns at her home and Coyote came there. "Your spotted fawns look very nice," he said. "How did you make them spotted? My whelps are not very good, I say." "I put them in a small cave. (I built a fire at the entrance, so that) the smoke entered (their mouths and nostrils), and made them spotted." "Yes, good: I will return to my home. I will try smoking them. Come over to my house to see them after four sleeps." Deer admonished, "Do it properly." After four sleeps had elapsed, Deer went to visit Coyote. Coyote said, "I put my whelps in the little cave to smoke them, but they suffocated. They were completely consumed." That is all to tell.

WOLF'S BOY

16. H hatágwĩláhádj ku'dá ápai'ĩtĩg
16. M xatagu'ltĩc nyikw'rá kápipai'ĩg
 Wolf long ago was a man.

¹⁴ Formal endings for tales.

17. H *θōknue'vīgā* *hāwīl wīθāgwa'* *n,āwe'vīg*
He was living mountain- camp.
17. M *vīgxuwa'l,* *yāvai'īg*
Mountain house he was living.
18. H *n,aluwa'* *pé'mīg* *āsī'tāθīg* *vōkwa'θām*
I lack being
18. M *n,ave'* *kāva'rā* *acé'ndā* *vāuva'm*
"Wife I haven't. Alone living
19. H *ha'nataōpīgā* *pāk'ī'* *āluwe'vāmā* *vakwō'k*
married
19. M *walyaxωRtmōk* *sīnyāō'k āθau'ām* *āvōkāvō'k*
not good. Woman I want [to take] to stay home
20. H *gwenāwī'dām* *āma'hagā* *āsī'tāθīg*
something to eat cook.
20. M *ayun,iwe'im* *āma''iyīm* *acé'ndīg*
to cook something something for me to eat. Alone
21. H *vagwa'θīg* *gwenāwī'dīg* *āsapo'tāo'pīg*
Something to cook
21. M *vāuva'tk* *ayu'ulyu'l,īg* *wal,uxaimōk*
I stay. To cook [boil] I don't know.
22. H *iya'mōg* *sāsavāsω'ha* *vādjai''ā* *āsī'tām*
Piñon Bird's daughters one
22. M *iyā'g* *'ka'kvī'tci'*
I went Crow's daughter¹⁵
23. H *iyo'* *iya'mīg iyu'g* *sāsavāsω'ha*
to Piñon Bird's
23. M *āθau'īg* *iya'āpā'l,īg* *'kaknyīva'sīl*
to get. I went many times to Crow's house
24. H *n,āwa'ha* *vā'mōg* *pāk'ī'āsī'tāθām* *aiyō'k*
house I get
24. M *iyī'mg* *sīnyāō'kacé'nd* *āθau'g*
I went. Woman one [I wanted] to get

¹⁵ In the Maricopa text Crow is substituted for the piñon bird unknown to the Maricopa.

25. H	āluwe'hīgā	pāk'ī'hīdj	o'pāgā ya'māyī'tao'pāg
			not want to come.
25. M	īnyāve'ī'īm	sīnyāōkīndj	wa'l,viθi'ī'mōk
	for a wife.	A woman	did not want to come.
26. H	e	mao'pīgmimo'me	
		if one don't want to go,	
26. M	e	kawītc	wal,āyē'mōk
	Yes,	if	don't want to go
27. H			avo'mhīg'iu
27. M	kaθāwū'm	ya.īm	kavē'kiyamu'
	nobody	to go [with me],	I return."
28. H	hatāgwīlāhēdj	vo'gūg yug	hatāgwīlāhā
28. M	xatāgu'ltēc	tākāvī'k	xatāgu'ltēc tākāvī'k
	Wolf	returned.	Wolf returned
29. H	n ₇ in,āwa'ha	n ₇ iva'g	kavāyu'm
	his house	arrived.	
29. M	n ₇ īvā'n ₇	nyava'k	kaθō'tmāi'm
	his home	got there.	"I wonder why
30. H	sāsavāsōha	vidjai'āhēdj	
	Piñon Bird's	daughters	
30. M	āka'kvēstca'ndj		
	Crow's daughter[s?]		
31. H	īnya'ākokn,aāha'notāo'pīg	ī'mo'ī	
	me no good	say.	
31. M	anyoyī'k	nyīā'māi'm	
	no good	they say.	
32. H	wa'āsi'vāg vakwō'g		hawai'āvīdj
	Thinking of it stay.		
32. M	āvōkāvō'k	xīlniāθu'ck	xīnyu'c
	To stay home	and think	Pool
		āa'vāxa'	I do it.

- ¹⁶ In the Maricopa text shell bead is substituted for the unknown abalone shell.

41. H k'ě'djam apa'n,aváluwĩg u'θām
When he looked
41. M ánō'kām ipá'nályavi'g vá'mkiyu'n,ĩg
A little it looked like a man. When he arrived
42. H yu'ĩg ha'nāg valuwō'g halāgata'pā
appeared good inside. Abalone
42. M ĩtcāxō'tl,ĩvi'tk xawa'ln,āvō'k puk
it appeared good under the water. Shell
43. H ĩtcawo'wĩdj maha'nā min,ĩ'wĩgmīu
where he left it good progressing.
43. M n,ĩn,uma'kĩn n,ĩāxō'tāxō'tām
he had left there getting along good.
44. H towai'átāo'pĩtĩg ĩnya' apa'vā
a man
44. M walyāxō'rāma'l,^ n,ĩlyāviyu'm ĩpalyavi'm
"Not very long like me like a man
45. H māvaluwī'mīn,ĩ'wĩgmīu sāsavāsō'
it will appear. Piñon Bird's
45. M miyu'ha āka'kvēstca'
it will become. Crow's daughters
46. H vĩdjaí'āhēg madj miya'māhĩgmīu hatāgwĩlā
daughters go over."
46. M miyā'k miyuliu' xatāgu'ltēc
you go to see." Wolf
47. H yōg θō'kdjāwō'g djāθu'lūg
from there,
47. M āθau'ĩg nomō'gĩn xasāu'l, g
took it where he left it, washed it
48. H paiāma'tvāya'āha'nōg wí'vĩdjōkθāvatĩ'm
all over the skin good.
48. M hima'ttca'mg xutārau'yĩm vikū'p
over the skin extra good. Rock hole
49. H valdjāwō'g taō'mōg kāθō'dhēdj
place inside

49. M xáwal,tcávu' táó'm xatáluwí'c
put inside closed with something. Coyote
50. H ya'mög hama'n'á yügá pa'püg
50. M áva'mög xuma'rín áðau'ig hápa'pk
went there. The child he took Carrying it on his back
51. H vo'güg áwa'hag vag
he arrived at the house
51. M vinyawa'g n,ivá'n,kámě'm
he arrived at the house he got there.
52. H n,iva'm hatágwí'láhědj ug
looked.
52. M nyáva'mám xatágu'ltēc hiyu'g
When they arrived Wolf looked at them
53. H káð`dhedj ig in,a'homé'vídju
"This is my son."
53. M xatáluwé'c hi'í'm háðá n,á inyí'p xumai'íc
Coyote said, "This is my son."
54. H hatágwí'láhědj gwawüg o'pá káð`d
54. M xatágu'ltēc kwerákwe'rám kova'rk xatáluwé'
Wolf spoke, "No, Coyote,
55. H mohomé'vądju'tá tu'yávídju in,a'a
that is not your son,
55. M maḡumai'íc walyaðú'mök kova'rákwi'cüm inya'a
your son that is not, not at all. Mine
56. H hatágwí'lává homě'vídju mągáð`dn,ědj
56. M xatagu'lvındj xumai'íc xaðu'm mąxataluwí'ndj
Wolf's son [it is ?]. You, Coyote,
57. H madj mįdjáðu'lig miá'ha'ná
good."
57. M mandj gąsu'lg gutáRáu'yım
you wash him extra good."

Free Translation

Long ago Wolf was a man. He was living at his mountain home. "I have no wife," he said. "Living alone is not good. I want to marry a woman who will stay here and cook something to eat. I stay here alone: I do not know how to cook. I will go to get one of Piñon Bird's daughters. I will go repeatedly to Piñon Bird's house. I want to get one of the women for a wife. The women did not want to come with me. Yes, if one does not want to go with me, I will return." Wolf returned. Wolf arrived at his house. "I wonder why Piñon Bird's daughters say I am no good. I will stay here and think about it. I know where there is a pool in which I can put abalone shell. I will leave the abalone shell in the water. In a short time it will appear to be alive. It will be alive like a man. I will return after one sleep." When Wolf reached the pool he looked at the abalone. It looked a little like a man. When he looked it appeared good as it lay in the pool. The abalone was progressing where he had left it. "In a short time it will resemble a man like myself. You will go over to Piñon Bird's daughters," he said. Wolf took it from there and washed the skin well all over. He put it in a cave which he closed. Coyote went there. He took the child. Carrying it on his back, he arrived at the house. When they arrived, Wolf looked at them. Coyote said, "This is my son." Wolf said, "No, Coyote, that is not your son at all. It is mine, Wolf's son. You, Coyote, you wash him well."

