CHEM'IVILLU'
(LET'S SPEAK CAHUILLA)



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INTRODUCTION

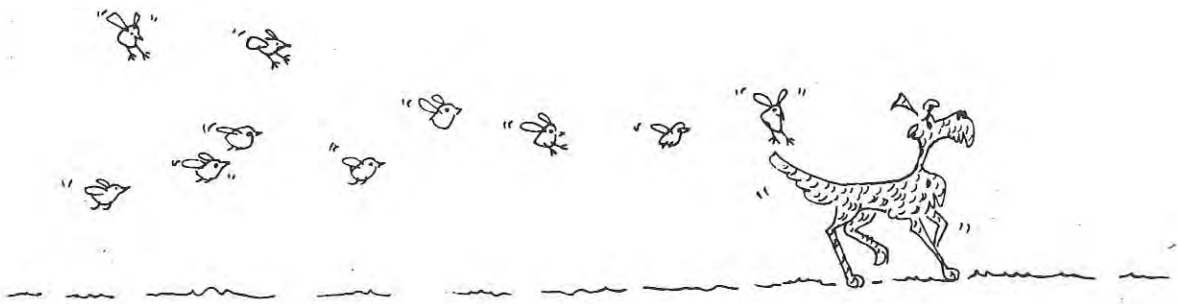
Cahuilla is a language of the Takic branch of the Uto-Aztecan family of American Indian languages, spoken on several reservations in Southern California, mostly in Riverside County. *Chem' ivillu'* is the first textbook developed for those who want to learn Cahuilla as a second language. It is also the first book devoted entirely to the Mountain dialect of Cahuilla, which is spoken by Katherine Siva Sauvel and others on the Morongo Indian Reservation in Banning, California.

The present version of the book is revised from Cahuilla lessons prepared by a group of graduate students at the University of California, Los Angeles, during the Fall of 1977, under the direction of Pamela Munro and Katherine Siva Sauvel. Brent de Chene, Heather Hardy, and Lynn Gordon assisted with various aspects of the revision; Yolanda Elaine Childers did the typing; and Alice Anderton and Lynn Gordon helped with proofreading. Mariano Sauvel provided valuable confirmation of the Cahuilla data. The project was funded by a grant from the UCLA Institute of American Cultures, under the sponsorship of the UCLA American Indian Studies Center.

This book could never have been written without the excellent foundation of prior research on Cahuilla by Hansjakob Seiler, Roderick A. Jacobs, and William Bright. We made extensive use of Seiler's descriptive works, which are listed in the section on "Studying More Cahuilla" at the end of this book, and Jacobs' book *Syntactic Change: A Cupan (Uto-Aztecan) Case Study* (University of California Publications in Linguistics 79) was also a great help. Seiler made helpful suggestions about our manuscript; Bright and Jacobs kindly gave us field notes of their own work with Mrs. Sauvel and other speakers of the language; and Bright lent us his invaluable lexical and grammatical files.

We thank all of those who have helped with this book. Please give us your comments!

Katherine Siva Sauvel
Pamela Munro
UCLA, 1980



HOW TO USE THIS BOOK

The best way to use this book (as with any introduction to a language) is to work with someone who speaks Cahuilla well, who can show you exactly how to pronounce things and will tell you when the book is wrong. If you don't know anyone who speaks the language, however, you should still be able to learn from the book by starting at the beginning and working gradually through the lessons, trying all the exercises and repeating those you have trouble with. To help you with pronounciation, a tape recording is available from the publishers of this book.

We are aware that linguistic or grammatical terminology is often frightening or confusing, so we have tried to keep terminology to a minimum in this book. Grammatical terms are defined in the lesson when they are first introduced. And the definitions are summarized in the glossary at the end of the book. The exercises are designed to practice newly introduced sentence and word patterns and to review things that were studied previously. Answers to all the exercises in a given lesson follow the end of the lesson—but don't peek until you have tried them. Vocabulary words are introduced in several ways—either at the beginning of the lesson or in the course of it. A summary vocabulary appears at the end of the lesson if some words were given during it, and vocabulary notes are included to help explain meaning and usage. Much of the same material is summarized in the Cahuilla-English vocabulary at the end of the book, and in the shorter English-Cahuilla vocabulary.

Have fun studying Cahuilla.

LESSON 1: The Sounds of Cahuilla

In this lesson you will learn how to pronounce all the letters used to write Cahuilla. The sounds of Cahuilla, like the sounds of every language, can be divided into CONSONANT SOUNDS and VOWEL SOUNDS. In the first part of this lesson, you will learn about the vowel sounds of Cahuilla and the letters used to represent these vowel sounds (the vowel letters).

With the exception of a small number of words which we will discuss later in the chapter, we use only four vowel letters to write Cahuilla words. These four are a, e, i, and u. All of these letters occur in English words, of course, but they often have different sounds in English than they do in Cahuilla.

Cahuilla a sounds like the a of English father, or like the sound written with o in hot or bother (it does not sound like the a of hat or lake). Listen as your teacher pronounces the following words:

támit	sun OR day
pál	water

The consonant sounds in these words are really pretty much like those used in English, so they shouldn't trouble you. Concentrate on the vowels.

Did you notice that in a word like támit the first vowel is pronounced louder than the second one? To help you remember this, we write an ACCENT MARK (´) over that vowel. The vowel marked with the accent mark is called the ACCENTED VOWEL. In many, but not all, Cahuilla words the ACCENT falls on the first vowel of the word (or the only vowel, as in pál). A few Cahuilla words have no accent, as you will find out later on. (You'll learn more about accents in Lesson 12.)

Cahuilla e sounds very much like the vowel in English red or like the first vowel of English better:

tékish	cave
téwal	name

Cahuilla i sounds very much like the i in English machine or police (sometimes closer to the i of sit or bitter, but never like the i of like or ripe):

pít	road
kísh	house

Cahuilla u sounds very much like the u in English rude or June (sometimes closer to the u of push or bushel):

túkut	wildcat
húnal	badger

Some Cahuilla vowel sounds are lengthened or "dragged out". These LONG VOWELS are written with the vowel letter doubled - ii is a long i, aa a long a, etc. The vowels which are not dragged out are called SHORT. All the vowels in the examples you have seen so far are short.

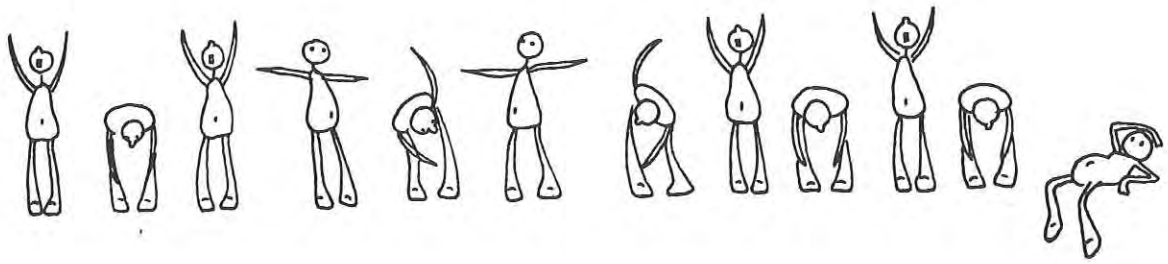
The best way to appreciate the difference between the long and the short vowels is to listen to pairs of words that are exactly alike except that one word has a long vowel where the other has a short vowel:

pál	water
páal	mortar for grinding mesquite
pemtéwwe	they find him
pemtéewwe	they see him

Here are some more examples of words with long vowels:

táatwal	blind
méet	gopher
níintem	pregnant women
yúul	field rat

Notice that we write the accent mark over the first vowel letter of a long vowel.



Exercise A: This is an exercise in hearing and pronouncing the difference between long and short vowels. Listen carefully as your teacher pronounces each pair of words below, following on the page as he or she does so and paying particular attention to the sounds of the underlined vowel letters. After your teacher has said both words of each pair, he or she will say the first again and then pause for you to repeat it. Then he or she will say the second word again and pause again for you to repeat. In pronouncing the words, make sure that you pronounce the long vowels (the ones which are written with two vowel letters) as longer or more "dragged out" than the short vowels (written with only one vowel letter):

1.	a.	pál	water
	b.	páal	mortar for grinding mesquite
2.	a.	héñewqa	he's getting angry
	b.	héeñewqa	he's fighting
3.	a.	pít	road
	b.	píita'	string
4.	a.	púliqa	he falls
	b.	púul	shaman, medicine man

5.	a.	pemtéwwe	they find him
	b.	pemtéewwe	they see him
6.	a.	peyúlqa	he's building it
	b.	yúul	field rat

Now Cahuilla, like all languages, has words which its speakers have "borrowed" from other languages that they have come in contact with. Most Cahuilla words of this sort have been borrowed from Spanish, but some have been borrowed from other Indian languages, such as Luiseño, a related language spoken to the south of the Cahuilla territory. (English, too, has borrowed from Spanish many words for things which were introduced from Spanish or Mexican cultures, words like tortilla or patio.) Now in Cahuilla words which have been borrowed from Spanish, the accented vowel is always long, and the examples we give below illustrate this. (In these examples, ' is a consonant letter representing the sound between the two vowels in the English exclamation oh-oh.)

káama'	bed
laméesa'	table
píita'	string
vúuru'	donkey

Finally, Cahuilla has one vowel sound that occurs only in words which have been borrowed from other languages. This is a long oo, very close to the vowel in English nose or rode:

tóoru'	bull (from Spanish)
móomat	ocean (probably from Luiseño)

If you've worked through the first part of this lesson, you already know how to pronounce a good many Cahuilla consonant sounds. (CONSONANTS, of course, are all those sounds in a language which are not vowels.) Many of the Cahuilla consonants are the same as English consonants. They are written the same and they sound the same. Other Cahuilla consonants don't look like or sound like the English ones.

The spelling in Cahuilla represents the pronunciation of the word exactly (which is not always the case for English). Once you learn how to pronounce the Cahuilla consonants, then, you will know how to pronounce any Cahuilla word that you see written.

Some Cahuilla consonants look and sound almost like English consonants:

d is a sound which appears in Cahuilla words that were borrowed from Spanish. It is pronounced like the first sound in the English word dog in the Cahuilla words dúulsi' 'candy' and sandíiya 'watermelon'. It is pronounced like the sound of th in the English word that when it occurs between vowels in Cahuilla words like méedis 'stockings'.

f as in the English word food, is another sound that only appears in a few Cahuilla words that have been borrowed from other languages, such as fyéeru' 'iron'.

h stands for the first sound in the English word hand and the Cahuilla words héehé 'yes' and húnwet 'bear'. You may have to practice to learn to pronounce this familiar sound when it occurs before a consonant as in múhtam 'owls'--so listen to your teacher carefully.

k the first sound of the English word key, is the same consonant sound as in the Cahuilla words kí'i 'no' and kísh 'house'.

l as in English lamb, is about the same as the first sound of the Cahuilla word líivru' 'book' and the last sound of the Cahuilla words 'áwal 'dog' and húnal 'badger'.

m stands for the first sound in the English word man and in the Cahuilla words méet 'gopher' and múut 'owl'.

n as in the English word nose, is the first sound of Cahuilla náwishmal 'girl' and néat 'basket'.

p is the first sound in the English word package. This is also the first sound of Cahuilla words like pákash 'mouse' and pál 'water'.

s stands for the first sound of the Cahuilla words súkat 'deer' and sélek 'red'. This sound is like the first one in the English word sun.

t as in the English word table, is the first sound of the Cahuilla words túkut 'wild cat' and támit 'sun'.

v is the first sound of the English word valley. This is about the same sound that appears in the Cahuilla words túkvash 'knife', háyve 'edge', and virxóol 'beans'.

w stands for the first sound in the English word wind. The same sound occurs in the Cahuilla words wánish 'river' and téwal 'name'.

y stands for the first sound in the English word you. This same sound appears in the Cahuilla words yúul 'desert rat' and húyal 'arrow'.

One Cahuilla letter does not occur in English, although the sound it stands for does. (If you know Spanish, of course, you are already familiar with this letter.)

ñ represents the sound that is written with the letters ni in the English word onion, or ny in the English word canyon. This sound appears in Cahuilla words like ñíshlluvell 'old woman' and háñal 'saliva'. (The letter itself is just an n topped by a wavy line called a tilde.)

Some single Cahuilla sounds are represented by two letters. (The same thing happens in English too, of course--th represents just one sound in a word like this, even though the sound is written with two letters.) It is important to remember that such two-letter combinations are really just one sound. The following two-letter Cahuilla sounds are pretty much like English ones:

ch stands for the first sound in the English word chain, or in the Cahuilla words chálaka 'horned lizard' and chém 'we'.

ll stands for the sound written lli in English million. This sound occurs in the Cahuilla words nícchill 'woman', kill 'not' and nánwishmallem 'girls'.

ng represents the last sound in the English word ring. This same sound is in the Cahuilla words ngáchish 'sand' and 'íngill 'salt'. You may have to practice to learn to make an ng sound at the beginning of a word.

qw represents a sound which is almost like the sound written qu in English words like quart. This sound appears in Cahuilla words like 'éqwashmal 'boy' and qwánang 'half'.

sh stands for the first sound of the English word shirt. The same sound occurs in Cahuilla words like tékish 'cave' and sáwish 'bread'.

Some Cahuilla sounds do not occur in English (although the letters we write them with are familiar). Pay very close attention to your teacher to learn how these sounds are pronounced.

g represents a sound which is made by placing your tongue at the same point as for the sound of English g in gate. However, instead of stopping the air (as for English g), allow it to flow out through your mouth. (If you know Spanish, Cahuilla g is pronounced like the Spanish g of a word like lago 'lake'.) This sound occurs in Cahuilla words like gáatu' 'cat' and gayíina' 'chicken'.

q stands for a sound that is like an English k made further back in the mouth, toward the throat. This sound occurs in the Cahuilla words qáwish 'rock' and náqal 'ear'. It is important to distinguish k from q when you are speaking Cahuilla, and you will want to practice saying and hearing pairs of similar words like newák'a 'my wing' and newáq'a 'my shoe'.

r stands for another sound which occurs in Cahuilla words that have been borrowed from Spanish. It is pronounced very much like the sound represented by dd in English ladder. This sound occurs in Cahuilla words like vúuru 'donkey' and tóoru 'bull'.

x represents a sound which is made by placing your tongue almost at the point for the k sound, but allowing the air to flow out through your mouth. (This is the same sound that a Spanish speaker would write with the letter j, as in bajo 'low'.) The x sound appears in such Cahuilla words as náxanish 'man' and xéllat 'clothes'.

xw is pretty easy once you have learned to pronounce the x sound--it's pretty much like a combination of x (with your lips rounded somewhat) plus w, as in the words xwálxwal 'spider' and cháxwal 'type of lizard' (chuckwalla).

' stands for the sound which is produced by the break or catch in the voice when you say words like the English exclamation oh-oh. In this word, the hyphen between the oh's represents the ' sound. As you can see by looking at the Cahuilla words in this lesson, ' is a very common consonant in Cahuilla. It appears in the words pá'at 'mountain sheep', sú'wet 'star', and 'élat 'dress'. (Linguists call this sound the "GLOTTAL STOP".)

When a ' is the last sound in a word, you may hear a vowel following it which sounds like a copy, or echo, of the one before it. This soft vowel is called an ECHO VOWEL. For example, the word gaatu' 'cat' may sound to you as though it should be spelled gaatu'u, with an extra u after the '. An echo vowel is usually pronounced when you say a word ending in ' by itself, but often you won't hear one when the word is in a sentence. Because of this, we don't write echo vowels in Cahuilla words, except in special cases that you will hear about later.

In general, when double consonants occur in words, only one is pronounced. For example, ww appears in the word pemtéewwe' 'they saw him', but only one w is pronounced. (Remember that ll represents a single sound, however!) When k and q come together in a Cahuilla word, as in 'í'ikqa 'he is playing', the combination sounds just like q.

As noted in the Introduction, this book is primarily concerned with the Mountain dialect of Cahuilla. People who speak other dialects of Cahuilla pronounce some words differently from the way they are written in this book, and if you are writing down the way one of these speakers says things, you may have to change some spellings.

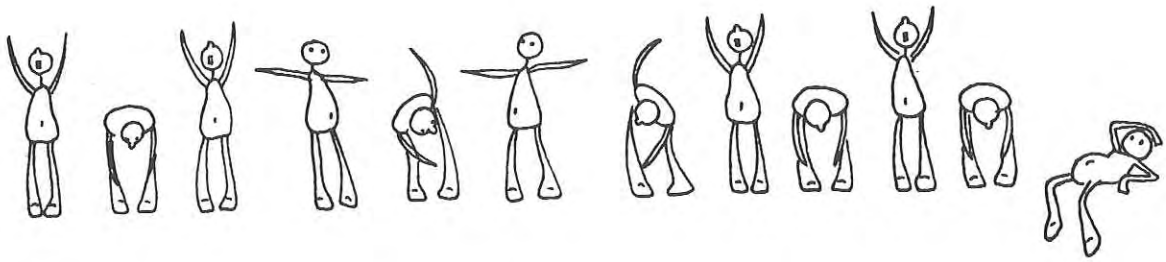
In the Cahuilla vocabulary at the end of this book, the following alphabetical order of Cahuilla sounds is followed: ', a, ch, d, e, f, g, h, i, k, l, ll, m, n, ñ, ng, o, p, q, qw, r, s, sh, t, u, v, w, x, xw, and y.



Exercise B: This is an exercise in hearing and pronouncing the difference between certain pairs of Cahuilla sounds which may be unfamiliar or which you might have a tendency to confuse. Listen carefully as your teacher pronounces each pair of words below, following on the page as he or she does so and paying particular attention to the sounds of the underlined consonant letters. After your teacher has said both words of each pair, he or she will say the first again and then pause for you to repeat it. Then he or she will say the second word again and pause again for you to repeat.

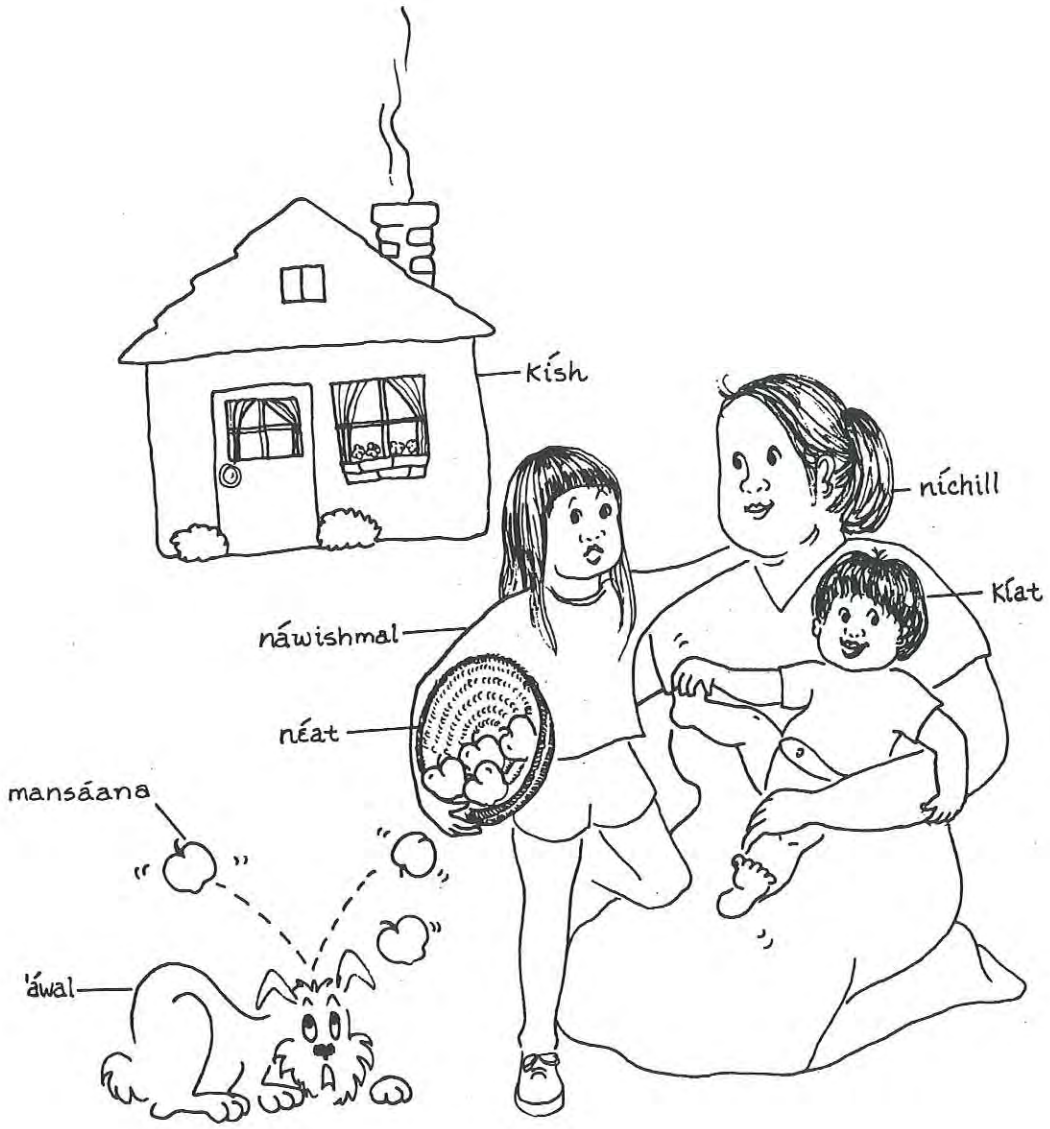
1.a.1.	Lúunis	Monday
2.	llúmish	cripple
b.1.	neyúla'ka	my hair
2.	neyúull	my younger brother
2.a.1.	núkat	doll
2.	ñúsh'a	her dough
b.1.	húnal	badger
2.	háñal	saliva
3.a.1.	naśhqa	he sits down
2.	ngáchish	sand
b.1.	kínaqa	it burns
2.	kínga'	in the house
4.a.1.	kísh	house
2.	qíchill	money
b.1.	híchika	he's going to go
2.	híchiqa	he's going
5.a.1.	kélawet	tree
2.	xéllat	clothes
b.1.	tákaaqa	it's flat
2.	táxaw	his body
6.a.1.	qwánang	half
2.	xwálxwal	spider
b.1.	téqwell	skunk
2.	cháxwal	type of lizard
7.a.1.	héna'	his father
2.	xéllat	clothes
b.1.	pemúhqa	he shoots it
2.	pemáxqa	he gives it to him

Exercise C: Go back through the lesson now and practice pronouncing each of the example words. If you can get your teacher or some other Cahuilla speaker to listen to you and tell you how you are doing, that would help. None of the sounds are really hard if you practice.



LESSON 2: Kíat 'éqwashmal! (The baby is a boy!)

A NOUN is a word that names something, such as a person, a place, or a thing. Doctor, house, and basket are English nouns, and their Cahuilla equivalents ting'áyvash, kísh, and néat are nouns too.



Here is a group of Cahuilla nouns which you should learn before you go on with this lesson. Listen carefully as your teacher pronounces each word, and then practice saying all of them to yourself. If necessary, review the pronunciation rules given in Lesson 1.

táxliswet	person	tíng'ayvash	doctor
níchill	woman	náxanish	man
kíat	baby, child	náwishmal	girl
'áwal	dog	néna'	my father
kísh	house	néat	basket
kélawat	tree, stick	mansáana	apple
kampáan	bell		

Exercise A: Cover up the English words and see if you can give the English equivalent for each of the new Cahuilla words. Then cover up the Cahuilla and see if you can give the Cahuilla equivalent of each English word. Go on to the next section when you can translate in both directions pretty well.

Most of the nouns you just learned refer to only one person or thing (although some may have more than one English translation, depending on the circumstances). A noun that refers to only one thing is called a SINGULAR noun. Some English singular nouns are house, child, and egg. When you want to talk about more than one of these things, of course, you say houses, children, and eggs. We call these PLURAL nouns. Here are a few more Cahuilla nouns, and their plurals.

'éqwashmal	boy
wíkikmall	bird
sú'wet	star



wíkikmall



wíkikmallem

'éqwashmallem	boys
wíkikmallem	birds
sú'wetem	stars

Some plural nouns in Cahuilla have the same form as the singular. For instance, you say kélawat for 'tree' and 'trees' as well. (You might compare this to English (one) sheep and (many) sheep.)

You will learn more about plural nouns in Lesson 6.

Exercise B: Look at the plural forms of the above words and try to remember what the singular form for each is. Then look at the singulars and try to remember the plurals. If one form is longer, which is it--the singular or the plural?

Cahuilla has no words corresponding to the English words a, an, and the, so a Cahuilla word like néat, for instance, can mean 'basket', 'a basket', or 'the basket', depending on the situation. Similarly, sú'wetem can mean 'stars', 'the stars', or even 'some stars'. (Try thinking up more examples of different translations for the Cahuilla words you have learned.)

Here are some Cahuilla sentences which show how you can use a 'This is ____' sentence to identify something:

'í' 'áwal.	This is a dog.
'í' néna'.	This is my father.
'í' néat.	This is the basket.

Did you guess that 'í' means 'this'?

Another type of sentence that is put together the same way starts with the word 'ét or 'évat (both of these mean 'that'):

'ét 'áwal.	That's a dog.
'évat náwishmal.	That's the girl.

Other translations of these sentences would be 'He's a dog' (or 'It's a dog') and 'She's a girl'. When it is clear who you are talking about (for instance, if you are pointing), you can make sentences like these even shorter:

'áwal.	It's a dog.
Náwishmal.	She's a girl. OR It's a girl.

Notice that in these sentences there are no words corresponding to English is. Also, note that in Cahuilla there is no distinction between he (masculine) and she (feminine)--in Cahuilla, it is more important to specify whether the person or thing you are talking about is nearby or far away.

Exercise C: How would you translate the following Cahuilla sentences into English? (See if you can do it without peeking at the vocabulary list!)

1. 'í' kísh.
2. 'ét kíat.
3. Táxliswet.
4. 'í' náwishmal.
5. 'évat tíng'ayvash.
6. 'ét níchill.
7. 'ét mansáana.
8. Kampáan.

If you want to form Cahuilla sentences of the type '____is a_____', where nouns go in the two blanks (like That woman is a doctor), you simply say the first noun and then the second one. Here are some examples:

Kíat 'éqwashmal!	The baby is a boy!
Náxanish néna'.	The man is my father.
Tíng'ayvash níchill.	The doctor is a woman.

You can use 'í', 'ét, and 'évat before a noun to make it clearer which one of a group you are referring to (just as in English):

'í' 'áwal	this dog
'évat níchill	that woman
'évat níchill tíng'ayvash.	That woman is a doctor.

In the last example, the first noun is a phrase consisting of two words, 'évat and níchill. The second noun (what the first one is) is tíng'ayvash.

If you want to use people's names in your Cahuilla sentences, just write the names as you would in English--so Joe is written Joe and Lola is written Lola. Notice that we capitalize the first letter of a Cahuilla name, or the first letter of the first word of a Cahuilla sentence. (However, capital ' looks just like small '.) Like an English sentence, a Cahuilla sentence ends with a period or whatever other punctuation mark is appropriate. Here are some Cahuilla sentences with names in them:

'í' Joe.	This is Joe.
'évat Lola.	That's Lola.
Lola níchill.	Lola is a woman.

Exercise D: Translate the following English sentences into Cahuilla:

1. Joe is a doctor. 2. This doctor is a man. 3. That person is a doctor. 4. That is a person. 5. The baby is a girl. 6. This is a bell.



Many of the Cahuilla sentences you will read in this book are about Joe and his girlfriend, Lola. You will also meet Joe's rival, Pete.

'évat 'áwal 'íngkish. That dog is 'íngkish.

Joe's dog is named 'íngkish, which means 'little black one' (or "Blackie") in one Cahuilla dialect.

At the end of most of the lessons in this book you will find a list of the vocabulary words introduced in that lesson. (In a few lessons, all the vocabulary is given at the beginning of the lesson.) When you finish working through a lesson, it is a good idea to study the vocabulary carefully and to try to learn all the new words.



Whenever you study lists of Cahuilla nouns, you will notice that they fall into several groups.

Some Cahuilla nouns are POSSESSED, like néna'. This means they remind us of a relationship the person or thing the noun refers to has to someone else (my father has a relationship to me, for instance). You'll learn more about possessed nouns in Lesson 11--all of them have a word like 'my', 'his', 'her', 'our', 'your', and so on in their translations.

Other Cahuilla nouns that you will learn, like kampáan and mansáana, were borrowed into Cahuilla from Spanish and other languagues, as explained in Lesson 1. If you know some Spanish, you'll have fun recognizing these words in Cahuilla.

Most of the Cahuilla nouns you'll learn in this book, however, are neither possessed nouns nor borrowed. Almost all Cahuilla nouns that are not possessed or borrowings end with one of four consonants--t, sh, l, or ll. (Remember that sh and ll are letters which each represent a single Cahuilla consonant sound.)

The words táxliswet, kíat, and néat all end with t, for instance. Náxanish, tíng'ayvash, and kísh end in sh. 'áwal and náwishmal end in the sound l, and níchill and wíkikmall end in the sound ll. You'll learn more about the importance of these final consonants on Cahuilla singular nouns in later lessons. For now, it is enough just to notice them.

Exercise E: Look through the vocabulary to find other examples of the final consonants t, sh, l, and ll. (You'll see that even words you might not think of as nouns at first, like 'íngkish and 'évat, also can have these endings.) Then turn back to Lesson 1 and look over the words given as examples there. Which ones are nouns? Which do you think are possessed nouns? Can you identify the Spanish loanwords? Of the other nouns, which end in ll, l, sh, and t? See how many you can find.

VOCABULARY

táxliswet	person	níchill	woman
náxanish	man	náwishmal	girl
kíat	baby, child	'éqwashmal	boy
tíng'ayvash	doctor	'áwal	dog
néna'	my father	'íngkish	Blackie (dog's name)

néat	basket	kísh	house
kélawat	tree, stick	mansáana	apple
wíkikmall	bird	sú'wet	star
kampáan	bell	'í'	this
'ét	that	'évat	that

Note: Plural forms and other information about these words are given in the Cahuilla-English Vocabulary at the end of this book.

Building Your Cahuilla Vocabulary--Greetings



Now that you are learning Cahuilla, you should start saying 'Hello' in that language. The Cahuilla greeting is Míyaxwe--practice saying this with your teacher and classmates. When someone says Míyaxwe to you, you can simply answer Míyaxwe back. Or, if you want, you can say Man míyaxwe, which means something like 'And hello to you too'. (The word man has no accent.) Try greeting the next person you meet in Cahuilla!

Answers to Exercises:

Exercise A (No written answer.)

Exercise B The plural form is longer.

Exercise C
1. This is a house. OR It's a house. 2. That's a child. OR It's a child. 3. It's a person. 4. This is a girl. OR It's a girl. OR She's a girl. 5. That's a doctor. OR It's a doctor. OR He's a doctor. OR She's a doctor. 6. That's a woman. OR It's a woman. OR She's a woman. 7. That's an apple. OR It's an apple. 8. It's a bell.

Exercise D
1. Joe tíng'ayvash. 2. 'í' tíngayvash náxanish. 3. 'ét táxliswet tíngayvash. 4. 'ét táxliswet. 5. Kíat náwishmal. 6. 'í' kampáan.

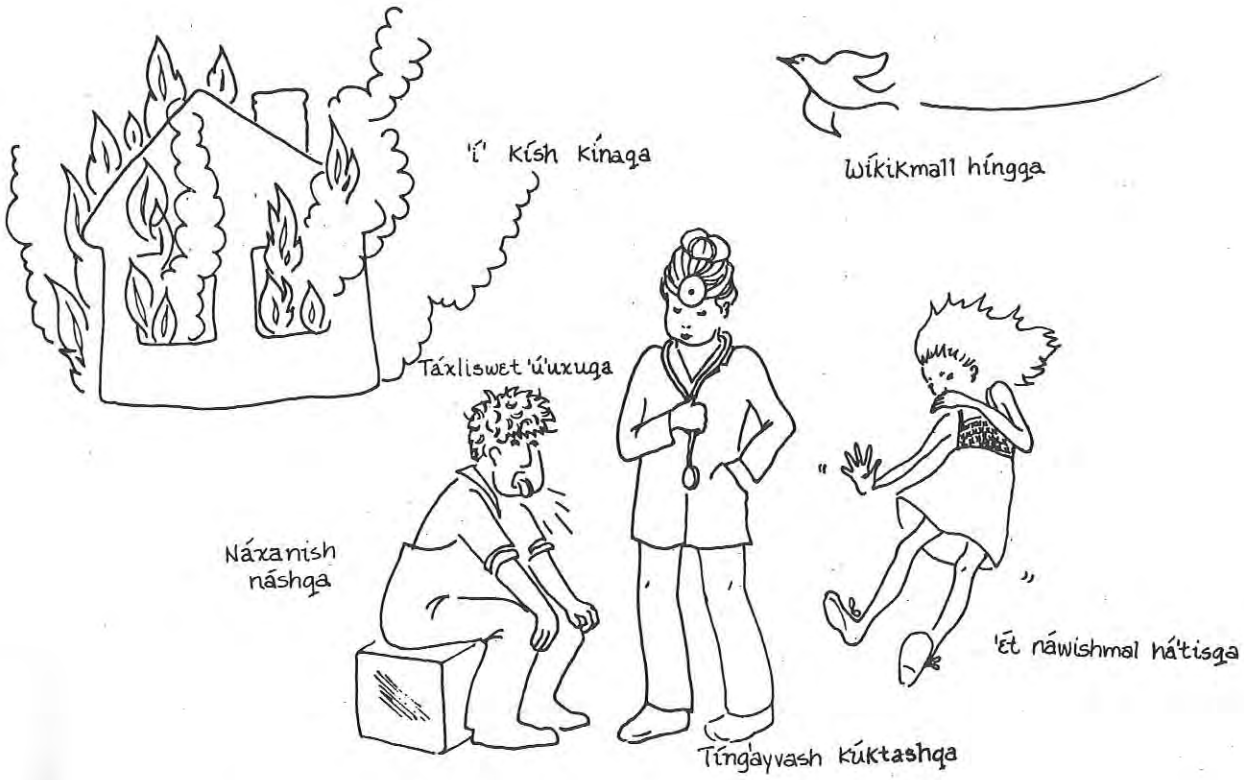
Exercise E Answers will vary. Compare your list with those of your classmates and your teacher.

LESSON 3: Joe há'tisqa. (Joe is sneezing.)

In this lesson you will learn how to refer to actions and processes. When you say I am running, you are talking about a particular act of running; when you say The bird is flying, you are talking about an action done by the bird. When you say The house is burning, you are talking about a process that is going on which the house is undergoing. Words like run, fly, and burn are called VERBS. A verb is a word that names an action or a process.

Now look at the following Cahuilla sentences containing verbs:

Náxanish náshqa.	The man is sitting down.
Tíng'ayvash, kúktashqa.	The doctor is talking.
'í' kísh kínaqa.	This house is burning.
Táxliswet 'ú'uxuqa.	The person is coughing.
'ét náwishmal há'tisqa.	That girl is sneezing.
Wíkikmall híngqa.	The bird is flying.



Each of these sentences talks about only one person or one thing (a singular noun, in other words). The person or the thing that the sentence is about, the one that performs the action or undergoes the process, is called the SUBJECT of the sentence, or of the verb of the sentence. For example, in the sentence The man is sitting down, the subject is man (or the man). In the sentence The bird is flying, the subject is bird. We can say that bird is the subject of the sentence The bird is flying or simply that bird is the subject of is flying. Or, talking about Cahuilla, we can say that wíkikmal is the subject of the verb híngqa.

When we say The man is sitting down we are talking about an action which is happening right now, an action in progress at the time we are speaking. Such an action takes place in the PRESENT. In Cahuilla, a verb with a singular subject that refers to the present ends in -qa. For example, in the Cahuilla sentence meaning 'The man is sitting down', Náxanish náshqa, -qa is the singular present ending on the verb náshqa. In Tíng'ayvash kúktashqa 'The doctor is talking', -qa is once again the present ENDING. (Can you find all the -qa's in the preceding example sentences?)

As you learned in Lesson 2, 'í' means 'this' and 'ét or 'évat means 'that'. These words can be used as the subjects of verbs with the -qa ending; in which case they are often translated as 'he', 'she', or 'it':

'í' náshqa.	This one is sitting down; He (someone close by) is sitting down.
'ét 'ú'uxuqa	That one is coughing; She is coughing; It is coughing.
'évat híngqa.	That one is flying; It is flying.

Pé' is another word that means 'that'. It refers to things that are quite far away. (In English we might say 'that one over there' or 'that one yonder'.) So Pé' sú'wet means 'That's a star (way out there)', and Pé' kúktashqa can be translated 'He (that person way off) is talking'. As you can see, there is no exact equivalent of the English words 'he', 'she', and 'it' in Cahuilla. You just choose 'í', 'ét, 'évat, or pé', depending upon how far away the person or thing you are talking about is from you. ('et is probably the word you'll hear most often used this way.)

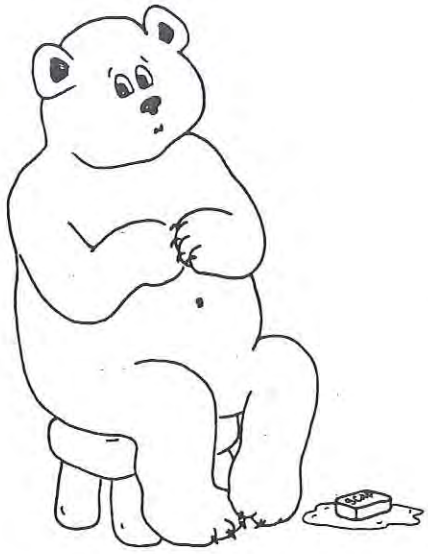
If it is clear from the situation who you're talking about, you can make all these sentences even shorter:

Náshqa.	He's sitting down.
'ú'uxuqa.	She's coughing.
Híngqa.	It's flying.

So there are many sentences in Cahuilla which consist of just one word.

Exercise A: Translate each of the following Cahuilla sentences into English:

1. 'áwal náshqa.
2. Tíng'ayvash 'ú'uxuqa.
3. 'évat néat kínaqa.
4. 'í' kíat kúktashqa.
5. 'ét táxliswet há'tisqa.
6. Wíkikmall híngqa.



Kúktashqa can be translated into English as 'he is talking', 'she is talking' (even, maybe, 'it is talking'), or simply as 'is talking'. You know that it is the singular present ending -qa on the end of this verb which tells you that the verb has a singular subject and refers to the present time. The part of the verb that is left when you take off the -qa is *kúktash. *Kúktash is called the BARE FORM of the verb 'talk'; similarly, *kína is the bare form of 'burn'. A bare form is not like the other Cahuilla words you have learned, because it is really just part of a longer word. For instance, you can add -qa to any of the new bare forms below and come up with a good Cahuilla word:

*kúp	sleep
*'ámu	hunt
*wél	grow
*sáwasawaya	whisper
*chéngen	dance
*táxmu	sing

Kúpqa, for example, means 'he (or she or it) is sleeping', and so on. The bare form of a verb is always written with a star so that you'll remember that something needs to be added to it.

Here is something to remember about pronounciation: in Cahuilla, the combination nq is pronounced as though it were spelled ngq. In other words, an n before a q is pronounced like an ng. So whenever you put the ending -qa on a bare form ending in n, it will sound as though there was an ng there. Listen as your teacher says chéngenqa--it will sound just about like chéngengqa. But you don't have to change the spelling of the word.

Exercise B:

I. What are the bare forms of all the verbs used in the sentences at the beginning of the lesson? (Remember to write them with stars in front of them.)

II. Translate these English sentences into Cahuilla.

1. The bird is sleeping
2. The doctor is singing.
3. That girl is dancing.
4. That person is whispering.
5. This tree is growing.
6. He is hunting.



Something needs to be added to a bare form.

So far we have looked only at Cahuilla sentences about actions that are happening now, in the present. A different set of Cahuilla verb forms refer to PAST actions which have already occurred:

Kísh kínaqa'.	The house burned; The house was burning.
Tíng'ayvash kúktashqa'.	The teacher talked; The teacher was talking.
Náxanish náshqa'.	The man sat down; The man was sitting down.

There are several things to notice about these new sentences. All of them contain verbs which end in -qa', the singular past ending. You can add -qa' onto the bare form of any verb to make a verb that refers to the past. As the examples show, these past sentences can be translated into English in two different ways.

Exercise C:

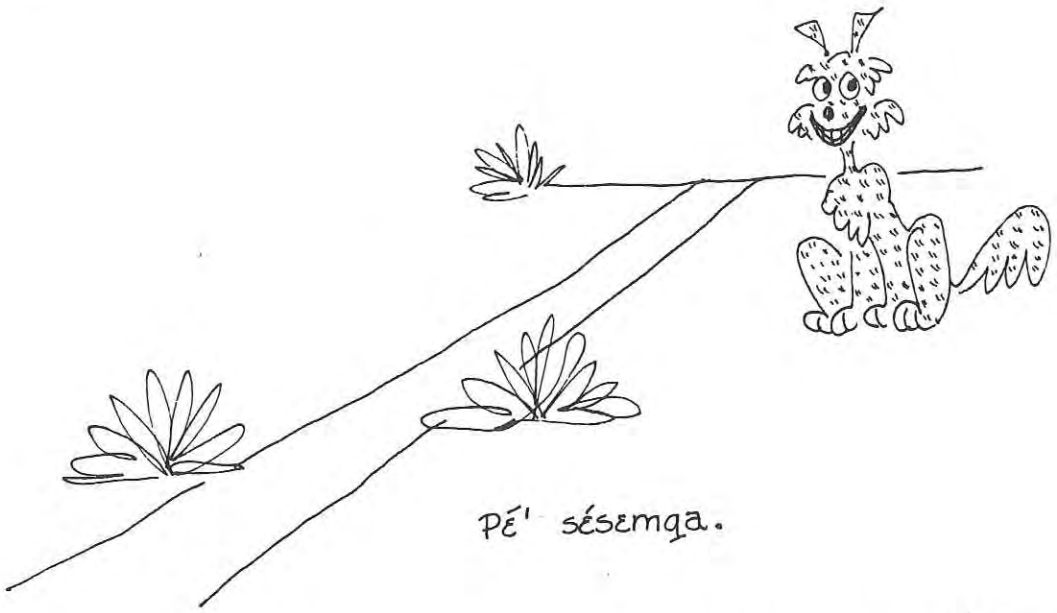
I. Make up five Cahuilla sentences referring to the past. Give two translations for each of your sentences.

II. Here are three new bare forms:

*pá'	drink	*sésem	smile	*'ívillu	speak Cahuilla

Use them to translate the following sentences:

1. Joe is speaking Cahuilla. 2. Lola smiled. 3. The doctor was drinking. 4. The woman drank. 5. My father was speaking Cahuilla. 6. He is smiling.



The present and the past are called TENSES--tenses are different forms of verbs which tell when the actions to which the verbs refer take place. When an action is taking place right now, we use the present tense (which we can indicate with the ending -qa, for verbs with singular subjects). When the action has already taken place, we use the past tense, and the ending -qa'.

You may think that the written forms of the present tense verb náshqa and the past tense verb náshqa' look very similar, but when you hear your teacher or some other Cahuilla speaker pronounce these words, you won't be confused. Remember that náshqa', like any other word that ends in ', is often pronounced with an echo vowel on the end, so that it sounds almost like náshqa'a. You can always make it very clear that you are referring to the past rather than the present by putting in the echo vowel, and this is what most people speaking Cahuilla usually do.

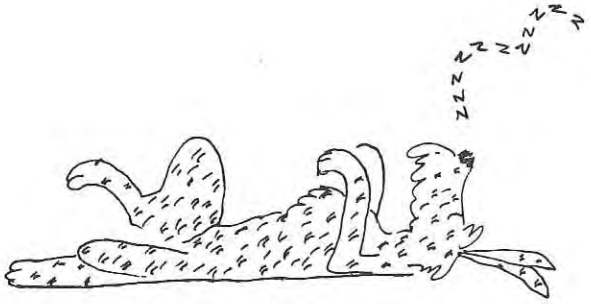
Exercise D: Tell what time each of the following Cahuilla sentences refers to. Then translate each one.

1. Pete sáwasawayaqa.
2. 'évat wíkikmal híngqa'.
3. Kíat táxmupa'.
4. Kíat náshqa'.
5. 'ét néat kínaqa.
6. 'í' níchill 'ívilluqa.
7. Pé' pá'qa'.
8. Náwishmal táxmuqa.
9. Pé' sú'wet kínaqa.
10. Náxanish há'tisqa'.

VOCABULARY

pé'	that, that one, he, she, it	*kúp	sleep
*'ámu	hunt	*wél	grow
*sáwasawaya	whisper	*chéngen	dance
*táxmu	sing	*kúktash	talk
*kína	burn	*pá'	drink
*sésem	smile	*'ívillu	speak Cahuilla
'í'	this, this one, he, she, it	'ét	that, that one, he, she, it
'évat	that, that one, he, she, it	*híng	fly
		*násh	sit down
*'ú'uxu	cough	*há'tis	sneeze

Note: The bare form *násh refers to the action of 'sitting down', not to the state of 'sitting'. You will learn other verbs later which can be used to say that someone is in a sitting position.



'íngkish Kúpqa.

Answers to Exercises:

Exercise A
1. The dog is sitting down.
2. The doctor is coughing.
3. That basket is burning.
4. This baby is talking.
5. That person is sneezing.
6. The bird is flying.

Exercise B

I.1.	*násh	sit down
2.	*kúktash	talk
3.	*kína	burn
4.	*'ú'uxu	cough
5.	*há'tis	sneeze
6.	*híng	fly

II.1. Wíkikmal kúpqa.
2. Tíng'ayvash táxmuqa.
3. 'ét náwishmal chéngenqa.
4. 'ét táxliswet sáwasawayaqa.
5. 'í' kélawat wélqa.
6. 'ámuqa. OR 'ét 'ámuqa.

Exercise C
I. Sample answers--have your teacher check the ones you made up.

1. Kíat wélqa'.	The baby grew.
	The baby was growing.
2. 'ét tíng'ayvash chéngenqa'.	That doctor danced.
	That doctor was dancing.
3. 'í' wíkikmal táxmuqa'.	This bird sang.
	This bird was singing.
4. Náxanish kúpqa'.	The man slept.
	The man was sleeping.
5. Joe 'ú'uxuqa'.	Joe coughed.
	Joe was coughing.

II.1. Joe 'ívilluqa. 2. Lola sésemqa'. 3. Tíng'ayvash pá'qa'. 4. Níchill pá'qa'. 5. Néna' 'ívilluqa'. 6. Pé' sésemqa.

Exercise D

1.	Present.	Pete is whispering.
2.	Past.	That bird flew. OR That bird was flying.
3.	Past.	The child sang. OR The child was singing.
4.	Past.	The child was sitting down. OR The child sat down.
5.	Present.	That basket is burning.
6.	Present.	This woman is speaking Cahuilla.
7.	Past.	Hẹ drank. OR He was drinking.
8.	Present.	The girl is singing.
9.	Present.	That star is burning.
10.	Past.	The man sneezed. OR The man is sneezing.

LESSON 4: Héehé' ha kí'i? (Yes or no?)

You have already learned to make simple statements in Cahuilla, like 'The baby is a boy', 'The man is talking', and 'The doctor was sitting down'. Statements say that something is true. In this lesson you will find out how to ask questions, in order to find out if something is true or not. You will learn to ask, 'Is the baby a boy?', 'Is the man talking?', 'Was the teacher sitting down?', and so forth.

Listen to your teacher say the statement, 'The woman is talking' in Cahuilla:

Níchill kúktashqa.

Now listen to the question, 'Is the woman talking?':

Níchill kúktashqá?

The same words exactly are used to make the statement and to ask the question; the only difference is that in the question your voice goes up at the end of the verb, kúktashqá. Listen to your teacher pronounce the verb in the question, and try to imitate the sounds exactly. Your voice should be high, then low, and then high again as you say:

HIGH HIGH
LOW
kúktashqá

Whenever you hear this "high-low-high" in a Cahuilla word, that will give you a clue that a question is being asked. You can answer a question by saying héehé' 'yes', or kí'í 'no'.

Most words in statements are only accented in one place, but in a question, a word like kúktashqá is pronounced a little higher and with greater force in two places. We write these words with two accent marks, to show where your voice should go up. (We also use a question mark, just as we do in English.) Héehé', the word for 'yes', is also written with two accent marks, because it is always pronounced high-low-high: héehé'.

Exercise A: Say the following statements aloud in Cahuilla. Then make them into questions and say the questions aloud. Be sure to give the verb an extra accent at the end:

1. Níchill kúktashqa.
2. Kísh kínaqa.
3. Tíng'ayvash chéngenqa.
4. Kíat há'tisqa.
5. Náxanish 'ámuqa.
6. Kélawat wélqa.

If the verb in a question only has two vowels, pronounce the first vowel with a "high" and then a "low"; put the extra accent ("high") on the last vowel, as before:

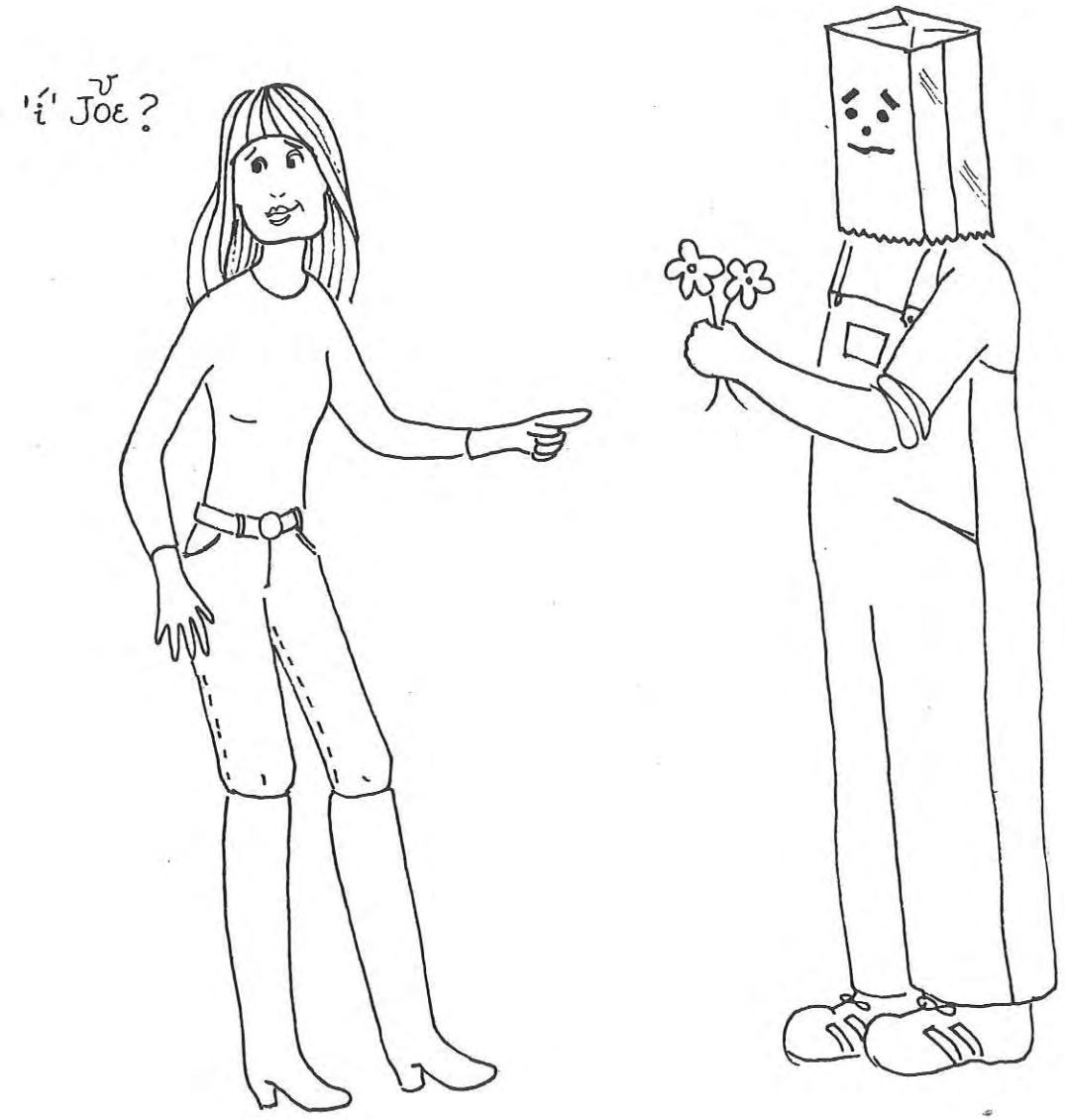
Tíng'ayvash náshqá? Is the doctor sitting?

This makes the first vowel of the verb sound a little longer, but you still

hear the same high-low-high pattern that tells you it is a question. You can even pronounce one vowel "high-low-high" in a very short word:

'ét kísh? Is that a house?

'í' Joe? Is this Joe?



(Since we write Cahuilla names as we do in English, don't use an accent on Joe. The is only to remind you of the accent pattern.) If a question contains a verb which is rather long, it is still the last vowel which gets the extra accent:

Náwishmal 'ú'uxuqá? Is the girl coughing?

The verb still begins and ends with a "high", and the vowels in between are lower.

There is one special thing to learn about questions with a verb in the past tense. Remember that the past ending is -qa'. Remember also that since -qa' ends in ', it can also be pronounced -qa'a, with an echo vowel at the end. Now, although an echo vowel is not usually required, you must pronounce it in questions, because it will get the second "high" that signals a question:

Níchill kúpqa'. The woman was sleeping.

Níchill kúpqa'á? Was the woman sleeping?

You always have to write the echo vowel in a past-tense question.

Exercise B: Translate the following questions into English:

1. Pete kúpqa?
2. 'áwal náshqa'á?
3. Wíkikmall híngqá?
4. Kíat wélqá?
5. Tíng'ayvash kúktashqa'á?
6. Joe chéngenqá?

Most of the questions we've talked about so far have a verb at the end of them, and it's the verb which gets the "high-low-high" accent pattern. As you learned in Lesson 2, however, some Cahuilla statements are composed of two nouns without a verb. Sentences like this can be made into questions in just the same way that sentences with verbs can. You have already seen some simple examples of this, like 'í' Joe? 'Is this Joe?'. Here is a longer one:

'í' kíat náwishmál? Is this baby a girl?

The noun which is not the subject of the sentence is the one which gets the "high-low-high" accent, and it is written with an extra accent to show how your voice should go up.

The question 'í' kíat náwishmál? has two possible answers:

Héehé', 'í' kíat náwishmal. Yes, this baby is a girl.

Kí'i, 'í' kíat 'éqwashmal. No, this baby is a boy.

You can see that it is the 'girl' (or 'boy') part which is really being questioned; so that is the part that you pronounce differently when you ask the question.







Here are some new words that you will be able to use in this lesson:

tóoru'	bull	sáwish	bread	vúuru'	donkey
gáatu'	cat	móomat	ocean	*ngáang	cry

Exercise C: Translate the following questions into Cahuilla (remember the accents!). Then give a 'yes' answer in Cahuilla for each question.

1. Is the doctor a man? 2. Was the baby crying? 3. Is 'íngkish a dog? 4. Is the boy growing? 5. Is the cat sitting down? 6. Was the house burning? 7. Is that the ocean? 8. Is the bread burning?

Sometimes when we ask a question we give a choice:

Kíat 'éqwashmál ha náwishmál? Is the baby a boy or a girl?

Such a question can be answered in two ways:

'ét 'éqwashmal. It's a boy.

OR 'ét náwishmal. It's a girl.

As you can see, the Cahuilla word for 'or' in a question like this is ha. In the example you just saw, ha comes between two nouns. It can also come between two verbs:

Níchill kúktashqá ha táxmuqá? Is the woman talking or singing?

In the sentences you have seen so far, the verb comes last, after the subject of the sentence. It is sometimes possible, however, to put the subject or some other word after the verb:

'éqwashmal kúktashqa'. The boy was talking.

OR Kúktashqa' 'éqwashmal.

Notice that even though the noun 'éqwashmal may follow the verb in the question 'Was the boy talking?', it is the verb that gets the special question accent:

'éqwashmal kúktashqa'á? Was the boy talking?

OR Kúktashqa'á 'éqwashmal?

Exercise D: Translate the following questions and statements into Cahuilla:

1. Is this a dog or a cat? 2. Is Pete a man or a boy? He's a man. 3. Is the baby sleeping or crying? 4. Is that Lola? Yes, it's Lola. 5. Was Lola singing? 6. The man is coughing. 7. Is Joe hunting? 8. Is she dancing? 9. Is that a donkey or a bull? 10. Is that lady smiling?

Study this pair of sentences:

Pete 'ú'uxuqa. Pete is coughing.

Pete man 'ú'uxuqa. It's Pete who is coughing.

In the second Cahuilla sentence, the little word man (no accent) goes after the subject, and you can see the difference in the English translation. The sentence is still talking about the same event, but this time the speaker wants to emphasize who the cougher is.

Now, can you translate this sentence?

Néna' man chéngenqa.

If you said 'It's my father who is dancing', you are exactly right, and now you know how to use man. As you can imagine, it's a useful word to know when responding to a question, as in this little dialogue:

Speaker A: Joe chéngenqá?

Speaker B: Kí'i, néna' man chéngenqa.

The only thing you have to remember is that the subject must be at the beginning of the sentence, with man right after that. Other words in the sentence come after man.

Exercise E: Translate the following question-and-answer pairs:

1. Is the cat crying?

   No, it's the donkey that's crying.

2. Was Lola sitting down?

   No, it was the doctor who was sitting down.

3. Is the chálaka' lizard sleeping?

No, it's the cháxwal lizard that's sleeping.

In Cahuilla when you want to say 'It is raining', you either say something like '(It) is raining', or something like 'The rain is raining'. (But if you say it the first way, you don't use 'ét or any other word for 'it'.)

Wéwenqa. It is raining.

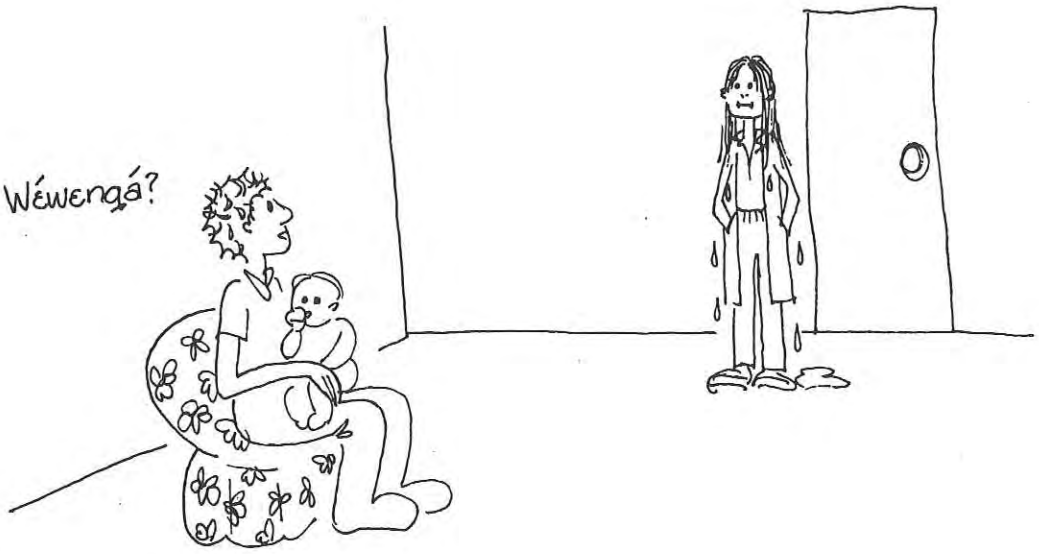
OR Wéwenqa wéwnish.

These are just two ways of saying the same thing. There are also two ways to ask if it is raining:

Wéwenqá? Is it raining?

OR Wéwenqá wéwnish?

A handy word to know is the word hích'a, which means 'what?'. If someone says something to you in Cahuilla that you do not understand, you can always say Hích'a to get the person to repeat it.



VOCABULARY

tóoru'	bull	*ngáang	to cry
sáwish	bread	*wéwen	to rain
vúuru'	donkey, burro	kí'i	no
gáatu'	cat	héehé'	yes
móomat	ocean	ha	or

wéwnish	rain	hích'a	what?
chálaka'	horned lizard	cháxwal	another type of lizard

Notes: 1. Sometimes it's hard to give a simple definition. Another new word in this lesson is man. Can you think of a simple definition of man?

2. Now if you see a lizard, you can ask:

Chálaká' ha cháxwál? Is it a chálaka' or a cháxwal?

3. Borrowing between two languages goes in both directions. The English word chuckwalla comes from Cahuilla cháxwal.

Answers to Exercises:

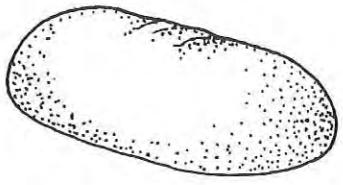
Exercise A
1. Níchill kúktashqá? 2. Kísh kínaqá? 3. Tíng'ayvash chéngenqá? 4. Kíat há'tisqá? 5. Náxanish 'ámuqá? 6. Kélawat wélqá?

Exercise B
1. Is Pete sleeping? 2. Was the dog sitting down? 3. Is the bird flying? 4. Is the child growing? 5. Was the doctor talking? 6. Is Joe dancing?

Exercise C
1. Tíng'ayvash náxaníish? Héehé', tíng'ayvash náxanish.
2. Kíat ngáangqa'á? Héehé', kíat ngáangqa'.
3. 'íngkish 'áwál? Héehé', 'íngkish 'áwal.
4. 'éqwashmal wélqá? Héehé', 'éqwashmal wélqa.
5. Gáatu' náshqá? Héehé', gáatu' náshqa.
6. Kísh kínaqa'á? Héehé', kísh kínaqa'.
7. Pé' móomát? Héehé', pé' móomat.
8. Sáwish kínaqá? Héehé', sáwish kínaqa.

Exercise D
1. 'í' 'áwál ha gáatú? 2. Pete náxaníish ha 'éqwashmál? 'ét náxanish. 3. Kíat kúpqá ha ngáangqá? 4. 'ét Lola? Héehé', 'ét Lola. 5. Lola táxmuqa'á? 6. Náxanish 'ú'uxuqa. 7. Joe 'ámuqá? 8. Chéngenqá? OR 'ét chéngenqá? 9. Pé' vúurú' ha tóorú'? 10. 'ét níchill sésemqá?

Exercise E
1. Gáatu' ngáangqá?
   Kí'i, vúuru' man ngáangqa.
2. Lola náshqa'á?
   Kí'i, tíng'ayvash man náshqa'.
3. Chálaka' kúpqá?
   Kí'i, cháxwal man kúpqa.



sáwish

LESSON 5: Joe pen Lola hemchéngenwe. (Joe and Lola are dancing.)

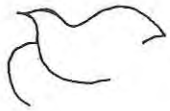
Here are some more new Cahuilla words:

*'í'ik	play	pákash	mouse
*hích i	go	méet	gopher
*máni	fall down	tax'únivash	teacher
*máqi	get together, gather, meet		

Listen to your teacher pronounce these words. You'll be using them in this lesson.

You already know (from Lessons 3 and 4) how to form Indian statements and questions like:

Wíkikmall híngqa.	The bird is flying.
'í'ikqa.	He is playing.
'éqwashmal híchiqá?	Is the boy going?





Wíkikmall híngqa.

Wíkikmallem hemhíngwe.

All of these sentences have singular subjects. In this lesson, you will learn about sentences with plural subjects, like these:

Wíkikmallem hemhíngwe.	The birds are flying.
Hem'í'ikwe.	They are playing.
'éqwashmallem hemhíchiwé?	Are the boys going?

The verbs in these sentences are plural. To make a verb plural, you put a PREFIX at the beginning of the bare form and change the tense ending at the end. A PREFIX is a piece of a word which is attached to the beginning of a word or a bare form. When a prefix is attached to a word, it adds extra meaning to the word. However, prefixes, like endings, are not words by themselves, and can't be used alone. They must be attached to a word or a bare form.

As the examples show, the prefix for the 'they'-form of the verb is hem-. (We use the 'they'-form when the plural subject noun is actually present in the sentence as well as when it is not.) The present tense ending for verbs which have plural subjects is -we. The singular tense ending -qa which you learned about in Lesson 3, can only be used as an ending on a verb with a singular subject.

We can compare the structure of the 'he/she/it'-form ending in -qa with the 'they'-form ending in -we as follows:

'he'/'she'/'it' form:

bare form	+	present singular ending	
*kúp	+	-qa	= Kúpqa 'He is sleeping'

'they' form:

'they' prefix	+	bare form	+	present plural ending	
hem-	+	*kúp	+	-we	= Hemkúpwe 'They are sleeping'

The diagrams remind you that a verb whose subject is 'they' is longer than the one whose subject is 'he' (or 'she' or 'it'), because it includes a prefix.

Listen to your teacher pronounce these two words:

Hemmániwe.	They are falling down.
Hemmáqiwe.	They are getting together.

You may feel that the double m in these words sounds like 'm in your teacher's pronunciation. Many Cahuilla speakers often pronounce mm as 'm (and, similarly, nn as 'n), and you should practice doing this too.

Exercise A: The following Cahuilla sentences refer to only one person or thing (in other words, they have singular subjects). Change them, using the same verbs, so that they refer to more than one (make them plural). Then translate each plural sentence into English.

1. Kélawat wélqa.
2. 'éqwashmal chéngenqa.
3. Híchiqa.
4. Wíkikmall táxmuqa.
5. Sú'wet kínaqá?
6. Kúpqá?

Now, what about when you want to describe an action or state which occurred in the past which involves a plural subject?

Consider the following sentences:

'éqwashmallem hem'í'ikwe'.	The boys were playing.
Hemkúpwe'.	They were sleeping.
Wíkikmallem hemhíngwe'é?	Were the birds flying?





'éqwashmallem hem'í'ikwe'.

Again we use the hem- 'they' prefix. The past tense ending for plural verbs, as you can see, is -we'. Like the singular past tense ending, -qa', the plural past ending ends in a ', so it is often pronounced -we'e, with an echo vowel. According to what you learned in Lesson 4, then, you have to pronounce the echo vowel in a question, with the final "high" accent, as shown in the last example.

We can compare the past forms in diagrams like those for the present forms:

bare form	+	past singular ending		
*kúp	+	-qa'	= Kúpqa'	'He was sleeping'

is the pattern for the singular verbs, but the plural verbs are different, since they have a prefix:

'they' prefix	+	bare form	+	past plural ending		
hem-	+	*kúp	+	-we'	= Hemkúpwe'	'They were sleeping'

It may help you to remember all these endings if you notice that in both the singular and plural forms the past tense ending is the same as the present tense ending with ' added to the end--present singular -qa plus ' is the singular past ending, -qa'; present plural -we plus ' is past -we'. Don't forget that an echo vowel is often pronounced after these final ' sounds.

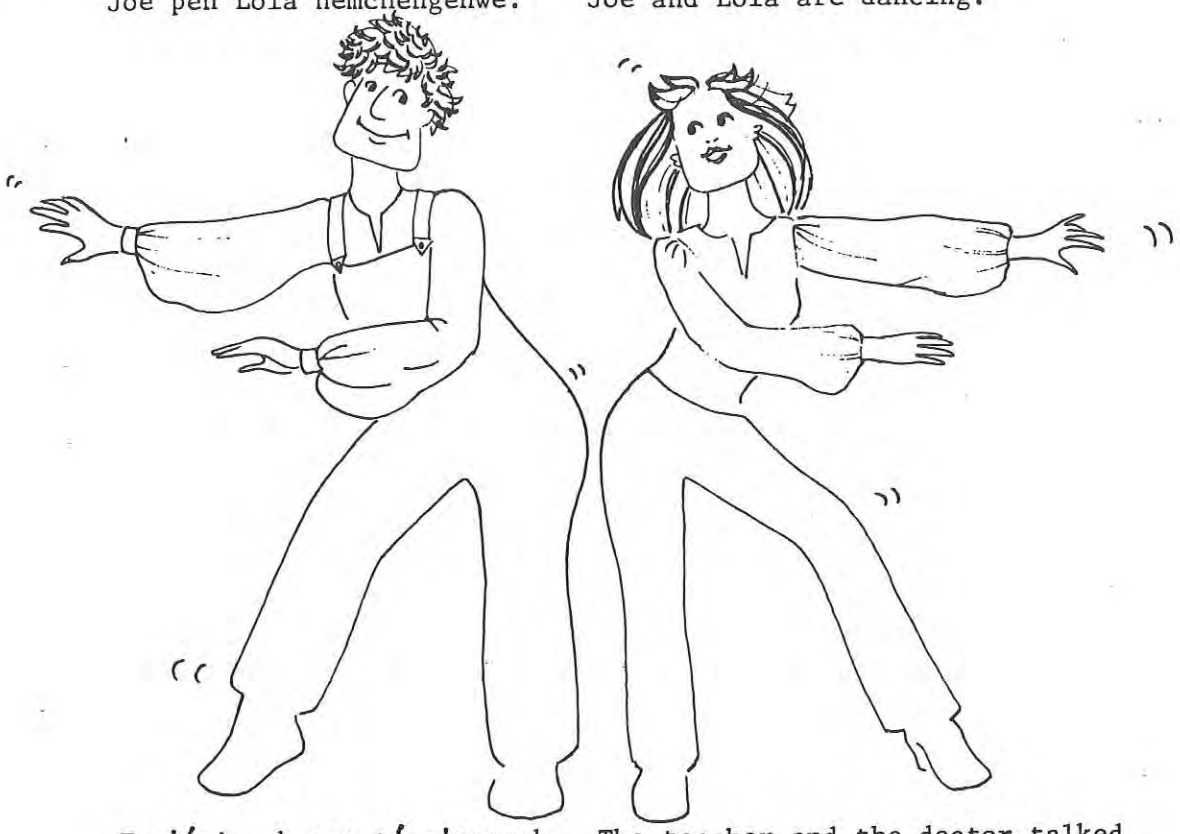
Exercise B: Translate the following sentences into Cahuilla:

1. Were they talking? 2. They sang. 3. The trees were burning. 4. Did the boys grow? 5. The birds flew. 6. Were they sleeping?

The Cahuilla word for 'and' is pen. Pen can be used to join two nouns in phrases like Joe pen Lola 'Joe and Lola' or 'éqwashmal pen náwishmal 'the

boy and the girl'. Phrases with pen refer to more than one person (or thing), of course, and so they are used with plural ('they'-form) verbs:

Joe pen Lola hemchéngenwe. Joe and Lola are dancing.



Tax'únivash pen tíng'ayvash hemkúktashwe'. The teacher and the doctor talked.

Pákash pen méet hemkúpwe. The mouse and the gopher are sleeping.

You can also use pen to join two sentences together, as in

Hemtáxmuwe pen hemchéngenwe. They are singing and dancing.

Exercise C: Put subject nouns into the following sentences. If the verb is plural, use a plural noun or two nouns joined by pen. If the verb is singular, use a singular noun. Then translate the resulting sentences into English:

1. Hem'ívilluwe.
2. Náshqa'á?
3. Hem'í'ikwe'.
4. Hemwélwe.
5. Kúpqa.
6. Hemkínawe'é?

In Lesson 2 you learned about the words 'í', 'ét, 'évat, and pé', which can be used in two ways--either with a noun ('í' wíkikmal 'this bird', for instance) or without one. In a sentence like Pé' chéngenqa, for example, Pé' could be translated as 'he', 'she', or even 'it'.

Pé' and 'évat change their form in the plural--pé' becomes pé'em, and 'évat becomes 'évatem. Once again, you can use these new words either with

nouns or alone (as verb subjects), and the translation changes accordingly. Pé'em wíkikmallem means 'those birds', for instance. You can use pé'em or 'évatem as the subject of a verb with the hem- prefix:

Pé'em hemchéngenwe. They are dancing.

'évatem hemkúpwe'. They slept.

In this case, as you can see, 'évatem and pé'em correspond to the English word 'they'. (Both words refer to a 'they' some distance away from the speaker.)

'í' and 'ét do not change their form in the plural. So to say 'these birds', you would just put 'í' in front of the plural noun wíkikmallem: 'í' wíkikmallem. It is also all right to say 'ét wíkikmallem to mean 'those birds' (but most people would probably say 'évatem wíkikmallem).

Exercise D: For each of the following Cahuilla sentences, decide whether the subject is singular or plural. Then, change the sentences--if the original sentence was singular, make it plural; if it started out as plural, make it singular. Finally, translate the new sentences you made up:

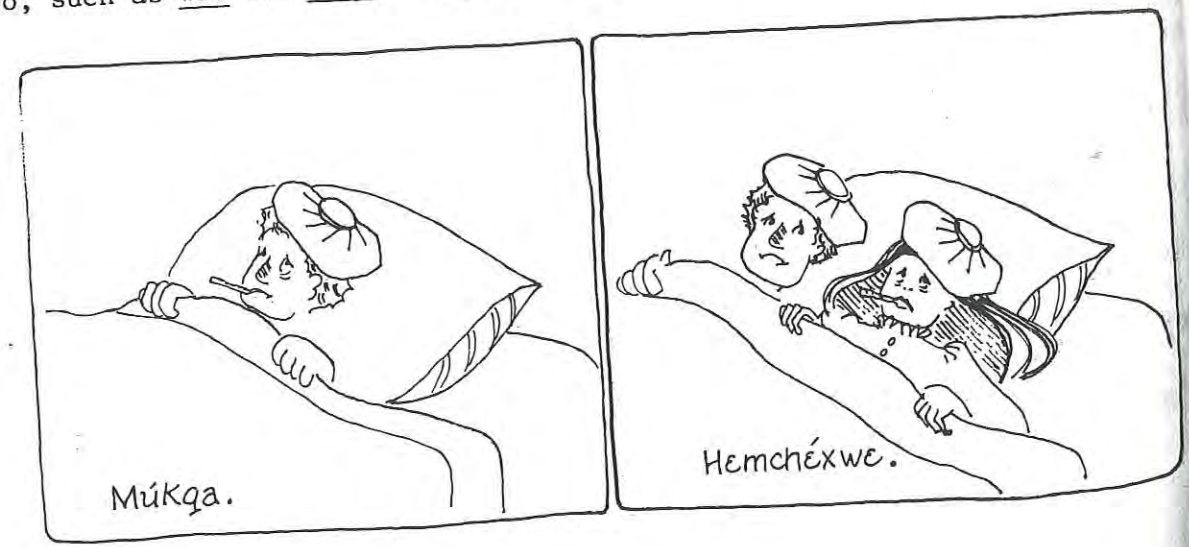
1. Híchiqa.
2. Hemkúpwe'é?
3. 'évatem 'éqwashmallem hemchéngenwe'.
4. Wíkikmall híngqa.
5. 'í' 'í'ikqa'á?
6. Sú'wetem hemwélwe.

Look at the following pairs of sentences:

Múkqa. He is sick. Hemchéxwe. They are sick.

Séngeeqa. He is grinning. Hemséngelwe. They are grinning.

These pairs of sentences show us that some verbs have more than one form. When the subject of the verb 'be sick' is singular, for instance, you use the bare form *múk, but when the subject of 'sick' is plural, you use the bare form *chéx. The words for 'grin' are similar--with a singular subject, you use *séngee, but with a plural subject, the bare form is *séngel. (Some people use either *séngee or *séngel when the subject is plural.) Verbs with unexpected differences like these are often called "irregular", because they don't work like most other verbs. English has irregular verbs too, such as was and were or go and went.



(The bare forms *múk and *chéx have another meaning besides 'be sick'. ıese verbs can also be used to mean 'die'. You will learn more about how to ;e these verbs, and to tell the difference between the two meanings, in ;sson 15 and later lessons. For the time being, just translate them as ;ick'.)

The Cahuilla verb used to tell the location of an object is even more odd ıan the verbs 'sick' or 'grin', as you can see from the following examples:

Témanga' qál. — It is on the ground; It is located on the ground; He is lying on the ground.

Témanga' hemwén. — They are on the ground; They are located on the ground; They are lying on the ground.

ke 'sick' and 'grin', 'be located' or 'lie' has different forms for singular d plural subjects (notice that this verb means 'lie' when its subject is a rson or other living creature). However, unlike all the other verbs you ve learned so far, the bare forms *qál and *wén do not have -qa and -we dings in the present tense. (You'll learn about how to form the past tense these verbs in Lesson 18.) Notice that *wén is used with the plural bject prefix hem-.

A good word to use in sentences with plural subjects like those you have arned how to make up in this lesson is 'ú'mu 'all':

'éqwashmallem 'ú'mu hemchéngenwe. — The boys are all dancing.

ercise E: Translate the following English sentences into Cahuilla:

The sticks are all on the ground. 2. Lola and Joe are smiling. 3. Pete is lnning. 4. They are grinning. (Translate this one two ways!) 5. She was :k. 6. The boys are sick. 7. The basket is on the ground. 8. They are all .ling down.

VOCABULARY

*'í'ik	play	*hích i	go
*máni	fall down	*máqi	get together, meet
pákash	mouse	méet	gopher
tax'únivash	teacher	pen	and
*múk	be sick, die (singular subject)	*chéx	be sick, die (plural subject)
*séngee	grin (singular subject)	*séngel	grin (plural subject)
*qál	be located (singular nonliving subject); lie (singular subject)	*wén	be located (plural nonliving subject); lie (plural subject)
témanga'	on the ground		

e: Remember that (as you learned in Lesson 1) the combination kq is nounced like a single q in Cahuilla. So when you say 'í'ikqa and múkqa will sound pretty much as if you were saying 'í'iqa or múqa. You can tell t those k's are there in the bare forms of these verbs, of course, when add on other endings. Listen for the k when your teacher says 'í'ikwe, instance! Remember to write the k's in 'í'ikqa and múkqa even if you e trouble hearing them.

Building Your Cahuilla Vocabulary--Using the Vocabulary

If you've memorized every Cahuilla word that has been introduced so far, you've probably never had to use the Cahuilla-English and English-Cahuilla vocabularies at the end of this book. But if you're like most people, you've probably come to a few words in the exercises that you just couldn't remember. Whenever this happens, you should make a habit of turning to the vocabulary sections--you can also use them to learn new words which haven't been given in the lessons up to now. If you want to find the Cahuilla equivalent of an English word, a good habit to form is this: look the word up first in the English-Cahuilla section, and then check it in the Cahuilla-English part. The Cahuilla-English section has more information about the meaning and use of the Cahuilla words, and will refer you to the lesson in which each word is first introduced.

Answers to Exercises:

Exercise A
1. Kélawat hemwélwe. The trees are growing.
2. 'éqwashmallem hemchéngenwe. The boys are dancing.
3. Hemhíchiwe. They're going.
4. Wíkikmallem hemtáxmuwe. The birds are singing.
5. Sú'wetem hemkínawé? Are the stars burning?
6. Hemkúpwé? Are they sleeping?

Exercise B
1. Hemkúktashwe'é? 2. Hemtáxmuwe'. 3. Kélawat hemkínawe'.
4. 'éqwashmallem hemwélwe'é? 5. Wíkikmallem hemhíngwe'.
6. Hemkúpwe'é?

Exercise C (Samples only--many answers are possible.)
1. Joe pen Lola hem'ivilluwe. Joe and Lola are talking Cahuilla.
2. Pete náshqa'á? Did Pete sit down?/Was Pete sitting down?
3. Náxanish pen kíat hem'í'ikwe'. The man and the child played/were playing.
4. 'éqwashmallem hemwélwe. The boys are growing.
5. 'áwal kúpqa. The dog is sleeping.
6. Kélawat hemkínawe'é? Did the trees burn?/Were the trees burning?

Exercise D
1. Singular. Hemhíchiwe. They're going.
2. Plural. Kúpqa'á? Did he sleep?
3. Plural. 'évat éqwashmal chéngenqa'. That boy danced/was dancing.
4. Singular. Wíkikmallem hemhíngwe. The birds are flying.
5. Singular. 'í' hem'í'ikwe'é? Did these people play?/Were these people playing?
6. Plural. Sú'wet wélqa'. The star grew/was growing.

Exercise E
1. Kélawat 'ú'mu témanga' hemwén. 2. Lola pen Joe hemsésemwe. 3. Pete séngeeqa. 4. Hemséngelwe. OR Hemséngeewe. 5. Múkqa'. 6. 'éqwashmallem hemchéxwe. 7. Néat témanga' qál. 8. 'ú'mu hemmániwe.

LESSON 6: Wíkikmallem pen Sásañem
(The Birds and The Bees)

Cahuilla has several methods for making nouns plural. As in English, the most common way is just to add an ending to the noun. Most English nouns form their plural by adding -s, and the most common way for Cahuilla nouns to form their plural is by adding -em. Look at the examples below:

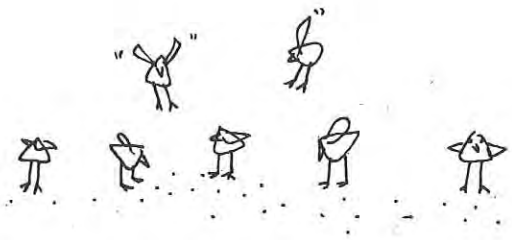


wíkikmall

píaxat	rainbow	píaxatem	rainbows
wíkikmall	bird	wíkikmallem	birds
'íwyal	thorn	'íwyalem	thorns

Whenever the noun ends in -sh, the sh becomes ch when you add -em:

tékish	cave		
		tékichem	caves
tíng'ayvash	doctor		
		tíng'ayvachem	doctors



wíkikmallem

Exercise A: Following the patterns of the examples, see if you can guess the plural forms of these words:

1. táxliswet 2. 'évat 3. tax'únivash 4. cháxwal 5. kampáan

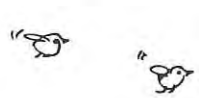
Just adding -em is the most common way of making a Cahuilla noun plural, but not the only method. Other nouns, as you will see, have plurals ending in -am. Or the form of the noun itself can change in the plural. Here is a simple example, which you learned in Lesson 2:

'éqwashmal	boy	'éqwashmallem	boys

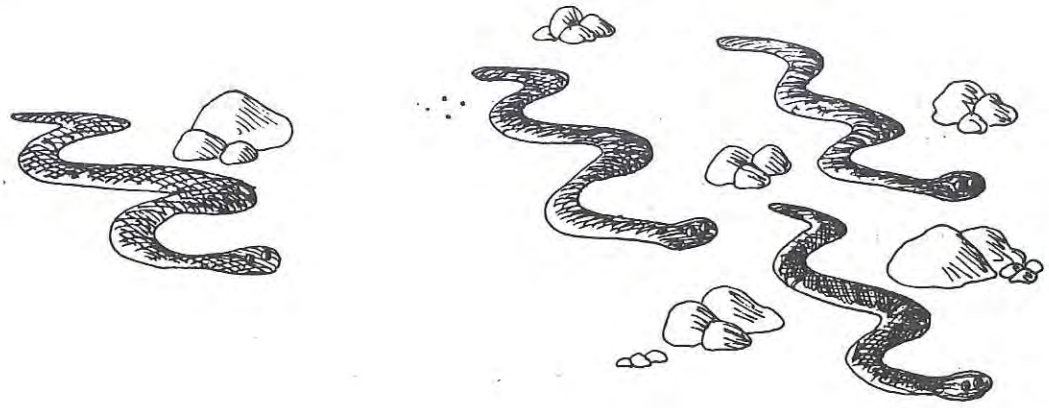
The -l on the end of this word changes to ll before the -em plural ending.

Some words lose a vowel when made plural. The last vowel of the singular form drops out when the plural ending (-am, in these words) is added.

túkut	wildcat	túktam	wildcats
húnal	badger	húnlam	badgers







pálukul king snake páluklam king snakes

Vowels don't drop like this if their loss would mean that three separate consonant sounds would come together. Here is another example:

máchill tick máshllam ticks

The shll of 'ticks' looks like a lot of consonants, but this word still follows the rule--sh and ll are single consonant sounds even though they are written with two letters each.

Notice once more that the ch in the singular form became sh in the plural form. In Cahuilla words, whenever a word changes (for example, when an ending is added) so that a sh comes before a vowel, the sh becomes a ch. If a ch comes before a consonant, it becomes a sh. So, sh only ends up before consonants or at the end of words and ch always ends up before vowels.

Look at the three short words below. The singular forms of these words each contain two vowels in a row. When you make these words plural (by adding -am) an -h- is substituted for the second vowel:

múut	owl	múhtam	owls
néat	basket	néhtam	baskets
méet	gopher	méhtam	gophers

Exercise B: We have seen five rules for forming plurals:

1. Add a plural ending.
2. Drop the last vowel of the singular form when you add the plural ending.
3. Substitute -h- for the last vowel of the singular form when you add the plural endings.
4. Change -l at the end of the singular form to -ll- before the plural ending -em.
5. Change -sh- at the end of the word to -ch- when you add an ending that begins with a vowel. (Also, change -ch- to -sh- before a consonant.)

A. Which one of these rules could apply in any Cahuilla word where it was needed (not just in a noun plural)?

B. Look at the words below. Tell what their plurals are, and then tell which of the above rules are used to form each one:

1. píaxat 2. tékish 3. wíkikmall 4. húnal 5. múut 6. pálukul

7. néat 8. 'éqwashmal

Some Cahuilla nouns follow still another rule. Look at the examples below:

'áwal	dog	'á'walem	dogs
náwishmal	girl	nánwishmallem	girls

(Notice that the final -l in 'girl' becomes -ll- before the plural ending.) The plurals of these words are formed by a process called REDUPLICATION. Here's another example of a word with a REDUPLICATED plural:

kíat	child, baby	kíkitam	children, babies

Let's look some more at this one. The ki- at the beginning of the singular form is copied (or reduplicated) at the front of the word when you add on the plural ending -am (notice that the a in the singular drops too). Copying the first consonant and vowel of a word and adding them to the beginning is the basic thing that happens when a word is reduplicated.



However, something else usually happens too when a noun is reduplicated in the plural. Look at 'dog' again:

'áwal	dog	'á'walem	dogs

What if 'áwal followed the kíkitam reduplication rule? Then you would expect 'dogs' to be 'á'awalem, with 'a, the first consonant and vowel, copied at the front of the word. But the second vowel a isn't there in the actual Cahuilla word for 'dogs', 'á'walem. Do you see how the same thing is true about nánwishmallem, 'girls'?

Some words reduplicate in the same way to form the plural, without having any -am or -em at the end:

qáwish	rock	qáqwish	rocks

As you can see, the plural has a copy of the first consonant right after the first vowel. This is another way to think of what happens to most nouns if they are reduplicated in the plural. Now, if someone told you that 'élat, the word for 'dress', works just like 'rock', could you form its plural? 'Dresses' is 'é'lat--do you see why?

Some words borrowed from Spanish which end in -' lose this sound in the plural:

'evéexa'	(domestic) bee	'evéexam	bees
vuréewa'	(domestic) sheep	vuréewam	sheep (plural)
vúuru'	burro	vúurum	burros

Cahuilla possessed nouns which end in -' work in the same way, as you'll learn in Lesson 11:

néna'	my father	chémnam	our fathers

Most words borrowed from Spanish ending in -' are a little different, however. As the examples below show, these words form their plural with a copy of the final vowel, plus m:

gáatu'	cat	gáatu'um	cats
káama'	bed	káama'am	beds
tóoru'	bull	tóoru'um	bulls

There are many words which form their plurals in slightly irregular ways, such as:

náxanish	man	nángxanichem	men
níchill	woman	níngkichem	women
'ísill	coyote	'ístam	coyotes
sásang	wild bee	sásañem	wild bees

You'll just have to memorize these.

Not all Cahuilla words have a separate plural form. In English, as you know, words like sheep and deer don't change in the plural, and as you learned in Lesson 2, Cahuilla words like kélawat 'tree' don't have a separate plural form either. Here are some more words that don't change in the plural:

támit	sun OR day
kísh	house
pít	road
sáwish	bread

Exercise C: Translate these English sentences into Cahuilla:

1. Teachers are people. 2. They are children. 3. The trees are burning. 4. The doctors are women. 5. The boys and girls were playing. 6. Were those men (over there) singing?

Here are the plurals of most of the nouns you have learned so far in this book. (If a noun you're interested in is not listed, or if you want to check on the plural of a noun you learn later on, you can find it listed in the Cahuilla-English Vocabulary at the back of the book.)

néhtam	baskets	'íwyalem	thorns
'éqwashmallem	boys	tékichem	caves
kíkitam	children	túktam	wildcats
tíng'ayvachem	doctors	húnlam	badgers
'á'walem	dogs	páluklam	king snakes
nánwishmallem	girls	máshllam	ticks

nángxanichem	men	qáqwish	rocks
táxliswetem	people	'é'lat	dresses
tax'únivachem	teachers	múhtam	owls
níngkichem	women	méhtam	gophers
píaxtem	rainbows	'ístam	coyotes
wíkikmallem	birds	'evéexam	(domestic) bees
sásañem	wild bees	vuréewam	(domestic) sheep
gáatu'um	cats	tóoru'um	bulls
kampáanem	bells	vúurum	burros
mansáanam	apples	cháxwalem	chuckwallas

Exercise D: Tell what the singular is for each of the plurals above. Think about how each plural noun is formed. Then try to memorize all the new plural nouns.

Note: In English, we can say men to refer to either a group of men together or to a number of individual men who are separate from each other. Most of the new Cahuilla plural nouns you have learned in this lesson are like English plural nouns, and could be used either for a group with a number of members or for a variety of separate individuals. Some reduplicated Cahuilla plurals, however, have only the second sort of meaning. Qáqwish, for instance, refers to 'rocks here and there' rather than to a bunch of rocks together in a pile. 'A bunch of rocks' or 'many rocks together' is qáwish méte'wet, an expression using the singular noun 'rock' and the adjective méte'wet, which you'll learn more about in Lesson 17.

Building Your Cahuilla Vocabulary--Changes in the Meaning of Words

Sometimes it's easier to learn vocabulary words if you think some about the way those words were used in the past by earlier speakers. Close your eyes and picture a house. Now, do you think an American who lived two hundred years ago would have formed the same picture in his mind? Of course not. Just as the kinds of structures which can be called house in English have changed, so have the kinds that Cahuilla speakers could call kísh. If you could go back in the past to some time before the white men came to California and talk with a Cahuilla who lived then, he would show you, for instance, that pít (the modern word for 'road') referred to a narrow footpath. He would use the verb *chéngen for dances that would seem very old fashioned today (probably some of them are no longer remembered). His sáwish would be very different from the bread that you usually eat. What other Cahuilla words can you think of that are used to refer to different things today than they would have been two hundred, or even fifty years ago? If you know some older people who speak Cahuilla, they'll be able to help you think of lots of examples.

Answers to Exercises:

Exercise A
1. táxliswetem 2. 'évatem 3. tax'únivachem 4. cháxwalem 5. kampáanem

Exercise B

A. Rule 5 applies to all Cahuilla words.

B.
1. píaxatem (1)
2. tékichem (1,5)
3. wíkikmallem (1)
4. húnlam (1,2)
5. múhtam (1,3)
6. páluklam (1,2)
7. néhtam (1,3)
8. 'éqwashmallem (1,4)

Exercise C

1. Tax'únivachem táxliswetem. 2. 'évatem kíkitam. 3. Kélawat hemkínawe.
4. Tíng'ayvachem níngkichem. 5. 'éqwashmallem pen nánwishmallem hem'í'ikwe'.
6. Pé'em nángxanichem hemtáxmuwe'é?

Exercise D (No written answer.)

LESSON 7: Nekúktashqa. (I am talking.)

Here are some new verbs which will be used in this lesson:

*wáway	shout, holler	*chá'	choke
*wáyki	eat	*tavxwá	work

In Lessons 3 and 5 you learned about sentences like:

Náshqa.	He is sitting down.
Hemnáshwe.	They are sitting down.

In this lesson you'll learn to say things like:

Nenáshqa.	I am sitting down.
'enáshqa.	You are sitting down.
Chemnáshwe.	We are sitting down.
'emnáshwe.	you all are sitting down.

In order to make up sentences like these, you add a SUBJECT PREFIX to the bare form of the verb and put the appropriate present tense ending (-qa for singular subjects, -we for plurals) on the end of the bare form.

The 'I'-form of a verb uses a prefix ne- and the ending -qa (since when you say 'I', you are referring to just yourself, one person):

Nekúktashqa	I am talking.
Nekúpqa.	I am sleeping.

[ne-] + [bare form of verb] + [-qa]

Notice that a single word like Nekúktashqa expresses an idea that takes three words to say in English.

The 'you'-form of the verb uses a prefix 'e-. This is the form that you use when you are talking to just one person, referring to your listener himself or herself, so of course the verb must end in -qa.

'ekúktashqa.	You are talking.
'ekúpqa.	You are sleeping.

['e-] + [bare form of verb] + [-qa]

The 'we'-form of the verb uses a prefix chem-. 'We' means you (the speaker) and someone else, so you have to use the plural ending -we:

Chemkúktashwe.	We are talking.
Chemkúpwe.	We are sleeping.

[chem-] + [bare form of verb] + [-we]

The last group of forms has an 'em- prefix. These verbs are used to refer to several people that you're talking to (the "plural you", or 'you (pl.)'), so of course you use -we on the verb:

'emkúktashwe. You all are talking.

'emkúpwe. You guys are sleeping.

'em-	+	bare form of verb	+	-we

Notice that the 'you (pl.)' form can be translated into English in several ways--'you all', 'you guys', or just (most often) 'you'. (There's no special word for 'all' or 'guys' in the Cahuilla expressions above--all you need is the subject prefix 'em-.)



Exercise A: Write the six forms you have learned ('I', 'you', 'he', 'we', 'you (pl.)', 'they') which can be made from the following Cahuilla bare forms:

1. *'ámu 2. *tavxwá 3. *chéngen

It may help you to learn all these new prefixes if you notice that each of the plural subject prefixes ends in m (just the way most plural nouns end in m)--chem- 'we', 'em- 'you (pl.)', hem- 'they'. Remember that when any of these prefixes is used with a bare form beginning with m, the resulting mm may be pronounced like 'm. Thus, chemmáqiwe 'we are getting together' might often sound like che'máqiwe.

You are already familiar with the past tense endings -qa' and -we' (Lessons 3 and 5):

Kúktashqa'.	He was talking.
Hemkúktashwe'.	They were talking.

You can use the prefixes you just learned with these past tense endings:

Nekúktashqa'.	I was talking.
'ekúktashqa'.	You were talking.
Chemkúktashwe'.	We were talking.
'emkúktashwe'.	You (pl.) were talking.

Of course, a singular prefix goes with a singular ending, and if the prefix is plural, the ending must be too.

Two words you will need to know when talking about the present and past in Cahuilla are 'ív'ax 'today' and túku 'yesterday'. Most commonly, these words are used toward the beginning of a sentence (usually before the verb), as in:

Túku 'emkúktashwe'.	You all were talking yesterday.
'ív'ax nekúktashqa.	I am talking today.
'ív'ax chemkúktashwe'.	We were talking today.

Exercise B: Add túku to each of the past sentences below, and 'ív'ax to each of the present sentences. Then translate each sentence into English.

1. 'emwáykiwe.
2. Chemtavxwáwe'.
3. Hemsésemwe.
4. Nepá'qa'.
5. 'echá'qa'.
6. Chemhíngwe.
7. Netáxmuqa'.
8. 'em'ívilluwe'.
9. Chemwáwaywe.
10. Hemtavxwáwe.

The new subject prefixes you have learned can also be used in questions. (Remember to pronounce the verb of each question with the "high-low-high" accent pattern you learned in Lesson 4. When the verb has a prefix, you start the first "high" on the first vowel of the bare form of the verb, the one with the accent mark.) Here are some examples. Listen carefully as your teacher pronounces each one.

'ekúktashqá?	Are you talking?
'emkúktashwé?	Are you all talking?

'ekúktashqa'á? Were you talking?

'emkúktashwe'é? Were you guys talking?

Exercise C: Here are some examples of question-and-answer pairs which form little Cahuilla conversations:

1. Joe pen Lola hemtáxmuwé? Are Joe and Lola singing?

   Kí'i, hemchéngenwe. No, they're dancing.

2. 'emkúktashwé? Are you talking? (to several people)

   Héehé', chemkúktashwe. Yes, we're talking.

Study these examples to make sure that you understand them. Then pretend someone is asking you each of the following Cahuilla questions. (You could have a classmate read them to you, one at a time.) Answer each question, using some 'yes' answers (as in 2) and some 'no' answers (as in 1). Then go back and do the same thing again, giving 'no' answers to the questions you answered with 'yes' before, and 'yes' answers to the ones you answered with 'no'. You should wind up with two Cahuilla answers for each of the questions.

1. 'echá'qá?
2. Wíkikmallem hemhíngwe'é?
3. Pete tavxwáqá?
4. 'emwáykiwe'é? (note: this question is for you and some other people)
5. Nekúpqa'á?
6. Chemtáxmuwe'é?

The word 'ú'mu 'all', which you learned in Lesson 5, can also be used in sentences with the new plural subject prefixes you have learned in this lesson. Here are a few examples:

'ú'mu chemtavxwáwe. We are all working.

'ú'mu 'emwáykiwe'é? Were you all eating?

Exercise D: Translate the following sentences into Cahuilla:

1. I was sleeping. 2. We all were dancing. 3. Are you sleeping? 4. Are they all eating? 5. Did you all sit down? 6. Were you working? 7. I was choking. 8. We are hollering.

As you've learned, the pronunciation of a bare form may change when it is combined with certain endings. You know that when a bare form that ends in n comes before the endings -qa and -qa', the resulting nq combination usually sounds like ngq (Lesson 5). Another rule you'll need to know concerns the pronunciation of bare forms ending in ' before the plural endings -we and -we'. Look at these examples:

Nepá'qa.	I am drinking.	Chempáwe.	We are drinking.
'echá'qa'.	You were choking.	'emcháwe'.	You (all) were choking.

If you compare the underlined bare forms in the two columns, you'll see what happens. Whenever a bare form that ends in ' (like *pá' or *chá') comes before one of the plural endings -we and -we', the ' is not pronounced, and we don't write it in Cahuilla spelling. Listen to the way your teacher says these words, and you'll hear the catch in the voice made by the glottal stop (') in the singular forms--but you won't hear it in the plural forms.

Remember--the ' at the end of a bare form always drops before the endings -we and -we'. This will be true of all other bare forms ending in ' which you will learn.

Exercise E: I. The bare form *sé' means 'bloom' or 'come into blossom'. How would you say:

1. It is blooming. 2. They were blooming.

II. Translate each of the following sentences into English. Then put the prefix after each sentence onto the front of it, and make any necessary changes. (Remember to use a plural ending if the prefix is plural!) Translate the new sentences you make up.

1. Pá'qa. ('em-) 2. Nechá'qa'. (hem-) 3. Sé'qa. (hem-)



'emtavxwáwe. Nenáshqa!

VOCABULARY

*wáway	holler, shout	*wáyki	eat
*chá'	choke (on something)	*tavxwá	work
'ív'ax	today, now	*sé'	bloom
túku	yesterday		

Building Your Cahuilla Vocabulary--Taking Apart Nouns

Sometimes when you hear a new English word you can guess what it means even if you've never heard it before. For instance, if you had noticed that

the ending -hood in words like childhood and motherhood means something like 'state', you might guess that dragonhood meant 'state of being a dragon', and so on. Many Cahuilla words have meaning clues like this in them too. Two of the best ones are the endings -mal or -mall and -wet.

Almost any Cahuilla noun ending in -mal or -mall refers to something small--did you think of the examples 'éqwashmal, náwishmal, and wíkikmall? -Wet nouns are just the opposite--they refer to something large. Often a noun ending in -wet refers to an animal which is larger than another similar-looking animal whose name comes before -wet in the word.

An example is túkat 'wildcat' and túkwet 'mountain lion'. The first (accented) part of 'wildcat' plus -wet means 'bigger wildcat'--or 'mountain lion'. Another example is kíyull 'fish' and the corresponding -wet word kíyuwet, which means 'whale'. Not every Cahuilla animal name has a -wet equivalent, of course. You can try guessing what 'íswet (the -wet word formed from 'ísill 'coyote') and húnwet (the -wet word formed from húnal 'badger') mean. (These words are in the Cahuilla-English Vocabulary at the end of the book.)

Answers to Exercises:

Exercise A

1.	2.	3.
ne'ámuqa	netavxwáqa	nechéngenqa
'e'ámuqa	'etavxwáqa	'echéngenqa
'ámuqa	tavxwáqa	chéngenqa
chem'ámuwe	chemtavxwáwe	chemchéngenwe
'em'ámuwe	'emtavxwáwe	'emchéngenwe
hem'ámuwe	hemtavxwáwe	hemchéngenwe

Exercise B

1. 'ív'ax 'emwáykiwe.	Today you guys were eating.
2. Túku chemtavxwáwe'.	Yesterday we were working.
3. 'ív'ax hemsésemwe.	Today they are smiling.
4. Túku nepá'qa'.	Yesterday I was drinking.
5. Túku 'echá'qa'.	Yesterday you were choking.
6. 'ív'ax chemhíngwe.	Today we are flying.
7. Túku netáxmuqa'.	Yesterday I was singing.
8. Túku 'em'ívilluwe'.	Yesterday you all were speaking Cahuilla.
9. 'ív'ax chemwáwaywe.	Today we are shouting.
10. 'ív'ax hemtavxwáwe.	Today they are working.

Exercise C (Note--many different 'no' answers are possible for each question.)

1. Héehé', nechá'qa.		Kí'i, nekúktashqa.	
2. Héehé', hemhíngwe'.		Kí'i, hemtáxmuwe'.	sample
3. Héehé', tavxwáqa.	'yes'	Kí'i, kúpqa.	'no'
4. Héehé', chemwáykiwe'.	answers	Kí'i, chem'ú'uxuwe'.	answers
5. Héehé', 'ekúpqa'.		Kí'i, 'ekúktashqa'.	
6. Héehé', 'emtáxmu'we'.		Kí'i, 'emwáwaywe'.	

Exercise D

1. Nekúpqa'. 2. 'ú'mu chemchéngenwe'. 3. 'ekúpqá? 4. 'ú'mu hemwáykiwé? 5. 'ú'mu 'emnáshwe'é? 6. 'etavxwáqa'á? 7. Nechá'qa'. 8. Chemwáwaywe.

Exercise E

I. 1. Sé'qa. 2. Hemséwe'.

II. 1. He is drinking. 'empáwe. You are all drinking. 2. I was choking. Hemcháwe'. They were choking. 3. It is blooming. Hemséwe. They are blooming.

LESSON 8: Lola petéewqa'. (Lola saw him.)

This lesson will teach you how to form a new kind of sentence:

'éqwashmallem pemnáqmawe.	The boys hear it.
Náxanish peqwá'qa'.	The man was eating it.
Michemmámayawwe'.	We were helping them.
Pe'námaanqá?	Do you taste it?
Menyáwichiqa.	I'm carrying them.
Me'emtéewwe'.	You guys saw them.

Do you see how these examples are different from all the sentences you have learned to say so far?

As you learned in Lessons 5 and 7, all Cahuilla verb forms except 'he' forms have a prefix which tells something about the subject of the sentence. For example in

Nenáshqa.	I am sitting down.

ne- tells us that the subject is 'I', the person who is speaking. Similarly in

'enáshqa.	You are sitting down.

'e- tells us that the subject is 'you', the person being spoken to.

You'll remember from Lesson 3 that the subject is the person or thing that does the action of the verb. In this lesson we will see how the prefixes can tell us something about the person or thing that is affected by the action of the verb or at which the action of the verb is directed. This person or thing is called the OBJECT. In English sentences the object is always a separate word which comes after the verb.

Joe hits the ball.

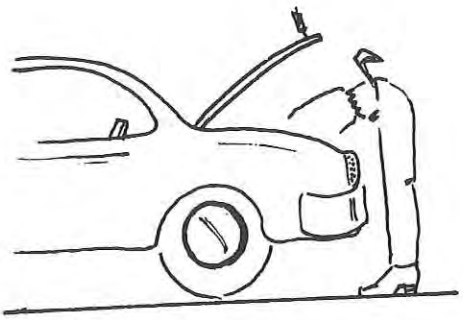
The ball in this sentence is the object because Joe, the subject, is doing the action. Joe does the hitting and the ball gets hit. In a sentence like

Lola sees 'íngkish.

'íngkish is the object because Lola is the one who sees, and 'íngkish is the one that is seen.

Exercise A: In the following English sentences, underline the objects.

1. We're building a house.
2. He knows it.
3. Pete spilled water on the table.
4. Joe broke his promise to Lola.
5. We cooked fish for dinner.
6. I understand you.
7. She likes him.
8. Pete heard the shouts.
9. Lola fixed my car.
10. We pushed her car up the hill.



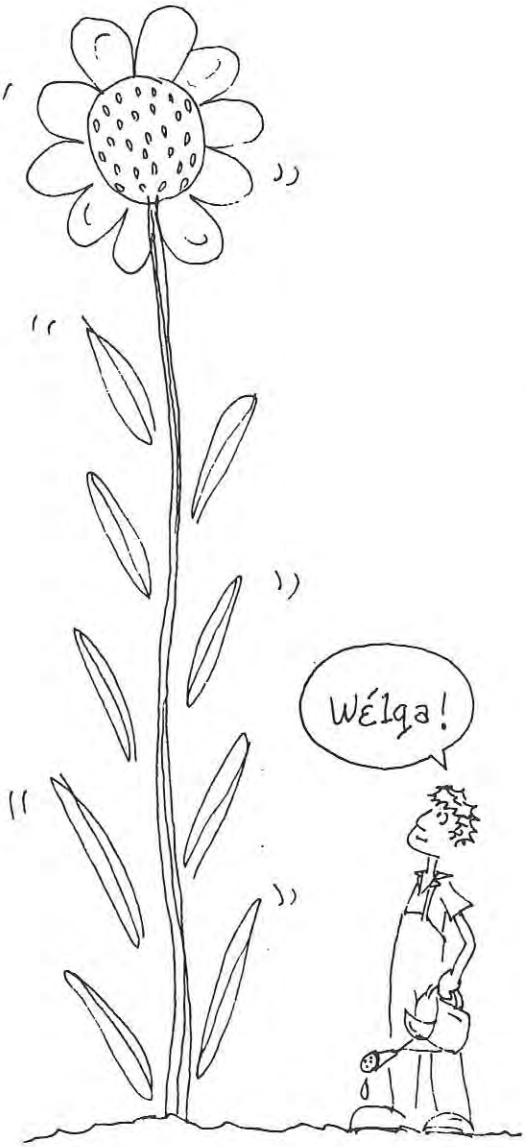
As you know, Cahuilla doesn't use different words for 'he', 'she', and 'it'. For example, the Cahuilla verb form

Kúktashqa.

can mean either 'he is talking,' 'she is talking,' or 'it is talking.' Similarly the form

Wélqa.

can mean either 'he is growing,' 'she is growing,' or 'it is growing.' We can call any verb like kúktashqa and wélqa (with no subject prefix) a 'he' form, even though the real subject could be 'he', 'she', or 'it'.



Verb forms can also be named according to their objects. In English the word he is used only for subjects, while him is used for objects.

When a verb in Cahuilla has 'him', 'her', or 'it' as its object it is in the 'him' form. Again, we call this form the 'him' form just to make it easy to remember, even though its object can be either 'him', 'her', or 'it'. So, the difference between the 'he' forms and the 'him' forms of a Cahuilla verb is that in the 'he' forms the subject is 'he', 'she', or 'it', and in the 'him' forms the object is either 'him', 'her', or 'it'.

Whenever a Cahuilla verb has an object it has to have a PREFIX COMBINATION which tells us something about both the subject and the object. Prefix combinations are put on the front of bare forms just like simple subject prefixes. The verb with its prefixes can express an entire sentence in one word.

Here are some forms of the verb *téew, meaning 'to see'(or 'look at').

The 'I-him' form has the prefix combination pen-

Pentéewqa'. I saw him/her/it.

The 'you-him' form starts with pe'-

Pe'téewqa'. You saw him/her/it.

The 'he-him' prefix combination is pe-, as in

Lola petéewqa'. Lola saw him/her/it.

Notice that all these forms start with pe-. We might say that pe- is the object prefix for all 'him' forms of verbs. However, it is best to learn the prefix combinations individually because some forms do not follow exactly the same pattern.

With plural subjects, of course, the verb must end with -we (present) or -we' (past). Here are some more prefix combinations illustrated with the verb *yáwichi 'carry':

--'we-him' form: pichem-

Pichemyáwichiwe'. We were carrying him/her/it.

--'you(pl)-him' form: pe'em-

Pe'emyáwichiwe'. You guys were carrying him/her/it.

--'they-him' form: pem-

Pemyáwichiwe'. They were carrying him/her/it.

Here are some more verbs which are used with prefix combinations:

*náqma	hear	*yáwichi	carry
*'ásni	bathe	*téew	see
*mámayaw	help	*qwá'	eat (something)
*qwá'asni	write	*námayan	feel, touch, taste

The bare form *námayan often loses its y sound before the -qa and -we endings, becoming *námaan, for many Cahuilla speakers. Thus, Pennámaanqa as well as Pennámayanqa means 'I feel it', and so forth.



Lola petéewqa'.

Remember the rule that you learned in Lesson 7, that bare stems lose a final ' sound before the endings -we and -we'. *Qwá' is another bare stem which works this way.

Exercise B: Using the prefix combinations and bare forms which you have just learned, translate the following English sentences into Cahuilla. If you have trouble with any of them, review the past few pages.

1. I hear her. 2. They ate it. 3. Pete tasted it. 4. You guys see her. 5. We helped him. 6. You are bathing him. 7. I wrote it. 8. They carried him.

Exercise C: Now translate these Cahuilla sentences into English.

1. Pichemtéewwe'.
2. Pe'emtéewwé?
3. Pe'yáwichiqa'.
4. Pemmámayawwe'.
5. Pennámaanqa.
6. Pennáqmaqa'.
7. Pichemnámayanwe'.
8. Pe'emqwá'asniwe.

Just as pe- is the singular object (him/her/it) part of the prefix combinations you just learned, me- could be considered the 'them' part of the following plural object prefix combinations:

--'I-them' form: men-

Mennáqmaqa'. I heard them.

--'You-them' form: me'-

Me'náqmaqa'. You heard them.

--'He-them' form: me-

Menáqmaqa'. He heard them.



mennáqmaqa

--'We-them' form: michem-

Michemnáqmawe'. We heard them.

--'You(pl)-them' form: me'em-

Me'emnáqmawe'. You guys heard them.

--'They-them' form: mem-

Memnáqmawe'. They heard them.

The plural object prefix me- should remind you of the plural subject prefixes and the plural noun endings which also have m's in them. Whenever you see an m in a prefix, you know that something is plural. Also, notice that the subject prefix is still a part of the prefix combination, though sometimes in shortened form. A general rule is that the object prefix is followed by the subject prefix to make up the prefix combination. (You can check this out for yourself with all the combinations.)

Exercise D: Each of the following Cahuilla sentences has a singular object. Change each sentence so that it has a plural object (use a 'them' prefix combination), and translate the new sentences.

EXAMPLE: Peyáwichiqa'.

ANSWER: Meyáwichiqa'. He carried them.

1. Pen'ásniqa'.
2. Pe'emnámayanwe'.
3. Pemámayawqa.
4. Pemnáqmawe.
5. Pichemqwáwe'.
6. Pe'téewqa'.

There are a few special things to remember about pronouncing words with prefix combinations. When the bare form of a verb starts with '-, the 'you-him' form and the 'he-him' form sound alike, but are spelled differently. The bare form of the verb 'bathe' is *'ásni.

Pe'ásniqa. He's bathing him.

Pe''ásniqa. You're bathing him.

These two forms are pronounced exactly alike. The extra ' in the written form of the second sentence tells you that the subject there is 'you'.

If you listen closely to people who speak Cahuilla, you may notice that sometimes they say pa- and ma- or pu- and mu- (instead of pe- and me-) at the beginning of some prefix combinations. This is most common with verbs that begin with '- (in the bare form). Often, with such verbs, the vowel of the prefix combination will change so that it sounds more like the vowel that comes after the ' sound. For instance, the word pe'ásniqa 'he is bathing him' might often sound more like pa'ásniqa, with an a in the prefix to match the a at the beginning of the verb. You will always be understood if you say pe- and me-, but you can improve your way of speaking Cahuilla if you try to change your pronunciation of the prefix combinations on different verbs the way your teacher does.

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The doubled sounds nn and mm are often pronounced like 'n and 'm (Lesson 5). It's important to remember this when using prefix combinations. Listen to your teacher say these words:

Pemmámayawwe.	They are helping her.
Mennámayanqa'.	I tasted them.

Often such words will sound as if they were written with 'm and 'n rather than mm and nn.

For some reason the Cahuilla verb *'íva meaning 'run', must always have a prefix combination. It's as if the verb had an object 'him', 'her', or 'it', even though there is nothing in the sentence which receives the action of the verb.

Joe pe'ívaqa.	Joe is running.

The English sentence does not have an object, but the Cahuilla verb looks as if it does (it starts with the 'he-him' prefix pe-). Here are some other 'run' sentences:

Pichem'ívawe.	We're running.
Pem'ívawe'.	They were running.
Pen'ívaqa'.	I was running.

This verb always has to have a prefix combination rather than a simple subject prefix.

Exercise E: Translate these sentences from English to Cahuilla:

1. I'm running. 2. Lola ran. 3. Are you running? 4. Did you see them? 5. He ate it. 6. Pete helped me.

VOCABULARY

*'íva	run (see explanation above)		
*náqma	hear	*yáwichi	carry
*'ásni	bathe	*téew	see, look at
*mámayaw	help	*qwá'	eat
*qwá'asni	write	*námayan/*námaan	feel, touch, taste

Note: Perhaps you have wondered about the difference between the two bare forms you have learned for 'eat', *qwá' and *wáyki. The answer is that *qwá', like the other new bare forms you learned in this lesson, must be used with an object (as in 'I ate it' or 'I ate the beans'), while *wáyki is used without an object, referring to the simple act of eating (for instance, as an answer to a question like 'What are you doing?'--'I am eating').

Answers to Exercises:

Exercise A The objects you should have underlined are:
1. a house 2. it 3. water 4. his promise 5. fish 6. you 7. him 8. the shouts 9. my car 10. her car

Exercise B
1. Pennáqmaqa. 2. Pemqwáwe'. 3. Pete penámayanqa'. OR Pete penámaanqa'. 4. Pe'emtéewwe. 5. Pichemmámayawwe'. 6. Pe''ásniqa. 7. Penqwá'asniqa'. 8. Pemyáwichiwe'.

Exercise C

1. We saw it. (or We saw her. or We saw him.) 2. Do you (guys) see it? (or her, or him). 3. You carried it. 4. They helped it/ They helped him/ They helped her. 5. I am tasting it. 6. I heard it. 7. We touched it/We felt it/We tasted it. 8. You all are writing it.

Exercise D

1.	Men'ásniqa'.	I bathed them.
2.	Me'emnámayanwe'.	You all tasted them.
3.	Memámayawqa.	He helps them.
4.	Memnáqmawe.	They hear them.
5.	Michemqwáwe'.	We ate them.
6.	Me'téewqa'.	You saw them.

Exercise E

1. Pen'ívaqa. 2. Lola pe'ívaqa'. 3. Pe''ívaqá? 4. Me'téewqa'á?
5. Peqwá'qa'. 6. Pete memámayawqa'.

LESSON 9: Lola Joe-i pekichúnginqa'. (Lola kissed Joe.)

VOCABULARY

wáqat	shoe	yúul	field rat
tévinmall	bean	páal	wooden mortar and pestle
húnwet	bear	laméesa'	table
kaxóon	box	dúulsi'	candy
sé'ish	flower	sandíiya'	watermelon
wá'ish	meat	pá'at	mountain sheep
táxliswet	Indian, person, Cahuilla	súkat	deer
pál	water	*chút	burn, cook
*téw	find	*kichúngin	kiss
póoyu	chicken, pullet	tú'at	flour

Notes: 1. *Téw 'find' has a short e sound, while the ee in *téew is long. Be sure that you can hear the difference between these words. Can you find another pair of words in the vocabulary which differs only in the length of the accented vowel?

2. You already know that táxliswet means 'person'. This word also means 'Indian' or 'Cahuilla'.

Exercise A: Practice the new vocabulary words by using them in translating these sentences:

1. Is it a mountain sheep or a deer? 2. The Indian found them. 3. This is candy. 4. I burned it. 5. Lola kissed him. 6. That is a field rat. 7. Did the chicken see it? 8. It's a watermelon. 9. The flour is on the ground. 10. Is this a shoe?

Now that you've finished Lesson 8, you can say a whole lot of sentences with objects, such as

Pentéewqa'.	I saw it; I saw her; I saw him.
Mentéewqa'.	I saw them.

and so forth. Often, though, a sentence like this isn't enough; you really want to tell what it was that you saw. In this lesson, you'll learn about how to put object nouns into Cahuilla sentences like these:

Sé'i'chi pentéewqa'.	I saw the flower.
Sé'ishmi mentéewqa'.	I saw the flowers.
'áwa'li pentéewqa'.	I saw the dog.
'á'walmi mentéewqa'.	I saw the dogs.

The first word in each of these sentences names the object. If you look at these object nouns carefully, you'll notice that each one is somewhat different from the normal form of the noun. It's important to remember that a Cahuilla noun changes when it is used as an object. Now

look at the verbs. Each of them has a prefix combination which tells the subject and the object. Another important thing to remember is that even when you use a separate noun for the object of your sentence, you still have to use a prefix combination (rather than a simple subject prefix) on the verb.

The object form of a noun almost always ends in -i (the object ending). Compare the subject forms of the nouns in the first column below with the object forms in the second column:

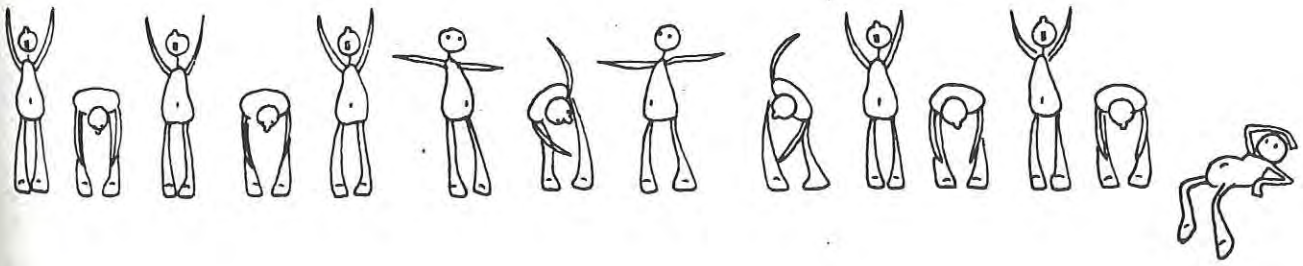
SUBJECT FORM	OBJECT FORM	
kaxóon	kaxóoni	box
laméesa'	laméesa'i	table
gáatu'	gáatu'i	cat

As you learned in Lesson 2, the majority of Cahuilla nouns end in -t, -l, -ll, or -sh. When the object ending -i is added to a noun that has one of these endings, a ' is inserted in the word just before this last consonant, as in these examples:

SUBJECT FORM	OBJECT FORM	
sú'wet	sú'we'ti	star
pál	pá'li	water
tévinmall	tévinma'lli	bean

With a noun that ends in -sh, there are two things to remember. First, you put in this ', and then the sh changes to ch (following the general rule about ch and sh which you learned in Lesson 6):

wá'ish	wá'i'chi	meat
kísh	kí'chi	house



Exercise B: For each of the following singular nouns, tell what the object form will be. Then use each of your object forms to tell what you saw, using the verb pentéewqa'. Translate these sentences.

Example: 'áwal. Object form: 'áwa'li. 'áwa'li pentéewqa'. (I saw a dog.)

1. táxliswet
2. yúul
3. dúulsi'
4. pá'at
5. wíkikmal
6. náwishmal
7. níchill
8. súkat
9. káama'
10. kísh
11. kampáan
12. vuréewa'
13. páal
14. wáqat
15. tú'at

The object ending -i is also used on plural nouns. Compare the plural subject and object forms below:

PLURAL SUBJECT FORM	PLURAL OBJECT FORM	
'á'walem	'á'walmi	dogs
kíkitam	kíkitmi	children
tévinmallem	tévinmallmi	beans
táxliswetem	táxliswetmi	people, Indians
sé'ichem	sé'ishmi	flowers

You learned about plural subject forms in Lesson 7. To make the object form, you add -i onto the end of the plural noun. Look back at the plural object nouns above. In each one, the e or a of the -em/-am plural ending dropped when the object ending -i was added. This is a general rule, which affects most plural nouns. (Of course, you have to change the ch of 'flowers' back to sh when it comes before m.)

However, some plural nouns don't lose the vowel of the plural ending when the object ending -i is added:

PLURAL SUBJECT FORM	PLURAL OBJECT FORM	
túktam	túktami	wildcats
múhtam	múhtami	owls
'ístam	'ístami	coyotes

In each of the plural subject forms, there are two consonant sounds before the plural ending. Dropping the a of the plural ending in the object form would mean that three consonants would come together (k-t-m in 'wildcats', for example), which never happens in Cahuilla words. So in words like these the vowel before the m doesn't drop. (Remember that ll and sh are single consonant sounds, even though they are written with two letters. So words like tévinmallmi and sé'ishmi are not exceptions to this last rule.)

Exercise C: Tell what the object form of each of the following plural nouns is.

1. sásañem
2. wíkikmallem
3. méhtam
4. níngkichem
5. 'avéexam
6. néhtam

If you're not sure of the meanings of any of these, be sure to check the Cahuilla-English Vocabulary at the end of the book.

The rule about adding -i is also followed with names:

Lola Joe-i pekichúnginqa'. Lola kissed Joe.



is the object of Lola's kissing, and so the word Joe has an object
ing. To separate the Cahuilla ending from the rest of the word, we write
with a hyphen before the i. Here are a few more examples:

Pete Lola-i petéewqa'. Pete saw Lola.

Tax'únivachem Joe-i pemnáqmawe. The teachers hear Joe.

So far, you have learned very few Cahuilla nouns ending in vowels.
example is póoyu 'chicken'. Nouns ending in vowels add -y in the object
:

Póoyuy pentéewqa. I see the chicken.

will see more examples of object nouns ending in a vowel plus y in
on 11.

The most common way to say 'The girl saw the dog' in Cahuilla is

Náwishmal 'áwa'li petéewqa'.

verb is at the end of the sentence. The subject noun comes first, and
object noun is in the middle. The order SUBJECT -- OBJECT -- VERB is
you will hear Cahuilla speakers use most often. Of course, frequently

either the subject or the object noun will be omitted because the speaker knows that the hearer understands what is being referred to, as in

'áwa'li petéewqa'. She saw the dog.

(if you had been talking about the girl before), or

Náwishmal petéewqa'. The girl saw it.

(if you had been talking about the dog before, for instance). Even though there is only one noun in the last two sentences, you can still tell what the sentence means because of the form of the noun. In the first sentence, the noun 'áwa'li has the object ending -i, and so 'dog' must be the object of the sentence. In the second sentence, náwishmal doesn't have an object ending, so 'girl' is a subject.

As you know from Lesson 8, it's also possible to leave out both nouns, as in

Petéewqa'. She saw it.

Sometimes you might say a one-word sentence like petéewqa' and then realize that the people listening to you might not know who you were talking about, or what that person saw. In such a case you might add on a noun to the end of the sentence as a kind of afterthought--

Petéewqa' náwishmal. The girl saw it.

Petéewqa' 'áwa'li. She saw the dog.

Náwishmal petéewqa' 'áwa'li. The girl saw the dog.

As you see, such sentences don't follow the regular word order patterns described above. Notice that the sentences don't really mean different things from the first set of examples either. (Although you might think of them as somewhat like corresponding English sentences with the nouns stuck on the end as afterthoughts, like 'She saw it, the girl', and so on.) The real difference is in when you use them, and to learn that, it's best to pay attention to Cahuilla speakers when they're having a conversation. Remember that the customary order is SUBJECT -- OBJECT -- VERB, but that variations can be used in special circumstances in a conversation.

Exercise D: Translate the following Cahuilla sentences into English. (Hint: if there's only one noun in the sentence, pay attention to whether it is in the subject or object form. If it's in the subject form, then it must be the subject of your English translation. If it's in the object form, then it must be the object in the translation too--and something else must be the subject.)

1. 'áwal petéwqa'.
2. 'áwa'li petéwqa'.
3. Joe Lola-i pekichúnginqa.
4. Súka'ti pe'téewqá?
5. Níchill wá'i'chi pechútqa'.
6. Pemmámayawwe níchi'lli.
7. Penáqmaqa náwishmal.
8. Pá'a'ti petéewqa' húnwet.

Remember the example sentences at the beginning of the lesson?

'áwa'li pentéewqa'. I saw the dog.

'á'walmi mentéewqa'. I saw the dogs.

Sé'i'chi pentéewqa'. I saw the flower.

Sé'ishmi mentéewqa'. I saw the flowers.

Look at the verbs. In the first and third sentences the object is singular, so the verb has a prefix combination containing pe- 'him'/'her'/'it'. In the second and fourth sentences, however, the objects are plural (many dogs, many flowers). The verbs of these sentences have the 'I-them' prefix combination men-. In Cahuilla, the plurality of the object noun and the object part of the prefix combination must always match. If the object noun is singular, you use a singular object prefix combination, and if the object noun is plural, you use a plural object prefix combination.

Exercise E: The following Cahuilla sentences are not complete. Each one has a subject and an object, but instead of the proper verb form there's just a bare form (in parentheses at the end). For each sentence, change the bare form to make a correct past tense sentence. Remember to use the right prefix combination and tense ending for the subject and object that are given. (Pay attention to whether they are singular or plural.) What do the sentences you come up with mean?

EXAMPLE: Tax'únivash kaxóoni _____(*téw).

ANSWER: Tax'únivash kaxóoni petéwqa'. The teacher found the box.

1. Níchill 'ístami _____(*náqma).
2. Náwishmal kíkitmi _____(*'ásni).
3. 'áwal wá'i'chi _____(*námayan).
4. Kíat sásañmi _____(*téew).
5. Táxliswetem sandíiya'i _____(*qwá').
6. Húnwetem 'á'walmi _____(*kichúngin).

Sometimes you may hear Cahuilla speakers say object nouns in sentences without the object ending -i. This is especially common with names. For instance, someone might say

Joe Lola petéewqa. Joe saw Lola.

with no -i object ending on Lola. You still can guess that Lola is the object and Joe is the subject, however, because of the word order--as you know, the natural thing is to say first the subject, then the object. Leaving off the -i ending is not incorrect in casual conversation, but it isn't something you should do until you can speak Cahuilla quite well. (In Lesson 13, you will learn about one special case when the object noun never has an ending!)

Answers to Exercises:

Exercise A
1. Pá'át ha súkát? 2. Táxliswet metéwqa'. 3. 'í' dúulsi'. 4. Penchútqa'. 5. Lola pekichúnginqa'. 6. Pé' yúul. 7. Póoyu petéewqa'á? 8. Sandíiya'. 9. Tú'at témanga' qál. 10. 'í' wáqát?

Exercise B
Here is a complete answer to the first one:
1. táxliswe'ti. Táxliswe'ti pentéewqa'. I saw the Indian.

For 2-15, only the object form and its translation are given. Each should be put into a sentence like that above.

2. yúu'li (field rat) 3. dúulsi'i (candy) 4. pá'a'ti (mountain sheep)
5. wíkikma'lli (bird) 6. náwishma'li (girl) 7. níchi'lli (woman)
8. súka'ti (deer) 9. káama'i (bed) 10. kí'chi (house) 11. kampáani (bell)
12. vuréewa'i (domestic sheep) 13. páa'li (wooden mortar and pestle)
14. wáqa'ti (shoe) 15. tú'a'ti (flour)

Exercise C
1. sásañmi 2. wíkikmallmi 3. méhtami 4. níngkishmi 5. 'avéexmi 6. néhtami

Exercise D
1. The dog found it. 2. He found the dog. 3. Joe is kissing Lola. 4. Do you see the deer? 5. The woman cooked the meat. 6. They are helping the woman. 7. The girl hears it. 8. The bear saw the mountain sheep.

Note: Several different translations are possible for many of these sentences--for instance, the first one could also mean 'The dog found him.' or 'The dog found her.' The important thing is for you to recognize whether the nouns in the sentences are subjects or objects. If you had trouble with this exercise, go back to the Cahuilla sentences and underline all the nouns with the object ending -i. Then do the translations again. Underlined nouns should be objects and nouns without underlining should be subjects in your translations.

Exercise E

1. Níchill 'ístami menáqmaqa'. — The woman heard the coyotes.
2. Náwishmal kíkitmi ne'ásniqa. — The girl bathed the children.
3. 'áwal wá'íchi penámayanqa'. — The dog tasted the meat.
4. Kíat sásañmi metéewqa'. — The child saw the bees.
5. Táxliswetem sandíiya'i pemqwáwe'. — The people ate the watermelon.
6. Húnwetem 'á'walmi memkichúnginwe'. — The bears kissed the dogs.

LESSON 10: Náxanish chemesunháhyemqa'.
(The man scolded us.)

In Lesson 8 we learned how verbs in Cahuilla sentences have prefix combinations which tell something about both the subject and the object of the verb. We learned the combinations for the objects 'him', 'her', 'it', and 'them'. In this lesson we will learn the rest of the prefix combinations so that we can say sentences like:

'enkichúnginqa'.	I was kissing you.
Ne'téewqa'á?	Did you see me?
Náxanish chemesunháhyemqa'.	The man scolded us.
Chem'em'úniwe'.	You guys taught us.
'emechemháalwe'.	We were looking for you guys.
Nemnémiwe.	They're chasing me.

The new prefix combinations are used when the object is either 'me', 'you', 'us', or 'you (pl)'. Like the prefix combinations from Lesson 8, the new prefix combinations are basically made up of object prefixes plus subject prefixes.

The 'he'-forms of a verb are the simplest to learn. Here are the 'he'-forms of the verb *téew, using the objects 'me', 'you', 'us', and 'you (pl)'.

'He-me' form: ne-	
Netéewqa'.	He saw me; She saw me.
'He-us' form: cheme-	
Joe chemetéewqa'.	Joe saw us.
'He-you' form: 'e-	
Lola 'etéewqa'.	Lola saw you.
'He-you (pl)' form: 'eme-	
Pete 'emetéewqa'.	Pete saw you guys.

Here are some new verbs which can be used with prefix combinations:

*'úni	teach	*háal	look for
*kíya	keep, save	*nú'a	push
*sunháhyem	scold	*ké'	bite
*tétewan	count	*nánaal	ask

*Kíya refers to keeping or saving something to use in the future, not to rescuing.

Remember to drop the ' at the end of *ké' when you use this bare form with the ending -we or -we' (Lesson 7).

Exercise A: Using the 'he' prefix combinations, translate these sentences into Cahuilla.

1. Lola taught you guys. 2. Is he looking for us? 3. Did she keep it? 4. The teacher scolded me. 5. Pete pushed you. 6. The dogs are biting us. 7. 'Íngkish bit me. 8. The doctor touched us. 9. He counted you guys. 10. Is he asking me?

Let's look again at the last set of examples:

Netéewqa'.	He saw me.
Chemetéewqa'.	He saw us.
'etéewqa'.	He saw you.
'emetéewqa'.	He saw you; He saw you guys; He saw you all.

The other prefix combinations you will learn in this lesson all start like the 'he' ones do. If a prefix combination begins with ne-, then you know the object of the sentence is 'me'. If a prefix combination starts with cheme-, then you know the object of the sentence is 'us'. If the prefix combination starts with 'e- or 'eme-, then the object of the sentence is 'you' (singular or plural, respectively). The object part of the prefix combination comes before a part that refers to the subject, as you will see if you look carefully at each of the new prefix combinations below.

For instance, the 'I-you' form of a verb starts with 'en-:

'entéewqa'.	I saw you.

And the 'I-you (pl)' prefix combination is 'emen-:

'ementéewqa'.	I saw you guys.

Can you see how these prefix combinations break up? The 'e- at the front of the 'I-you' combination means 'you', and the n means that the subject is 'I', and so on. But as you can see, you wouldn't get the right combination just by putting 'e- or 'eme- in front of the simple subject prefix for 'I', which is ne-. It's best just to learn each of the prefix combinations individually.

Here are some more prefix combinations used when 'they' is the subject:

--'they-me' combination:	nem-
Nemnáqmaqa.	They hear me.
--'they-you' combination:	'em-
'emnáqmawe.	They hear you.
--'they-us' combination:	chemem-
Chememnáqmawe.	They hear us.
--'they-you (pl)' combination:	'emem-
'ememnáqmawe.	They hear you all.



Exercise B: Translate the following Cahuilla sentences into English.

1. 'emensunháhyemqa'.
2. Chememtéewwe.
3. Nemnú'awe'.
4. 'ememtéewwe'é?
5. 'enháalqa'.
6. 'emem'úniwe.
7. 'emnánaalwe'.
8. Chemetétewanqa.

Now, here are the rest of the prefix combinations that you haven't learned yet. If you look at them, you'll recognize an object part and a subject part in each one. The examples use the verb *némi 'chase'.

--'We-you' combination: 'echem-
'echemnémiwe'. We chased you.

--'We-you (pl)' combination: 'emechem-
'emechemnémiwe'. We chased you all.

--'You-me' form: ne'-
Ne'némiqa'. You chased me.

--'You-us' form: cheme'-

Cheme'némiqa'. You chased us.

--'You (pl)-me' form: ne'em-

Ne'emnémiwe'. You guys chased me.

--'You (pl)-us' form: cheme'em-

Cheme'emnémiwe'. You guys chased us.

Now you know the prefix combinations for any Cahuilla verb that has an object that is different from the subject. (For prefixes on verbs where the subject is the same person as the object, for example, 'He washed himself', you'll have to wait until Lesson 29.)

Exercise C: Translate these Cahuilla sentences into English.

1. Ne''úniqa'.
2. Cheme'emnú'awe'!
3. 'echemháalwe.
4. Ne'emtéewwe'.
5. Cheme'sunháhyemqa.
6. 'emechemkichúnginwe'.

The following chart is a summary of all the prefix combinations. In order to use it to find out which prefix combination to use with a particular form of a verb, first find the subject along the left hand side of the chart. Then find the object along the top of the chart. Run your finger along the row of the subject until it is directly under the object. Your finger will be pointing to the correct prefix combination. For example, to find the 'we-you' form of a verb, place your finger on the word we on the left side of the chart. Then move it straight across the chart until it's under the word you. You will find your finger pointing to 'echem-, the correct prefix combination for 'we-you' forms of verbs in Cahuilla. If you learn to use this chart, it will be a handy reference. But you shouldn't let the chart be a substitute for memorizing the prefix combinations, which is what you should do as soon as you can. (It would be hard to refer to the chart in the middle of a conversation!)

	OBJECT					
SUBJECT	me	you	him/her/it	us	you (pl)	them
I	--	'en-	pen-	--	'emen-	men-
you	ne'-	--	pe'-	cheme'-	--	me'-
he/she/it	ne-	'e-	pe-	cheme-	'eme-	me-
we	--	'echem-	pichem-	--	'emechem-	michem-
you (pl)	ne'em-	--	pe'em-	cheme'em-	--	me'em-
they	nem-	'em-	pem-	chemem-	'emem-	mem-

Exercise D: The first column below gives a subject, the second gives an object, and the third gives the bare form of a verb. For each combination of subject, object, and verb, make up a sentence in the present tense. Try to remember the correct prefix combination if you can, but look up the ones you can't remember in the chart. (Remember to use the right tense ending, depending on whether the subject is singular or plural.) Translate the sentences you make up into English.

	SUBJECT	OBJECT	VERB
1.	you	me	*némi
2.	I	him	*náqma
3.	they	you all	*nánaal
4.	we	you all	*háal
5.	we	them	*'ásni
6.	you all	it	*kíya
7.	he	us	*téw
8.	you	us	*nú'a
9.	I	you	*sunháhyem
10.	they	me	*kichúngin

The word 'ú'mu 'all', which you've seen before in sentences like

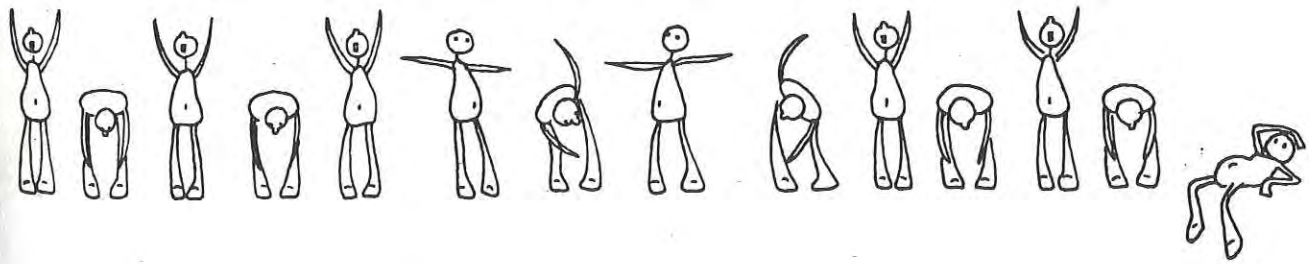
'ú'mu hemhichiwe. They are all going.

can also be used to refer to the object of a sentence. Here are a few examples:

'ú'mu chemenú'aqa'. He pushed all of us.

'ú'mu menkíyaqa. I'm saving them all.

As you can see, the word doesn't change, no matter who it refers to. You can add 'ú'mu to a Cahuilla sentence (usually right in front of the verb) any time you want to emphasize that all of the subjects or the objects were involved.



Exercise E: Translate these sentences from English into Cahuilla. Try to see how well you can do without looking at the chart or the lesson at all. When you're done, check your work with the chart. Then try closing your book and looking just at the Cahuilla sentences you wrote. Can you translate them back into English?

1. I saw all of you. 2. Did you bathe him? 3. They are all chasing me. 4. We all pushed him. 5. We taught you all. 6. You scolded me. 7. We looked for them. 8. You hear us.

Note: The English words 'you all' will often be used in the remainder of this book to refer to a plural 'you'. If you think about it, English speakers, particularly those from certain areas of the country, tend to use this phrase without really meaning to emphasize the 'all'. Cahuilla 'ú'mu, however, really means 'all', 'every one'. You should use 'ú'mu in every sentence above that contains the English word 'all', for practice. But you don't have to use 'ú'mu in Cahuilla every time you would say 'you all' in English--only when you really mean the 'all'.

VOCABULARY

*'úni	teach	*háal	look for
*kíya	save; keep	*nú'a	push
*sunháhyem	scold	*ké'	bite
*nánaal	ask	*tétewan	count

Answers to Exercises:

Exercise A
1. Lola 'eme'úniqa'. 2. Chemeháalqa? 3. Pekíyaqa'á? 4. Tax'únivash nesunháhyemqa'. 5. Pete 'enú'aqa'. 6. 'á'walem chemekéwe. 7. 'íngkish neké'qa'. 8. Tíng'ayvash chemenámayanqa'. 9. 'emetétewanqa'. 10. Nenánaalqá?

Exercise B
1. I scolded you all. 2. They see us. 3. They pushed me. 4. Did they see you guys? 5. I looked for you. 6. They teach you guys. 7. They asked you. 8. He is counting us.

Exercise C
1. You taught me. 2. You guys pushed us! 3. We are looking for you. 4. You all saw me. 5. You are scolding us. 6. We kissed you all.

Exercise D (Sample answers.)

1.	Ne'némiqa.	You are chasing me.
2.	Pennáqmaqa.	I hear him.
3.	'ememnánaalwe.	They ask you all.
4.	'emechemháalwe.	We are looking for you all.
5.	Michem'ásniwe.	We are bathing them.
6.	Pe'emkíyawe.	You all are keeping it.
7.	Chemetéwqa.	He is finding us.
8.	Cheme'nú'aqa.	You are pushing us.
9.	'ensunháhyemqa.	I am scolding you.
10.	Nemkichúnginwe.	They are kissing me.

Exercise E
1. 'ú'mu 'ementéewqa'. 2. Pe''ásniqa'á? 3. 'ú'mu nemnémiwe. 4. 'ú'mu pichemnú'awe'. 5. 'ú'mu 'emechem'úniwe'. 6. Ne'sunháhyemqa'. 7. Michemháalwe'. 8. Cheme'náqmaqa.

LESSON 11: Chemtáxmu'ay pennáqmaqa
(I hear our song.)

In this lesson, you'll learn how to talk about POSSESSION--the idea that something belongs to someone. There are several types of possession, of course. Your belongings include many things you actually own (like your house or your dog), but often possession is not a matter of choice, but a natural relationship (like that you have with relatives) (your uncle, for example) or even parts of your body.

In Cahuilla the Possessor (or owner) is referred to by a prefix on the front of the POSSESSED NOUN. Here are some examples of words you could use to refer to things that belong to you:

netúkva	my knife
nehúlulu	my back
nemállu'a	my child, my son

The ne- prefix on each word is the part that means 'my'. The POSSESSIVE PREFIXES that refer to other people are underlined in the next set of words:

'etúkva	your knife
chemtúkva	our knife
'emtúkva	your knife (belonging to all of you)
hemtúkva	their knife

Do these prefixes (ne-, 'e-, chem-, 'em-, hem-) look familiar? They are the same as the regular subject prefixes which you learned in Lessons 5 and 7. (The 'I' subject prefix is used for 'my', the 'we' subject prefix is used for 'our', and so on). As you know, there's no prefix on verbs whose subject is 'he', 'she', or 'it'. (Lesson 3). Similarly, then, there is no possessive prefix for 'his', 'her', or 'its' on nouns like these:

túkva	his knife, her knife

Exercise A: Study the examples of possessed nouns that you've just seen, and then tell how to say each of the following in Cahuilla:

1. your back 2. her child 3. his back

Newaq'a means 'my shoe'. How would you say

4. their shoe 5. your shoe 6. our shoe 7. her shoe 8. your (pl.) shoe?

As you've seen, in the previous examples the possessive prefixes were unaccented (like all the other prefixes you've learned about so far). In short possessed nouns where there is only one vowel in the part of the word after the prefix, however, the possessive prefix gets accented:

néki'	my house
néna'	my father



chémki'	our house
chémna'	our father

Short nouns like these have a special accented prefix, hé-, in the 'his'/ 'her'/ 'its' form:

héki'	his house
héna'	her father

Here are some more examples of some short possessed nouns and some longer ones. Notice that the short words (those with only one vowel in the part of the word following the prefix) have the hé- prefix, in the 'his' form, but the longer ones do not:

hétew	his name
hésun	his heart
tú'a	his flour
táxmu'a	his song

Tú'a and táxmu'a are long possessed nouns (with more than one vowel sound each). -Tew and -sun have only one vowel each (they're short, therefore), so they must be used with the he- prefix. Here's a kind of word that's worth remembering:

yúull	his younger brother

You might think that yúull was pretty short, but notice that it does have a long vowel--which is longer than one short vowel, as in -sun or -ki'. Yúull is a long possessed noun, then, and doesn't have a he- prefix.

Exercise B: I. Translate these Cahuilla words into English.

1. netú'a 2. 'ehúlulu 3. chémsun 4. 'émtew 5. hemtáxmu'a 6. 'ésun

II. Now, translate these words into Cahuilla. Don't forget to mark the accents. (And practice saying the words!)

1. its back 2. her heart 3. his song 4. her father 5. his name 6. its house

Of course you know that the word for 'house' is kísh, so you are probably wondering what happened to the -sh at the end of the word in possessed forms like néki'. Most nouns look a little different in the possessed form, as these examples show:

súnill	heart	nésun	my heart
sé'ish	flower	nesé'i	my flower
téwal	name	nétew	my name
tú'at	flour	netú'a	my flour

As you've learned, most Cahuilla nouns end in -t, -sh, -l, or -ll. These consonant endings drop off when the noun is possessed. In addition, the vowel in front of the consonant ending may also drop, as in the case of 'heart' and 'name', or

sáwish	bread	nésaw	my bread

Kísh and néki' show another common change. In addition to losing the final consonant of the possessed form, some words add on a final -' when they end in a vowel. Here is another example:

pál	water	népa'	my water

(Remember that an echo vowel can be pronounced after final -' sounds like these.)

Some longer nouns add a ' in a different place in the possessed form. Look at these examples:

'élat	dress	ne'él'a	my dress
wáqat	shoe	newáq'a	my shoe

As you can see, a ' was added before the final vowel in the possessed form of these nouns. A similar case is

néat	basket	neném'a	my basket

Probably you should just memorize this one--but it may help you to remember that there is an h in the plural of 'basket' (néhtam, Lesson 6) too.

Many nouns referring to things that can be owned end in -ki in the possessed form. Here are some examples:

wéevu'	egg	newéevu'ki	my egg
líivru'	book	nelíivru'ki	my book

kampáan	bell	nekampáanki	my bell
mansáana	apple	nemansáanaki	my apple

If you know some Spanish, you probably recognize all of these words as borrowings into Cahuilla. All Cahuilla words borrowed from Spanish which do not refer to living things have possessed forms ending in -ki. However, not all -ki words are from Spanish. Chépatmal, the word for 'winnowing basket', has two different possessed forms (you can say either one). One is completely regular: nechépatma 'my winnowing basket'. The other is nechépatki. In this word, the -mal at the end is dropped, and -ki is added.

You've now learned all the processes by which possessed nouns are formed. As you can tell, it's not always possible to be sure what the possessed form of a given noun will be, but you can usually make a pretty good guess. Of course, some possessed nouns are quite irregular, and just have to be memorized, such as

qíchill	money	neqíshki'a	my money

Some nouns that make reference to natural relationships are never, or almost never, used without a possessive prefix. Most of these are names for body parts or for one's relatives: something like a hand is always somebody's hand (always possessed), and an uncle is always somebody's uncle. Némas 'my uncle' (actually only one kind of uncle, 'my father's younger brother') is one example of a Cahuilla word that is never used without a possessive prefix, and néma' 'my hand' is another which you'll almost never see without one.



Words for animals can't be used with possessive prefixes. If you want to talk about an animal that you own, you can use the word né'ash, which means 'my pet' or 'my domestic animal'. You just use a form of this word along with the name of the animal:

né'ash 'áwal	my pet dog; my dog
chém'ash gáatu'	our cat; our pet cat
hé'ash vúuru'	her donkey

In the examples above, the word for 'pet' (with the proper possessive prefix) comes in front of the name of the animal. The other order is sometimes used too:

'áwal né'ash	my dog
gáatu' 'é'ash	your cat

Exercise C: Here are some more words to translate from English into Cahuilla, so that you can practice all the new possessed nouns. Don't forget to mark the accents!

1. his egg 2. our book 3. her winnowing basket 4. your (pl.) bull
5. his uncle (his father's younger brother) 6. their money

It's easy to be more specific about who the possessor is. You just say the name of the possessor before you say the 'his' form of the possessed noun. So, for example, Lola héki' is how you say 'Lola's house'--Lola, the possessor, plus héki' 'his/her house'. Here are some other examples which name the possessor:

néna' líivru'ki	my father's book
Pete hémas	Pete's uncle
wíkikmall wéevu'ki	the bird's egg
'áwal héki'	the dog's house

As you see, the possessor doesn't have to be a person.

If the possessor noun is plural, you use the 'their' form (with the prefix hem-) of the possessed noun:

tíng'ayvachem hemlíivru'ki	the doctors' book
nángxanichem hémki'	the men's house

Sometimes these possessive expressions can get quite complicated. For instance, né'ash 'áwal héki' means 'my dog's house'. It's just like the earlier examples, except that the possessor, né'ash 'áwal, is two words rather than one. How about Lola hémas héki', which means 'Lola's uncle's house'? Lola is the possessor of hémas, and the possessive phrase Lola hémas is the possessor of 'house'.

Here are some examples of sentences with possessed nouns used as subjects:

Lola hémas netéewqa.	Lola's uncle sees me.
Chém'ash gáatu' pe'ívaqa'.	Our cat was running.

You can also use possessed nouns in sentences like those in Lesson 2:

'ét neqíshki'a.	It's my money.
Pé' náxanish Joe hémas.	That man is Joe's uncle.
Níchill hétew Lola.	The woman's name is Lola.

Exercise D: Translate these sentences with possessed nouns from Cahuilla into English.

1. Pete túkva témanga' qal.
2. 'í' chemnéh'a.
3. 'émna' Lola-i pekichúnginqa'.
4. 'ét newéevu'kí?
5. Hemmállu'a líivru'i peyáwichiqa.
6. 'émas Joe-i petéewqa.

Like unpossessed nouns, possessed nouns change their form when they are used as objects or made plural. The changes are just about what you would expect from Lessons 6 and 9.

The object form of any possessed noun that ends in a consonant other than ' is formed simply by adding -i. Here are some sentences with possessed noun objects which illustrate this rule:

Súkat hésuni pentéewqa'. I saw the deer's heart.

Lola 'émasi pekichúnginqa'. Lola kissed your uncle.

Chém'achi pen'ásniqa'. I bathed our pet.

(The last example will remind you that final -sh becomes -ch- before a vowel.)

You may wonder why no ' sounds are inserted into these object forms, like the ones you learned about in Lesson 9. The answer is that those ' sounds were added in front of the endings -t, -ll, -l, and -sh, which (as you've learned) do not appear on the end of possessed nouns.

The -sh on the end of 'pet' just happens to be there--it's not the same as the -sh on the end of sé'ish 'flower', for example, because that -sh drops off in possessed forms like nesé'i 'my flower'. If a word ends in -t, -ll, -l, or -sh in the possessed form, then, you know that's not the ending -t, -ll, -l, or -sh, but rather part of the noun itself. Another example is neyúull 'my younger brother'. Because 'younger brother' ends in ll in the possessed form, you know that the ll is not one of the noun endings you learned about in Lesson 2. Therefore, no ' has to be put into the object form of this word:

Yúulli pichemtéewwe'. We saw his younger brother.

As you learned in Lesson 9, the object ending for nouns that end in a vowel is -y. This is true for possessed as well as nonpossessed nouns:

Joe netúkvay peyáwichiqa. Joe is carrying my knife.

'esé'iy pentéewqa'. I saw your flower.

Now, remember those nouns to which you learned to add a special, extra ' in the possessed form (such as néki', the possessed form of kísh). To use these words as objects, you take off that final ', and then add -y:

'ékiy pechútqa'. He burned down your house.

Actually, such words follow the regular rule for adding -y, since the extra ' isn't really part of the word, but is just added. Other words that end in ' in the possessed form follow the same rule:

Hénay pe'téewqa'. You saw his father.

The other group of words you learned about which add a ' to the possessed form also lose the ' in the object form:

Ne'élay penámaanqa'. She touched (OR tried on) my dress.

The possessed form of 'basket' (neném'a) loses both the h and the ' in the object form:

Chemnéay pe'yáwichiqá? Are you carrying our basket?

With 'pet' expressions, the object ending usually goes only on the last word of the possessive phrase:

Hé'ash 'áwa'li pichemnémiwe'. We chased his dog.

OR 'áwal hé'achi pichemnémiwe'.

If the name of the animal comes after 'pet', it is marked with the object ending. If the order is reversed, as in the second example, the object ending goes on 'pet'. However, you will also hear people put an object ending on both words:

Hé'achi 'áwa'li pichemnémiwe'.

The name of a possessor never changes even when its possessed noun is an object. Compare the following examples:

Lola-i pichemtéewwe'.	We saw Lola.
Lola hénay pichemtéewwe'.	We saw Lola's father.

In the first example, Lola is the object, so it ends in -i. In the second example, Lola is the possessor, not the object, so there is no -i on Lola.

The rules for making possessed nouns plural are pretty much like those for making other nouns plural. Possessed nouns that end in a vowel form their plural simply by adding -m:

nechépatmam	my winnowing baskets
nemállu'am	my children
nelíivru'kim	my books

Possessed nouns that end in a consonant usually add -em in the plural:

chém'achem	our pets

Many nouns referring to body parts do not have special plural forms: thus, chémsun can mean 'our heart' or, more reasonably, 'our hearts'.

To form the plural of a possessed noun which ends in an added ', or which has a ' added before the last vowel, you drop off the ' and then add -m:

chémkim	our houses
hem'élam	their dresses

This rule also works for other possessed nouns ending in ':

chémnam	our fathers

Here's a good way to remember about these glottal stops: No ' is ever added in a possessed form if any other ending is used. Once again, the word for 'basket' is a bit irregular; you should probably just memorize it:

chemnéam	our baskets

As you know from Lesson 9, any plural noun can be used as an object, with the -i object ending added after the final m:

Chémkimi michemtéewwe.	We see our houses.
Nelíivru'kimi meyawichiqa'.	He carried my books.

Of course, if the plural possessed noun ends in a vowel plus a single consonant plus a vowel plus m, the final vowel drops before the object ending:

Nemállu'mi mensunháhyemqa'.	I scolded my children.
Chem'áshmi michemháalwe.	We are looking for our pets.

Exercise E: I. Give the plural of each of the following possessed nouns and translate each one.

1. hém'ash 2. 'esé'i 3. chemnéh'a 4. wéevu'ki 5. táxmu'a 6. 'émki'

II. Tell what the object form of each of the following possessed nouns is. Them use each object form with the verb pentéewqa' or mentéewqa' to make a sentence. (Your choice should depend, of course, on whether the possessed noun is singular or plural.) Translate the sentences you make up.

Example: héki'. OBJECT FORM: hékiy. SENTENCE: Hékiy pentéewqa'. (The verb with the singular prefix combination was chosen because héki' is singular.) I saw his house.

1. hém'ash 2. 'ésun 3. chemlíivru'kim 4. hémnam 5. húlulu 6. 'emtúkvam

Neméxan'a 'mine' or 'my belonging' is a special word that you can use to tell that something belongs to you:

'í' neméxan'a.	It's mine.
Pé' kísh neméxan'a.	That house is mine.

This word can be used in all the usual possessive forms:

Chemméxan'a.	It's ours.
Joe méxan'a.	It's Joe's.
'évat 'eméxan'a.	That is yours; That is your belonging; That belongs to you.

Neméxan'a is good to remember for another reason. If you ever need to talk about something that belongs to someone, and you just can't figure out how to say the possessed form of that noun, you can use the word méxan'a. Supposing you simply couldn't remember the possessed form of chépatmal, but you wanted to ask 'Is that your winnowing basket?' If you were desperate, you could say

'évat 'eméxan'a chépatmal?

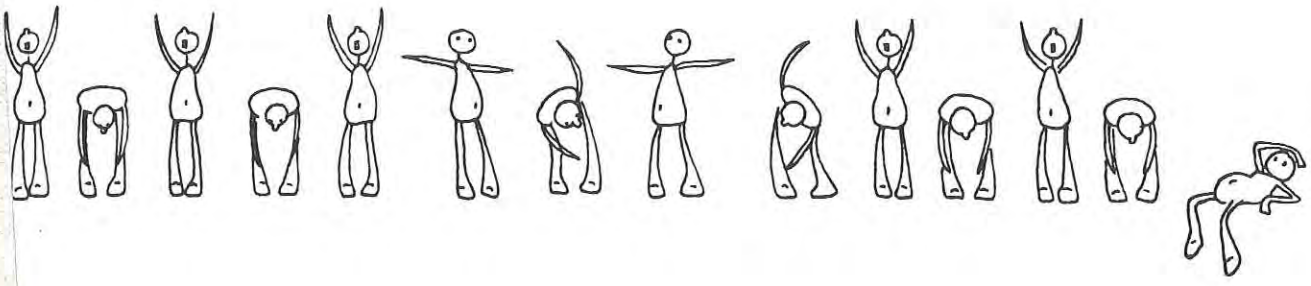
This probably wouldn't be the best way to say it, but people would understand you just fine. There are some Cahuilla words which don't have a possessed form at all, for many speakers, such as páal 'wooden mortar and pestle'. You have to use a form of neméxan'a if you want to say that someone owns these things:

neméxan'a páal	my wooden mortar and pestle

The object form of neméxan'a is neméxanay, and the plural form is neméxanam. If you are using a form of neméxan'a with another word, both will take the object or plural ending:

'eméxanay páa'li petéewqa'.	He saw your wooden mortar.
chépatmalem neméxanam	my winnowing baskets





xercise F: Translate the following sentences from English to Cahuilla.

. The books are yours. (Say this as if you were talking to several eople.) 2. I bathed Joe's pet bull. 3. My winnowing baskets are on the round. 4. Lola's dog chased Pete's uncle's mouse. 5. The teacher's ather is coughing. 6. This flour is Lola's.

VOCABULARY

netúkva	my knife	nehúlulu	my back
nemállu'a	my child, my son, my baby (see Note 2 below)	newáq'a	my shoe
		ne'él'a	my dress
nekampáanki	my bell	néma'	my hand
nésaw	my bread	néki'	my house
né'ash	my pet, my domestic animal	netáxmu'a	my song
		nesé'i	my flower
netú'a	my flour	nelíivru'ki	my book
nésun	my heart	neqíshki'a	my money
newéevu'ki	my egg	némas	my uncle, my father's younger brother
nechépatki	my winnowing basket		
nechépatma	my winnowing basket	neném'a	my basket
nétew	my name	neméxan'a	my belonging, my possession
neyúul	my younger brother		
népa'	my water		

es: 1. In this vocabulary and in the Cahuilla-English and English-uilla Vocabularies at the end of this book, all possessed nouns are ted in the 'my' form (with the ne- prefix). You can follow the rules en in this lesson to convert them to other possessed forms.

2. Have you ever thought about the fact that the English word ild' means two different things? It can refer to any young human being e the word 'kid') or to the offspring of a certain person (just like ' or 'daughter'--in this last sense of 'child', it doesn't matter how the 'child' is). The Cahuilla word kíat expresses the first of these ings--kíat simply means 'young person' (younger than a teenager).

Nemállu'a, however, refers to an offspring--specifically, to the son (often a young one) of a woman. I can call a child nemállu'a only if the child is my son and I am female. As this example shows, the Cahuilla system of kinship terms is not exactly like the English one. You will learn more kinship terms in Lessons 12, 24, and 35.

Answers to Exercises:

Exercise A
1. 'ehúlulu 2. mállu'a 3. húlulu 4. hemwáq'a 5. 'ewáq'a 6. chemwáq'a 7. wáq'a 8. 'emwáq'a

Exercise B
I. 1. my flour 2. your back 3. our heart 4. your (pl.) name 5. their song 6. your heart

II. 1. húlulu 2. hésun 3. táxmu'a 4. héna' 5. hétew 6. héki'

Exercise C
1. wéevu'ki 2. chemlíivru'ki 3. chépatma OR chépatki 4. 'ém'ash tóoru' OR tóoru' 'ém'ash 5. hémas 6. hemqíshki'a

Exercise D
1. Pete's knife is on the ground. 2. This is our basket. 3. Your (pl.) father kissed Lola. 4. Is that my egg? 5. Their child is carrying a book. 6. Your uncle sees Joe.

Exercise E

I.	1. hém'achem	'their pets'	4. wéevu'kim	'his eggs'
	2. 'esé'im	'your flowers'	5. táxmu'am	'her songs'
	3. chemnéam	'our baskets'	6. 'émkim	'your (pl.) houses'

II.	1. Hém'achi pentéewqa'.	'I saw their pet'.
	2. 'ésuni pentéewqa'.	'I saw your heart'.
	3. Chemlíivru'kimi mentéewqa'.	'I saw our books'.
	4. Hémnami mentéewqa'.	'I saw their fathers'.
	5. Húluluy pentéewqa'.	'I saw its back'.
	6. 'emtúkvami mentéewqa'.	'I saw your (pl.) knives'.

Exercise F
1. Líivru'um 'emméxanam. 2. Joe hé'ash tóoru'i pen'ásniqa'. 3. Nechépatkim témanga' wén. 4. Lola hé'ash 'áwal Pete hémas hé'ash páka'chi penémiqa'. 5. Tax'únivash héna' 'u'uxuqa. 6. 'í' tú'at Lola méxan'a.

LESSON 12: Mewichiw hunwetmi menteewqa'. (I saw four bears.)

Some New Words

táxmu'ill	song	*chúmi	finish, be over
hépal	soup	*sáamsa	buy
gayíina'	chicken	*kúkul	make, fix
hanamú'	chicken	gáayu'	rooster

These words will be used in the examples in this lesson. Practice saying them aloud.

You know that in Cahuilla words the vowel that is pronounced with more force (a little louder and higher pitched) than the others is written with an accent mark over it. Most words you have learned so far have only one main accent, and are written with an accent mark in only one place (except in questions, where a noun or verb may have two accents). After this lesson you will know how to figure out where that accent goes even if it is not written in.

You have learned many nouns: almost all of them have the accent on the first vowel when they are in the DICTIONARY FORM (the non-possessed form, with no endings): wíkikmall, 'áwal, táxliswet, sáwish, kísh, húnal, pálukul, tévinmall, sé'ish, etc. (Of course, if there is only one vowel, it counts as the first: so the i of kísh is the first vowel in that word.) When nouns are plural, or in their object form, the accent still falls on the same vowel: wíkikmallem, 'áwa'li, táxliswetem, húnlami, etc. Most nouns also have the accent on the same vowel when they have a possessive prefix attached: 'élat, ne'él'a, túkvash, chemtúkva, etc. As you have learned in Lesson 11, however, there is one type of noun word where the accent falls on a different vowel when there is a possessive prefix.

Look at the following words:

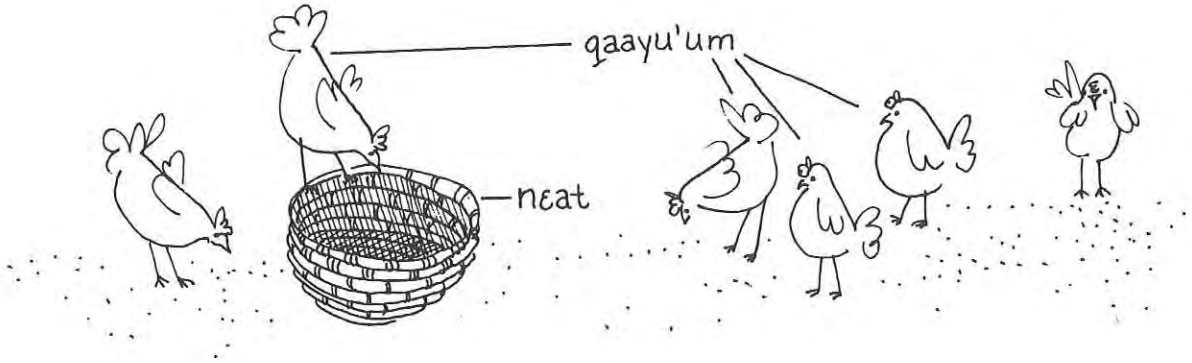
kísh	house	néki'	my house
súnill	heart	hésun	her heart
wá'ish	meat	'éwa'	your meat
		hémmas	their uncle

Each of these nouns has only one vowel (besides the prefix) when it is in the possessed form. In those cases, as you will recall from Lesson 11, the accent is on the vowel of the prefix, not the noun itself. Thus, the i of kísh gets an accent, but the i of néki' does not; the e of the prefix ne- gets the accent instead. The prefix always gets the accent in these short words: this is why, even though there is normally no prefix for 'his' or 'her' or 'its', you must use the prefix hé- with just this group of words, because there must be a prefix for the accent to go on.

Here is the accent rule for nouns:

Whenever a noun word consists of a noun with a possessive prefix and the whole word has only two short vowels (not counting endings), the accent falls on the vowel of the prefix. Otherwise, noun words are accented on the first vowel of the noun itself.

Notice that the short possessed nouns still have the accent on the prefix even when endings are added--as with hékimi, the object form of 'his houses'.



Exercise A: Rewrite the following Cahuilla words, putting the accent mark where the accent belongs. (Follow the rule given above.) Then tell what the words mean in English. (If the word is in the object form, say so.)

1. Neat. 2. 'eqwashmallmi 3. Gaayu'um. 4. 'emtaxmu'a. 5. Hemmexan'am.

6. Mexan'a. 7. Neliivru'ki. 8. 'echepatma. 9. Ningkichem. 10. hesuni

You have learned many Cahuilla verbs. Almost all of them (like the nouns) have the accent on the first vowel of the dictionary form (in the case of verbs, this means the bare form). Of course, the bare form, in all the sentences you have seen so far, usually has a subject prefix or a prefix combination, but the rule for verbs is:

The accent falls on the first vowel of the bare form, even if the bare form only has one vowel. Here are some examples: pentéewqa, pichemchútwe', 'ekúpqa', etc. (The verb's prefix is not accented.)

Exercise B: Rewrite the following Cahuilla sentences, adding the accent marks where the accent falls. (Remember to write an extra accent on the final vowel of a noun or verb, or on the echo vowel of -qa' or -we', in questions.) Then translate the sentences into English.

1. 'esawasawayaqa'a?
2. Chemkupwe.
3. Penchutqa.
4. Pesaamsaqa' sawi'chi.
5. Joe nashqa.
6. Wewenqa' wewnish tuku.
7. 'et 'awal nemiqa nenay.
8. Mallu'a namaanqa' hepa'li.

The general rule of accent, then, is almost the same for nouns and verbs: accent the first vowel of the dictionary form (the noun without prefix or endings, or the bare form of the verb). However, when a possessed noun has only two vowels (not counting endings), you accent the vowel of the prefix. You know a few words that are not nouns or verbs, but they also follow the rule of accenting the first vowel: 'évat, 'ét, pé', kí'i, 'í', túku, 'í'vax. Now that you know the rules, you will know which vowels to accent even though the word or sentence you are reading does not have the accent marks written in.

The accent rule, like most rules, has some exceptions, which you must simply remember. We will continue to write the accent marks in these words, as a signal that you should not use the general accent rule when you pronounce them. One exception is héehé, the word for 'yes'; it is accented on the first vowel, but also has a second accent, even though it is not a question.

Many of the exceptions to the accent rule are words borrowed from Spanish, which keep the accent on the vowel that was accented in the Spanish word, such as

mansáana	apple	kaxóon	box
laméesa'	table	sandíiya'	watermelon
gayíina	chicken, hen		

Some other words (both old and new) that are exceptions are listed below. Always write all of these words with accent marks:

*tavxwá	work	hanamú'	chicken
*kichúngin	kiss	tax'únivash	teacher
*sunháhyem	scold		

Ha 'or' and pen 'and' are a different sort of exception--they never have an accent at all.

There is one verb--*yax 'say'--which is a special kind of exception to the regular accent rule for verbs. *Yax is like the special group of short possessed nouns which we just talked about, because its prefix (if there is one) gets the accent, as shown in the following examples:

Níyaqa.	I'm saying it; I say.
'íyaqa'.	You said it.
Yáqa'.	She said it.
Hémyaxwe'.	They were saying it.

These 'say' sentences show that there are a number of special things to remember about *yax. First of all, the 'I' and 'you' prefixes (which are accented) are pronounced ni- and 'i- (rather than the usual ne- and 'e-) with this verb. Secondly, the x in the bare form drops out before the singular endings -qa and -qa' (notice that the x is there before -we' and other endings that you will learn later). Finally, even though 'say' seems to have an object--'it' (at least in English)--there is no pe- at the front of these verbs, which use simple subject prefixes rather than prefix combinations.

There are at least two other words in which an accented prefix changes from ne- or 'e- before the y sound (as with *yax). These are the nouns 'mother' and 'mother's younger sister':

níye'	my mother	níyis	my mother's younger sister
'íye'	your mother	'íyis	your mother's younger sister
híye'	his mother	híyis	his mother's younger sister

Since the prefix is accented, of course the 'his'/'her' form has to have a prefix, which is hí-, not hé-.

With the plural possessive prefixes there is no change:

chémye'	our mother	chémyis	our mother's younger sister

The ' at the end of 'mother', like the ' sounds on other such possessed nouns, is not present when an ending is added:

chémyem	our mothers
Níyey pentéewqa'.	I was looking at my mother.

After this lesson, we will write accent marks only in words that are exceptions to the general accent rule given above.

Exercise C: The following Cahuilla words all are written with accents. (In other words, they look just like all the words you've seen in Lessons 1-11.) Rewrite the words the way they will appear in the rest of this book--this means, if you can tell where the accent should go by the general rule given above, take out the accent mark; otherwise, leave it in. When you've done that, tell what each word means.

1. 'éqwashmallem 2. qáqwish 3. hémkiy 4. laméesa'mi 5. chémyaxwe
6. yáqa 7. netáxmu'a 8. pichemkichúngiwe'e? 9. chúmiqa 10. tavxwáqa'

Here are the Cahuilla words for the numbers from one to ten. Practice counting until you can remember them.

súplli'	one	qunsúplli'	six
wíh	two	qunwíh	seven
páy	three	qunpáh	eight
wíchiw	four	qunwíchiw	nine
nemaqwánang	five	nemichúmi	ten

It is easier to remember the numbers from six to nine if you notice that each is made up of qun- plus the number for 'one', 'two', 'three', or 'four'. Six equals five plus one, and the word for 'six' contains the word for 'one'; seven equals five plus two, and the word for 'seven' contains the word for 'two', etc. This is a little like the English words thirteen (thirteen equals ten plus three, and thirteen sounds a little like "three-ten"), fourteen (fourteen equals ten plus four, and fourteen sounds a little like "four-ten"), etc. (Always write the accent mark on the numbers from five to ten, because they are exceptions to the accent rule.)

You can use the number words by themselves, or you can put them before a noun to say such things as the following:

wíh 'é'lat	two dresses	qunsúplli' píaxtem	six rainbows
páh támit	three days	qunpáh néatem	eight baskets

When you use a number from one to four with a noun that refers to a person or an animal, you must attach the prefix me- to the number. The accent stays in the same place:

mepáh táxliswetem	three people
mewíchiw húnwetem	four bears

Even when a number is used alone, it will begin with me- if it refers to a person or animal:

Ne'ámuqa' mewíh.	She was hunting for two of them (animals).
Mewíchiw hemkúpwe.	Four (people or animals) are sleeping.

The form of the numbers does not change when they are the object of the sentence or when the noun they go with is the object of the sentence:

Mentéewqa wíchiw qáqwishi.	I see four rocks.
Peyáwichiqa mesúplli'.	She is carrying one (person or animal).
Mewíchiw húnwetmi pentéewqa'.	I saw four bears.



Exercise D: Write the following sentences in Cahuilla. Write accent marks only in words which are exceptions to the accent rule.

1. She is buying two dresses. 2. We were scolding the three boys. 3. One child is hollering. 4. Yes, we are making five tables. 5. Did you (pl.) hear the two dogs? 6. Six (people) are eating meat.

Exercise E: Translate the following from Cahuilla to English.

1. Joe pen hiye' kukulwe wih kishmi.
2. Nemas 'amuqa tuku'ti 'i'vax.
3. Mewih (taxliswetem) 'emkichúngiwe' 'i'vax.
4. Metaxmuqa' wih taxmu'illmi.
5. Mensaamsaqa' pah 'e'la'ti.
6. Mepah mensunháhyemqa'.

VOCABULARY

táxmu'ill	song	súplli'	one
hépal	soup	wíh	two
gáayu'	rooster	páh	three
gayíina'	chicken	wíchiw	four
hanamú'	chicken	nemaqwánang	five
*sáamsa	buy	qunsúplli'	six
*kúkul	make, fix	qunwíh	seven
*yax	say, tell	qunpáh	eight
*chúmi	finish, be over	qunwíchiw	nine
níye'	my mother	nemichúmi	ten
níyis	my mother's younger sister, my aunt		

Notes: 1. Now you know two words for 'song': táxmu'at refers to a ceremonial song sung by and belonging to a particular family or person, while táxmu'ill refers to any song, such as "Oh, Susannah", which no one owns. Both words are related to *táxmu 'sing'.

2. There are three Cahuilla words for 'chicken': hanamú', gayíina', and póoyu. Some speakers prefer hanamú' because it sounds more "Indian" (the other two words, like gáayu', were borrowed from Spanish).

Building Your Cahuilla Vocabulary--Using the Cahuilla Dictionary

If you've read this far in this book, now might be a good time for you to turn to the section entitled "Studying More Cahuilla" at the end of this book. There, you'll find out about other books you can go to to learn more about the language after you finish this one. You might enjoy using one of these books any time now, the Cahuilla Dictionary by Hansjakob Seiler and Kojiro Hioki. This book will be a great help if you want to find out a Cahuilla word that's not listed in Chem'ivillu'--it includes many more words. Also, by using the Cahuilla Dictionary you can learn new things about words you already know. For instance, the authors point out that the Cahuilla numbers 'five' and 'ten' both start with the same sound. This nema part (pronounced nemi in nemichúmi) is really the word néma' 'my hand' or 'my hands'. The qwánang in nemaqwánang means 'half'--because five is half of the total number of fingers on your hands. The -chúmi in nemichúmi is, of

course, the verb *chúmi--because when you get to ten, you're out of fingers, and your counting on your hands is over. This is only one of the fascinating word stories you can learn about by reading the Cahuilla Dictionary.

(Some of the words in the Cahuilla Dictionary may look a bit unfamiliar to you, because the dictionary is written with a slightly different Cahuilla alphabet from the one used in this book. It's explained in the "Studying More Cahuilla" section--you shouldn't find it too hard to catch on to.)

Answers to Exercises:

Exercise A

1.	Néat.	basket/It's a basket.
2.	'éqwashmallmi	boys (as object)
3.	Gáayu'um.	roosters/They're roosters.
4.	'emtáxmu'a.	your (you guys') song/It is your song.
5.	Hemméxan'am.	They're theirs.
6.	Méxan'a.	It's his./It's hers.
7.	Nelíivru'ki.	my book/It's my book.
8.	'echípatma.	your basket/It's your basket.
9.	Níngkichem.	women/They are women.
10.	hésuni	his heart/her heart (as object)

Exercise B

1.	'eséwasawayaqa'á?	Were you whispering?
2.	Chemkúpwe.	We are sleeping.
3.	Penchútqa.	I'm burning it.
4.	Pesáamsaqa' sawi'chi.	He/she bought bread.
5.	Joe náshqa.	Joe is sitting down.
6.	Wéwenqa' wéwenish túku.	It rained yesterday.
7.	'ét 'áwal némiqa nénay.	That dog is chasing my father.
8.	Mállu'a námaanqa' hépa'li.	The baby tasted the soup.

Exercise C

1.	'eqwashmallem	boys
2.	qaqwish	rocks
3.	hemkiy	their house (object)
4.	laméesa'mi	tables (object)
5.	chémyaxwe	we are saying it
6.	yaqa	he says it
7.	netaxmu'a	my song
8.	pichemkichúngiwe'e?	did we kiss her?
9.	chumiqa	it is finishing, it is over
10.	tavxwáqa'	he was working

Exercise D

1. 'et mesaamsaqa wih 'e'la'ti. 2. Michemsunháhyemwe' mepah 'eqwashmallmi. 3. Suplli' kiat wawayqa. 4. Héehé', michemkukulwe nemaqwánang laméesa'mi. 5. 'emnaqmawe' mewih 'a'walmi. 6. Qunsúplli' pemqwawe wa'i'chi.

Exercise E

1. Joe and his mother are making two houses. 2. My uncle is hunting the wildcat today. 3. Two people kissed you today. 4. She sang two songs. 5. I bought three dresses. 6. I scolded three of them.

LESSON 13: 'awal kuse! (Take the dog!)

Here are some new verbs for you to learn:

*papúchaq	jump	*sex	cook
*vendéer	sell	*puli	fall, drop
*petii	stretch (oneself) out	*sasaw	make bread
		*kus	take (one thing)
*yuwashva	wash one's hair	*hivin	take (several things)
*yaw	hold	*wes	plant
*max	give	*yul	build
*vuk	pound, hit		

Notes: 1. You know that some verbs, like *muk 'die, be sick (singular subject)' and *chex 'die, be sick (plural subject)' have different forms depending on whether the subject is singular or plural. Some verbs that take objects have different forms depending on whether the object is singular or plural. So you use *kus to talk about taking one thing, and *hivin to talk about taking more than one thing.

2. Some Cahuilla verbs have an object in the English translation, but aren't used with an object word or a prefix combination in Cahuilla. *Sasaw 'make bread' is one example. Nesasawqa 'I'm making bread' is a complete sentence--you don't have to mention sawish 'bread' or use a prefix combination.

Exercise A: Now, translate these sentences into Cahuilla using the new verbs.

1. The dog stretched out on the ground. 2. Lola sold three chickens. 3. Joe planted a tree. 4. My mother is pounding the meat. 5. Did you make bread? 6. Pete's mother cooked the meat. 7. We took the book. 8. Pete took the books. 9. Did you wash your hair? 10. Joe is building a house. 11. The star is falling. 12. Lola is holding Joe's dog.

To give an order in Cahuilla, you use a special form of the verb, the COMMAND FORM. Command forms have neither subject prefixes nor prefix combinations, and they have no tense endings.

Papúchaq!	Jump!
Nanaal!	Ask him!
Sasaw!	Make bread!

There are several ways to put verbs into the command form, depending on the bare form of the verb.

If the bare form ends in a consonant (other than n), the bare form itself will be the command form, if you can count at least two vowel letters in the bare form. The commands above are examples of this kind of command form. More examples are:


Papúchaq!

Vendéer!	Sell it!
Kukul!	Make it! Fix it!
Haal!	Look for it!

In each of these bare forms there is at least a long vowel or more than one short vowel. (Words like papúchaq! and vendéer! are even longer, of course.)

These commands are all singular. This means that the order is being addressed to only one person. If the verb has an object ('it', or 'him', in these examples), the object is singular.

We can make these commands plural by adding -am to the end of the bare form.

Papúchaqam!	Jump! (addressed to more than one person)
Vendéeram!	Sell it! (to more than one) Sell them! (to anyone)

Plural commands mean that the order is being addressed to more than one person, if the verb does not have an object. If the verb can have an object, then the plural command can mean two things. Either the object is plural, or the order is being given to more than one person--so haalam can be used to mean 'Look for them!', or 'Look for it, you guys!', or also 'Look for them, you guys!'

Exercise B: Translate the following Cahuilla sentences into English.

1. Kukulam.
2. Vendéeram.
3. Papúchaqam.
4. Haal.
5. Teewam.
6. Nanaalam.

If the bare form of the verb ends in a vowel, the singular command form has a ' on the end of the word, as in:

Hichi'!	Go!
Temanga' puli'!	Drop to the ground!
Temanga' petii'!	Stretch out on the ground!

If the bare form of the verb ends in n, the singular command form replaces the n with a ', as in:

Tetewa'!	Count it! OR Count them!
Namaya'!	Feel it!

Of course, all these final ' sounds can be pronounced with an echo vowel after them, if you want.

To make the plural command form of these verbs, add -am to the bare forms ending in n, and -yam to bare forms ending in vowels.

Tetewanam!	Count it! (to more than one person) OR Count them!
Hichiyam!	Go! (to more than one person)

Exercise C: Make up singular and plural command forms for each of these verbs and translate them.

1. *hivin	3. *kichúngin	5. *sunháhyem
2. *chengen	4. *saamsa	6. *yawichi

Verbs whose bare forms consist of a consonant, a short vowel and a consonant, like *kus and *nash, have singular command forms ending in -e:

Kuse!	Take it!
Yawe!	Hold it!

However, with some verbs a ' is added just before the last consonant of the bare form when the -e ending is added:

Na'che!	Sit down!

(Remember that sh is replaced by ch before vowels.)

We'se.	Plant it!

*max, 'to give', can have two singular command forms, one with a ', one without:

Maxe!	Give him it!
Ma'xe!	

To make the plural command forms for these verbs, just add -am to the end of the bare form, as in

Kusam!	Take it! (to more than one person) OR Take them!
Nacham!	Sit down! (to more than one person)

With all verbs of this type, you have to memorize the form (to know whether or not there's a ' added). Here are some more examples:

*yul	Yu'le!	Build it!
*yax	Yaxe!	Say it!
*vuk	Vu'ke!	Pound it!

Some verbs have irregular command forms which are not made according to the rules we have learned. For these verbs, you simply have to memorize the command forms. For instance, sexqa means 'he is cooking'. The singular command form of *sex 'cook' is Se'xe! -- so far, so good. But the plural form is Se'xam! (Can you explain how this one is different from the regular forms?)

*Teew 'see' has a regular plural command form, Teewam! The singular command, however, is Tee'! 'Look at it!'.

Irregular command forms of verbs like these will be listed in the Cahuilla-English Vocabulary at the end of this book. You can learn them as you learn the verbs.

Here is a reference chart which summarizes the regular patterns for command forms.

Structure of the bare form	Examples	Singular Command Form	Plural Command Form
I. ends in any consonant except n, and contains a long vowel or more than one vowel	*haal *kukul	same as bare form Haal! Kukul!	bare form + am Haalam! Kukulam!
II. ends in a vowel	*petii	bare form + ' Petii'!	bare form + yam Petiiyam!
III. ends in n	*tetewan	bare form, minus n, + ' Tetewa'!	bare form + am Tetewanam!
IV. consonant + vowel + consonant (two types--must be memorized)	*kus	bare form + e Kuse!	bare form + am Kusam!
	*nash	bare form with ' before last consonant, + e Na'che!	 Nacham!

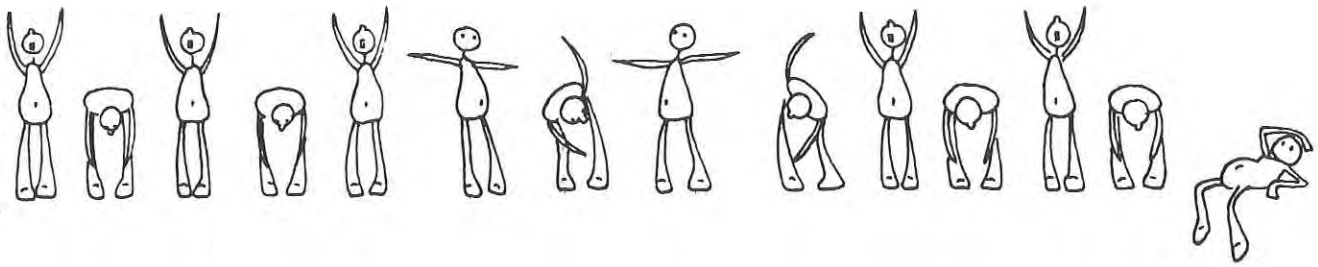
As you can see by studying the chart, there are four different ways a verb may be put in the command form, but you can tell which one to use by the way the bare form looks.

One type of command we haven't talked about yet is the kind you give when you want someone to do something to you. Here are some examples:

Nehaal!	Look for me!
Chemehaalam!	Look for us!

As in the other sentences you've seen (Lesson 10) with 'me' and 'us' objects, these commands start with ne- and cheme-. Even though you want the person you're talking to to do something to you, however, you don't use 'you' subject prefix combinations. Just as in English, the 'you' you're talking to is always left out of Cahuilla commands. The person you're talking to will always know that you are giving a command by the form of the verb that you use.

You'll be making up some commands with the 'me' and 'us' objects in the next exercise. Remember to use a plural command form with an 'us' object.



Exercise D: Translate these sentences into Cahuilla.

1. Sit! (pl.) 2. Look for them! 3. Sell it! (talking to many) 4. Scold me! (talking to many) 5. Kiss us! 6. Touch me! 7. Touch them! 8. Take it! (to many) 9. Look at us! 10. Fix them!

All the object nouns you've seen up to now have been marked with the object ending -i, which you learned about in Lesson 9:

Kaxooni pekukulqa.	He is making a box.
Tevinmallmi mesexqa.	She is cooking the beans.
Pa'li pemteewwe.	They are looking at the water.

However, when you use a noun in a command to tell what the object is, the noun does not go into the object form:

Kaxoon kukul!	Make a box!
Tevinmallem se'xam!	Cook the beans!
Pal teewam!	Look at the water (all of you)!

The nouns which name the box and the beans and the water are not in their object forms. In regular Cahuilla command forms object nouns are never marked with the object endings you've learned to use in other types of sentences. (There is no confusion about putting the objects in subject form here, since you always know who will be doing the action referred to in a command. That always has to be the person you're speaking to, the one who is being ordered to do something. 'You' is always the real subject in these sentences.)

Exercise E: Translate these sentences into Cahuilla. Remember to leave objects in the subject form.

1. Pound the meat! 2. Look at the dogs! 3. Build the house! (to several) 4. Plant the tree! 5. Take the book! 6. Take the books!

In Lesson 14 you'll learn more about ways to give commands, including some you can use to be a bit more polite about it. There's one other thing to learn here, however: one way to give a 'let's' command or suggestion. Here are some examples:

Chemse'xe!	Let's cook!
Chem'ivillu'!	Let's speak Cahuilla!
Pichemma'xe!	Let's give it to him!

These 'let's' commands look a lot like the regular kind of command you just learned about, don't they? But there are several important things to note about them. First, you can only make this kind of 'let's' command from verbs whose bare stems end in vowels or n, or which consist of a consonant, a vowel, and another consonant. In other words, you can make this kind of 'let's' command from any verb that fits into groups II-IV in the chart given above, but not from a verb that fits into group I. (You will learn how to say 'let's' with those verbs in Lesson 14.)

Second, you make the command form just as you learned to above, but you use the singular command form, even though the subject ('let us') is always plural. The third thing to remember about this kind of command is that you use the regular subject prefix chem- when the command has no object, and a 'we' prefix combination if there is an object. Study these examples:

Michemtetewa'!	Let's count them!
Chemhichi'!	Let's go!

A final difference between regular commands and 'let's' commands is that if there is an object word, it goes in the object form (not the subject form, as with the regular commands you just learned about):

'awa'li pichemvu'ku!	Let's hit the dog!

Exercise F: 1. How are 'let's' commands different from the regular kind of command described earlier in the lesson? You should be able to name four differences.

2. What sounds can come at the end of a 'let's' command of this type?

3. Translate these 'let's' commands into English.

a. Chem'u'uxu'!	d. Chemhi'nge!
b. Pichemyawichi'!	e. Michemnamaya'!
c. Chemna'che!	f. Pichemkuse mansáanay!

Answers to Exercises:

Exercise A

1. 'awal temanga' petiiqa'. 2. Lola mepah hanamú'mi mevendéerqa'. 3. Joe kelawe'ti pewesqa'. 4. Niye' wa'i'chi pevukqa. 5. 'esasawqa'a? 6. Pete hiye' wa'i'chi pesexqa'. 7. Liivru'i pichemkuswe'. 8. Pete liivru'umi mehivinqa! 9. 'eyuwashvaqa'a? 10. Joe ki'chi peyulqa. 11. Su'wet puliqa. 12. Lola Joe he'achi 'awa'li peyawqa.

Exercise B

1. Make it! (to more than one person), OR Make them!
2. Sell it! (to more than one person), OR Sell them!
3. Jump! (to more than one person)
4. Look for it! OR Look for him! OR Look for her!
5. Look at him (etc.)! (to more than one person), OR Look at them!
6. Ask him (etc.)! (to more than one person), OR Ask them!

Exercise C

1. Hivi'!	Take them!	(to one person)
Hivinam!	Take them!	(to more than one person)

2.	Chenge'!	Dance! (to one person)
	Chengenam!	Dance! (to more than one person)
3.	Kichúngi'!	Kiss him/her! (to one person)
	Kichúnginam!	Kiss her! (to more than one person) OR Kiss them!
4.	Saamsa'!	Buy it! (to one person)
	Saamsayam!	Buy it! (to more than one) OR Buy them!
5.	Sunháhyem!	Scold him! (to one person)
	Sunháhyemam!	Scold him! (to more than one) OR Scold them!
6.	Yawichi'!	Carry it! (to one)
	Yawichiyam!	Carry it! (to more than one) OR Carry them!

Exercise D

1. Nacham! 2. Haalam! 3. Vendéeram! 4. Nesunháhyemam! 5. Chemekichúnginam!
6. Nenamaya'! 7. Namayanam! 8. Kusam! 9. Chemeteewam! 10. Kukulam!

Exercise E

1. Wa'ish vu'ke! 2. 'a'walem teewam! 3. Kish yulam! 4. Kelawat we'se!
5. Liivru' kuse! 6. Liivru'um kivinam!

Exercise F

1. a. Group I verbs can't form this kind of command. b. The singular form is always used. c. These commands use prefix combinations or the chem- prefix. d. Objects go in the object, not the subject, form.
2. These 'let's' commands all end in either e or '.
3. a. Let's cough! b. Let's carry it! c. Let's sit down! d. Let's fly! e. Let's touch them! f. Let's take the apple!

LESSON 14: Kill chemchengenna. (Let's not dance.)

Here are some new words to learn for this lesson:

wiwish	acorn mush, wiwish	sasaymal	wild duck
*pashxam	wash (clothes)	xellat	clothes
*kinangi	marry (see note)	'ingill	salt
*wel'isew	marry (see note)	nekinangi	my wife
paatu'	domestic duck	newel'isew	my husband

Note: Cahuilla has two words that mean 'marry'. You decide which one to use depending on who is marrying who. If you're talking about a man getting married, you use *kinangi (so 'He marries her' is Pekinangiqa); if you're talking about a woman getting married, the verb is *wel'isew. (So Pewel'isewqa' means 'she married him'.) This principle works even when you're talking about yourself--Penwel'isewqa' means 'I married him' (which you'd say if you're a woman); Penkinangiqa' is 'I married her' (for a man). Do you see how these words are related to the words for 'husband' and 'wife'?

Exercise A: Translate into English these sentences which use the new words for Lesson 14.

1. Lola peteewqa' newel'isewi.
2. Kinangi tevinmallmi pesexqa.
3. Joe wiwi'chi peqwa'qa'.
4. Xella'ti penpashxamqa.
5. 'ingill nema'xe!
6. Ningkishmi michemkinangiwe.

You learned in Lessons 3 and 9 how to put together sentences like

Nechengenqa'.	I was dancing.
Joe peteewqa Lola-i.	Joe sees Lola.

Sentences like these, with past and present tense endings on the verbs, talk about actual events or situations. But supposing you want to say that it's not true that you were dancing or that Joe sees Lola--then you use a NEGATIVE sentence. To make the two Cahuilla sentences you just saw negative, you just put kill 'not' in front of the verb:

Kill nechengenqa'.	I wasn't dancing.
Joe kill peteewqa Lola-i.	Joe doesn't see Lola.

No matter what the order of the other words in the sentence is, kill must be directly before the verb in this kind of sentence. So you could say

Kill peteewqa Joe Lola-i. OR Lola-i kill peteewqa Joe.

for example, but you can never put anything between kill and the verb, or put kill after the verb, in sentences like this. (Later we will learn how to make other kinds of Cahuilla sentences negative.)

Exercise B: Answer the following questions in Cahuilla using ki'i 'no' and a negative sentence. Then translate the question and the answer.

Example: Question: 'ekuktashqa?

Answer: Ki'i, kill nekuktashqa.

Translation: Are you talking? No, I'm not talking.

1. Xella'ti pe'kukulqa?
2. Tevinmallmi mesexqa'a?
3. Pichemhaalwe sasayma'li?
4. Pekinangiqa'a?
5. Suka'ti pe''amuqa?
6. Wiwi'chi pe'tewqa'a?

In Lesson 13 you learned one way to urge someone to do something along with you, using a 'let's' command form. As you learned, however, that type of 'let's' command can't be used with all verbs. Here are some examples of another ending which you can use to make a 'let's' suggestion, or to tell someone to do something:

Pichemsexna.	Let's cook it.
Pe'sexna!	Cook it! You cook it!
Pe'em'amuna!	You all hunt it! Hunt it, you guys!

These forms use a new ending, -na, which goes right after the bare form of the verb, in place of the tense ending.

Like the 'let's' commands you learned about in the last chapter, these -na forms take the appropriate subject prefix or prefix combination at the beginning of the verb. To say 'let's...' with a -na verb, then, you use a 'we'-form of the verb:

'we' prefix	+	bare form	+	-na

Here are a few more examples:

Michempashxamna!	Let's wash them!
Pichem'ivana!	Let's run!
Chemchengenna!	Let's dance!

As you know, when two n's come together in a word, they may be pronounced like 'n. So you shouldn't be surprised if you hear someone pronounce Chemchengenna as if it were spelled Chemchenge'na.

Commands with -na use a 'you' prefix or prefix combination on the verb. If you are telling more than one person to do something, you use a 'you (pl.)'-prefix--but the ending remains -na whether the subject is singular or plural:

'you' prefix	+	bare form	+	-na
pe'		sex		-na
		Pe'sexna!		Cook it! (to one person)
pe'em		pashxam		-na
		Pe'empashxamna!		Wash it! (to more than one person)

With a -na verb, the object must be in the object form (not the subject form, as with the regular commands you learned about in Lesson 13):

Kaxóoni pe'emyawichina!	Carry the box! (to many people)
'eqwashma'li pe'welisewna!	Marry the boy!
'a'walmi michem'asnina!	Let's bathe the dogs!

Any time you want to command someone not to do something, you use kill and a -na form:

Nawishma'li kill pe'kinangina!	Don't marry the girl!
Kill 'emnashna!	Don't sit down! (to more than one person)
Kill ne'emkichúnginna!	Don't kiss me! (to many)

You can't use a command form like those you learned in Lesson 13 with the negative word kill.

Of course, kill can also be used to suggest to someone else that you not do something together:

Kill chemchengenna!	Let's not dance!
Kill pichem'ivana!	Let's not run!
'a'walmi kill michem'asnina!	Let's not bathe the dogs!

In all of these sentences, kill goes right in front of the verb.



Exercise C: I. Translate the following sentences into English.

1. 'esawasawayana!
2. Chemtaxmu'na!
3. Pe'emyawichina paatu'i!
4. Michemsexna!
5. 'ekupna!
6. Pe'ewel'isewna!

II. Translate these sentences into Cahuilla using -na forms.

1. Let's go! 2. You all cook the meat. 3. Let's listen to (hear) the wild ducks! 4. Don't marry the doctor! 5. Let's not dance.

Up to now, once you've learned a given Cahuilla ending, you've been able to go right on and add it to any Cahuilla verb that you know. Some verb endings, however, have different forms depending on what verbs they follow. You've just seen and used a number of sentences with the ending -na, but some Cahuilla verbs use the ending -an to mean just the same thing:

Vuuru'i pichemtewan!	Let's find the burro!
Kill 'evukan!	Don't hit him!
Michemwesan!	Let's plant them!

The -an ending works just like -na. It can be used on commands or on 'let's' forms, and it is used when you want to tell someone not to do something. In fact, you might want to think of -tewan as the -na form of *tew. But clearly in order to be able to talk right you'll have to learn which verbs use the ending -an instead of -na.

Some of the verbs you already know which are used with the -an ending are *hing, *kus, *max, *ngaang, *teew, *tew, *vuk, *wes, *yaw, and *yax. (Do you know what all of these mean? If not, you should check the Vocabulary.) These verbs all look pretty short, but some longer bare forms take the ending -an too, including *wewen, *namayan, *'i'ik, and *mamayaw.

Longer bare forms like these change a little when the -an ending is added. Look at these examples, and see if you can see what is happening:

Pichemnamaynan.	Let's touch it.
Michemmamaywan.	Let's help them.

When *namayan comes before the ending -an, the last vowel of the bare form drops out, giving -namaynan. When you add -an to *mamayaw the same thing happens--the last vowel drops, giving -mamaywan. Whenever you add -an to a bare form which ends in a vowel plus a consonant plus another vowel plus another consonant, the last vowel will drop.

*Wel'isew is a bare form that works differently for different speakers. (You may find that others in the list above do too.) Some people use the ending -na with it, just as in some of the examples above:

Michemwel'isewna!	Let's marry them!

However, other people use the -an ending. Since *wel'isew is a bare form that ends in a vowel plus a consonant plus a vowel plus a consonant, the last e drops out of the word when the -an ending is added:

Michemwel'iswan!	Let's marry them! (another way)

(Notice that these vowels never drop out with any of the other endings you have learned.)

One thing to notice about the verbs that take the -an ending: they all end in consonants. Whenever you have a bare form that ends in a vowel, you can be sure that it will take the -na ending.

Exercise D: Change each of the following commands (like the ones you studied in Lesson 13) into a -na (or -an) form. Remember that -na forms must have subject prefixes or prefix combinations. If you need to, go back and check the list of verbs that take -an given above, so that you'll be sure and use the right ending. What do the commands mean?

1. Nema'xe!
2. Pichemkuse!
3. Chemhi'nge!
4. 'u'uxuyam!
5. Chemevukam!
6. Mamayaw!

A command can sound sort of rude, so sometimes you want to make it seem more polite. There's another Cahuilla ending, -pu', which can be used to give a polite command or request:

'ehichipu'.	Please go.
Pe'sexpu'.	Please cook it.

As you see, -pu' forms can be translated with 'please'. An even better translation might use an English question--'Would you go?' or 'Could you go?'; 'Would you look for it?' or 'Could you look for it?' These aren't really questions, because you're not really asking for an answer--you're asking someone to do something for you in a polite way.

Like -na verbs, -pu' verbs are used with subject prefixes or prefix combinations. If you put in an object with a -pu' request, it goes in the object form:

Wiwi'chi pe'yawichipu'.	Could you carry the wiwish?

One way that you know that -pu' requests aren't really questions is that they aren't said with the "high-low-high" question accent you learned about in Lesson 4. If you use that accent pattern with a -pu' verb, it's no longer a polite command, but rather a request for information:

Wiwi'chi pe'yawichipu'u?	Could you carry the wiwish? (Are you strong enough?)
'ehichipu'u?	Could you go? (Are you able to?)

You'd use a question like this if you really didn't know whether the person you were talking to could carry out the action you referred to.

-Pu' can be used to mean 'could' or 'might' (to express uncertainty, in other words) in many other types of sentences too. Look at these examples:

Chengenpu'.	He might dance.
Joe-i pewel'isewpu'.	She might marry Joe.

Such -pu' verbs refer to things you're not really sure of. The unaccented word hema is often used with -pu' verbs expressing uncertainty (but not with -pu' requests) to emphasize this idea. It's hard to translate hema into English, but together with a -pu' verb it means something like 'maybe'. Here are some examples:

Wiwi'chi pe'yawichipu'u hema?	Could you carry the wiwish, maybe?
Chengenpu' hema.	Maybe he could dance.
Joe-i pewel'isewpu' hema.	Maybe she'll marry Joe; She might marry Joe.

As you can see, the translations aren't too much different, but the idea of uncertainty is a bit stronger. Hema usually goes right after the verb.

A lot of the uncertain events that you think about with regard to yourself are things you'd like to happen. A -pu' verb with an 'I' subject can also be translated into English with an expression like 'If only...'.

Netaxmupu'.	If only I could sing; Maybe I can sing.
Nechengenpu' hema.	If only I could dance; Maybe I could dance.

Another good word to use with -pu' verbs is yeya, which is also unaccented. This usually gives a past meaning something like English 'could have':

Joe-i pewel'isewpu' yeya.	She could have married Joe.
Nechengenpu' yeya.	I could have danced; If only I could have danced.

-Pu' verbs followed by yeya usually refer to events which the speaker believes might potentially have happened in the past, but which did not in fact occur.

Earlier in this lesson you learned about a group of verbs which use -an instead of the -na ending. The same group of verbs also uses a different ending instead of the uncertainty ending -pu': the ending -alu'. Here are some examples:

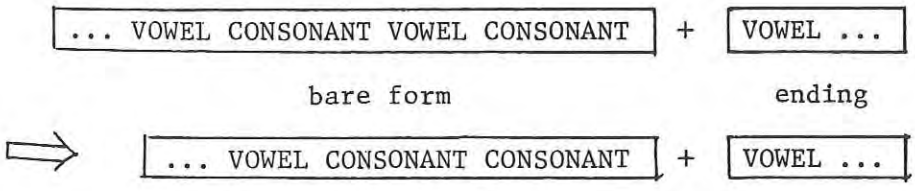
Ne'maxalu'.	Could you give it to me?
Wikikmall hingalu' yeya.	The bird could have flown.

Every verb that takes -an takes -alu', and every verb that takes -na takes -pu'. Now would probably be a good time to learn the list of verbs given above which are used with the -an and -alu' endings, and with certain other endings beginning with vowels which you will learn later. Because these verbs take special endings beginning with vowels (instead of the regular ones starting with consonants), we call them VE (for Vowel Ending) verbs. All verbs like this are marked with the abbreviation VE in the Cahuilla-English Vocabulary at the end of this book.

As you learned before, some of the longer verbs in the VE group lose the last vowel of their bare form before the ending -an. The same thing happens before -alu', as these examples show:

Nemamaywalu' yeya.	He could have helped me.
Penamaynalu' hema.	He might touch it.

Any VE verb that ends in a vowel plus a consonant plus another vowel plus another consonant always loses its last vowel before an ending that starts with a vowel, as shown in the following diagram:



as in

ne- + *mamayaw + -alu' = nemamaywalu'.

Verbs that lose a vowel in this way are marked VE+L (for Vowel Ending + Loss) in the Cahuilla-English Vocabulary.

As you might expect, *wel'isew is sometimes used with the ending -pu' and sometimes with the ending -alu'. So, to say 'I could have married him', some people would say Penwel'isewpu' yeya and others would say Penwel'iswalu' yeya.

Exercise E: Translate these English sentences into Cahuilla using the new endings. (Refer to the above list to see which verbs are used with -pu' and which with -alu'.) Practice saying each of your Cahuilla sentences several times--this will help you learn which verbs to associate with which endings.

1. You all might run. 2. They might go. 3. If only I could touch him! 4. Could you help us? 5. Maybe Lola could cook the beans. 6. If only I could marry the teacher! 7. She might find him. 8. Maybe he could give the dog to Lola. (In 8, both 'Lola' and 'dog' should have the object ending -i.)

Look at the following bare forms and see if you can tell what they have in common: *sesem, *waway, *kukul, *kuktash, *tetewan, *sasaw. If these bare stems remind you of the reduplicated noun plurals you learned about in Lesson 6, you're exactly right--all these bare forms are reduplicated. Here they are again with the reduplicated (copied) part underlined: *sesem, *waway, *kukul, *kuktash, *tetewan, *sasaw. Most of them have the first consonant and the first vowel copied, while verbs like *kuktash have only the consonant copied or reduplicated.

Many verbs whose bare forms are reduplicated change when the endings -na (or -an) and -pu' (or -alu') are added to them, as well as in some other forms which you will learn about later. Look at these examples:

'esemna!	Smile!
Chemwayna!	Let's holler!
'ekulpu'.	Would you fix it?
Kutashpu' yeya.	He could have talked.

The bare forms in these -na and -pu' words are shorter than you've seen them before. Instead of *sesem, we have sem; instead of *waway, just way; and instead of *kukul and *kuktash, kul and kutash.

The difference is that the reduplicated or copied portion (the part that was underlined above) is left out in these shorter bare forms. This always happens with these verbs before the endings -na and -pu'. Whenever you put one of these endings on such a reduplicated verb, you have to find the copied consonant or consonant plus vowel and just take it out:

*sesem + -na = semna	*sesem + -pu' = sempu'
*waway + -na = wayna	*waway + -pu' = waypu'
*kuktash + -na = kutashna	*kuktash + -pu' = kutashpu'

As you know, all the reduplicated verbs we've been discussing here are accented on the first vowel--the reduplicated copy comes right after that. A few reduplicated verbs are accented on another vowel than the first one--but the reduplicated part still comes right after the accented vowel. An example is *sunháhyem 'scold'. The h after the accented a is a reduplicated copy of the h before the a, and it drops out when the verb is used with the -na or -pu' ending:

Pichemsunháyemna.	Let's scold him.
Chemesunháyempu' hema.	He might scold us.

All of the reduplicated verbs in the list above take the regular -na and -pu' endings except *tetewan, which uses the -an and -alu' endings:

Me'tewnan!	Count them!
Me'tewnalu'.	You might count them.

Most of the verbs you've learned about that look as though they are reduplicated will drop the reduplicated copy in the -na and -pu' forms, but a few don't change. Here are some verbs which look reduplicated but don't change in the -na and -pu' forms: *'i'ik, *'u'uxu, *kukup, *mamayaw, *nanaal, *wewen. These work just like any ordinary verb:

'u'uxupu'.	He might cough.

Verbs which drop their reduplicated portion in the -na and -pu' forms are listed with the symbol VR (for Verb with Reduplication) in the Cahuilla-English Vocabulary at the end of the book. Remember that you can check the vocabulary to find out whether a verb takes the vowel endings or, if it looks reduplicated, whether it will lose reduplication.

Three other verbs also become shorter in the -na/-an and -pu'/-alu' forms, but these verbs don't look reduplicated like those you've just learned about. These verbs are *haal 'look for', which takes the endings -na and -pu', and *teew 'see' and *ngaang 'cry', which are VE verbs and take the endings -an and -alu'. Although all three of these bare stems have long vowels, their vowels become short before these endings.

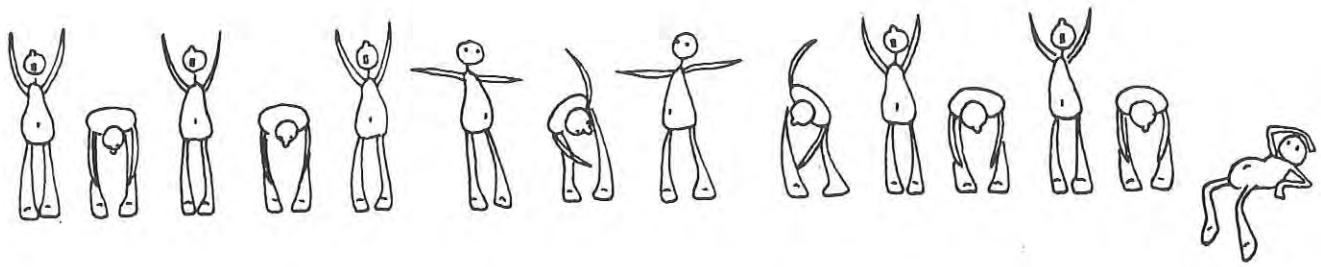
Pentewalu' hema.	Maybe I could see it.
Lola ngangalu' hema.	Lola might cry.
Pichemhalna!	Let's look for it!

The long vowels of the bare stems *teew, *ngaang, and *haal shorten in all the cases where VR verbs lose their reduplication.

One interesting thing about this change is that in the -an and -alu' forms the verb *teew sounds just like the verb *tew:

Michemtewan!	Let's find them! OR Let's look at them!
Pentewalu' hema.	Maybe I could see it. OR Maybe I could find it.

Of course, you'd never have much difficulty telling which verb someone meant on any given occasion.



Exercise F: I. Combine the prefix or prefix combination with the bare stem and ending given. (Pay attention! Some verbs will lose their reduplicated portion, but some won't.) Translate the Cahuilla sentences you come up with.

1. ne- + *sesem + -pu'
2. chem- + *waway + -we
3. 'emen- + *nanaal + -pu'
4. 'e- + *kuktash + -na
5. pichem- + *mamayaw + -alu'
6. mem- + *tetewan + -alu'
7. hem- + *'i'ik + -alu'
8. pe'- + *sunháhyem + -na

II. Now do the same kind of combination with the following verbs whose bare stems contain long vowels. In some of them, the long vowel will shorten, but not in all. Translate the Cahuilla sentences you make up.

1. pen- + *nanaal + -pu'
2. 'em- + *haal + -pu'
3. mem- + *teew + -alu'
4. chem- + *ngaang + -an
5. 'em- + *petii + -na
6. pichem- + *teew + -an

Can you give another translation for sentences 3 and 6?

You will learn more about when to use the -pu' and -alu' endings in Lesson 25. One last thing to note now is that these endings are not used on verbs following the negative word kill.

VOCABULARY

kill	not	hema	maybe
wiwish	acorn mush, wiwish	*pashxam	wash (clothes)
*kinangi	marry (male subject)	*wel'isew	marry (female subject)
nekinangi	my wife	newel'isew	my husband
sasaymal	wild duck	xellat	clothes
paatu'	domestic duck	yeya	word used in 'could have' sentences
'ingill	salt		

Note: Many Cahuilla speakers use the word kill'e instead of kill in negative sentences. Like kill, kill'e goes right in front of the verb word. We will continue to use kill in this book, but you can follow the usage of your teacher and other Cahuilla speakers you know, and use kill'e if they do.

Answers to Exercises:

Exercise A

1. Lola saw my husband. 2. His wife is cooking beans. 3. Joe ate the acorn mush. 4. I'm washing clothes. 5. Give me the salt! 6. We are marrying the women.

Exercise B

1. Ki'i, xella'ti kill penkul.
   Are you fixing the clothes? No, I'm not fixing the clothes.
2. Ki'i, tevinmallmi kill mesexqa'.
   Did he cook beans? No, he didn't cook beans.
3. Ki'i, kill pichemhaalwe.
   Are we looking for the wild duck? No, we're not looking for it.
4. Ki'i, kill pekinangiqa'.
   Did he marry her? No, he didn't marry her.
5. Ki'i, suka'ti pen'amuqa.
   Are you hunting deer? No, I'm not hunting deer.
6. Ki'i, wiwi'chi kill pentewqa'.
   Did you find the wiwish? No, I didn't find the wiwish.

Exercise C

I. 1. Whisper! 2. Let's sing. 3. You all carry the duck! 4. Let's cook them. 5. Sleep! 6. Marry him!

II. 1. Chemhichina! 2. Wa'i'chi pe'emsexna. 3. Sasaymalmi michemnaqmana! 4. Ting'ayva'chi kill pe'wel'isewna. 5. Kill chemchengenna.

Exercise D

1. Ne'maxan! Give it to me!
2. Pichemkusan! Let's take it!
3. Chemhingan! Let's fly!
4. 'em'u'uxuna! Cough! (to many)
5. Cheme'vukan! OR Cheme'emvukan! Hit us!
6. Pe'mamaywan! Help him!

Exercise E

1. Pe'em'ivapu'. 2. Hemhichipu'. 3. Pennamaynalu' hema! 4. Cheme'mamaywalu'u? 5. Lola tevinmallmi hema mesexpu'. 6. Tax'úniva'chi penwel'isewpu' hema! OR Tax'úniva'chi penwel'iswalu' hema! 7. Pe' petewalu'. 8. 'awa'li pemaxalu' hema Lola-i.

Exercise F

I.
1. Nesempu'. I might smile; if only I could smile.
2. Chemwawaywe. We are yelling.
3. 'emennanaalpu'. I might ask you all; if only I could ask you all.
4. 'ekutashna! Talk!
5. Pichemmamaywalu'. We could help him; we might help him.
6. Memtewnalu'. They might count them; they could count them.
7. Hem'i'ikalu'. They might play .
8. Pe'sunháyemna! Scold him!

II.
1. Pennanaalpu'. I might ask him.
2. 'emhalpu'. They might look for you.
3. Memtewalu'. They might see them; they might look at them.
   Another translation: They might find them.
4. Chemngangan. Let's cry.
5. 'empetiina. Stretch out, please. (talking to several)
6. Pichemtewan. Let's look at it.
   Another translation: Let's find it.

LESSON 15: Joe Lola-i pekinangivichuqa.
(Joe wants to marry Lola)

VOCABULARY

*hiw	sit, be located (all subjects), stay (singular subjects only)	sirvéesa	beer
		kut	fire
*namik	meet	'enga'	there (nearby)
*max	stay (plural subjects)(VE)	penga'	there, over there
*'enan	learn	'ipa'	here
*chut	light (a fire)	nit	pregnant woman (pl. niintem)

Notes: As you learned in Lesson 5, the verbs *qal and *wen are used to talk about the location of nonliving things. *Hiw is one verb you can use to talk about the location of people or animals who are sitting down. *Hiw also means 'stay' or 'remain'--in this meaning, the verb can only be used with singular subjects. To say that more than one person is staying, you have to use the verb *max, which is pronounced just the same as the verb for 'give' you learned in Lesson 13.

*Max is followed in the vocabulary by the abbreviation VE. This means that *max is one of the bare forms which use the endings -an and -alu', as well as other vowel endings which you will learn later.

*Chut means 'light (a fire)' as well as 'burn' and 'cook'.

Exercise A: Translate these sentences using the new words into English.

1. Penga' Joe hiwqa'.
2. Lola-i pennamikqa'.
3. Sirvéesay pichemkuswe.
4. Nit pe'enanqa'.
5. 'enga' nechengenqa'.
6. Niintem hemmaxwe 'ipa'.
7. Taxmu'a'ti pem'enanwe'.
8. Pete ku'ti pechutqa.



An EXTENDER is a special part of a word that can be added onto the bare form of a verb to extend or add something to the meaning of that bare form. Here are some examples of how one extender, -vichu-, can be used:

Pem'enanvichuwe.	They want to learn it.
Pekinangivichuqa.	He wants to marry her.
Netaxmuvichuqa'.	I wanted to sing.

As you see, the extender -vichu- goes between the bare form and the ending to add to each sentence the idea of wanting. When you add -vichu- onto the end of a bare form, you make a new EXTENDED BARE FORM that means 'want to___', where you put the meaning of the original bare form in the blank.

Any time that you put an extender after a bare form, you have made a new extended bare form. Here are some sentences which use extended bare forms made with the extender -'ayaw-:

Newayki'ayawqa. I'm trying to eat.

Pen'enan'ayawqa. I'm trying to learn it.

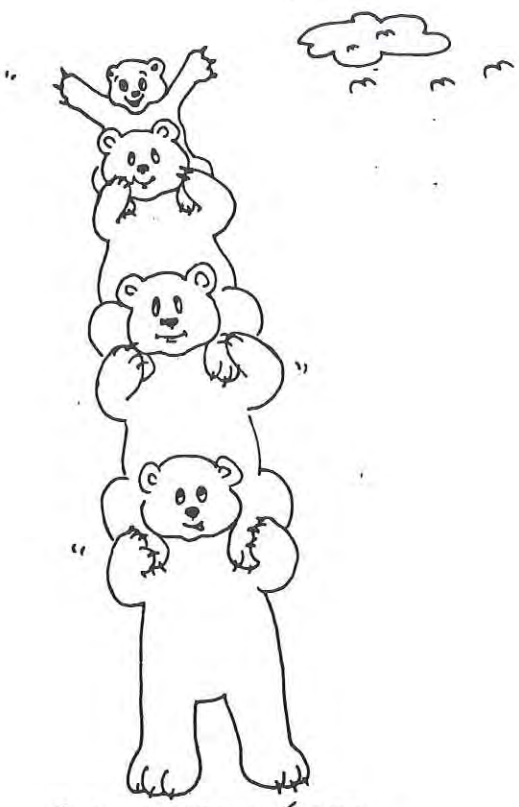
Nevuk'ayawqa. He's trying to hit me.

The extended bare forms made with -'ayaw- mean 'try to___' when used with a present tense ending. With a past tense ending, however, these extended bare forms have an additional meaning:

Nevuk'ayawqa'. He tried to hit me.
OR He almost hit me.

Pen'enan'ayawqa'. I tried to learn it.
OR I almost learned it.

When an extended bare form made with -'ayaw- is used with a past tense ending, the resulting verb means either 'tried to ___' or 'almost___'. (These seem quite different to us in English, but they aren't, really--think about it.)


Extended Bare Form

Here is the general structure for verbs with extenders:

Prefix or Prefix Combination	+	Bare Form	Extender	+	Tense or Other Ending
		Extended Bare Form			

An extended bare form can be used anywhere that you have learned to use the SIMPLE BARE FORMS that you have already learned. In fact, when we say "bare form" from now on, we will mean either "simple bare form" or "extended bare form". (Only simple bare forms are listed in the Vocabulary at the end of the book.)

There's one more thing you'll need to learn about how to use the extender -vichu-. In the last lesson, you learned that certain verbs (called VE verbs) use a different form of some endings-- -an instead of -na, and -alu' instead of -pu'. Verbs of this group use -ivichu- instead of the extender -vichu-:

Penvukivichuqa. I want to hit him.

Lola-i pemteewivichuwe. They want to see Lola.

If you learned all the verbs in this group as you worked on Lesson 14, you're all set. If you haven't learned them all yet, you should start to, because it's very important to know which verbs take which endings. Remember,

all the verbs that work like *teew and *vuk are marked VE in the Cahuilla-English Vocabulary at the end of the book.

As you saw in Lesson 14, some longer VE verbs lose the last vowel of their bare forms when endings beginning with vowels are added. This happens to *mamayaw in sentences like

Pichemmamaywivichuwe'. We wanted to help him.

If you look carefully to the example (and listen to the way your teacher says it) you'll see that the last a that you usually hear in the bare form isn't there.

Exercise B: Underline the extenders in each of the following sentences, and then translate each sentence into English. (If two translations are possible, give them both.) Remember that the 'want' extender has two forms, -vichu- and -ivichu-.

1. Sirvéesay penkusivichuqa.
2. Lola taxmu'ayawqa.
3. Pete Lola-i pekinangivichuqa.
4. Pe'iva'ayawqa'.
5. 'ehingivichuqa?
6. Kiat chengen'ayawqa.

To talk about something that will happen, or that might happen, some time after now, you need to use a FUTURE verb like the ones in the examples below. (A useful word to learn is tuluka' 'tomorrow'.)

Haxpe'namikne tuluka'. You will meet him tomorrow.

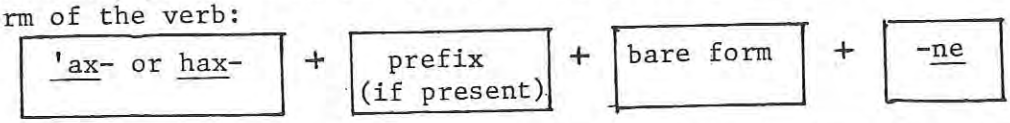
Haxpichem'enanne. We will learn it.

As you can see, these verbs have hax- before the subject prefix or prefix combination and -ne at the end, instead of any tense ending. Sometimes you will hear people say 'ax- instead of hax- at the beginning of future verbs, as in these sentences:

Sirvéesay 'axpekusne. He will take the beer.

'axhemchengenne tuluka'. They will dance tomorrow.

So the 'will' future is formed by adding the future prefix 'ax- or hax- before any prefixes on the verb, and by putting -ne at the end of the bare form of the verb:



Of course, you know now that if you see "bare form" in a diagram like this one, you could use an extended bare form, in order to make up future sentences like

'axkuktash'ayawne. He will try to talk.

There are two things to remember about pronouncing future verbs like these. First, if you add -ne to a bare form ending in -n, the resulting -nn- sequence may be pronounced like 'n by some people. Secondly, the addition of 'ax- or hax- to the front of these verbs has no effect on the accent rule that you learned in Lesson 12--all the verbs above still get the accent on the first vowel of the bare form.

You'll learn how to make -ne verbs negative in Lesson 26. For now, don't try to make any negative statements about the future.

Exercise C: Translate each of these sentences into Cahuilla.

1. We will meet Joe tomorrow. 2. Will you take the beer? 3. The pregnant women will try to cook it. 4. I will try to learn the song. 5. They will want to scold me tomorrow. 6. Will you sleep?

A second future ending, -nashne, can be used in place of -ne in sentences where the speaker wants to emphasize the CONTINUOUS nature of a future action or state. Here are some examples:

'axwewennashne tuluka'.	It will be raining tomorrow.
Penga' haxhiwnashne.	He will be staying over there.
Haxpenyawnashne.	I will be holding it.

Just as Cahuilla 'ax- or hax- plus -ne is roughly equivalent to English 'will', 'ax-/hax- plus -nashne is pretty much equivalent to 'will be___-ing', a translation that emphasizes the idea that the action involved will be going on (continuously) for some time in the future.

For most verbs, obviously, you can say either kind of future sentence, depending on whether you (the speaker) are thinking about the action involved as continuous or NON-CONTINUOUS:

Xella'ti 'axpenpashxamne.	I will wash the clothes.
Xella'ti 'axpenpashxamnashne.	I will be washing the clothes.

Sometimes the sentence itself will have a clue as to whether the verb should be continuous or non-continuous. For instance, if the sentence contains the word tuhaymani'chi 'always', you'll know that the verb must be continuous:

Tuhaymani'chi haxkuktashnashne.	He'll always be talking.

Sometimes, though, your choice of a non-continuous or continuous verb just depends on what kind of story you're telling, and how this particular event fits in with the others you want to talk about. (To understand this, think about how you would use an English sentence like I will wash the clothes as opposed to I will be washing the clothes.)

With some verbs, the choice of continuous or non-continuous makes a great deal of difference in the meaning. For an example, compare these sentences:

'axmuknashne.	He will be sick.
'axmukne.	He will die.

As you know, *muk can mean either 'be sick' or 'die'. One of the differences between these two meanings is that 'being sick' is a state and 'dying' is an action. -Nashne is used with the 'sick' sentence because -nashne goes with the idea of a continuous state that will endure for some period of time.

As you may have noticed, -ne can be used on future verbs with either singular or plural subjects. However, -nashne can only be used on verbs with singular subjects. To express a continuous future for a verb with a plural subject, you just use -ne.

Exercise D: For each of the following English sentences decide whether or not the action or state referred to is continuous. Then translate each sentence into Cahuilla. (Remember that -nashne cannot be used with plural subjects.)

1. Lola will be staying here. 2. He will be sick tomorrow. 3. They will die tomorrow. 4. I will be learning it. 5. Joe will meet Lola. 6. We will be sleeping.

All the future sentences you've seen so far in this lesson have started with 'ax- or hax-. But it's possible to leave off the 'ax- or hax- from any of these sentences, with no real change in meaning, as these examples show:

'axpe'namikne.	OR	Pe'namikne.	You will meet him.
Haxhiwnashne.	OR	Hiwnashne.	He will be staying.

Exercise E: Say each of the following Cahuilla sentences a different way from the one that is given. (If 'ax- or hax- is used, leave it off; if 'ax- or hax- is not used, put it in.) Then translate the sentence into English.

1. Nemuknashne.
2. Joe 'awa'li haxpeyawne.
3. Ne'vuk'ayawnashne.
4. Pe'namikvichune?
5. Hax'emnemine tuluka'.
6. Wikikmallem hemkupne.

(As an extra exercise, you can practice saying all the future sentences you have seen in the lesson so far without the 'ax- or hax- at the beginning.)

The future sentences you have learned about in this lesson all refer to things that are pretty sure to take place at some time in the future. So, with a sentence like

Penamikne tuluka'.	He will meet her tomorrow.

the speaker is certain that someone will meet another person tomorrow. If you have some doubt as to whether or not the action will take place, you can use the word 'esan, which means something like the English words 'might' or 'probably':

Penamikne 'esan.	He might meet her. OR Probably he'll meet her.

'esan, which has no accent, can be used to express quite a wide range of English meanings. This sentence might also be used to mean 'He may meet her', 'Maybe he'll meet her', or even 'He'll try to meet her'. The important thing to remember is that when you hear someone use 'esan, you know that they're not sure that the future event is really going to happen. Here are a few more examples:

Pekinangine 'esan.	He might marry her.
Tuluka' wewennashne 'esan.	It may be raining tomorrow.

Like the English words might and probably, 'esan does not have to be used in sentences about the future. You can use this word anytime you as the speaker want to express your doubt about the truth of some statement you're making. Here's just one example--you'll see more in later lessons:

Ting'ayvash 'esan.	Maybe he's a doctor; It's possible that he's a doctor.

Exercise F: Each of the following sentences might be used by someone who was certain about what he was saying. What would he say if he wasn't so sure? Make each of these sentences less certain (by adding 'esan), and then translate the new sentences into English.

1. Joe Lola-i pekinangivichune.
2. Tuluka' 'ax'enteewne.
3. Pete tax'únivash.
4. Nena' sirvéesay peyawichine.
5. Niintem penga' 'axhemwenne.
6. Kelawat 'enga' haxwelnashne.

VOCABULARY

*hiw	stay (singular subject) sit, be located	*namik	meet
*max	stay (plural subject)	sirvéesa	beer
*'enan	learn	penga'	there, over there
'enga'	there (nearby)	tuluka'	tomorrow
'ipa'	here	tuhaymani'chi, tuhaymanish	always
nit	pregnant woman (pl. niintem)	'esan	probably, perhaps
kut	fire	*chut	light (a fire)

Notes: 1. Many people say tuhaymanish instead of tuhaymani'chi for 'always'.

2. Nit can refer to any pregnant female, although the implication might be that the pregnant one is human. Thus you could say

Ne'ash gaatu' nit. My cat is a pregnant female.

Of course, in English we'd be much more likely to say My cat is pregnant rather than My cat is a pregnant female. As this example shows, Cahuilla words like nit may sometimes act like nouns and sometimes like ADJECTIVES (words which describe conditions or qualities). You'll learn more about Cahuilla adjectives in Lesson 17.

3. Extended bare forms aren't listed in the Vocabulary. One thing you should know about extended bare forms ending in the -'ayaw- extender, however, is that they take the -alu' 'could' ending. Thus Nehichipu' hema means 'I might go', but Nehichi'aywalu' hema means 'I might try to go'. (The last vowel of -'ayaw- drops before -alu', just as you would expect.)

Answers to Exercises:

Exercise A

1. Joe stayed over there. 2. I met Lola. 3. We are taking beer. 4. The pregnant woman learned it. 5. I danced there. 6. The pregnant women are staying here. 7. They learned the song. 8. Pete is lighting a fire.

Exercise B

1. -ivichu- I want to take beer.
2. -'ayaw- Lola is trying to sing.
3. -vichu- Pete wants to marry Lola.
4. -'ayaw- He tried to run./He almost ran.
5. -ivichu- Do you want to fly?
6. -'ayaw- The child is trying to dance.

Exercise C

1. Joe-i haxpichemnamikne tuluka'. 2. Sirvéesay haxpe'kusne? 3. Niintem 'axpemsex'ayawne. 4. Taxmu'a'ti haxpen'enan'ayawne. 5. 'axnemsunháhyemvichune tuluka'. 6. Hax'ekupne?

Exercise D

1.	continuous	'ipa' Lola haxhiwnashne.
2.	continuous	'axmuknashne tuluka'.
3.	non-continuous	'axhemmukne tuluka'.
4.	continuous	'axpen'enannashne.
5.	non-continuous	Joe Lola-i haxpenamikne.
6.	continuous	'axchemkupne.

Exercise E

1. I will be sick. ('axnemuknashne.) 2. Joe will hold the dog. (Joe 'awa'li peyawne.) 3. You will be trying to hit me. (Haxne'vuk'ayawnashne.) 4. Will you want to meet him? ('axpe'namikvichune?) 5. They will chase you tomorrow. ('emnemine tuluka'.) 6. The birds will be sleeping. (Wikikmallem 'axhemkupne.)

Exercise F

1. Joe Lola-i pekinangivichune 'esan. Joe might want to marry Lola; Maybe Joe will want to marry Lola.
2. Tuluka' 'ax'enteewne 'esan. Maybe I'll see you tomorrow.
3. Pete tax'únivash 'esan. It's possible that Pete is a teacher.
4. Nena' sirvéesay peyawichine 'esan. Maybe my father will carry the beer.
5. Niintem penga' 'axhemwenne 'esan. Maybe the pregnant women will be there.
6. Kelawat 'enga' haxwelnashne 'esan. A tree might grow there.

LESSON 16: Joe kinga' hiwqa. (Joe is in the house.)

Repeat these Cahuilla words after your teacher:

*siyaqe	move (to another place)	kimul	door
*tav	put (one thing)(VE)	wanish	river
*wen	put (several things)(VE)	nashvel	chair
meedis	(pair of) stockings	hayve	its edge
qenxat	(string of) beads	*pax	go in, enter (VE)

Notes: *Tav and *wen both mean 'put'. The difference is in how many things are being put or set down--you use *tav to refer to putting one thing somewhere, and *wen when you are putting down many things, as in these examples:

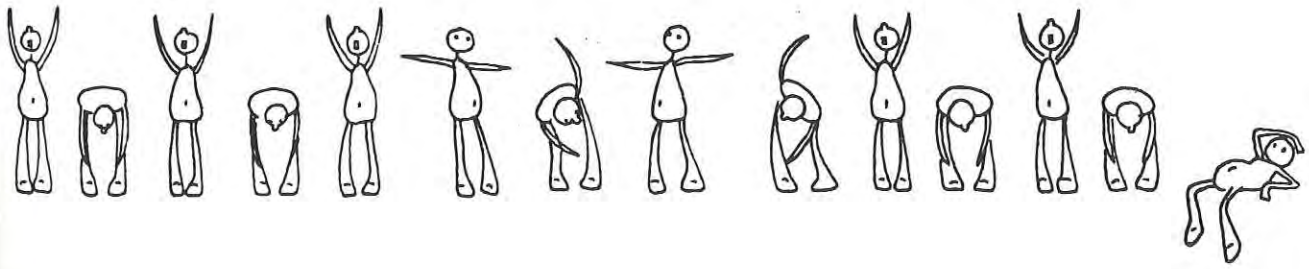
Qawi'chi temanga' pentavqa'. I put the rock on the ground.

Qaqwi'chi temanga' menwenqa'. I put the rocks on the ground.

When a singular noun that could be made plural is the object of 'put', you use *tav. Otherwise you use *wen. This means that *wen is used both when a plural noun is the object and when a noun without a plural is the object, as in

'ingi'lli temanga' pichemwenna. Let's put salt on the ground.

Sometimes English and Cahuilla differ about whether a noun is considered to be plural or not. In English, stockings and beads are plural (because they end in -s), even though we can use these words to refer to just one pair of stockings or string of beads. In Cahuilla, these words are singular, not plural--they have no plural ending, and they are not reduplicated. Notice, then, that meedisem, for instance, means 'pairs of stockings'.



Exercise A: Translate these sentences into Cahuilla.

1. I put the books over there. 2. Do you see the stockings? 3. I put the beads on the ground. 4. Pete is carrying the chair. 5. Lola saw the edge of the river (the river's edge) yesterday. 6. Will he move?

In English we use words like in, at, to, from, and with to talk about location, direction, and other such relationships. These ideas are usually expressed in Cahuilla with a special set of RELATIONAL ENDINGS which go on nouns.

To see what this means, study the following pairs of words:

kish	house	kiyka	to the house, into the house
tamit	sun	tamiyka	to the sun
temal	ground	temayka	to the ground, downward
'ingill	salt	'ingiyka	toward the salt

All the words in the second column have the relational ending -yka, which refers to movement in the direction of the object named by the nouns. (As you see, -yka can be translated 'to', 'toward', or 'into'.) These examples show that before the -yka ending can be added to a noun, a final -sh, -t, -l, or -ll on the noun must first be dropped.

Relational endings like -yka aren't used on plural nouns ending in -m. When you want to say something like 'to the houses', you can simply use the same form you just learned: kiyka. So, for instance, waniyka can mean either 'to the river' or 'to the rivers'.

Two other relational endings are -nga' and -ngax:

kinga'	in the house	kingax	from the house
taminga'	on the sun	tamingax	away from the sun

Both of these new relational endings can also be translated in several ways, depending on the particular situation you want to talk about. -nga' might correspond to 'in', 'on', or 'at'; -ngax means either 'from' or 'away from'. Once again, you see that the endings -sh and -t (and also -l and -ll) drop when these endings are added. As with -yka, these endings cannot be added to plural nouns ending in -m. Nouns with these relational endings can have either a singular or a plural translation:

waningax	away from the river, away from the rivers

Of course, some Cahuilla nouns do not end in -sh, -t, -l, or -ll. You can just add the relational endings directly onto the end of these nouns:

kaxóonika, kaxóonnga', kaxóonngax	to the box, in the box, from the box OR to the boxes, in the boxes, from the boxes
Los Angeles-ika, Los Angeles-nga', Los Angeles-ngax	to Los Angeles, in Los Angeles, from Los Angeles

Notice that -yka becomes -ika after a consonant (to make it easier to pronounce). You can also use the relational endings after nouns ending in vowels. (Nouns which end in ' in the possessed form drop the ' before adding the relational endings.)

hayve	its edge	hayveyka	to its edge
nema'	my hand	nemanga'	in my hand
heki'	his house	hekingax	from his house

Now, here are some examples of how these relational endings can be used on words in sentences:

Wikikmall tamiyka hingne?	Will the bird fly to the sun?
Liivru' laméesa' hayvenga' qal.	The book is on the edge of the table.
Hekingax chemhichiwe.	We are going away from her house.

(Notice that when you want to use a relational ending on a possessive phrase like laméesa' hayve 'the edge of the table' (or 'the table's edge'), you only have to put the relational ending on the last word in the phrase.)

There's one more thing you need to pay attention to. The English word in can refer to two different sorts of things, depending on the sentence you're using. If you say he is in the house, in refers to location. However, if you say He went in the house, in refers to movement. In the first sentence, you'd use the Cahuilla relational ending -nga' to mean 'in':

Kinga' hiwqa. He is in the house; he is sitting in the house.

But in a sentence like the second one, the right relational ending is -yka:

Kinga' paxqa'. He went in the house; he went into the house.

A good trick to remember is this: if you can substitute 'into' for 'in' (as in the second example, but not the first!), the sentence refers to movement, and you should use -yka. If 'into' doesn't sound good in the English sentence, better use the ending -nga'.

Exercise B: Fill in the blanks in these Cahuilla sentences by translating the English words in parentheses. Then tell what each complete Cahuilla sentence means.

Example: 'awal (into the hole) paxvichuqa.

Answer: (tekiyka) The dog wants to go into the hole.

1. Lola (away from the rock) pe'ivaqa.
2. Se'ishmi (in the ground) haxmenwesne.
3. Pete (in his house) hiwqa.
4. (To Palm Springs) chemsiyaqewe'.
5. Hemhiwwe (on the chairs).
6. Sirvéesay pepa'qa' (from a shoe).

The verbs *tav and *wen don't exactly follow the 'in'/'into' rule you just learned. Look at this example:

'awal tekinga' petavqa'. The dog put it in the hole.

Now, you can substitute 'into' in this English sentence: The dog put it into the hole--but still the Cahuilla sentence uses the -nga' relational ending. Probably this is because 'put' really tells you where something is located after it's been put there. Remember to use the -nga' ending when you say 'put in'.

The relational endings -nga' and ngax can also be used in another way than that you have just learned about. Here are some examples:

kishnga'	in the house	kishngax	from the house
nashvelnga'	on the chair	nashvelngax	away from the chair

Although you have learned to leave off the final consonants -sh, -t, -l, and -ll before these two endings, it is also all right just to add -nga' and -ngax directly onto the nouns, without changing their final consonants. Thus, for

instance, you can say either qawishnga' or qawinga' to refer to a location on or around a rock; either one is correct. It does happen occasionally that there is a slight difference in meaning between the word which includes the final consonant before the relational ending and that which does not. For instance, temanga' (as you have learned) means 'on the ground', but temalnga' means 'on earth'. Usually, however, the words with and without the final consonant mean just the same thing.

It's important to remember that although you can attach the -nga' and -ngax relational endings with or without dropping the final -sh, -t, -l, or -ll from the noun, this is not the case for the -yka relational ending. With -yka, you always have to drop the final consonant.

There are three other relational endings which are different from the ones you have already learned about. Here are some examples of two of them:

kishpa'	in the house	kishpax	from the house
nashvelpa'	on the chair	nashvelpax	away from the chair
wanishpa'	in the river	wanishpax	away from the river

The endings -pa' and -pax look and sound very much like -nga' and -ngax (they just start with p instead of ng), and their meanings are just about the same too. With -pa' and -pax. however, you never drop the final consonant off of any preceding noun. Another relational ending which also starts with -p is -pish, meaning 'with', 'using', or 'out of' which works just the same way:

Joe Pete-i qawishpish pevukqa'.	Joe hit Pete with a rock.
Kelawatpish ki'chi penkukulqa'.	I made the house out of wood.

In other words, there are three types of relational endings, in terms of whether final -t, -sh, -l, and -ll drop when they are used:

-yka	Final -l, -ll, -t, and -sh always drop.
-pa' -pax -pish	Final -l, -ll, -t, and -sh never drop.
-nga' -ngax	Final -l, -ll, -t, and -sh may or may not drop.

Did you remember that you should usually pronounce words ending in -' (like nouns with the relational endings -nga' and -pa') with an added echo vowel?

Exercise C: Translate each of the nouns with relational endings below. Then tell whether or not each one could be said another way using the same relational ending.

Example: kingax

Answer: from the house; kishngax

1. moomatpa' 2. wa'ishnga' 3. kimuyka 4. hayvengax 5. qenxatpax

6. tu'atpish 7. hepalnga' 8. pangax

Relational endings cannot be used with plural nouns ending in -m. However, there is another relational ending, -ma', which can be added to a singular noun to give a kind of plural meaning:

nemeedisma'	among my stockings
qenxatma'	among the beads

-Ma' means 'among'. Although it can't be used after a plural noun ending in -m, it can follow a plural noun like qaqwish 'rocks', which doesn't end in -m:

qaqwishma'	among the rocks

Notice that final -t, -sh, -l, and -ll do not drop before -ma'.

Exercise D: Translate the following sentences into Cahuilla using nouns with relational endings.

1. I put the beads among the stockings. 2. We were sitting among the trees. 3. Joe made the chair out of wood. 4. The sun is moving towards the rock. 5. Pete will stay among the people.

You've seen already that temayka 'toward the ground' can also be used to mean 'down'. The words naxwalpa' and naxwanga', both of which mean 'in the middle', can be used to mean 'between'. Kimungax 'from the door' also means 'outside' or 'out of doors'. In all these words you can see relational endings. There are other words with relational endings which have similar kinds of meanings--'awsunika 'up' and petunga' 'inside'.

Tamiyka 'toward the sun' also means 'east'. The other direction words are kichamika 'south', temamka 'north', and qawiyka 'west'. All these new words can be used in sentences like:

Tekiyka temayka nepaxqa'.	I went down into the cave.
Hayveyka siyaqeqa tamiyka.	He is moving east toward the end (edge).
Joe hichiqa' kichamika San Diego-ika.	Joe went south to San Diego.

Notice that in each of these sentences you use one of the new words plus another noun with a relational ending, to make the meaning clearer.

Sometimes you can use a body part word with a relational ending to describe a location. Nemangax means 'from my hand', but it also can be used to mean 'by me' or 'beside me', and hemangax means 'beside him', as in

Lola Joe hemangax hiwqa.	Lola is alongside Joe; Lola is beside Joe.

Do you see how this works? Another such expression is nemuchingax, which looks very much like nemungax 'from my nose'. Nemuchingax means 'in front of me' (you can probably guess why). 'emuchingax, then, is 'in front of you', while muchingax means 'in front of him'. Here's another example in a sentence:

Lola Pete hena' muchingax hiwqa.	Lola is in front of Pete's father.

Here, Pete hena' looks almost like a possessor, without any special endings.

Exercise E: Translate each of these Cahuilla sentences into English.

1. Temamka chemhichiwe' San Francisco-ika.
2. Nichill temayka palika haxpaxne.
3. Kimungax hemchengenwe.
4. Wanish kish muchingax hiwqa.
5. Hichi' petunga'!
6. 'awal chemmangax pe'ivaqa'.

Words like nemuchingax 'in front of me' and hemangax 'by him' are different from all the other nouns with relational endings which you've learned so far in this lesson, because they refer to location relative to people. If you look over every other noun used with a relational ending in this lesson, you'll see that each of these nouns refers to a non-living thing. It's a general rule about Cahuilla that you can't attach a relational ending to a noun which refers to a person or animal. (As examples like nemuchingax show, however, it's all right to put relational endings on words which refer to body parts.)

Usually, when you want to talk about location around or movement to and from a living being, you use a special word called a RELATOR. Here, for example, are the forms of the 'to' relator:

niyik	to me
'iyik	to you
piyik	to him, her, or it
chemiyik	to us
'emiyik	to you (plural)
miyik hemiyik	to them

(Both forms of the 'to them' relator mean the same thing.) All these words are accented on the first vowel. Here are some sentences using forms of the 'to' relator:

Chemiyik siyaqeqa.	He is moving toward us.
Hemhichiwe 'iyik.	They are going to you.

As you see, relator words can either precede or follow the verb. Forms of the 'to' relator are also used when there isn't any actual movement involved, but when we would still use 'to' in English, with verbs like 'talk' or 'write':

Chemiyik kuktashqa.	He talks to us.
Miyik neqwa'asniqa'.	I was writing to them.

Sometimes you'll want to use a noun with the relators piyik and miyik to tell who the relator refers to. All you need to do is to put the noun right in front of the relator word, as in these sentences:

Nemallu'am miyik hemhichiwe'.	They went toward my children.
Lola piyik wawayqa.	He is hollering to Lola. OR He is hollering at Lola.

The noun followed by the relator word is called a RELATOR PHRASE. Although it is most common to use nouns referring to living things in relator phrases, you'll also hear other nouns used this way:

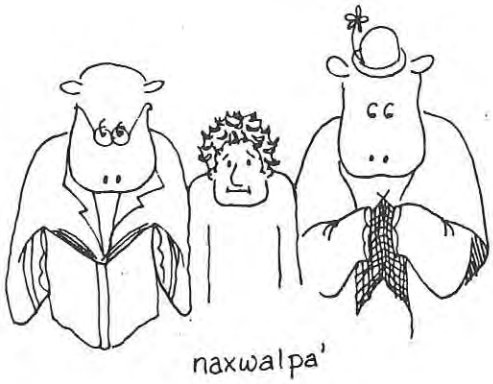
Laméesa' piyik nehichiqa.	I'm going towards the table.

For some verbs you may just have to memorize whether to use a relator or not. Think about these examples:

'awa'li nemaxqa'.	He gave a dog to me; He gave me a dog.
Joe Pete-i liivru'i pemaxqa'.	Joe gave a book to Pete; Joe gave Pete a book.

In English, give is used with to, so you might think that Cahuilla *max would be used with forms of the 'to' relator. As you see, this is not the case--the person to whom something is given is indicated on the verb as part of the prefix combination. (It is as though the verb *max had two objects--but it's the one who gets something which is part of the prefix combination.) There are a number of other Cahuilla relators besides the 'to' relator--you'll learn about these in later chapters.

Exercise F: Translate the following English sentences into Cahuilla using relational endings and relators wherever possible.



1. Put them in front of me.
2. The coyote jumped at us.
3. The cat ran up the tree.
4. Joe is sitting in the middle.
5. The apple dropped down to you all.
6. Joe will give the beads to Lola.
7. Take the beer to them!
8. The river moves west towards the ocean.
9. The man hollered up at me.
10. Did Pete push Joe at you?

VOCABULARY

*siyaqe	move	kichamka	south
*tav	put (one thing)(VE)	tamiyka	east
*wen	put (many things)(VE)	naxwalpa'	between
*pax	to in, enter (VE)	naxwanga'	between
meedis	(a pair of) stockings	'awsunika	up
qenxat	(a string of) beads	temayka	down
kimul	door	kimungax	outdoors

wanish	river	petunga'	inside
nashvel	chair	nemuchingax	in front of me
hayve	its edge	nemangax	by me
temamka	north	qawiyka	west

Notes: 1. 'awsunika 'up' can be used following the subject form of a noun--thus qawish 'awsunika means 'up the mountain'.

2. Naxwalpa' is usually used to mean 'among' or 'between' people and naxwanga' to mean 'among' or 'between' things.

Naxwanga' also means 'in town'. 'To town' is naxwayka (can you figure out why?).

Answers to Exercises:

Exercise A
1. Liivru'umi penga' menwenqa'. 2. Meedisi pe'teewqa? 3. Qenxa'ti temanga' pentavqa'. 4. Pete nashve'li peyawichiqa. 5. Lola wanish hayvey peteewqa' tuku. 6. 'axsiyaqene?

Exercise B
1. qawingax; Lola is running away from the rock.
2. temanga'; I will plant flowers in the ground.
3. hekinga'; Pete is staying in his house.
4. Palm Springs-ika; We moved to Palm Springs.
5. nashvenga'; They are sitting on the chairs.
6. wakangax; He drank beer from a shoe.

Exercise C
1. in the ocean 2. on the meat (wa'inga') 3. toward the door 4. away from its edge 5. away from the beads 6. with flour 7. in the soup (hepanga') 8. from the water (palngax)

Exercise D
1. Qenxa'ti meedisma' pentavqa'. 2. Kelawatma' chemhiwwe'. 3. Joe nashve'li kelawatpish pekukulqa'. 4. Tamit qawiyka siyaqeqa. 5. Pete taxliswetemma' haxhiwne.

Exercise E
1. We went north toward San Francisco. 2. The girl will go down into the water. 3. They are dancing outside. 4. The river is in front of the house. 5. Go inside! 6. The dog ran alongside us.

Exercise F
1. Wenam nemuchingax. 2. 'isill papúchaqqa' chemiyik. 3. Gaatu' kelawat 'awsunika pe'ivaqa'. 4. Joe naxwanga' nashqa. 5. Mansáana temayka puliqa' 'emiyik. 6. Joe Lola-i qenxa'ti haxpemaxne. 7. Kuse sirvéesa miyik /hemiyik. 8. Wanish qawiyka moomayka siyaqeqa. 9. Naxanish 'awsunika niyik wawayqa'. 10. Pete Joe-i 'iyik penu'aqa'a?

LESSON 17: Neat tevishnekish. (The basket is white.)

English words like white, green, heavy, big, tall, strong, and sweet are called ADJECTIVES. Adjectives describe things like size, color, texture, and temperament--in other words, they refer to the qualities nouns have. Here are some examples of the use of the Cahuilla adjective tevishnekish 'white':

Tevishnekish.	It is white.
Neat tevishnekish.	The basket is white.
Nehtam tetvishnekichem.	The baskets are white.

You can see already that the form of an adjective changes depending on how it is used in a sentence. In each of these sentences, the word 'white' is used to make a statement about something (the subject of the sentence, 'it' or 'basket'). A plural form of 'white', tetvishnekichem (reduplicated, with the -em ending), is used when the subject of the sentence is plural.

Here is a list of some Cahuilla adjectives for you to learn:

selekish	red	pisillekish	sweet
tevishnekish	white	samatnekish	slim, thin
tukushnekish	green, blue	tavishnekish	straight
tulekish	black	palekish	wet

Practice saying them after your teacher.

Each of the new adjectives can be used in sentences like those you saw using tevishnekish. Whenever the subject of such a sentence is plural, the adjective must be plural, so you will have to learn how to make all these adjectives plural, by adding the -em ending and using reduplication.

You may remember from Lesson 6 that nouns may reduplicate in two ways. Either the first consonant and vowel may be copied without change at the beginning of the word (kiat--kikitam), or the reduplicated form may begin with the first consonant and vowel plus a copy of the first consonant, followed by the rest of the word ('awal--'a'walem). Both these types of reduplication can be used to form the plurals of adjectives, as shown in these examples:

Tutkushnekichem.	They are green.
Tutulekichem.	They are black.

Tutkushnekichem starts off with the old first consonant and vowel (tu), plus a second occurence of the first consonant (t). Tutulekichem begins with two repetitions of the first consonant and vowel (tu plus tu). Both words end with the plural ending -em (remember that final -sh always becomes ch before a vowel).

It's not hard to learn which type of reduplication to use with the new adjective words. Notice that all of them end with l, n, or ll plus -ekish.

To decide which type of reduplication to use, cover up the -lekish, -nekish, or -llekish at the end of the adjective word. If there is more than one consonant and one vowel left, you should use the tutkushnekichem type of reduplication, where only the first consonant is copied after the first consonant and vowel. If all that you have left when you cover up the ending is one consonant and one vowel, you should use the tutulekichem type of reduplication--where both the first consonant and the first vowel are copied.

Exercise A: Give the plurals of each of the new adjectives.

Each of the adjectives you have learned has a SHORT FORM ending in -ek. To make the short forms, you just drop the -ish from the ends of the singular adjective words:

Selek.	It is red.
Pisillek.	It is sweet.
Tavishnek.	It is straight.

When the short form adjectives are used with plural noun subjects, they have to have the 'they' subject prefix hem-:

Hemselek.	They are red.
Hemtavishnek.	They are straight.

The normal (long) type of adjective does not use the hem- prefix in the plural, but it does change (by reduplication and adding -em), which the short form adjective does not. There is not much difference in meaning, however, between the long and short forms in sentences like these.



Exercise B: Translate each of the following sentences into Cahuilla in two ways--using both the long and the short forms of the adjectives.

1. It's black. 2. They are green. 3. The candy is sweet. 4. The tree is straight. 5. The salt is white. 6. The flowers are red. 7. My wife is slim. 8. The birds are wet.

Some adjectives which end in -ish do not behave the same way as those we've just been talking about. Do you see how these two new adjectives are different from the ones you already know?

waxish	dry	pangish	new

These adjectives end in -ish, but there is no -lek-, -nek-, or -llek- before the -ish ending. Consequently, words like waxish and pangish do not have short forms. Also, they form their plurals only by adding -em (without reduplication):

Waxichem.	They are dry.
Pangichem.	They are new.

An adjective that is used to describe a noun about which you're saying something else is called a MODIFYING adjective. Here are some English and Cahuilla sentences which use modifying adjectives:

Gaatu' tulekish kupqa.	The black cat is sleeping.
Neat pangish tevishnek.	The new basket is white.
Nawishmal samatnekish taxmuqa'.	The thin girl is singing.

In the first Cahuilla sentence, the adjective tulekish MODIFIES (or tells us more about) the noun gaatu', just as in the English sentence the adjective black modifies the noun cat. The order of noun and adjective is always the same in this kind of sentence. In English, the modifying adjective comes before the noun, while in Cahuilla, the modifying adjective always follows the noun.

When the noun is plural, the modifying adjective must be plural:

Gaatu'um tutulekichem hemkupwe.	The black cats are sleeping.
Nanwishmallem sasmatnekichem hemtaxmu'we.	The thin girls are singing.

It's not possible to use a short-form adjective as a modifying adjective. In other words, when you want to use an adjective ending in -lekish, -llekish, or -nekish to modify a noun in a sentence, you must keep it in the normal (long) form.

Exercise C: Underline the modifying adjective in each of the following Cahuilla sentences. Then translate each sentence into English.

1. Nehtam pangichem waxichem.
2. 'awal samatnekish cha'qa.
3. Duulsi' selekish pisillek.
4. Kelawat tutulekichem 'axhemmukne.
5. Wanish tukushnekish kichamika siyaqeqa'.

Many Cahuilla adjectives end either with -'wet or with -wet. Here is a list of some of these.

'amna'wet	big	sawet	raw
hilli'wet	wide	'isiwet	stingy
wavu'wet	tall, long	pelewet	heavy

These new adjectives have different types of plurals, depending on their endings.

The adjectives that end in -wet (with no ') form their plurals simply by adding the regular plural ending -em:

Sawetem.	They are raw.
Qaqwish pelewetem temanga' wen.	The heavy rocks are on the ground.

These examples show that the new adjectives can be used either as modifying adjectives or to make a statement. None of the new adjectives in -wet or -'wet have short forms.

Adjectives that end in -'wet form their plural by dropping the -'wet and replacing it with -chem:

hilli'wet	wide	hillichem	wide (pl.)

Often, along with the change of -'wet to -chem the adjective will reduplicate or lengthen its first vowel:

'a'amnachem.	They are big.
Waavuchem.	They are tall.

'amna'wet is an adjective with a plural formed by reduplication, while wavu'wet has the first vowel lengthened in the plural. It is best to simply memorize the plurals of -'wet adjectives (They are given in the vocabulary at the end of this book.)

A very useful -'wet adjective to know is mete'wet (plural metechem), which means 'many' or 'a lot'. You can use the singular with nouns that don't have a special plural form to show that you mean a lot of them:

kelawat mete'wet	many trees, a lot of trees

The plural metechem is used with plural nouns:

hunwetem metechem	many bears, a lot of bears

There are many other types of adjectives in Cahuilla. Here are a few in both their singular and plural forms:

SINGULAR	PLURAL	
'ivak	'i'ivaktem	strong
wik	wiktem	fat
welet	weweletem	mean

Each of these adjectives can be used either as a modifying adjective or to make a statement, as in these examples:

Nichill welet.	The woman is mean.
Ningkichem weweletem kinga' hemmaxwe.	The mean women are staying in the house.

These new adjectives do not have short forms.

Exercise D: Translate these sentences into Cahuilla.

1. The fat men are strong. 2. The thin dog is mean. 3. The straight river is wide. 4. The red meat is raw. 5. The big books are heavy. 6. The mean woman is big. 7. The black dress is wet. 8. The sweet bread is dry. 9. The tall chair is new. 10. The heavy rocks are blue. 11. A lot of women are running. 12. A lot of bread is there.

You learned in Lessons 9 and 16 that when nouns are used as objects or to specify location or direction they must have special endings. This is true about noun-plus-adjective phrases as well. Look at these sentences, in which nouns modified by adjectives are used as objects:

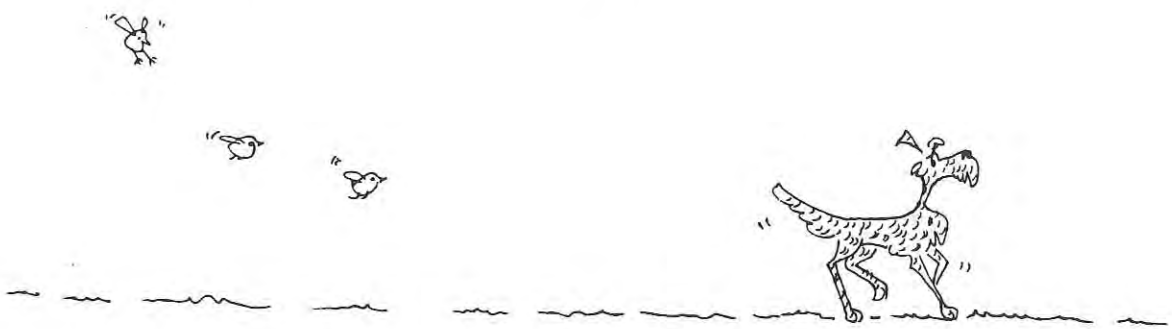
Neat tevishneki'chi penteewqa'.	I saw a white basket.
Nanwishmallem sasmatnekishmi 'axme'vukne.	You will hit the thin girls.

In each example, the object ending goes on the adjective, right at the end of the whole object phrase.

Here are some sentences in which nouns modified by adjectives are used with relational endings:

Qawish 'amna'wetpax nehichiqa'.	I went away from the big rock.
Kish selekiyka chemsiyaqewe'.	We were moving toward the red house.
Nashvel panginga' hemhiwwe.	They are sitting on the new chairs.

Once again, the added endings go on the adjective, right at the end of the whole object phrase. The relational endings are attached onto the end of the adjectives just the same way they are to nouns (Lesson 16). In particular, notice that the adjective endings -sh and -t are treated the same way as the noun endings -sh and -t. This means that you must drop these endings when you add the relational ending -yka, and you may drop these endings when you add the relational endings -nga' and -ngax.



Exercise E: Translate these sentences from English to Cahuilla.

1. Did they eat the raw meat? 2. The mean dog chased the fat men. 3. The stingy women cooked the raw chicken. 4. Joe will hunt big coyotes. 5. We went away from the white house. 6. The black cat is sitting on the new chair. 7. I saw a wide river. 8. The tall doctor saw the thin child. 9. They went among the big rocks. 10. The red bird is eating a dry apple.

VOCABULARY

(plural forms for each of these adjectives are given in the lesson)

'ivak	strong	wik	fat
welet	mean	'amna'wet	big
sawet	raw	hilli'wet	wide
'isiwet	stingy	wavu'wet	tall, long
pelewet	heavy	waxish	dry
selekish	red	pangish	new
tevishnekish	white	tukushnekish	green, blue
tulekish	black	pisillekish	sweet
tavishnekish	straight	palekish	wet
samatnekish	slim, thin	mete'wet	many, a lot

Note: Like many other languages, Cahuilla has only one word, tukushnekish, which corresponds to the English words 'green' and 'blue'. Often tukushnekish is used alone to mean simply 'blue'. If you want to specify that you're talking about 'green', like the color of standing water, you can put the word for 'water' in front of the adjective: pal-túkushnekish means 'green' or 'blue-green'. You can use this new word in a sentence like

Lola hepush pal-túkushnekish. Lola's eyes are green.

just like any other adjective. (Notice that the accent in the new word goes on the first vowel of the 'green' part.) Words made by combining other words are called COMPOUNDS--you will learn more of these in Lesson 34.

Answers to Exercises:

Exercise A
1. seselekichem 2. tetvishnekichem 3. tutkushnekichem 4. tutulekichem 5. pipsillekichem 6. sasmatnekichem 7. tatvishnekichem 8. papalekichem

Exercise B
1. Tulekish. Tulek. 2. Tutkushnekichem. Hemtukushnek. 3. Duulsi' pisillekish. Duulsi' pisillek. 4. Kelawat tavishnekish. Kelawat tavishnek. 5. 'ingill tevishnekish. 'ingill tevishnek. 6. Se'ichem seselekichem. Se'ichem hemselek. 7. Nekinangi'a samatnekish. Nekinangi'a samatnek. 8. Wikikmallem papalekichem. Wikikmallem hempalek.

Exercise C
1. pangichem; The new baskets are dry. 2. samatnekish; The thin dog is choking. 3. selekish; The red candy is sweet. 4. tutulekichem; The black trees will be dying/dead. 5. tukushnekish; The blue river was moving south.

Exercise D

1. Nangxanichem wiktem 'i'ivaktem. 2. 'awal samatnekish welet. 3. Wanish tavishnekish hilli'wet. 4. Wa'ish selekish sawet. 5. Liivru'um 'a'amnachem pelewetem. 6. Nichill welet 'amna'wet. 7. 'evat tulekish palekish. 8. Sawish pisillekish waxish. 9. Nashvel wavu'wet pangish. 10. Qaqwish pelewetem tutkushnekichem (OR hemtukushnek). 11. Ningkichem metechem pem'ivawe. 12. Sawish mete'wet penga' qal.

Exercise E

1. Wa'ish sawe'ti pemqwawe'e? 2. 'awal welet nangxanichem wiktemi menemiqa'. 3. Ningkichem 'isiwetem hanamú' sawe'ti pemsexwe'. 4. Joe 'istam 'a'amnashmi haxme'amune. 5. Kish tevishnekishpax (OR tevishnekishngax) chemhichiwe'. 6. Gaatu' tulekish nashvel panginga' (OR pangishnga') hiwqa. 7. Wanish hilli'we'ti penteewqa'. 8. Ting'ayvash wavu'wet kiat samatneki'chi peteewqa'. 9. Qaqwish 'amna'wetma' hemhichiwe'. 10. Wikikmall selekish mansáana' waxi'chi peqwa'qa.



Lesson 18: Ne' hax'amiy kill pennaqma.
(I didn't hear anyone.)

Here are some more Cahuilla words for you to learn:

ngachish	sand	*qapi	break, collapse
huyal	arrow, bow and arrow	*qaqang	knock, knock on (VR)
piita'	string	melkish	white man
fyeeru'	iron		

Notes: *Qaqang is a reduplicated verb that loses its copy portion (the second qa) before the -na command and -pu' uncertainty endings, so it is marked in this list with the abbreviation VR.

Kimu'li *qaqang means 'knock on the door':

Kimu'li neqaqangqa'. I knocked on the door.

The verb *qapi is used when you want to say that something is itself breaking or collapsing:

Huyal qapiqa. The arrow is breaking.

*Qapi refers to the breaking of a long object like a stick or a bone, or of a constructed object like a house or a car.

When someone sneezes, an English-speaking person might tell him "God bless you" or "Gesundheit". In Cahuilla, you say "Melkish miyik" or "Melkichem miyik" when someone sneezes. This expression means 'to the white men'. Why do you think Cahuilla speakers ever started using such an expression?

Exercise A: Translate these sentences using the new words into English.

1. Ngachish palekish.
2. Joe kimul hilli'we'ti peqaqangqa.
3. Piita' qapiqa'.
4. Huyal tulekish tavishnekish.
5. Wikikmallem kimu'li hemqangpu'u?
6. Fyeeru' pelewet.

You know how to say a lot of things about yourself in Cahuilla, but so far you haven't learned how to say simply 'I'. As you know, in sentences like

Nekuktashqa I'm talking.

the idea of 'I' is conveyed by the ne- 'I' subject prefix on the verb--but you know that a prefix must always stay attached to the word that follows it. Since you can't say a prefix all by itself, you still can't say 'I'. However, Cahuilla does have words for 'I', 'we' and 'you'--they're just somewhat less common than the corresponding English words:

ne'	I	chemem	OR	chem	we
'e'	you	'emem	OR	'em	you (pl.)

These words can be used in a number of different ways. First of all, they can be used (with the word pen 'and') when you want to give a list of all the people who did something:

'e' pen ne' pichemteewwe'.	You and I saw him.
Lola pen 'em Los Angeles-ika hax'emhichine.	Lola and you (all) will go to Los Angeles.
Nawishmal pen ne' chemtaxmu'we.	The girl and I are singing.

Look carefully at the prefixes on the verbs in these sentences. In the first sentence, the subject is 'you' plus 'I', and the verb has a 'we' prefix combination. This makes sense if you think about it--'you' plus 'me' does equal 'we'. You have to keep this in mind when you make up sentences like these. (Notice that in the second sentence the short word for 'you all', 'em, is used. The long and short forms of 'you all' both mean just about the same thing, and there's not much difference between the long and short forms of 'we' either.)

Another way to use these words is in giving answers to questions of the type you'll study in Lesson 19. If someone asks 'Who is knocking on the door?', you could answer Kimu'li penqaqangqa or just Penqaqangqa 'I am knocking on the door'/'I am knocking'. But often it might be more reasonable to answer simply Ne', without repeating the rest of the sentence. Now you know how to do this.

The last way to use the new words is to EMPHASIZE something which is already in the sentence. Here are some examples:

Ne' kimu'li penqaqangqa.	I'm knocking at the door.
Chemem michemtewwe'.	We found them.
'e' 'etukvay petewqa'.	He found your knife.

In English we can emphasize important words in the sentence by pronouncing them with more force (indicated in the sentences above by underlining). You can do this to some extent in Cahuilla too, but since subject and possessive prefixes are usually unaccented, it's not possible to give them any such forceful pronunciation. The way to emphasize a subject prefix (or the subject part of a prefix combination) or a possessive prefix in Cahuilla is to put one of the new words you just learned in front of the word with the prefix. This gives the same effect as pronouncing the subject or possessor louder in English.

Another way to emphasize the subject in English is to start the sentence with as for plus the subject. You can do the same thing in Cahuilla by using the word ta' after the extra subject words.



Ne' ta' nehichine.	As for me, I'm going.
Chemem ta' michemtewwe'.	As for us, we found them.
Lola ta' neteewqa'.	As for Lola, she saw me.

Exercise B: Translate the following sentences into Cahuilla. (When part of the English sentence is underlined, you should use an extra word in Cahuilla.)

1. You will sing it. 2. You and Joe were chasing me. 3. You stay here! 4. The woman and I wanted to go. 5. Are you all going to cook? 6. We made the arrow. 7. As for me, I'll hold 'ingkish. 8. As for us, we're running.

Of course, sometimes you want to emphasize the object of the sentence--for instance, in 'They kissed us' or 'He'll marry me'. There's another set of words for this purpose--the object forms of the ones you just learned:

ne'iy	me	chememi	us
'e'iy	you (object)	'ememi	you (plural; object)

These can be used in all the same ways that the subject words can. For instance, in emphatic sentences:

Chememi chememkichúngiwe'.	They kissed us.
Ne'iy nekinangine.	He'll marry me.
'e'iy 'enteewqa'.	I saw you.

Just as before, the object words usually go right in front of the word with the object prefix that you want to emphasize. Sometimes (just as with nouns) you can put the object after the verb:

Nekinangine ne'iy.

These object forms can also be used in phrases with pen--whenever you're giving a list of the people who are included in the object of the sentence.

'e'iy pen ne'iy chemeteewqa'.	He saw you and me.
Joe he'ash 'awa'li Lola-i pen ne'iy chememaxqa.	Joe is giving his dog to Lola and me.

You can begin a sentence with an object word followed by ta':

Ne'iy ta' neteewqa'.	As for me, he saw me.

Finally, these object forms can also be used to answer questions. You'll learn more about this in Lesson 19.

Exercise C: Translate the following sentences into English. Remember to use underlining to indicate any English words that are emphasized with extra words in Cahuilla.

1. Joe ne'iy nekichúnginqa'.
2. 'awal welet 'enemiqa' 'e'iy?
3. Naxanish huya'li chememi chememaxqa'.
4. Ningkichem fyeeruy ne'iy nemvendéerwe'.

5. Hunwet 'ememi pen Joe-i hax'emeteewne.

6. 'e'iy ta' Pete 'evukne.

If all you hear is a Cahuilla sentence like

Taxmuqa.

you don't really know much about the identy of the subject, the person doing the singing. Usually, though, another speaker would only use such a sentence if it was quite clear who he was talking about--either because you could actually see the person singing, or because the two of you had been talking about the singer before without changing the subject. Whenever it is necessary to be specific, you can always put in a name or another noun to tell who the subject is: Lola taxmuqa 'Lola is singing', or Nawishmal taxmuqa 'The girl is singing'.

Occasionally there are cases when you want to say that someone is singing, (or doing something else) even though you don't know (or can't see) who it is. At such times you use a form of the Cahuilla word for 'someone':

Hax'ami taxmuqa.	Someone is singing.
Hax'amivi Lola-i pevukqa.	Someone is hitting Lola.

Both hax'ami and hax'amivi mean the same thing. Like other words ending in vowels, they have object forms in -y:

Hax'amiy penteewqa'.	I saw someone.
Hax'amiviy pennaqmaqa'.	I heard someone.

The English word 'someone' is always singular, but Cahuilla has a plural word hax'amivim which means 'someone' or 'some people'--you use it when you know there's more than one involved:

Hax'amivim Lola-i pemvukwe'.	Some people hit Lola.
Hax'amivimi mennaqmaqa.	I hear someone; I hear some people.

Hich'ami (or hich'amivi) means 'something'. A form of this word is used when you want to talk about a thing or things that you can't identify:

Hich'ami qapiqa'.	Something was breaking.
Hich'amivi kinga' qal.	Something is in the house.
Hich'amiviy penteewqa'.	I saw something.
Hich'amivim kinga' wen.	Some (unknown) things are in the house.
Pete mekukulqa hich'amivimi.	Pete is fixing some things.

The object forms of 'something' end in -y, and the plural ends in -vim.

In a negative sentence, the words hax'ami, hich'ami, etc., are usually translated with 'any' rather than 'some':

Hax'amiy kill penteewqa'.	I didn't see anyone.

To say 'just anyone' or 'just anything' (when it really doesn't matter), use the Cahuilla word tum before the words you have just learned:

Tum hich'amiy pepa'qa.	He drinks anything at all; He drinks just anything.

Exercise D: Translate these sentences into Cahuilla.

1. We heard something. 2. Are some people going to stay there? 3. Someone is sitting on the rock. 4. I chased someone. 5. We counted some things. 6. Someone sat beside me. 7. She'll marry anyone at all. 8. I didn't talk to anyone.

You have learned that the -qa' and -we' endings can be used when you want to refer to an action that happened in the past. There is another past tense in Cahuilla, which is formed by adding the ending -'i to the end of a bare form (with the regular prefixes):

Wikikma'lli penyaw'i.	I caught a bird.
'ela'ti pempashxam'i.	They washed the dress.
'ingi'lli hepanga' pichemwen'i.	We put salt in the soup.

The tense used in these sentences is called the -'i PAST. As the examples show, this ending can be used with verbs that have either singular or plural subjects.

The main difference between the -'i past and the -qa'/-we' past tenses is that the -'i past cannot be used to refer to a continuous action. You have seen past tense verbs ending in -qa' and -we' which had either continuous or non-continuous translations: 'ingi'lli hepanga' pichemwenwe' might be translated either as 'We were putting salt in the soup' or as 'We put salt in the soup'. The sentence with the -'i past, however ('ingi'lli hepanga' pichemwen'i), can only mean 'We put salt in the soup'.

Although this might sound as if you could always substitute a verb ending in -qa' or -we' for one ending in -'i, that's not really true. The -qa'/-we' forms generally emphasize the continuous nature and duration of the past event somewhat, even if this is not reflected in the English translation. In deciding whether to use -qa'/-we' or -'i, you should think more about how you want your hearer to think of the event you're talking about than about the English. If you're simply stating that the event took place, perhaps as part of a series of happenings, use the -'i past. If you're describing a situation or state of affairs (telling someone about a photograph, for example), you should use -qa' or -we'.

Do you remember the 'sick'/'die' example from Lesson 15? *muk, which can mean either 'be sick' or 'die', is interpreted as the continuous state 'sick' when followed by the continuous future ending -nashne: Muknashne 'He will be sick'. With the other (non-continuous) future ending, -ne, *muk is translated as 'die': Mukne 'He will die'. The same sort of thing is true for examples with -qa' or -we' versus examples with the 'i past:

Mukqa'.	He was sick. OR He was dying.
Muk'i.	He died.

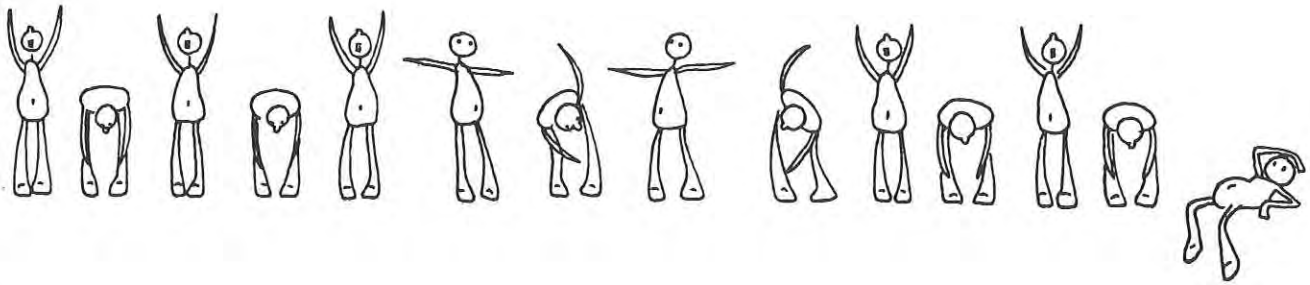
A similar case is the verb *yaw, which means 'hold' when used with a continuous ending, and 'catch' when used with a non-continuous one:

Wikikma'lli penyaw'i.	I caught the bird.
Wikima'lli penyawqa'.	I held the bird.

The negative counterpart of a sentence with the -'i past has no ending at all:

Wikima'lli kill penyaw.	I didn't catch a bird.
'ela'ti kill pempashxam.	They didn't wash the dress.
'ingi'lli kill pichemwen.	We didn't put salt in it.
Ne' hax'amiy kill pennaqma.	I didn't hear anyone.

In all such cases, there is no ending at all after the bare form of the verb. This is the normal way to deny that some single, non-continuous event took place. (Notice that kill goes right in front of the verb.)



Exercise E: Translate each of the following sentences into Cahuilla using the -'i past tense. Then make each Cahuilla sentence negative, and translate the new negative sentences back into English.

1. I ate the meat. 2. The man married her. 3. Did you sneeze? 4. Joe found the beads. 5. The house burned. 6. The chair broke.

In Lesson 14 you learned that many verbs whose bare forms look reduplicated lose their reduplicated portion when used with the endings -na and -pu'. The same thing happens in the -'i past, as the following examples show:

Nichill sem'i.	The woman smiled.
Niyik hemway'i.	They yelled to me.
Kimu'li penqang'i.	I knocked on the door.

Instead of *sesem, in the first example, we have sem; instead of *waway, in the second, way; and instead of *qaqang, just qang, in the last.

You learned in Lesson 14 that verbs which lose reduplication in this way are marked VR in the Cahuilla-English Vocabulary at the end of this book. All such verbs always lose the reduplicated (copied) part before the -'i ending. What you have to do when putting such a verb into the -'i past is to find the copied consonant or consonant plus vowel and take it out. In the following examples, the part that is removed in the -'i past is underlined:

*sesem + -'i = sem'i

*kuktash + -'i = kutash'i

*sunháhyem + -'i = sunháyem'i

The last example should remind you that some VR verbs have their reduplicated part after the first syllable. In every case, though, the reduplicated consonant or consonant plus vowel is right after the accented vowel; it's that part which drops out in the -'i past tense.

In Lesson 14 you learned that three verbs which don't look reduplicated also are shortened in the same places that the VR verbs lose their reduplication. The verbs *teew, *ngaang, and *haal all have their long vowels shortened in the -'i past, as these examples show.

Penhal'i.	I looked for it.
Pe'tew'i.	You saw it.
Ngang'i.	He cried.

Remember that not all verbs which look as if they might be reduplicated, or which have long vowels in their bare stems, actually change in the -'i past. Bare forms like *'u'uxu, *mamayaw, *'i'ik, and *nanaal, even though they look reduplicated, don't change in the -'i past; and the long vowel in *nanaal and other such verbs remains long in the -'i past form. If you're ever uncertain about whether a verb will change, look in the Cahuilla-English Vocabulary at the end of the book. Verbs that change in any form will have this information listed there.

Exercise F: Translate each of the following sentences into Cahuilla using the -'i past tense. Remember to take off the reduplicated part of all VR verbs before adding the ending, and to shorten the vowels where necessary.

1. They knocked on the door. 2. I talked. 3. We looked for you. 4. The doctor's father coughed. 5. He counted us. 6. Joe saw Lola. 7. They scolded me. 8. They smiled. 9. I made bread. 10. The child cried. 11. It rained. 12. You asked me.

You learned in Lesson 15 that the word 'esan can be added to many Cahuilla sentences to indicate that the speaker isn't positive about the truth of his statement:

Wewnashne 'esan.	It might rain.
Hena' ting'ayvash 'esan.	His father might be a doctor; It's possible that his father is a doctor.

In Lesson 14 you learned another way to talk about things that are uncertain, using the ending -pu' (-alu' for VE verbs):

Chengenpu' hema.	He might dance; Maybe he'll dance.
Wewnalu'.	It might rain.

Most languages have a variety of different ways for speakers to indicate that something is not really a fact. One of the easiest that might occur to you would simply be to use the words I think, in English, which tells your hearer that you're stating an opinion (His father is a doctor, I think, for instance). The Cahuilla word for 'I think' or 'in my opinion' is nesunngax, which literally means 'from my heart'. Here are some examples of how you can use this word:

Nesunngax wewnashne.	I think it will rain; In my opinion it will rain.
Joe hena' ting'ayvash nesunngax.	Joe's father is a doctor, I think.

Just as with English I think, nesunngax can go before or after the words that tell what it is that you think.

'esan and nesunngax have different meanings, of course, but all these examples make them seem fairly similar--both are used to qualify the speaker's statements, to show that the person talking isn't certain that what he says is true. There is a big difference between 'esan and nesunngax, though. 'esan cannot ever be used to refer to anyone else's doubts other than the speaker's, but you can change nesunngax to make a word referring to anyone's thoughts or opinions. Here is how:

Wewnashne 'esunngax?	Will it rain, do you think?
Pete ting'ayvash Lola hesunngax.	Lola thinks Pete is a doctor.

Remember that nesunngax actually means 'from my heart'. Then 'from your heart' must be the way to say 'you think', 'from Lola's heart' must be 'Lola thinks', and so on. All of these words are accented on the vowel of the possessive prefix. You just use the possessive prefix on 'heart' corresponding to the thinker--remember that a noun possessor (like Lola in the example) goes right in front of the 'his'/'her' form of the possessed noun.

Sometimes you might want to make it clear, in a sentence like these, that you're just guessing what the other person thinks. A good way to do this is to use the word 'ayaxwe 'it seems', as in these sentences:

Pete ting'ayvash 'ayaxwe Lola hesunngax.	Lola thinks that Pete is a doctor (it seems).
OR Pete ting'ayvash Lola hesunngax 'ayaxwe.	

You can add 'ayaxwe to the sentence either before or after the 'think' phrase.

Exercise G: You are given below a Cahuilla sentence and then, in parentheses, you are told in whose opinion it is true. Combine these two parts into one sentence expressing the person's opinion and then translate the sentences you made up.

Example: Pete ni'ti pekinangine. (Lola thinks)
Answer: Pete ni'ti pekinangine Lola hesunngax.
Lola thinks that Pete will marry the pregnant woman.

1. 'awal welet. (I think)
2. Chemhichine Phoenix-ika. (we think)
3. Wewnashne? (do you think)
4. Nit muk'i. (my husband thinks)
5. Ting'ayvash kimu'li peqaqangqa. (Joe thinks, it seems)
6. Pete hekiy pevendéerqa. (they think, it seems)

ngachish	sand	melkish	white man
huyal	arrow	*qapi	break, collapse
piita'	string	*qaqang	knock, knock on (VR)
fyeeru'	iron	ne'iy	me
ne'	I	chememi	us
'e'	you	'e'iy	you (object)
chem, chemem	we	'em, 'emem	you all, you guys, you (pl.)
nesunngax	I think	'ememi	you (pl., object)
hax'ami, hax'amivi (pl. hax'amivim)	someone/anyone	'ayaxwe	it seems
hich'ami, hich'amivi (pl. hichiamivim)	something/ anything	ta'	word used in emphasizing, as for
		tum	just

Building Your Cahuilla Vocabulary--Talking About Language

You know that *'ivillu means 'speak Cahuilla'. There are two words for the Cahuilla language itself--'ivillu'at and Kawíiya. Can you think of three different ways to say 'I'm speaking Cahuilla'? You should come up with

Ne'ivilluqa.

'ivillu'a'ti penkuktashqa.

Kawíiyay penkuktashqa.

(The last two examples show that the verb *kuktash may sometimes take an object.) There is even a fourth way to express the same thing, by using the word hawawa'ill 'language', which has the possessed form nehawawayñi 'my language':

Kawíiyam hemhawawayñi penkuktashqa.

As you can see, this way is actually more like 'I'm speaking the language of the Cahuillas'.

The possessed form of hawawa'ill can be used any time you want to talk about the language or speech of a particular person or group. You can use either the hawawayñi possessive or another word, hawaway'a, which means the same thing, 'his language'. Thus melkish hawaway'a means 'the white man's language' or (usually) 'English'. (Or you might say melkichem hemhawaway'a 'the white men's language'.) Something to remember about both nehawaway'a 'my language' and hawawa'ill 'language' is that these words have irregular object forms--the object form of nehawaway'a is nehawawayi, and the object form of hawawa'ill is hawawa'lli.

In English, if you wanted to say that a linguist or an anthropologist came and recorded your language, you might say He put down my language. This is a little funny if you think about it--it sounds as though the person was carrying the language, and then set it down. Strangely enough, exactly the same expression is used in Cahuilla:

Hemhawawayi temanga' pewenqa'. He put down their language.

(Notice that the word for 'put down' is *wen, which refers to putting down something uncountable or a number of things. Perhaps this is because a whole language can be thought of as a collection of uncountably many words.)

Answers to Exercises:

Exercise A
1. The sand is wet. 2. Joe is knocking on the wide door. 3. The string broke. 4. The black arrow is straight. 5. Could birds knock on a door? 6. The iron is heavy.

Exercise B
1. 'e' haxpe'taxmune. 2. 'e' pen Joe ne'emnemiwe'. 3. 'e' 'ipa' 'ehiwna! 4. Nichill pen ne' chemhichivichuwe'. 5. 'emem hax'emsexne? 6. Chemem huya'li pichemkulwe'. 7. Ne' ta' 'ingki'chi penyawnashne. 8. Chemem ta' pichem'ivawe.

Exercise C
1. Joe kissed me. 2. Did the mean dog chase you? 3. The man gave the arrow to us. 4. The women sold me the iron. 5. The bear will see you all and Joe. 6. As for you, Pete will hit you.

Exercise D
1. Hich'amiviy pichemnaqmawe'. 2. Hax'amivim penga' haxhemmaxne? 3. Hax'amivi qawi(sh)nga' nashqa. 4. Hax'amiviy pennemiqa'. 5. Hich'amivimi michemtetewanwe'. 6. Hax'amivi nemangax hiwqa. 7. Tum hax'amiviy pewel'isewne. 8. Hax'amiviy piyik kill nekuktashqa'.

Exercise E
1. Wa'i'chi penqwa''i. Wa'i'chi kill penqwa'. I didn't eat the meat. 2. Pekinangi'i. Kill pekinangi. The man didn't marry her. 3. 'e' 'ehat'tis'i? 'e' kill 'eha'tis? Didn't you sneeze? 4. Joe qenxa'ti petew'i. Joe qenxa'ti kill petew. Joe didn't find the beads. 5. Kish kina'i. Kish kill kina. The house didn't burn. 6. Nashvel qapi'i. Nashvel kill qapi. The chair didn't break.

Exercise F
1. Kimu'li hemqang'i. 2. Nekutash'i. 3. 'echemhal'i. 4. Ting'ayvash hena' 'u'uxu'i. 5. Chemetewan'i. 6. Joe Lola-i petew'i. 7. Nemsunháyem'i. 8. Hemsem'i. 9. Nesaw'i. 10. Kiat ngang'i. 11. Wewen'i. 12. Ne'nanaal'i.

Exercise G
1. 'awal welet nesunngax. I think the dog is mean.
2. Chemhichine Phoenix-ika chemsunngax. We think we're going to Phoenix.
3. Wewnashne 'esunngax? Do you think it's going to rain?
4. Nit muk'i newel'isew hesunngax. My husband thinks the pregnant woman died.
5. Ting'ayvash kimu'li peqaqangqa Joe hesunngax 'ayaxwe. Joe thinks that the doctor is knocking on the door, it seems.
6. Pete hekiy pevendéerqa 'ayaxwe hemsunngax. It seems they think that Pete is selling his house.

LESSON 19: Hich'ay Lola pekul'i? (What did Lola make?)

In Lesson 4 you learned how to ask questions which can be answered by a simple 'yes' or 'no'. In this lesson we will be asking questions which require a more complicated answer. Here are some examples of this kind of question:

Hax'i taxmuqa?	Who's singing?
Hich'a hepanga' qal?	What's in the soup?
Hax'iy Joe pevukqa'?	Who did Joe hit?
Hich'ay Lola pekul'i?	What did Lola make?

As you can see, the word for 'who?' in a question is hax'i (object form hax'iy) and the word for 'what?' is hich'a (object form hich'ay). These words are called QUESTION WORDS. Hax'i has a subject plural hax'im and an object plural hax'imi, and hich'a has a subject plural hich'am and an object plural hich'ami.

The third question above shows an important way that questions with question words differ from the yes-or-no questions you learned about in Lesson 4. You don't necessarily have to put an echo vowel after the glottal stop of the past tense endings -ga' and -we' of question word questions. Compare the way your teacher says pairs of questions like these:

Hax'i taxmuqa'?	Who sang?
Lola taxmuqa'a?	Did Lola sing?

As you know, yes-or-no questions must have the special "high-low-high" accent pattern, and for that your voice needs the final echo vowel to go up on. But question word questions have a rhythm that is more like what you hear in ordinary sentences. The final echo vowel after a glottal stop can always be pronounced, of course, as you learned in Lesson 1. But if you do say it, your voice doesn't rise in a question word question.

Exercise A: Here are some more Cahuilla "who" and "what" questions. Translate each one into English.

1. Hax'i kishnga' hiwqa?
2. Hich'ay pe'vendéer'i?
3. Hich'a laméesa'pa' qal?
4. Hich'a 'awsunika hingqa?
5. Hax'i Phoenix-ika hichine?
6. Hax'iy pewel'isew'i?
7. Hich'a kelawatngax puliqa'?
8. Hax'iy Lola pekichúnginqa?

All the 'who' and 'what' questions you've seen so far have had the question words right at the beginning. This is the regular rule to follow in making up this kind of Cahuilla questions. It is one of the main differences between questions and ordinary statements, as you can see by comparing these two examples:

Lola hich'amiy pekul'i.	Lola made something.
OR Lola pekul'i hich'amiy.	
Hich'ay Lola pekul'i?	What did Lola make?

As you know, there are several correct word orders that can be used in a statement, but the object word almost never comes before the subject word. In a question using a question word, however, the question word comes first even when it refers to the object of the verb ('what' asks about the thing that Lola made, the object)--just as in English.



Lola hich'amiy penkul'i.

Notice that in the two examples above the verb is exactly the same in both the question and the statement. It's important to remember always to use a prefix combination with a part corresponding to the object, even in cases like 'What did Lola make?' where you don't even know what the object is.

Now compare the following two sentences:

Hax'amivim hemtaxmuwe.	Some people are singing.
Hax'im hemtaxmuwe?	Who is singing? (What people are singing?)

You use plural question words like hax'im in cases where you know there is more than one involved, but still don't know who (if you heard several voices, in this case). In both of these sentences, once again, the verbs are just alike. You have to use the hem- 'they' prefix even when it is hard to figure out exactly who the subject of the verb is.

Have you noticed that the Cahuilla words for 'who' and 'what' are very similar to the words for 'some' and 'something', which you learned in Lesson 18? Actually, the meanings of these words aren't too different--they all are used to refer to people and things about which the speaker doesn't have much information. Sometimes it gets a little confusing, as in these two questions:

Hax'im hemtaxmuwe?	Who is (what people are) singing?
Hax'amivim hemtaxmuwe?	Are some people singing?

The first question uses a question word and must be answered with more than a simple yes or no (for instance, you could answer Lola pen Joe hemtaxmu'we, or simply Lola pen Joe). The second question, but not the first, has a rise in the pitch of the voice at the end of the verb (the "high-low-high' accent pattern), which tells you that the question can be answered simply Héehé 'yes' or Ki'i 'no'.

Exercise B: Translate the following questions into Cahuilla.

1. Who all saw you? 2. What did your wife buy? 3. What is over there? 4. Who is whispering? 5. Did someone hear you? 6. Are you going to sell something?

You can often answer a question which uses a question word with just one word. Sometimes you'll want to use the words for 'I', 'we', 'you', 'me', and 'us' which you learned in Lesson 18 to give these brief answers. Here are some question-and-answer exchanges that you might hear:

Q.	Hax'iy Pete pevuk'i?	Who did Pete hit?
A.	Ne'iy!	Me!
Q.	Hax'im tekiyka hemhichine?	Who will go to the cave?
A.	'e' pen ne'.	You and I.
Q.	Hax'i Joe-i pekichúnginqa'?	Who kissed Joe?
A.	'e'.	You.

Study the questions and the answers. Notice that a subject word (like 'e' or ne') is used for the answer when the question word is the subject of the question sentence (in the last two examples), while an object word is used for the answer (as in the first example) when the question word is the object of the verb of the question.



You should learn this pattern (answer word is a subject if the question word is a subject; answer word is an object if the question word is an object), and try to use it every time you answer a Cahuilla question with one of these words. It's better to use this pattern than to try to translate directly from English, as the following example may convince you:

Q.	Hax'i Lola-i peteewqa'?	Who saw Lola?
A.	Ne'.	Me.

The Cahuilla and English question and answer pairs are both quite natural, and could be used in similar situations, but they don't correspond exactly, since Ne' does not mean 'me'. In English we tend to answer almost any question that asks about us ('Who is that?', 'Who saw Lola?', 'Who did Lola see?', etc.) with the word me, regardless of whether the 'who' in the question is an object (me) or a subject (I). In Cahuilla, however, the rule about using a subject form if you're referring to a subject and an object form if you're referring to an object is followed quite strictly.

Exercise C: Each of the Cahuilla questions below has an English answer given. Translate the answers into Cahuilla to make up brief dialogues like the examples in the lesson. Then tell what each of the questions means.

1. Hax'i kimungax hichine? Me.
2. Hich'a gaatuy penemiqa'? A dog.
3. Hax'iy nit pewel'isewqa'? Me.
4. Hax'im kinga' hemhiwwe? You and the men.
5. Hich'ami nangxanichem mem'amuwe'? Owls.
6. Hich'am kelawatma' hemwen? Red rocks.

In Lesson 4 you learned how to use the word man in answering 'no'.

Q.	Lola Joe-i pevukqa'a?	Did Lola hit Joe?
A.	Ki'i, Pete man pevukqa'a.	No, it was Pete who hit him.

As you will remember, when you put man after the subject of your answer sentence, you are suggesting a contrast with the subject of the question sentence. There isn't any real 'it was...' in the man sentence, but you're doing the same kind of pointing at the subject.

It's also possible to use man in 'who' and 'what' questions like those you have learned to form in this lesson. Here are a few examples:

Hax'i man sesemqa?	Who is it that's smiling?
Hich'a man kinga' hiwqa?	What is it that's in the house?

The translations show you that man is used in these sentences in the same way as in Lesson 4--to emphasize that it's the subject of the sentence that you're interested in. Once again, man can only be used in this way after a subject form of 'who' or 'what'. It would be wrong to use man in a question like Hax'iy pevukqa? 'Who is he hitting?' or Hich'ay Lola peqwa'i? 'What did Lola eat?', because the question words in those questions, as you know, are objects, not subjects.

There's just one more thing you need to remember about this use of man. You can't add man after a subject question word if the verb of the question is in the 'will' future:

Hax'i haxtaxmune?	Who will sing?

Even though 'who' is a subject in this question, you shouldn't add man because the verb is in the 'will' future.

The use of man after a subject question word is very common in Cahuilla. Often such questions don't really have to be translated with 'is it'; they really mean just about the same as the questions without man:

Hax'im man hemtaxmuwe?	Who all is it that are singing?; Who all are singing?

Exercise D: Add man to all the questions in Exercise A where it would be appropriate. Why would it be wrong to use man in the other questions?

Here are some new verbs which will be used in the rest of the lesson:

*'a'asllew	go swimming	*pish	arrive (VE)
*ngillíya	move (oneself), move around	*chengen	kick
		*hiw	live, reside
*'ay	pick, gather (VE)		

This shows you new meanings for two familiar verbs--*chengen 'dance' also means 'kick', and *hiw 'stay' also means 'live'.

Now, here are some more examples of questions which can't be answered simply 'yes' or 'no':

Mipa' Joe pishqa'?	When did Joe arrive?
Miva' Lola hiwqa?	Where does Lola live?
Mivika Pete 'a'asllewqa?	Where is Pete going swimming?
Mivax ting'ayvash pishqa'?	Where did the doctor arrive from?

These words show you four new question words, mipa' 'when', 'at what time'; miva' 'where', in what place'; mivika 'where to'; and mivax 'where from'. Each of these question words starts with mi-, and if you think about it the part of the word that comes after mi- may remind you of the meaning and sound of some of the relational endings you learned in Lesson 16 (especially -pa' 'at', 'in', -ika 'to', and -pax 'from'). Once again, in all these examples the question word comes first in the sentence even before the subject.

Exercise E: Translate these Cahuilla questions into English.

1. Mipa' 'epishne?
2. Mivika gaatu'um 'a'walmi memnemiwe'?
3. Mivax Pete pe'ivaxqa?
4. Miva' nichill hiwqa?

5. Mipa' chem'a'asllewne?

6. Miva' Pete-i pechengenqa'?

7. Miva' hemngilliyawe?

8. Mivika' 'emsiyaqewe?

Mivi means 'which one'; its object form is miviy:

Mivi 'echengenqa'?	Which one kicked you?
Miviy pe'kus'i?	Which one did you take?

There are other forms of 'which' too--mivim, as you might guess, is the plural subject form, and mivimi the plural object form. These words are used instead of 'who' or 'what' in questions where you want the hearer to identify someone or something out of a group.

Here are some more questions with still more question words:

Memik se'ishmi me''ayqa'?	How many flowers did you pick?
Miyaxwe 'a'asllewqa' Joe?	Why did Joe go swimming?
Mexanuqw pemkukulwe nea'ti?	How do they make a basket?

The last question is the way you'd ask for general directions: as with the English 'How do you make a basket?' or 'How does one make a basket?' Each of these new question words goes at the front of the question without much change to the rest of the sentence (remember that a question with memik must contain a plural noun).

There are two words for 'how much', meten and mete'wet. You can use either one in a question like

Meten pe'qwa''i wa'i'chi?	How much meat did you eat?
OR Mete'we'ti pe'qwa''i wa'i'chi?	

Notice that meten does not change its form, but that mete'wet has an object ending when it is used to ask a question about an object noun.

As you learned in Lesson 17, mete'wet also means 'many' or 'a lot'. (So the last question above could also mean 'Did you eat a lot of meat?'--do you see why?) Meten also has a similar meaning when it's not used in a question--'so much':

Lola meten peyawqa!	Lola has (is holding) so much!

To say 'whose' in Cahuilla, you just put a subject 'who' question word in front of the possessed noun you want to ask about, as in these examples:

Hax'im hemkiy pe'teewqa?	Whose (pl.) house do you see?
Hax'i he'achi 'awa'li penchengenqa'?	Whose dog did I kick?

You can also follow a form of 'who' or 'what' with a relator word, such as piyik 'to him', which you learned in Lesson 16. You have to use an object form of the question word before piyik, as in these questions:

Hax'iy piyik hemkuktashwe?	Who are they talking to?
Hich'ay piyik hemngilliyawe?	What are they moving toward?

As you learned at the beginning of this lesson, the words for 'who' and 'what' are very similar to the words for 'someone' and 'something'. This is true about other pairs of question words and 'some-' words too. Look at these sentences, for example:

Mipa' pa' 'axtaxmune.	Sometime he will sing.
Mivika pika hichiqa'.	He went somewhere.

Mipa' pa' 'sometime' is very similar to mipa' 'when', and mivika pika 'to somewhere' looks a lot like mivika 'to where'.

In this lesson you've learned a lot of question words and how to put them in sentences. In all the examples, however, everything in the sentence except the question word has been pretty much what you would expect. One Cahuilla verb, however, has a special question form: the verb *yax 'say'. Look at these examples:

'ehiyaqa'?	What did you say?
Hemhiyaxwe?	What are they saying?

These questions use the verb *hiyax, which means 'say what'. Notice that you don't have to use a word for 'what' in questions with *hiyax, although it's all right to if you want to:

Hich'ay hemhiyaxwe?	What are they saying?

As you can see, *hiyax contains the verb *yax 'say'. *Hiyax is like *yax in that the final x drops out of it before the endings -qa and -qa'. However, unlike *yax, *hiyax always has the accent on its first vowel (the i).

Something that's important to remember about *hiyax is that it takes VE endings (just as *yax does). Since *hiyax has a consonant followed by a vowel followed by a consonant, a vowel, and a consonant, it's actually a VE+L verb. So before the vowel endings, the bare form of 'say what' is *hiyx. When you listen to people pronounce *hiyx, it will probably sound more like *hex to you, and you can write it that way if you like. Here is an example:

Hich'ay 'ehiyxalu'?	What could you say?
OR 'ehexalu'?	

Remember, if you ask a yes-or-no question with 'say', you'll use the verb *yax rather than *hiyax, since there's no 'what' in your question:

'eyaqa'a?	Did you say it?

Exercise F: Translate the following questions into Cahuilla and then, for fun, make up an answer for each one (obviously, there are many possible answers to a question).

1. Who are they giving 'ingkish to? 2. Why did you kick Joe? 3. Which one kissed her? 4. Which ones did they plant? 5. Did Lola arrive at the house? 6. How many trees fell? 7. How do you cook a chicken? 8. Whose money did Pete take? 9. How much meat did the woman buy? 10. What did we say?

Can you translate this sentence (not a question)?

Sometimes we will go swimming.

VOCABULARY

*a'asllew	go swimming	meten?	how much? so much
*ngilliya	move, be in motion	metewet?	how much? many, a lot
hax'i?	who?	miyaxwe?	why?
hich'a?	what?	mipa' pa'	sometime
mipa'?	when?	mexanuqw?	how?
miva'?	where?	mivika pika	to somewhere
mivika?	to where?	*pish	arrive (VE)
mivax?	from where?	*chengen	kick
mivi?	which one?	*hiw	live
memik?	how many	*'ay	pick, gather (VE)

Notes: 1. The verb *pish takes the 'could' ending -alu'--can you figure out how to say 'He could have arrived'? Did you say Pichalu' yeya? Remember (from Lesson 6) that sh always becomes ch when it comes before a vowel.

2. Sometimes *pish can take an object, in which case it means 'come to', as in

Tuku nepish'i. Yesterday he came to me.

This verb, then, is like *chengen--without an object it means one thing (*pish--'arrive', *chengen--'dance'), and with an object it means something else (*pish--'come to', *chengen--'kick').

Are kicking and dancing and arriving and coming to really all that different, though? The actions involved are pretty much the same--we tend to think of them as distinct primarily because the English words are so different. Perhaps you remember how you felt when you learned in Lesson 8 that Cahuilla has two different words for 'eat' (*qwa' and *wayika), depending on whether there's an object in the sentence or not. You may have thought, "but it's all eating!" A Cahuilla speaker who learned for the first time that you have to use a different word for 'kick' if the kick is part of a dance might have said, "but it's all chengen!"

Some other Cahuilla verbs you know that don't change their form whether or not they have objects are *pa' 'drink', *yuwashva 'wash the hair', and *kuktash 'speak'. *Kukul means 'make', 'fix', or 'cook' (a certain thing); without a prefix combination, this verb means 'cook' (be occupied with cooking). Here are some examples of how these verbs are used with and without objects:

Nepa'qa.	I'm drinking.	Penpa'qa.	I'm drinking it.
Neyuwashvaqa.	I'm washing my hair.	Penyuwashvaqa.	I'm washing her hair.
Nekuktashqa.	I'm speaking.	Kawiiyay penkuktashqa.	I'm speaking Cahuilla.
Nekukulqa.	I'm cooking.	Penkukulqa.	I'm cooking it.

The verbs on the left don't have objects, so simple subject markers are used. (Remember, the idea of 'hair' is included within the meaning of *yuwashva.) The verbs on the right have objects (even if they don't appear as separate words in the sentences), so prefix combinations are used. Notice that when *yuwashva takes an object, it could be translated as 'wash someone else's hair'. But in each case the action of the verb is the same--the only difference is in whether there is an object or not.

Answers to Exercises:

Exercise A
1. Who is staying in the house? 2. What did you sell? 3. What's on the table? 4. What's up there flying? 5. Who is going to Phoenix? 6. Who did she marry? 7. What fell from the tree? 8. Who is Lola kissing?

Exercise B
1. Hax'im 'emteewwe'? 2. Hich'ay 'ekinangi'a pesaamsa'i? 3. Hich'a 'enga' qal? 4. Hax'i sawasawayaqa? 5. Hax'amivi 'enaqmaqa'? 6. Hich'amiviy pe'vendéerne?

Exercise C

1. Ne'.	Who is going outside?
2. 'awal.	What chased the cat?
3. Ne'iy.	Who did the pregnant woman marry?
4. 'e' pen nangxanichem.	Who all are sitting in the house?
5. Muhtami.	What did the men hunt?
6. Qaqwish seselekichem.	What (things) are among the trees?

Exercise D
Man should be added after the first word in questions 1, 3, 4, and 7. In questions 2, 6, and 8 it would be wrong to use man because the question words in those questions are not the subjects of the question sentences. In question 5 it would be wrong to use man because the verb is in the 'will' future.

Exercise E
1. When will you arrive? 2. Where did the cats chase the dogs to? 3. Where is Pete running from? 4. Where does the woman live? 5. When are we going swimming? 6. Where did he kick Pete? 7. Where are they moving around? 8. Where will you all move to?

Exercise F
1. Hax'iy 'ingki'chi pemmaxwe? (plus suitable answers) 2. Miyaxwe Joe-i pe'chengen'i? 3. Mivi pekichúnginqa'? 4. Mivimi memweswe'? 5. Lola kishnga' pishqa'a? 6. Memik kelawat hempuli'i? 7. Mexanuqw hanamú'i pe'sexqa? 8. Hax'i qishki'ay Pete pekus'i? 9. Meten nichill pesaamsaqa' wa'i'chi? 10. Chemhiyaxwe'e? OR Hich'ay chemhiyaxwe'e? plus Mipa' pa' haxchem'a'asllewne.

LESSON 20: Pete pe'ayawqa Joe-i peyvukik.
(Pete wants to hit Joe.)

Here are some new words for you to learn before going on with the lesson:

xwalxwal	spider	*chexin	to kill (pl. object) (VE+L)
nehew'a	my net, my web		
*hew	to spin a web (VE)	telmekish	the afterworld
*mekan	to kill (sg. object) (VE+L)	su'ish	jackrabbit

Notes: 1. The verb *hew includes the idea of the object 'web', so you don't have to use any object noun with it in sentences like Nehewqa 'I'm spinning a web'.

2. The relationship between *mekan and *chexin is similar to that between *muk and *chex. The singular forms are used when one person dies; the plural forms are used when more than one person dies. (The number of people doing the killing doesn't matter.)

As you know, *muk and *chex mean 'be sick' as well as 'die'. Similarly, *mekan and *chexin may be used to mean 'beat' as well as 'kill', with the choice of singular or plural verb depending on how many are hurt.

You've probably wondered whether it's confusing for Cahuilla speakers that the same word means 'be sick' and 'die', or that another word means both 'beat' and 'kill'. When someone uses one of these words in a conversation and you're not sure of whether someone actually died (or was killed) or not, you can ask Telmekiyka? which means 'To the afterworld'. The other person will answer Héehé or Ki'i, depending on whether death actually occurred or not.

In Lesson 15 you learned about one way to talk about events that have not yet occurred, by using verbs in the 'will' future, such as

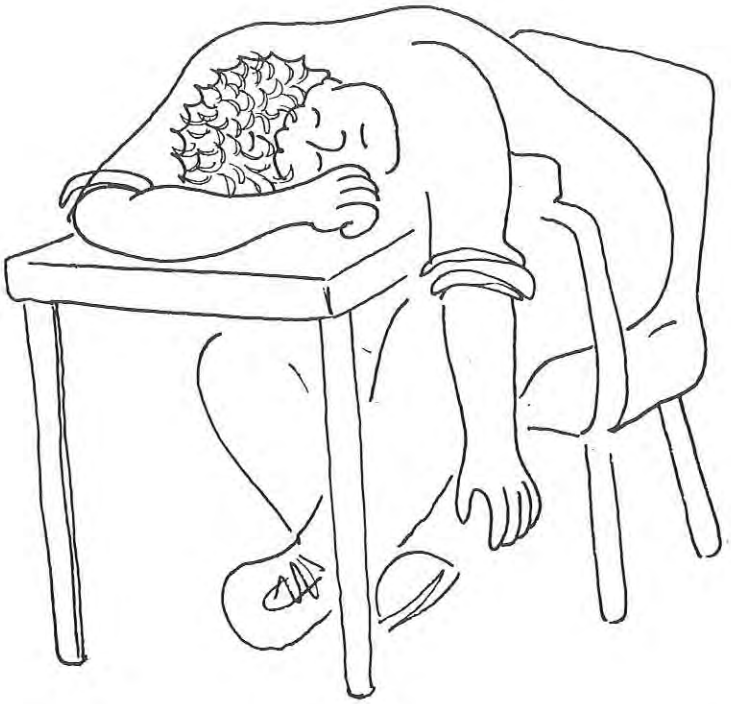
Joe 'axkupne.	Joe will sleep.
Lola pen Joe haxhemchengenne.	Lola and Joe will dance.
'eqwashmallem hemhichine.	The boys will go.

In English, as you know, there is another way to refer to the future in addition to using 'will'--you can use sentences like 'Joe is going to sleep', 'Lola and Joe are going to dance', or 'The boys are going to go'.

Cahuilla also has a 'going to' future, which you will learn about in this lesson. Here are some examples of sentences in the 'going to' future:

Joe kupka.	Joe is going to sleep.
Lola pen Joe chengenkatem.	Lola and Joe are going to dance.
'eqwashmallem hichikatem.	The boys are going to go.

The 'going to' future uses a new set of verb endings. In these examples you see -ka used on a 'going to' verb with a singular subject, and -katem used on 'going to' verbs with plural subjects. There is a difference between the verbs in the last two examples and all the other verbs with plural subjects that you have seen so far in this book. The verbs chengenkatem and hichikatem don't have any 'they' prefix (like the hem- you learned about in Lesson 5). There never is a 'they' subject prefix with a plural 'going to' verb.



Joe Kupka.

A longer form of the 'going to' ending is used after a verb whose bare form ends in any vowel except -i. As the following examples show, an extra ' consonant is added before the -ka and -katem endings after such verbs:

Nichill 'u'uxu'ka.	The woman is going to cough.
Joe tavxwá'ka	Joe is going to work.
Nanwishmallem taxmu'katem.	The girls are going to sing.

In spoken English, the going to which refers to the future is often pronounced as gonna--so you might say Joe is gonna work instead of Joe will work, for example. English gonna sentences correspond to Cahuilla verbs with the -kat or -katem endings.

Many English sentences with going to have two meanings. Joe is going to work can be either a simple future statement (about like Joe will work) or it can mean that Joe is on his way to work. This second meaning, having to do with go-ing, is not present in the Cahuilla verbs using -kat and -katem. Cahuilla 'going to' verbs refer to the future, but they don't have anything to do with movement.

Exercise A: Translate these Cahuilla sentences into English.

1. Xwalxwal pulika.
2. Su'ish hichika tekiyka.
3. Joe pen Pete 'ivillu'katem.
4. Ningkichem taxmu'katem.
5. Tax'únivash nashka.
6. 'amu'katem.

Just as with other verbs, you have to add prefixes when a 'going to' verb has an 'I', 'you', or 'we' subject. But the SPECIAL SUBJECT PREFIXES used with verbs in the 'going to' future are different from the set of regular subject prefixes you learned in Lesson 7. To see what the differences are, compare the pairs of sentences below:

Nechengenqa.	I am dancing	Henchengenka.	I am going to dance.
'echengenqa.	You are dancing.	'etchengenka.	You are going to dance.
Chemchengenwe.	We are dancing.	Hishchengenkatem.	We are going to dance.
'emchengenwe.	You (pl.) are dancing.	'emechengenkatem.	You (pl.) are going to dance.

Look at the underlined prefixes on the verbs in each column. These special subject prefixes hen- 'I', 'et- 'you', hish- 'we', and 'eme- 'you (pl.)' are always used with 'going to' verbs. (Of course, you know that you must use -ka or -'ka on verbs with the hen- 'I' or 'et- 'you' prefixes, since they are singular; -katem and -'katem are only used on verbs with plural subjects marked with hish- 'we', 'eme- 'you (pl.)', or no prefix 'they'.)

Exercise B: For each of the following Cahuilla sentences, tell whether the event it refers to is past, present, or future. Then change each sentence into a 'going to' future sentence with the same subject and verb, and translate the new sentences. Remember to use special subject prefixes!

1. 'axnehichine.
2. Chemchengenwe'.
3. 'emtaxmuwe.
4. Hemnash'i.
5. Lola hax'u'uxune.
6. 'etavxwáqa'.

By now you're probably wondering how to put sentences with objects into the 'going to' future. To do this, you use a SPECIAL PREFIX COMBINATION on the verb, which tells you about what the subject and object are. Some special prefix combinations look just like the regular prefix combinations that you learned in Lessons 8 and 10--such as those used when the subject is 'I':

'I'-'you' prefix:	'en-	'enchengenka.	I am going to kick you.
'I'-'him' prefix:	pen-	Penchengenka.	I am going to kick him.
'I'-'you (pl.)' prefix:	'emen-	'emenchengenka.	I am going to kick you all.
'I'-'them' prefix:	men-	Menchengenka.	I am going to kick them.

Most other special prefix combinations for singular subjects are just like the corresponding regular prefix combinations except that they end in an extra y or ey. To see this, you can compare forms in the 'will' and 'going to' futures. All the 'he' prefixes add an extra y at the end:

Nechengenne.	He will kick me.	Neychengenka.	He is going to kick me.
'echengenne.	He will kick you.	'eychengenka.	He is going to kick you.
Pechengenne.	He will kick him.	Peychengenka.	He is going to kick him.
Chemechengenne.	He will kick us.	Chemeychengenka.	He is going to kick us.
'emechengenne.	He will kick you (pl.).	'emeychengenka.	He is going to kick you (pl.).
Mechengenne.	He will kick them.	Meychengenka.	He is going to kick them.

These special 'you' prefixes add an extra ey:

Ne'chengenne.	You will kick me.	Ne'eychengenka.	You are going to kick me.
Pe'chengenne.	You will kick him.	Pe'eychengenka.	You are going to kick him.
Me'chengenne.	You will kick them.	Me'eychengenka.	You are going to kick them.

These special prefix combinations aren't hard to learn if you just remember to pronounce the extra y sound. (Listen to the way your teacher says it.)

The 'they' subject special prefix combinations are just like the 'he' subject ones:

'they'-'me' prefix:	ney-	Neychengenkatem.	They are going to kick me.
'they'-'you' prefix:	'ey-	'eychengenkatem.	They are going to kick you.
'they'-'him' prefix:	pey-	Peychengenkatem.	They are going to kick him.
'they'-'us' prefix:	chemey-	Chemeychengenkatem.	They are going to kick us.
'they'-'you (pl.)' prefix:	'emey-	'emeychengenkatem.	They are going to kick you guys.
'they'-'them' prefix:	mey-	Meychengenkatem.	They are going to kick them.

There's never any confusion here about whether the subject is 'he' or 'they', of course, because the 'going to' verb always ends in -tem if the subject is plural.

Some of the 'you (pl.)' special subject prefixes are just the same as the 'you (sg.)' ones. For instance, me'ey- is used for any 'you' verb with a 'them' object:

'you (pl.)'-'them' prefix:	me'ey-	Me'eychengenkatem.	You all are going to kick them.

The 'us' object prefix with any 'you' subject is chem'ey-:

Chem'eychengenka.	You are going to kick us.
Chem'eychengenkatem.	You (all) are going to kick us.

Once again, there's never any confusion about whether the subject is 'you' singular or plural, because the 'going to' verb always ends in -tem if the subject is plural.

The last two 'you (pl.)' prefixes are unusual because they aren't like the 'you (sg.)' prefixes, and because they don't have y's in them. These two prefixes are both used with singular objects, and both end with -'me:

'you (pl.)'-'him' prefix:	pe'me-	Pe'mechengenkatem.	You all are going to kick him.
'you (pl.)'-'me' prefix:	ne'me-	Ne'mechengenkatem.	You all are going to kick me.

If you remember that the special 'we' subject prefix is hish-, the 'we' subject special prefix combinations aren't too hard to learn:

'we'-'you' prefix:	'ish-	'ishchengenkatem.	We are going to kick you.
'we'-'him' prefix:	pish-	Pishchengenkatem.	We are going to kick him.
'we'-'you (pl.)' prefix:	'emish-	'emishchengenkatem.	We are going to kick you all.
'we'-'them' prefix:	mish-	Mishchengenkatem.	We are going to kick them.

Once again, all the verbs must have plural endings when the subject is 'we'.

In Lesson 18 you learned that the Cahuilla words for 'I', 'you' and 'we' are used primarily for emphasis. This is not really true about sentences whose verbs are in the 'going to' form. Any of the sentences in the 'going to' future that you have seen so far would be just as correct (and not particularly emphatic) with an added separate word for the subject, as these examples show:

Ne' hentaxmu'ka.	I am going to sing.
'e' pe'eychengenka.	You are going to kick him.
Chem 'emishnemikatem.	We are going to chase you all.
'emem 'emehichikatem.	You (pl.) are going to go.

You can use either the long or the short forms of the words for 'we' and 'you (pl.)'. You will also often hear 'going to' sentences with separate words for 'he' (actually 'this one' or 'that one', as you learned in Lesson 3) and 'they'.

'et pey'iva'ka.	He is going to run.
'evatem kill neychengenkatem.	They are not going to kick me.

Exercise C: I. Improve the answers to Exercise B by adding a separate word for the subject in each one.

II. Then translate the sentences below into Cahuilla, using the new special subject prefixes and verbs in the 'going to' form. Use a separate word for the subject of each sentence.

1. We are going to run. 2. You all are going to chase her. 3. I am going to kick you. 4. You are going to kiss them. 5. We are not going to bathe them. 6. I am going to grin.

Were you able to remember the new prefix combinations you had just read about while you did Exercise C? You should try to learn them as soon as possible. Until you do, you can use this chart of the new special prefix combinations for reference. It works just like the chart of prefix combinations in Lesson 10. Find the subject of your sentence in the left-hand column, and follow along that row to the right until you are in the column under the object of your sentence--there you have the correct special prefix combination.

SUBJECT	OBJECT: me	you	him	us	you(pl.)	them
I		'en-	pen-		'emen-	men-
you	ne'ey-		pe'ey-	chem'ey-		me'ey-
he	ney-	'ey-	pey-	chemey-	'emey-	mey-
we		'ish-	pish-		'emish-	mish-
you(pl.)	ne'me-		pe'me-	chem'ey-		me'ey-
they	ney-	'ey-	pey-	chemey-	'emey-	mey-

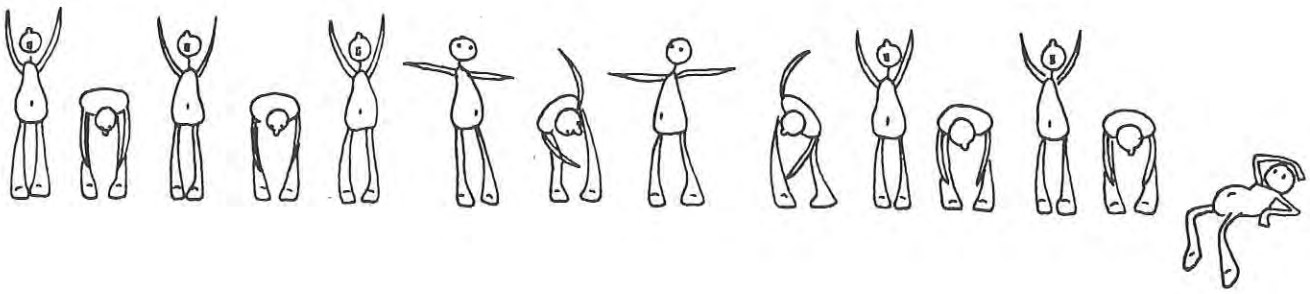
Some verbs do not use the endings -ka/-'ka and -katem/-'katem in the 'going to' future. Instead, these verbs end in -ik for singular subjects and -iktem for plural subjects. Here are some examples:

Ne' Lola-i kill pentewik.	I'm not going to find Lola.
Pete neyvukik.	Pete is going to hit me.
Chemem hishpichiktem.	We are going to arrive.

(Notice that the verb *pish 'arrive' becomes -pich- before the ending -iktem, because it starts with a vowel.) As these examples show, you use the same special prefix combinations with verbs in -ik or -iktem as you do with other 'going to' verbs.

If the bare form of a verb ends in a vowel, that verb takes the -ka/-katem (or -'ka/-'katem) 'going to' ending. For verbs ending in consonants, however, it is best simply to memorize which ending is used. All verbs that take -ik in the 'going to' future belong to the VE group, which you learned about in Lesson 14 (as you'll recall, these verbs use the ending -an instead of -na, and -alu' instead of -pu'). These verbs are all marked VE in the Cahuilla-English Vocabulary at the end of this book. In addition to the VE verbs listed in Lesson 14, the following other verbs that you have learned are used with the -ik and -alu' endings: *'ay 'pick', *hew 'spin a web', *pish 'arrive', *tav 'put (singular object)', *wen 'put (plural object)'.

There's one more thing to remember about using the new 'going to' endings -ik and -iktem, when these endings follow a verb whose bare form ends in a vowel plus one consonant plus a vowel plus a consonant. Just as with the -an and -alu' endings, when the -ik ending follows such verbs the last vowel of the bare form drops out. A bare form of this type is *chexin, for example, which ends in the vowel e plus the consonant x plus the vowel i plus the consonant n. The final vowel of a bare form of this type drops in the 'going to' form--so 'I'm going to kill them' is Ne' penchexnik, and so on. A number of verbs like this are listed in Lesson 14. Some more are *mekan 'kill (singular object)' and *namik 'meet'. Verbs of this type are all marked with the symbol VE+L (for Vowel Endings plus vowel Loss) in the Cahuilla-English Vocabulary.



Exercise D: Change each of the following Cahuilla sentences from the 'will' future to the 'going to' future. Remember to use the special prefixes and prefix combinations you have learned in this lesson, and to use the appropriate 'going to' ending for the verb given. (If you aren't sure whether a verb takes -ik or -ka, you can check the Vocabulary.) Translate the new sentences.

1. Haxpenvukne.
2. Nepishne.
3. 'enashne.
4. 'axchememnemine.
5. Pe'tewne.
6. 'axne'emchengenne

In Lessons 14 and 18 you learned that some verbs lose reduplication in the -na and -pu' forms and the -'i past tense. The same thing happens to the same set of verbs in the 'going to' future, as the examples below show:

Lola semka.	Lola is going to smile.
Ne' henwayka.	I am going to holler.
Kimu'li peyqangka.	He is going to knock on the door.

The bare forms of each of the verbs in these examples are reduplicated. When these verbs are in the 'going to' form, the reduplicated part of the bare form drops out, as shown below:

*sesem	'smile'	+ ka =	semka	'going to smile'
*waway	'holler'	+ ka =	wayka	'going to holler'
*qaqang	'knock'	+ ka =	qangka	'going to knock'

If only a consonant (rather than a consonant plus a vowel) is copied in the reduplicated form, only that consonant is removed in the 'going to' form:

*kuktash	'talk'	+ ka =	kutashka	'going to talk'

You'll remember that the reduplicated part of *sunháhyem is further from the beginning of the word. The h after the accented á is a copy of the h before the a, and it is lost in the 'going to' form:

*sunháhyem + ka = sunháyemka 'going to scold'

All the reduplicated verbs mentioned above take the -ka 'going to' ending. Some, however, take -ik--for instance, *tetewan 'count':

*tetewan + ik = tewnik 'going to count'

There are two changes to notice here. First, the reduplicated te goes away (giving -tewan- plus -ik). Then, the a of the bare stem is lost, as all final vowels in VE+L verbs like *tetewan are before -ik.

As you learned in Lessons 14 and 18, not all verbs which look reduplicated act the same way. *'u'uxu 'cough' is one example of a verb which doesn't change in the 'going to' future. (So, 'going to cough' is 'u'uxu'ka.) Remember that all of the reduplicated verbs which do lose their copy part in the 'going to' form are specially marked in the Cahuilla-English Vocabulary (with the symbol VR, for Verb with Reduplication). If you're ever in doubt as to whether a verb will lose its copy, you can check the Vocabulary to see.

As you'll remember from Lessons 14 and 18, the bare forms *teew, *ngaang, and *haal shorten in all the same forms in which VR verbs lose their reduplication. So, as you might expect, these bare forms become *tew, *ngang, and *hal before the 'going to' endings -ik and -ka, as shown in

Peyhalka.	He's going to look for it.
Ngangiktem.	They're going to cry.
Pentewik.	I'm going to see it.

(The word Pentewik can also mean 'I'm going to find it', of course.)

Exercise E: Translate these sentences into Cahuilla. Pay special attention to reduplicated verbs, verbs which take the -ik ending, and the three verbs whose vowel shortens in the 'going to' future.

1. The spider is going to spin a web. 2. Are they going to holler? 3. Is she going to cry? 4. Lola is not going to scold 'ingkish. 5. Pete is going to count the bears. 6. I'm not going to cook ('fix') the jackrabbit. 7. Joe is going to talk to me. 8. Are you going to kill them? 9. We aren't going to see it. 10. My mother is going to smile.

*'ayaw means 'want'. This verb can be used in sentences like

Neat pangi'chi pen'ayawqa.	I want a new basket.
Mewih 'a'walmi michem'ayawwe.	We want two dogs.

In both of these sentences, the object (dogs or a basket) is something you could touch. Of course, though, someone can want an event too:

Pen'ayawqa henkutashka.	I want to talk.
Pichem'ayawwe pishmekniktem.	We want to kill him.
Pem'ayawwe' Lola-i peytewiktem.	They wanted to see Lola.

This kind of sentence is quite easy to put together. You use *'ayaw (with regular tense endings) for the 'want' part, plus a 'going to' verb expressing the desired action (the 'to' part). The prefix combination on *'ayaw shows that 'want' has an object--the event that the subject wishes would occur. Here is a diagram of the way these sentences are formed:

'it' + subject PREFIX COMBINATION	*'ayaw	TENSE ENDING	SPECIAL SUBJ. PREFIX or PREFIX COMBINATION	BARE FORM	'going to' ending
'want' part			'to' part		

as in

pen	+	'ayaw	+	qa	hen	+	kutash	+	ka

There are two things to note about this kind of sentence. One is that it can only be used to tell about something the subject of 'want' wants to do himself (in other words, you don't use this sentence pattern to talk about something you'd like someone else to do). Also, these sentences mean just about the same sort of thing as sentences formed with the -vichu- 'want' extender, which you learned about in Lesson 15:

Nekuktashvichuqa. I want to talk.

However, you can't use -vichu- in the same way to say you want a noun (as in sentences like 'I want a new basket').

You will notice when you listen to Cahuilla speakers that pe'ayawqa is often pronounced pa'ayawqa.

Exercise F: Translate these English sentences into Cahuilla using the verb *'ayaw.

1. They want to kiss Lola. 2. I want a dog. 3. I want to go. 4. We want to talk to you. 5. They wanted to see us. 6. Pete wants to hit Joe.

VOCABULARY

xwalxwal	spider	*chexin	to kill (pl. object)(VE+L)
nehew'a	my net, my web	telmekish	the afterworld
*hew	spin a web (VE)	su'ish	jackrabbit
*mekan	to kill (sg. object) (VE+L)	*'ayaw	want (VE+L)

Note: You've been reminded in this lesson that certain verbs which take vowel endings like -ik lose the last vowel of their bare forms before these endings. These verbs are always marked with the abbreviation VE+L in the Cahuilla-English Vocabulary.

Answers to Exercises:

Exercise A

1. The spider is going to fall. 2. The jackrabbit is going to go into the cave. 3. Joe and Pete are going to speak Cahuilla. 4. The women are going to sing. 5. The teacher is going to sit. 6. They are going to hunt.

Exercise B

1. Future. Henhichika. I am going to go. 2. Past. Hishchengenkatem. We are going to dance. 3. Present. 'emetaxmu'katem. You all are going to sing. 4. Past. Nashkatem. They are going to sit down. 5. Future. Lola 'u'uxu'ka. Lola is going to cough. 6. Past. 'ettavxwá'ka. You are going to work.

Exercise C

I. 1. Ne' henhichika. 2. Chem hishchengenkatem. 3. 'emem 'emetaxmu'katem. 4. 'evatem nashkatem. 5. (This sentence already has a separate subject word, Lola.) 6. 'e' 'ettavxwá'ka.

II. 1. Chem pish'iva'katem. 2. 'emem pe'menemikatem. 3. Ne' 'enchengenka. 4. 'e' me'eykichúnginka. 5. Chem kill mish'asnikatem. 6. Ne' hensengee'ka.

Exercise D

1. Ne' penvukik. I'm going to hit him. 2. Ne' henpichik. I'm going to arrive. 3. 'e' 'etnashka. You're going to sit down. 4. 'evatem chemeynemikatem. They are going to chase us. 5. 'e' pe'eytewik. You're going to find her. 6. 'emem ne'mechengenkatem. You're all going to kick me.

Exercise E

1. Xwalxwal hewik. 2. 'evatem waykatem? 3. 'et ngangik? 4. Lola 'ingki'chi kill peysunháyemka. 5. Pete hunwetmi meytewnik. 6. Ne' su'i'chi kill penkulka. 7. Joe niyik kutashka. 8. 'e' me'eychexnik? 9. Chemem kill pishtewiktem. 10. Niye' semka.

Exercise F

1. Pem'ayawwe Lola-i peykichúnginkatem. 2. 'awa'li pen'ayawqa. 3. Pen'ayawqa henhichika. 4. Pichem'ayawwe 'iyik hishkutashkatem. 5. Pem'ayawwe' chemeytewiktem. 6. Pete pe'ayawqa Joe-i peyvukik.

LESSON 21: Ne' kill ñishlluvell. (I'm not an old woman.)

In Lesson 2 you learned how to use nouns to make statements describing people (or things), in sentences like

Joe hena' ting'ayvash.	Joe's father is a doctor.
'ingkish 'awal.	'ingkish is a dog.
Joe pen Pete nangxanichem.	Joe and Pete are men.

As you know, Cahuilla sentences like these are formed simply by putting the subject noun and the other noun side by side--no other words are necessary. (Of course, some noun phrases like Joe hena' 'Joe's father' or Joe pen Pete 'Joe and Pete', are more than one word long.) In this lesson, you'll learn how to say sentences like this when the subject is 'I', 'you', or 'we'. You'll also learn about corresponding sentences with adjectives, such as 'I am fat' or 'You're beautiful'.

To use 'I', 'you', or 'we' as the subject of sentences like the three examples above, you have to change the last noun in the sentence a bit:

Ne' henting'ayvash.	I am a doctor.
'e' 'et'awal.	You are a dog.
Chemem hishnangxanichem.	We are men.

These sentences begin with the separate words for 'I', 'you', and 'we' which you learned in Lesson 18. But the following noun in each case is not in its dictionary form, but rather has a prefix--one of the special subject prefixes you learned in Lesson 20. Whenever you want to use 'I', 'you', 'we' (or 'you (pl.)') as the subject of a '___is a___' sentence of the type you learned about in Lesson 2, you have to put a special subject prefix on the final noun of the sentence.

The use of the words ne', 'e', chemem, 'emem, and so on in sentences like these (just as with 'going to' sentences, as you learned in the last lesson) is not especially emphatic. You may either include one of these words for the subject, or not, as you choose:

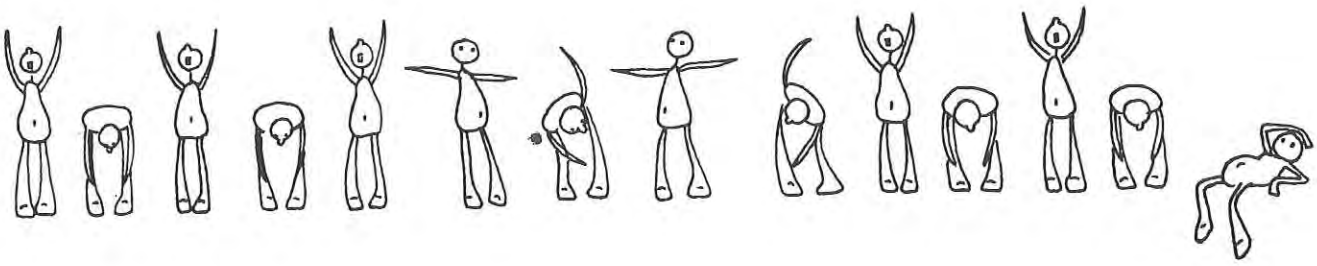
'emem 'emeningkichem.	
OR	You are women.
'emeningkichem.	

You probably don't need to be reminded that when the subject in such a sentence is plural ('we' or 'you all'), the noun at the end of the sentence must be plural too.

Here are some new nouns referring to people which you can use in this new type of sentence. (Plurals are in the Vocabulary at the end of the book.)

naxaluvell	old man	'eẏit	thief
ñishlluvell	old woman	kinangish	married man
puul	medicine man	wel'isewka	married woman

paagri	priest	llumish	cripple; person paralyzed with arthritis
naxaash	young man		
taatwal	blind person		



Exercise A: Make Cahuilla sentences out of the following pairs of words by using the first word in each pair as the subject. Remember to use special subject prefixes where necessary! Translate the sentences you make up.

EXAMPLE: (chemem) (llumichem).

ANSWER: Chemem hishllumichem. We are cripples.

1. (ne') (ñishlluvell)
2. (nichill) (taatwal)
3. ('e') (paagri)
4. (chemem) (naxaachem)
5. ('emem) (wel'isewkatem)

You don't use an adjective meaning 'old' to say that a person is old in Cahuilla. Rather, the sentence

'et naxaluvell. He is an old man.

can be used to mean 'He is old'; a woman who wants to say 'I am old' says

Ne' henñishlluvell. I am an old woman; I am old.

Words like tax'únivash 'teacher' and taxtéewivash 'person who likes to stare at others' work a bit differently when they are used in sentences like these. When such words are used in sentences where the subject is a noun, there is no problem:

Lola hiye' tax'únivash. Lola's mother is a teacher.

Pete taxtéewivash. Pete is a person who likes to stare.





Pete taxtéewivash.

However, when words like these beginning with an unaccented tax- are used with special subject prefixes, it works like this:

Ne' taxhen'únivash.	I'm a teacher.
'e' tax'ettéewivash.	You're a person who likes to stare.
Chem taxhishtéewivachem.	We're people who like to stare.
'emem tax'eme'únivachem.	You're teachers.

The special subject prefix goes after the tax- at the beginning of the word. Any other noun that you learn that starts with an unaccented tax- will work the same way--but this is only true about unaccented tax's. A word like taxliswet, which follows the regular accent rule given in Lesson 12, and therefore starts with an accented tax-, takes the special subject prefixes at the beginning just like any other noun:

'e' 'ettaxliswet.	You are a person.
Chemem hishtaxliswetem.	We are people.

(You will learn more about the tax- prefix in words like tax'únivash and taxtéewivash in Lesson 29.)

Exercise B: Translate these sentences into Cahuilla. Remember to use special subject prefixes!

1. You are old (talking to a man). 2. Lola is old. 3. You're a teacher. 4. They are people who like to stare. 5. We are cripples. 6. You all are people. 7. I am a person who likes to stare. 8. I am a thief.

The negative versions of sentences like the ones above use the negative word kill, which you learned in Lesson 14. Here are some examples:

'e' kill naxanish	You're not a man.
Ne' kill ñishlluvell.	I'm not an old woman; I'm not old.
Chem kill tax'únivachem.	We're not teachers.

Do you see what's different about these sentences? There are no special subject prefixes on the nouns at the end of the sentence. Negative sentences meaning '___is not a___' or '___are not___' never have special subject prefixes on the noun at the end. For that reason, the subject word at the beginning is very important--without it, you can't tell who's being talked about. The subject words can't be omitted from negative sentences like these.

Exercise C: What do the following Cahuilla sentences mean?

1. 'e' kill naxaluvell.
2. Lola kill wel'isewka.
3. Chemem kill taxliswetem.
4. 'evatem kill tax'únivachem.
5. Ne' kill paagri.
6. 'emem kill ningkichem.

In the rest of this lesson we'll consider sentences where 'I', 'you', or 'we' is the subject of an adjective like those you learned in Lesson 17.

You'll remember from that lesson that some adjectives (those ending in -ekish) have both long and short forms, but that most adjectives have only one form.

Adjectives that have only one form always take the special prefixes to show that their subject is 'I', 'you', 'we', or 'you (pl.)'. For instance--

Ne' henwavu'wet.	I'm tall.
Chem hishwaavuchem.	We're tall.

OR

'e' 'etwik.	You're fat.
'emem 'emewiktem.	You are all fat.

As with the other sentences in this lesson and in Lesson 20 where the special subject prefixes were used, the use of the separate words for the 'I', 'you', and 'we' subjects of these sentences does not indicate emphasis.

Here are some more adjectives which can be used to refer to people, taking the special subject prefixes if their subjects are 'I', 'you', 'we', or 'you (pl.)'. None of these adjectives have short forms.

'e'nishka	smart (pl. 'e'nishkatem)
'elka	pretty, beautiful (refers to a woman only--pl. 'e'elkatem)
'ikash	skinny (pl. 'i'kachem)
'acha'i	good (pl. 'acha'am)
'e'elqwish	bad (pl. 'e'elqwichem)

Exercise D: Translate these sentences with adjectives into Cahuilla. Put a subject word into each one.

1. I am fat. 2. You are black. 3. You all are big. 4. She is skinny.
5. We are good. 6. I am smart. 7. They are bad. 8. You all are bad.

With the long forms of adjectives ending in -ekish, you have a choice of which prefix to use. You can either use the special subject prefixes (as with the other adjectives), or you can use the regular subject prefixes that you learned in Lesson 7. So, you could either say

Ne' netulekish. I'm black. (REGULAR SUBJECT PREFIX)

OR

Ne' hentulekish. I'm black. (SPECIAL SUBJECT PREFIX)

When you use the short form of these adjectives, however, you can only use the regular subject prefixes from Lesson 7, the same ones that are used on verbs. So you must say, for instance,

Ne' netulek. I'm black.

It is not correct to use a special subject prefix on a short-form adjective.

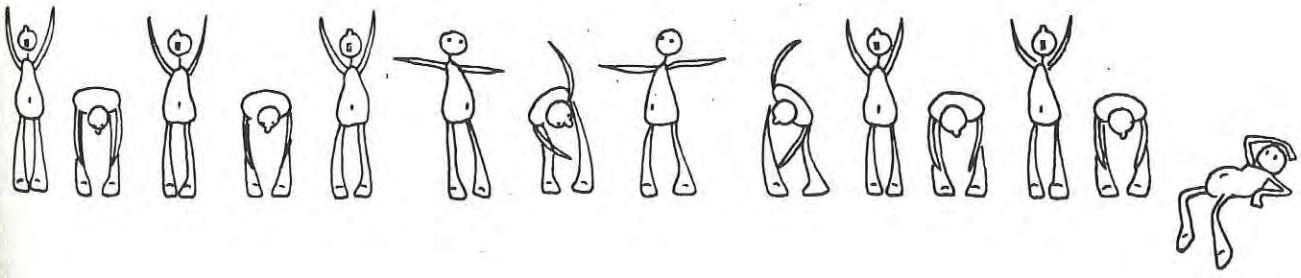
As you learned in Lesson 17, the long forms of these adjectives have plurals; the short forms do not. With a plural subject, you can use the plural long form, with either a special subject prefix or a regular subject prefix--

Chem hishsasmatnekichem. We are slim.

OR Chem chemsasmatnekichem.

or you can use the short form (no change for plural) with a regular prefix:

Chem chemsamatnek.



Exercise E: Tell two other ways to say each of the following Cahuilla sentences, then translate.

1. 'e' 'ettukushnekish.
2. 'emem 'emsamatnek.
3. Chemem hishpalekichem.
4. 'e' 'etulekish.
5. Ne' nepalek.
6. 'evatem hemtevishnek.

VOCABULARY

naxaluvell	old man	ñishlluvel	old woman
puul	medicine man	paagri	priest
naxaash	young man	'eyit	thief
kinangish	married man	wel'isewka	married woman
llumish	cripple; person paralyzed with arthritis	taxtéewivash	person who likes to stare at other people
taatwal	blind person	'e'nishka	smart
'elka	pretty, beautiful	'ikash	skinny
'e'elqwish	bad	'acha'i	good

Answers to Exercises

Exercise A
1. Ne' henñishlluvell. I am an old woman. 2. Nichill taatwal. The woman is blind. 3. 'e' 'etpaagri. You are a priest. 4. Chemem hishnaxaachem. We are young men. 5. 'emem 'emewel'isewkatem. You all are married women.

Exercise B
1. 'e' 'etnaxaluvell. 2. Lola ñishlluvell. 3. 'e' tax'et'únivash. 4. 'evatem taxtéewivachem. 5. Chemem hishllumichem. 6. 'emem 'emetaxliswetem. 7. Ne' taxhentéewivash. 8. Ne' hen'eyit. (Note: Subject words are included in these sentences for completeness, but could be omitted.)

Exercise C
1. You are not an old man; You are not old. 2. Lola is not a married woman. 3. We are not people. 4. They are not teachers. 5. I am not a priest. 6. You all are not women.

Exercise D
1. Ne' henwik. 2. 'e' 'ettulekish. 3. 'emem 'eme'a'amnachem. 4. 'et 'ikash. 5. Chemem hish'acha'am. 6. Ne'hen'e'nishka. 7. 'evatem 'e'elqwichem. 8. 'emem 'eme'e'elqwichem.

Exercise E
1. 'e' 'etukushnekish, 'e' 'etukushnek. You are green. 2. 'emem 'emsamatnekichem, 'emem 'emsasmatnekichem. You all are slim. 3. Chemem chempalek, Chem chempalekichem. We are wet. 4. 'e' 'ettulekish, 'e' 'etulek. You are black. 5. Ne' nepalekish, ne' henpalekish. I am wet. 6. 'evatem hemtevishnekichem, 'evatem tevishnekichem. They are white.

LESSON 22: Joe Lola-i pekichúngin'ayawpulika.
(Joe is going to come and try to kiss Lola.)

Here are some of the new words you'll learn in this lesson:

*ngii	come home, return	*wiw	make wiwish, make acorn mush
*heeñew	fight (VE)	kamíisa'	shirt
*'eytu	steal	(nekamíisa'ki	my shirt)
miisava'al	church	yumuvel	hat
*wewen	stand (VE+L)	(neyumu've	my hat;
virxóol	beans	chemyuymu've	our hats)
		sqweela'	school

Notes: 1. The possessed noun yumu've is used whenever the possessor is singular, regardless of the number of hats involved. Thus, yumu've can be translated either 'his hat' or 'his hats'. When the possessor is plural, you use the reduplicated possessed form: chemyuymu've 'our hats' (either one or many apiece), 'emyuymu've 'your hats' (used when talking to several people), hemyuymu've 'their hats'.

2. The word *wewen means both 'to rain' and 'to stand'. Although this may seem odd to English speakers, a number of Indian languages use their word for 'stand' to mean 'rain'. You might enjoy thinking about why this might be so.

3. *Wiw is like *sasaw in that it includes the idea of its object. Newiw'i means 'I made wiwish'--you don't have to say wiwi'chi. (Of course, Wiwi'chi penkul'i is another way to say just the same thing.)

In Lesson 15 you learned how to add extenders to the bare forms of verbs to form extended bare forms. Extended bare forms have more complicated meanings than simple bare forms--they are used in sentences like

Pem'enanvichuwe. They want to learn it.

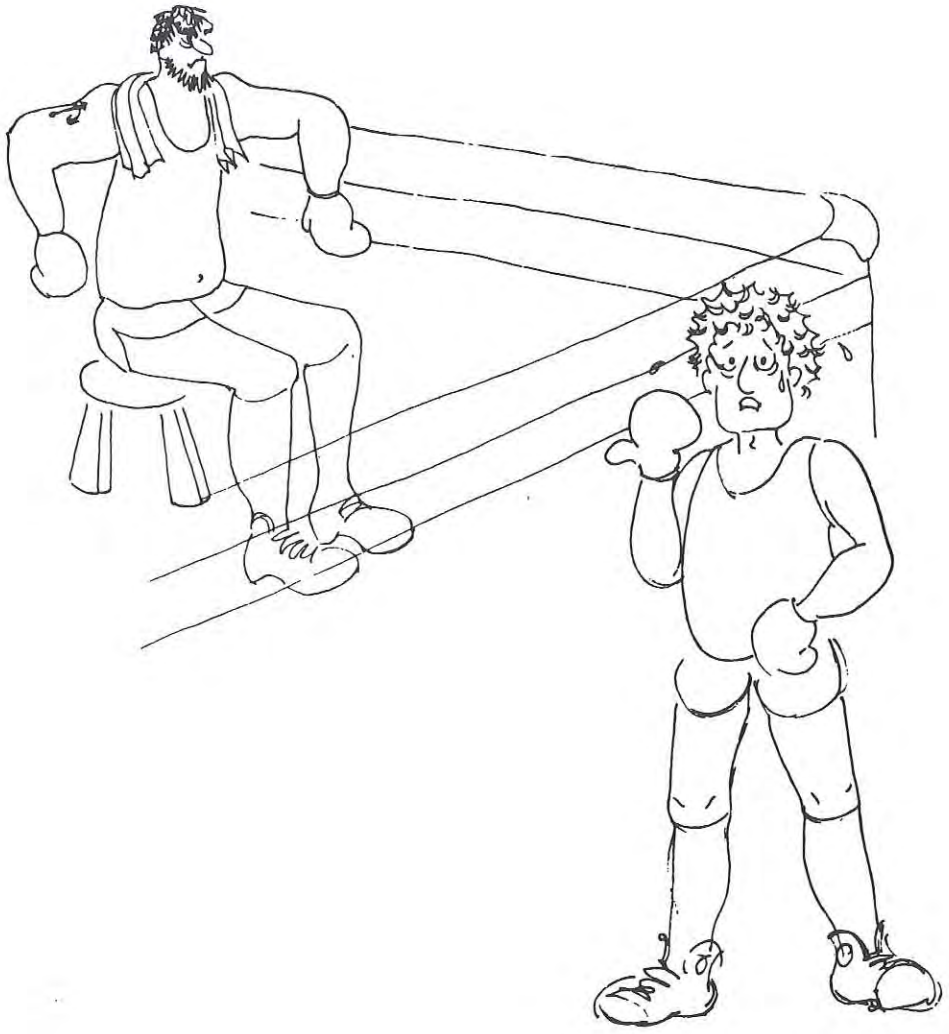
In this lesson you'll learn some more extenders.

Exercise A: Use the extenders -vichu- (or -ivichu-) and -'ayaw- to translate these sentences using the new vocabulary words. Remember that the verb endings go right after the extended bare form. (If you need to, go back and review Lesson 15 before you try this exercise.)

1. I want to come home. 2. He will try to steal my shirt. 3. We wanted to stand in the cave. 4. They almost ate the beans. 5. He wants to fight in the school. 6. Do you want to go to church?

One new extender is -llew-. Here are some examples of sentences using extended bare forms ending in -llew-:





Neheeñewllewqa.	I am going there to fight.
Mamayawllewqa'.	He went in order to help.
Pichemteewllewne.	We will go to see him.

As you see, -llew- adds the meaning 'go in order to ___' or 'go there to ___' to the meaning of the preceding bare form.

-Llew- is pronounced -lew- after a bare form ending in the sound l:

Pekul-lewqa.	He goes to fix it.

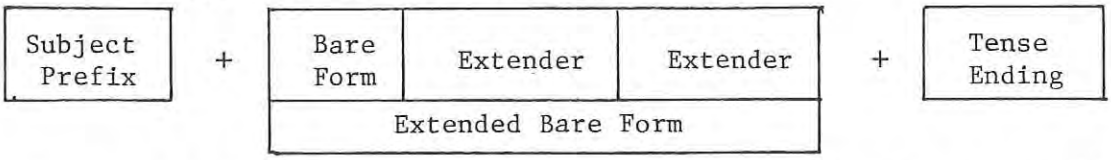
We spell this combination of l plus l with a hyphen between the two l's (to show that it's not the different sound ll).

Since an extended bare form can be used anywhere you can use a simple bare form, as you learned in Lesson 15, you can also add an extender onto

an extended bare form. This makes a new extended bare form that's even longer. Does it sound confusing? It isn't, really--look at these examples:

Netaxmu'ayawvichuqa.	I want to try to sing.
Netaxmullewvichuqa.	I want to go there to sing.
Netaxmullew'ayawqa'.	I almost went there to sing.

Each of these sentences has the following structure:



As you can see, an extended bare form is any bare form (simple or extended) to which an extender has been added.

You may be wondering about how to translate verbs with more than one extender. There's a trick to this, which you can learn very easily: The order of the English meanings (original bare form, plus extender meanings) is exactly the opposite of the parts of the Cahuilla word. Do you see how this works with the examples above? In the first sentence, *taxmu 'sing' precedes the extender -'ayaw- 'try to', which in turn precedes the extender -vichu- 'want to'. So the Cahuilla order is 'sing' plus 'try' plus 'want'. But the order of the English words is 'want' plus 'try' plus 'sing'--do you see how the order of these ideas is reversed?

Here's a similar diagram of the order in the second example sentence:

Cahuilla Order						English Order				
*taxmu	+	-llew-	+	-vichu-						
'sing'		'go'		'want'		'want'	+	'go'	+	'sing'

Try working out the same kind of diagram for the third example.

Many different word orders are used in the languages of the world, as you've already learned by comparing Cahuilla and English. Most languages put the subject of the sentence at the beginning, as Cahuilla and English do, but in other languages the subject may go in the middle or even at the end. The verb of the sentence may go toward the end, as in Cahuilla, or in the middle, as in English, or it may begin the sentence. The Chumash Indian languages, formerly spoken along the coast of California north of Los Angeles, used a very unusual word order--the verb of the sentence came first, then the object, if there was one, and finally the subject. This example helps show that any word order can be effective for communication--all you have to do is learn the right order to use for whatever language you're speaking. Some languages put the main verb idea before extender-like ideas, as Cahuilla does, while other languages, like English, put the main verb idea at the end. You just have to use the first order when you're speaking Cahuilla.

Exercise B: Translate the following sentences into Cahuilla.

1. He wants to try to make wiwish. 2. They want to go to steal beans. 3. Pete wants to try to kiss Lola. 4. The white man wanted to steal the Indian's house. 5. I am going to San Diego to try and see Joe. 6. We went to find the woman's hat.

The bare form *neke 'come' acts unlike most other verbs you have learned about. The present tense of *neke looks like this:

Neneke.	I am coming.
'eneke.	You are coming.
Neke.	He is coming.
Chemneke.	We are coming.
'emneke.	You all are coming.
Hemneke.	They are coming.

Notice that there is no tense ending on this verb in the present tense.

The past tense of *neke is formed simply by adding ':

Neneke'.	I came.
'eneke'.	You came.
Neke'.	He came.
Chemneke'.	We came.
'emneke'.	You all came.
Hemneke'.	They came.

Remember to pronounce the echo vowels!

In the future the bare form changes to *menvax 'will come'. This bare form takes the regular 'will' ending and the -ik(tem) 'going to' endings:

'axmenvaxne.	He will come.
Menvaxik.	He's going to come.

Remember, though, that this bare form *menvax is only used in the future tense.

Exercise C: Translate these sentences into Cahuilla:

1. Did he come to the white man's house? 2. Are you coming to Los Angeles? 3. Is he going to come? 4. They will come today. 5. We are going to come. 6. They all came yesterday. 7. I am going to come. 8. You are going to come.

-Vaneke- is an unusual extender that is derived from the verb *neke. Here are some examples of how -vaneke- can be used:

Chemtaxmuvaneke.	We're coming along singing.
Nechengenvaneke'.	I came along dancing.

The extender -vaneke- adds the meaning 'come along' to the meaning of the bare form in front of it. Two similarities between the verb *neke and the extender -vaneke- are that neither takes the regular tense endings, and both may be used only in the present and the past. Just as with *neke, a ' is added to the end of an extended bare form ending in the extender -vaneke- to refer to the past, as the second example shows.

However, if another extender follows -vaneke-, the regular tense endings can be used:

Chemtaxmuvanekevichuwe.	We want to come along singing.
Nechengenvaneke'ayawqa'.	I tried to come along dancing.

The rule about endings on -vaneke- only applies when -vaneke- is the last extender on the extended bare form.

Like the extender -vichu-,the extender -vaneke- has a different form (with an added i at the beginning) when it follows a verb from the VE group, as these examples show:

Hingivaneke'.	It came flying along.
Nengaangivaneke.	I am coming along crying.

As you would expect, when -ivaneke- follows a verb of the VE+L group, the last vowel of that verb drops out:

Michemtetewnivaneke.	We are coming along counting them.

Exercise D: Translate the following pairs of Cahuilla sentences. Then combine each pair into a single sentence using the extender -vaneke- (or -ivaneke-), and translate the new sentences.

EXAMPLE: Penvukqa'. Neneke'.
ANSWER: I was hitting him. I came along.
Penvukivaneke'. I came along hitting him.

1. 'etaxmuqa. 'eneke.
2. Chemchengenwe'. Chemneke'.
3. Penpa'qa'. Neneke'.
4. Neheeñewqa. Neneke'ayawqa.
5. Lola 'i'ikqa. Neke.
6. Niye' wiwqa'. Neke'.

-Vaneke- is not the only extender that looks like the bare form of a verb. Another such pair that you already know is the verb *'ayaw 'want', which you learned in Lesson 20, and the extender -'ayaw-, which means 'try' or 'almost'. These two meanings are not as similar as the meanings of *neke and -vaneke- are, but if you think about it you can see the relationship.

Another extender that looks like a bare form is -ngi-, which is like the bare form *ngii 'come home, return'. Here are some sentences which show how -ngi- is used:

Netaxmungiqa.	I am coming to sing (and going back later).
Pichemmamayawngiwe.	We are coming to help him (and going back).

As these sentences show, the meaning of -ngi- is pretty complicated. It adds the idea 'come to' to the meaning of the bare form, with the additional idea that after the action of the bare form is performed, the subject will go back where he started out. You can see how this might derive from the original meaning of *ngii. -Ngi- and all the other extenders you will learn in this chapter are unlike -vaneke- in that they are followed by all the regular verb endings, as the examples above show.

In some sentences, -ngi- has a slightly different meaning:

Chengenngiqa. — He goes around dancing.

Sometimes -ngi- adds the idea 'go around' to the meaning of the bare form. Since this can include the idea of starting one place, leaving, and then returning to the same place, you can still see the relationship to the basic meaning of *ngii.

Another extender related to a bare form is -ichi-, which is like the bare form *hichi 'go':

Chengenichiqa'. — He went along dancing.

Netaxmuichiqa. — I'm going along singing; I'm singing while going along.

When -ichi- is added to a bare form, it means that the action of the bare form is performed while going along. (It's important to remember the difference between -ichi- 'going along' and -ngi- 'going around'. The difference has to do with the kind and direction of the motion of the subject.)

You will even hear sentences in which -ichi- follows *hichi:

Hichiichiqa'. — He was going along; he was walking (along).

The extended bare form *hichiichi is usually translated simply 'go along' or sometimes 'walk', rather than 'go along going', which wouldn't make all that much sense.

The extender -puli- is used in sentences like

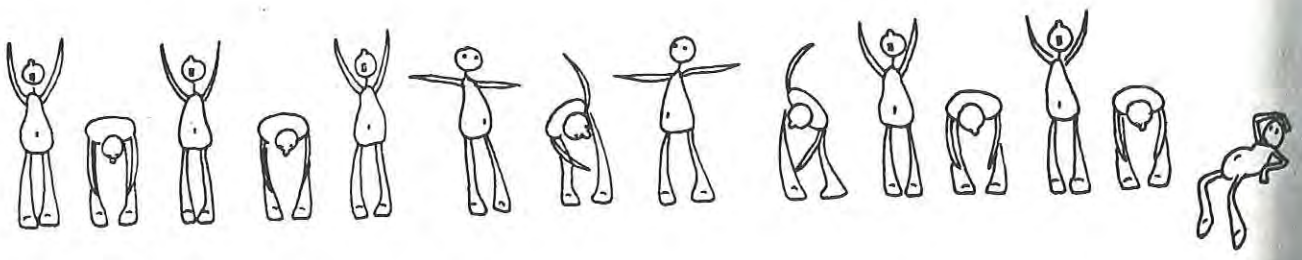
Nenashpuliqa'. — I came and sat down.

'ewewenpulika. — You're going to come and stand.

-Puli- adds the idea of 'come and ___' to the meaning of the simple bare form used with it. -Puli- looks just like the verb *puli 'fall, drop', but as you can see, the meanings are different.

Exercise E: Translate the following sentences using extenders into English.

1. Pa'li penpa'puliqa'.
2. Pa'li penpa'vaneke'.
3. Pa'li penpa'ichiqa'.
4. Pa'li penpa'ngiqa'.
5. Joe Lola-i pekichúngin'ayawpulika.
6. Tax'únivash liivru'i kill pe'eytupulivichuqa.
7. Chemtaxmuichiwe'.
8. 'etaxmungiqa'a?



VOCABULARY

*ngii	come home, return
*heeñew	fight (VE)
*'eytu	steal
miisava'al	church
*wewen	stand (VE)
virxóol	beans
*neke	come
kamíisa'	shirt
(nekamíisa'ki	my shirt)
yumuvel	hat
(neyumu've	my hat;
chemyuymu've	our hats)
sqweela'	school
*wiw	make acorn mush, make wiwish



Answers to Exercises:

Exercise A
1. Nengiivichuqa. 2. Nekamíisa'kiy pe'eytu'ayawne. 3. Tekinga' chemwewnivichuwe'. 4. Virxóo'li pemqwa''ayaw'i. 5. Heeñwivichuqa sqweela'nga'. 6. Miisava'ayka 'ehichivichuqa?

Exercise B
1. Wiw'ayawvichuqa. 2. Virxóo'li pem'eytullewvichuwe. 3. Pete Lola-i pekichúngin'ayawvichuqa. 4. Melkish taxliswet hekiy pe'eytuvichuqa'. 5. San Diego-yka Joe-i penteew'ayawllewqa. 6. Nichill yumu'vey pichemtewllewwe'.

Exercise C
1. Melkish hekiyka neke'e? 2. Los Angeles-ika 'eneke? 3. 'evat menvaxik? 4. Haxhemmenvaxne 'i'vax. 5. Chemhishmenvaxiktem. 6. 'u'mu hemneke' tuku. 7. Henmenvaxik. 8. 'etmenvaxik.

Exercise D
1. You are singing. You are coming.
   'etaxmuvaneke. You are coming along singing.
2. We were dancing. We came along.
   Chemchengenvaneke'. We came along dancing.
3. I drank it. I came along.
   Penpa'vaneke'. I came along drinking it.
4. I am fighting. I am trying to come along.
   Neheeñwivaneke'ayawqa. I am trying to come along fighting.
5. Lola is playing. She is coming along.
   Lola 'i'kivaneke. Lola is coming along playing.
6. My mother was making wiwish. She was coming along.
   Niye' wiwvaneke'. My mother was coming along making wiwish.

Exercise E
1. I came and drank water. 2. I came along drinking water. 3. I went along drinking water. 4. I came to drink water. 5. Joe is going to come and try to kiss Lola. 6. The teacher doesn't want to come and steal the book. 7. We were going along singing. 8. Did you come to sing?

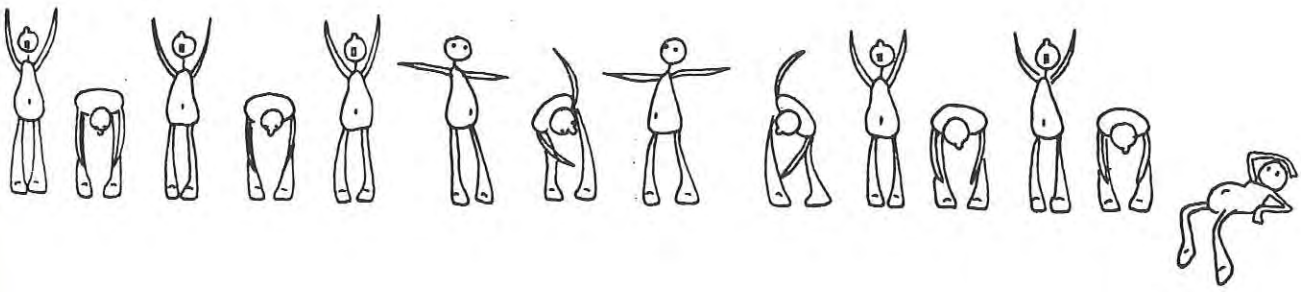
LESSON 23: Joe ting'ayvash miyaxwenik.
(Joe is going to be a doctor.)

In Lessons 17 and 21 you learned how to use adjectives to describe conditions and qualities. Sometimes verbs can be used for this purpose too. One example of a verb that refers to a condition is *muk 'be sick' (*chex in the plural). Here are some sentences using other such verbs:

Heñewqa.	He's angry.
Nawaanqa	He's jealous.
Yukiqa.	He's scared.
Kukupqa.	He's sleepy.
Pushngeyqa.	He's dizzy. He's tipsy.

These sentences contain the verbs *heñew 'be angry', *nawaan 'be jealous', *yuki 'be scared', *kukup 'be sleepy' and *pushngey 'be dizzy, tipsy'. These verbs are used just like any other verb, with all the regular verb prefixes and endings. They all refer to people. Now, here are some sentences using new DESCRIBING VERBS which refer to things:

Chumalawqa.	It's done, finished.
Pumliiqa.	It's round.
Takaaqa.	It's flat, round and flat.
'uxviyqa.	It's rough.



Exercise A: What are the bare stems of the verbs used in the last sets of examples? What would the present tense form of each of the nine verbs be for a 'they' subject?

These new describing verbs take all the regular verb endings you've learned so far. There is another group of describing verbs which take a different set of endings. Here are some sentences using these verbs:

Newavu'ma.	I'm tall.
Pele'ma.	It's heavy.
'e'amna'ma.	You're big.
Hespe'ma.	It's hard, it's firm.

What can you say about these sentences? They all end in -'ma, and the rest of the words look a lot like some of the adjectives you learned in Lesson 17--wavu'wet 'tall', pele'wet 'heavy', and 'amna'wet 'big', or other adjectives like hespe'wet 'hard'. Whenever you have an adjective that ends in -'wet, as these do, you can turn it into this kind of describing verb by taking off the -'wet and adding -'ma. (Notice that, like any other verb, these new describing verbs are used with the regular set of subject prefixes you learned in Lesson 8.)

The -'ma ending doesn't change when the subject of the describing verb is plural, and the describing verb itself doesn't change either:

Chem'amna'ma.	We're big.

Exercise B: Each of the following sentences contains an adjective that ends in -'wet. Turn each sentence into one which contains a describing verb ending in -'ma. In some cases you will have to change the prefixes, since verbs take regular subject prefixes, but adjectives take special prefixes. Remember that the plural form of the adjective isn't used before -'ma. After you're done, translate the new sentences.

1. Hen'amna'wet.
2. Pele'wet.
3. Hespe'wet.
4. 'etwavu'wet.
5. Hish'a'amnachem.
6. 'emewaavuchem.

Verbs, as you know, have a past tense that ends in -':

Netaxmuqa.	I'm singing.	Netaxmuqa'.	I was singing.
Chemchengenwe.	We're dancing.	Chemchengenwe'.	We were dancing.
'eyukiqa.	You're scared.	'eyukiqa'.	You were scared.

In just the same way, the past tense of describing verbs that end in -'ma is -'ma':

Newavu'ma'.	I was tall.
Pele'ma'.	It was heavy.

(Remember that usually these past tense words are pronounced with an added echo vowel after the '.)

Sometimes you will hear other adjectives (ones which do not end in -'wet) converted into describing verbs with the -'ma ending. For instance, 'acha'i 'good' is sometimes 'acha'ma. (Listen carefully to your teacher's Cahuilla conversation and see if you can find more examples.)

A good expression to know is Nesun 'acha'ma, which (as you can see) means 'My heart is good'. This is the Indian way to say 'I am happy', in Cahuilla and in many other languages. To say that someone else is happy, just use the appropriate possessed form of 'heart'(it's always singulary):

Lola hesun 'acha'ma.	Lola is happy.
Chemsun 'acha'ma.	We are happy.

A similar expression is Nesun 'e'elqwish--literally, 'My heart is bad'. Can you guess the meaning of this one? If you thought of 'I'm sad', then

you're thinking like an Indian. Many Cahuilla phrases having to do with feeling use the word 'heart'--do you remember Nesunngax 'I think' ('from my heart'), from Lesson 18? English speakers do this too, of course--consider My heart is heavy, My heart is light, and so forth.

Exercise C: Translate these sentences into English.

1. Qawish tevishnekish hespe'ma'.
2. Temal takaaqa'.
3. 'emwavu'ma'.
4. Nekinangi nawaanqa'.
5. Chemwavu'ma'.
6. Hemsun 'e'elqwish.
7. Lola hesunngax Joe hesun 'acha'ma.

In Lessons 3, 17, and 21, you learned about many ways to use nouns and adjectives to identify or describe:

Joe ting'ayvash.	Joe is a doctor.
Ting'ayvash 'amna'wet.	The doctor is big.
Henwavu'wet.	I am tall.

All the sentences of this type (noun plus noun or noun plus adjective) that you have seen so far have just referred to the present. In the rest of this lesson, you'll learn how to say non-present sentences like 'Joe used to be a doctor', 'Joe will be a doctor', or 'The doctor used to be big.'

A simple way to put noun-noun or noun-adjective sentences into the past, or to express the idea of 'used to be', is to add the ending -'a to the noun or adjective at the end of the sentence:

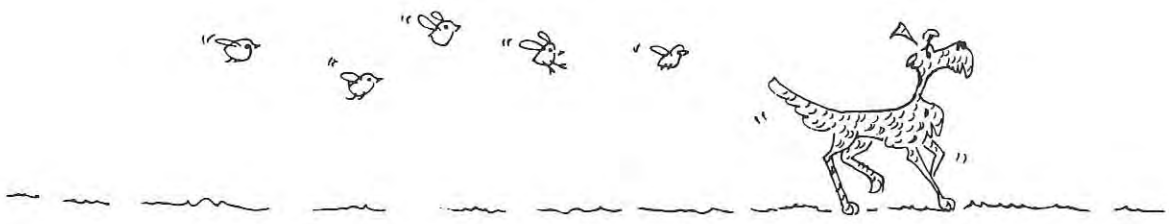
Joe ting'ayvash'a.	Joe used to be a doctor.
Ting'ayvash 'amna'wet'a.	The doctor used to be big.

Here are some more examples:

Hishting'ayvachem'a.	We used to be doctors.
Chemnanvanek'a.	We were ready.

Look at the prefixes on these words. Ting'ayvachem is a noun, so it has the special 'we' subject prefix, hish-. Nanvanek is a short -ek adjective, so it has the regular 'we' subject prefix, chem-, just as you'd expect from what you learned in Lesson 21. (The -'a past is especially common with -ek short adjectives.)

Keep in mind that -'a follows nouns and adjectives, not describing verbs.



Exercise D: Translate these sentences into Cahuilla using the -'a past ending.

1. This used to be my house. 2. I used to be tall. 3. He used to be a cripple. 4. That man used to be the woman's husband. 5. The women used to be slim. 6. Pete used to be someone who liked to stare at people. 7. The doctor used to be a teacher. 8. It was heavy. 9. They were white. 10. My father used to be a doctor.

Sentences with nouns and adjectives in other tenses use the verb *miyaxwen 'be' at the end of the sentence, with the regular tense endings you already know. Here are some examples of noun-noun sentences with *miyaxwen:

Ne' naxanish 'axnemiyaxwenne.	I will be a man.
Joe ting'ayvash miyaxwenik.	Joe is going to be a doctor.

(As you see, *miyaxwen takes the -ik 'going to' ending.) You use *miyaxwen in the same way in sentences with adjectives:

'e' wik 'etmiyaxwenik.	You're going to be fat.
'a'amnachem chemmiyaxwenne.	We will be big.

The past tense of *miyaxwen is miyaxwe', for both singular and plural subjects:

Joe hena' puul miyaxwe'.	Joe's father was a medicine man.
Waavuchem 'emmiyaxwe'.	You all were tall.

(As you would expect, an echo vowel e can follow the ' at the end of miyaxwe'.)

There are two important things to notice about sentences with *miyaxwen. First, the noun or adjective before *miyaxwen doesn't have any subject prefix--look back at the examples, and you'll see that this is true. (If the subject of the sentence is plural, of course, you have to use a plural noun or adjective.)

The second thing to remember is that the subject prefix on *miyaxwen is whatever you'd expect for the tense you have chosen. 'emmiyaxwe', in the last example sentence, has the regular 'you (plural)' subject prefix: 'etmiyaxwenik, on the other hand, has the special 'you' subject prefix used with 'going to' verbs, and so on. (Prefix combinations are never used with *miyaxwen.)

Exercise E: Can you say these things in Cahuilla? Use *miyaxwen.

1. I'm going to be a doctor. 2. He will be a teacher. 3. They were women. 4. The people are going to be doctors. 5. The white man was tall. 6. You're all going to be tall. 7. We will be good. 8. Are you going to be a cripple?

VOCABULARY

*heñew (VE)	be angry	*takaa	be flat, round and flat
*nawaan	be jealous	*'uxviy	be rough
*yuki	be scared	*miyaxwen	be (VE)
nanvanekish	ready		

*pushngey	be dizzy, tipsy	*chumalaw	be done, finished
*kukup	be sleepy	nesun 'acha'ma	I am happy
*pumlii	be round	nesun 'e'elqwish	I am sad

Building Your Cahuilla Vocabulary

What do these words have in common?

tax'únivash

ting'ayvash

taxtéewivash

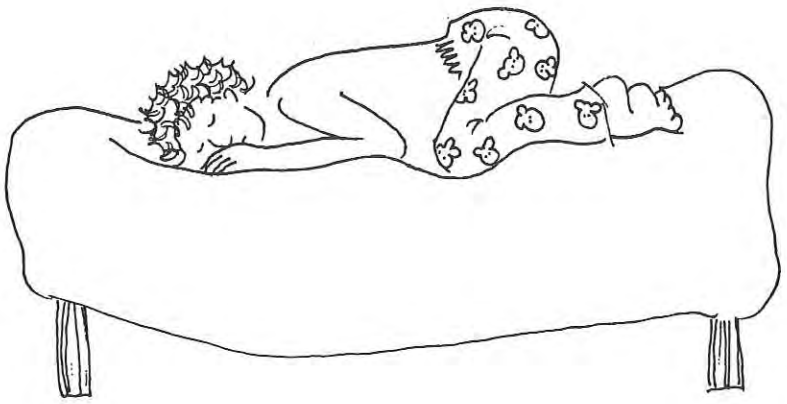
Two of them start with tax- (you'll learn about this prefix in Lesson 29), and they all end with -vash. -Vash is an ending you can use to make up new Cahuilla nouns. Can you guess what it means? Tax'únivash means 'teacher'--it comes from the verb *'uni 'teach'. Taxtéewivash means 'someone who likes to stare at people'--or, for short, 'stare-er'. The root of this word is *teew 'see, look'. Ting'ayvash is related to the word *ting'ay 'give medicine, doctor'.

Have you guessed that -vash means something like English -er? By putting -vash on a Cahuilla bare form, you make a noun that refers to someone who regularly does the verbal action, either as a job or because he really likes to. That's similar to the meaning of an English noun formed from a verb plus -er. Here are some more Cahuilla examples:

kupvash	someone who sleeps all the time, sleeper, sleepyhead
kulvash	cook (in a restaurant, for instance)

These are nouns, so if you want to say someone is a sleepyhead or a cook, use the sentence patterns you've learned in this lesson and in Lessons 3 and 21.

Henkupvash.	I'm a sleepyhead.



Kulvash 'etmiyaxwenik?	Are you going to be a cook?

The plural of nouns ending in -vash always ends in -vachem.

Hishkulvachem. We're cooks.

To practice this new ending, add -vash or -vachem to some of the Cahuilla bare forms you know. What do these new words mean? If you know someone who speaks Cahuilla, try the new words out on your friend.

Just as with many other endings you know, verbs of different groups sometimes look a little different in the -vash form. Since kulvash is from *kukul, you'll probably guess that VR verbs lose their reduplicated copy portion when the -vash ending is added. Similarly, taxtéewivash shows you that an extra i is added to the ending (giving -ivash) after a VE verb. If you try to remember these extra things, you'll be able to do better when making up your own -vash words.

Answers to Exercises:

Exercise A For bare stems, see the vocabulary.
Plural forms: Hemheñewwe, hemnawaanwe, hemyukiwe, hemkukupwe, hempushngeywe, hemchumalawwe, hempumliiwe, hemtakaawe, hem'uxviywe.

Exercise B
1. Ne'amna'ma. I am big. 2. Pele'ma. It's heavy. 3. Hespe'ma. It's hard. 4. 'ewavu'ma. You are tall. 5. Chem'amna'ma. We are big. 6. 'emwavu'ma. You all are tall.

Exercise C
1. The white rock was hard. 2. The ground was flat. 3. You all were tall. 4. My wife was jealous. 5. We were tall. 6. They are sad. 7. Lola thinks Joe is happy.

Exercise D
1. Neki''a. 2, Henwavu'wet'a. 3. Llumish'a. 4. Pe' naxanish nichill wel'isew'a. 5. Ningkichem sasmatnek'a. 6. Pete taxtéewivash'a. 7. Ting'ayvash tax'únivash'a. 8. Pele'wet'a. 9. Tetvishnek'a. 10. Nena' ting'ayvash'a.

Exercise E
1. Ne' ting'ayvash henmiyaxwenik. 2. Tax'únivash miyaxwenne. 3. Ningkichem hemmiyaxwe'. 4. Taxliswetem ting'ayvachem miyaxweniktem. 5. Melkish wavu'wet miyaxwe'. 6. Waavu'chem 'ememiyaxweniktem. 7. 'acha'am chemmiyaxwenne. 8. Llumish 'etmiyaxwenik?

LESSON 24: 'a'walem hemqwas miyaxwe. (Dogs have tails.)

In the previous lesson you learned about the verb *miyaxwen 'be', used in sentences like

Joe ting'ayvash miyaxwenik. Joe is going to be a medicine man.

*Miyaxwen isn't used in the present-tense noun-noun sentences (like Joe ting'ayvash 'Joe is a doctor') which you've learned about up to now. There is a present form of *miyaxwen, though--miyaxwe. This word is used in sentences about the possession of body parts. Here are some examples:

'awal heqwas miyaxwe.	The dog has a tail.
'a'walem hemqwas miyaxwe.	Dogs have tails.
Taxliswetem hemsun miyaxwe.	People have hearts.

There are two nouns in each sentence, as you can see--the second is the possessed body part, and the first names the possessor. Notice that the body part has the proper possessive prefix to go with its possessor (from Lesson 11). The word miyaxwe always comes at the end of the sentence, and it stays the same whether you're talking about a singular or plural possessor.

It may seem odd that miyaxwe 'is'/'are' should be used in sentences which are translated into English with 'has' or 'have'. Actually, such Cahuilla sentences express the existence of the body part: 'awal heqwas miyaxwe literally means 'The dog's tail is' or 'The dog's tail exists', and so you just know that the dog has a tail. In other words, it is the body part which is the subject of the verb miyaxwe. This means that you never use a subject prefix on miyaxwe, even when the possessor is 'I', 'we', or 'you':

Ne' nesun miyaxwe.	I have a heart.

Such sentences can, of course, occur in other tenses: you just use the right form of *miyaxwen (you learned about these in Lesson 23):

'awal heqwas miyaxwe'.	The dog had a tail.
Nemallu'a hepush miyaxwenne.	My child will have eyes.

Prefix combinations are not used with the verb *miyaxwen, even when it means 'have'. The pattern is always

POSSESSOR	POSSESSIVE PREFIX	+	BODY PART	FORM OF *miyaxwen

Here are some more new body part terms for you to practice using in 'have' sentences. None of them changes its form in the plural.

nemu'	my nose
ne'i'	my foot, my leg
nenang	my tongue
neyulu'ka	my hair (on my head)
nepih'i	my body hair, my fur

Exercise A: I. Tell the 'his' form for each of the new body part words.

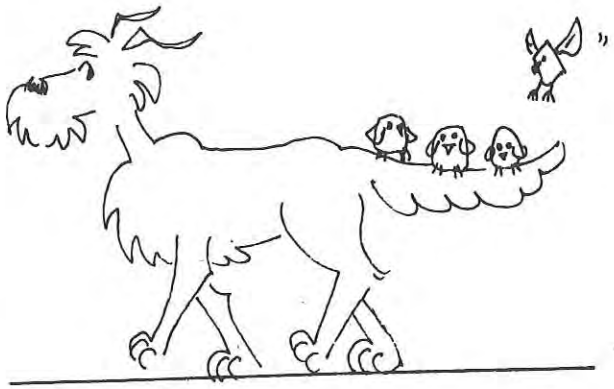
II. What do these sentences mean?

1. Joe hemu' miyaxwe.
2. Hunwet pih'i miyaxwe.
3. 'e'i' miyaxwe'.
4. 'ingkish henang miyaxwe.
5. Chemyulu'ka miyaxwe'.
6. 'emmu' miyaxwe.

The 'have' sentences we've looked at so far are all pretty general--saying 'Dogs have tails' or 'People have hearts' or even 'My child will have eyes' doesn't tell you anything too surprising. But using an adjective in this kind of sentence lets you say something much more descriptive, like 'I have red hair' or 'Joe has green eyes'.

You can say things like this by putting an adjective after the body part in sentences just like the ones we've been seeing:

'ingkish heqwas wavu'wet miyaxwe. — 'ingkish has a long tail.



Nepush selek miyaxwe. — I have a red eye.

Remember that you learned that miyaxwe stays the same whether the possessor you're talking about is singular or plural. No subject prefixes or prefix combinations go on *miyaxwen even when the possessor is 'I'.

It's much more common, though, just to leave miyaxwe out of sentences of this type (when you use an adjective to modify the body part word):

'ema' tulekish. — You have black hands.

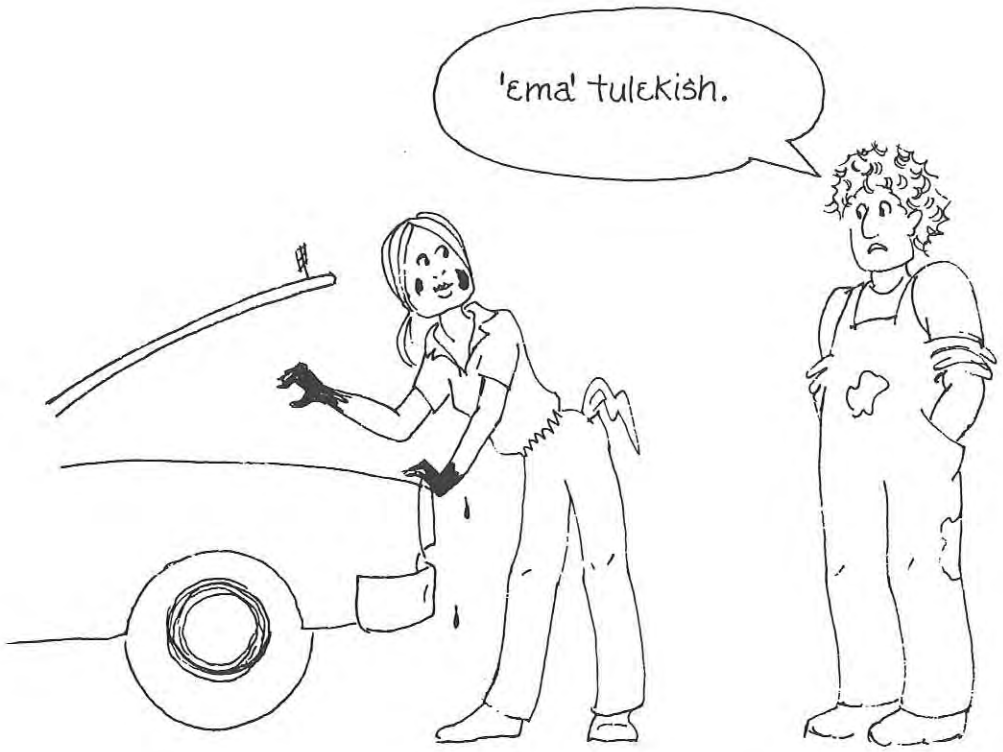
Neyulu'ka selekish. — I have red hair.

Joe hepush pal-túkushnekish. — Joe has green eyes.

As these examples show, it's more common to use the long form of an -ekish adjective in this kind of sentence.

Exercise B: Give the best Cahuilla translation for each of the following sentences:

1. Lola has black eyes. 2. Boys have hands. 3. Bears have black fur. 4. I have blue eyes. 5. Do you have a big nose? (Note: don't omit miyaxwe here.) 6. Joe's eyes are green.



Suppose you want to say you have a certain relative. The Cahuilla way to say this is to say that that person is alive, using the verb *hiw 'to be alive', 'to exist', 'to live'. For instance,

Nemallu'a hiwqa.

means 'My child is alive', 'My child exists', 'My child lives'--or, 'I have a child'. Similarly,

Hemmallu'a hiwqa.

means 'Their child is alive' or 'They have a child'. It's important to remember that in sentences like this the relative is the subject of *hiw--so that in the last example, you use the singular ending -qa, because you're talking about just one child. Notice that it is the prefix on the subject noun (the one that refers to the relative) that tells you who the possessor is.

Here are some new words for members of the family (KINSHIP TERMS) that can be used in 'have' sentences with *hiw:

nenis	my mother's older sister (my aunt)
nepa'	my father's sister (my aunt)
netas	my mother's brother (my uncle)
nekum	my father's older brother (my uncle)

(Remember that the words for 'my aunt' (niyis) and 'my uncle' (nemas) that you've learned before actually mean 'my mother's younger sister' (niyis) and 'my father's younger brother' (nemas).)

You already know that neyuull means 'my younger brother'. Here are the other brother and sister words:

nepas	my older brother
neqis	my older sister
newaxall	my younger sister.

(In English, we often call an older brother or sister big, and a younger one little, without meaning anything about actual size. If you want to say 'her little sister' in Cahuilla, you'll use the word waxall.) It may help you to remember these if you notice that the "older" terms end in s, and the "younger" ones in ll.

Finally, here are the words for grandparents. Once again, the exact relationship is important:

neqwa'	my mother's father (my grandfather)
neqa'	my father's parent (my grandmother or my grandfather)
nesu'	my mother's mother (my grandmother)

Exercise C: I. Give the 'her' form of all the new kinship terms.

II. Translate these sentences into Cahuilla.

1. Lola has a younger sister. 2. My mother's father is alive. 3. My mother's brothers live in Los Angeles. 4. That man is our big brother. 5. Joe's little brother is trying to sing. 6. The teacher has an older sister. 7. Your father's older brother isn't alive. 8. I don't have an aunt (mother's older sister).

Now you know how to say 'have' about body parts (using *miyaxwen) and members of the family (using *hiw). But many of the things we have don't fall into either of these categories. To say 'have' about most other things you might have or own, you use the verb *yaw:

Joe ki'chi peyawqa.	Joe has a house.
'awa'li penyawqa.	I have a dog.

Notice that *yaw takes all the regular prefix combinations. It also takes all the regular verb endings.

The word peesu means 'dollar' (you'll learn more about other words for money in Lesson 33). Here's how you can use this word in sentences with *yaw:

Qunwíchiw peesu penyawqa.	I have nine dollars.
Joe peyawqa' nemaqwánang peesu.	Joe had five dollars.

There are two things to notice here. First, peesu doesn't change its form even when it is plural or an object. Second, notice that only singular object prefix combinations (pen-, pe-, and so on) are used with *yaw, even when you're talking about having several dollars. (You might think of the nine dollars (or whatever the sun is) as being just a single amount, thought of as a unit.)

*Yaw also means 'hold' (in the hands, which, if you think about it, is pretty close to 'have'). As you learned in Lesson 18, with a non-continuous ending, *yaw can also mean 'catch'.

Exercise D: I. Translate these sentences into English.

1. Wikikma'lli pichemyaw'i.
2. Joe kill peyawqa' wih peesu.
3. Nemichúmi peesu penyawqa'.

II. Now, translate these into Cahuilla.

4. Do you have two dollars?
5. I will have a cat.
6. They have a lot of money.

Here's another kind of sentence that gets translated into English with the verb 'have':

'ay 'ipa' nehiwqa pah tawpaxish. I have lived here for three years.

This sentence begins with 'ay 'now'. Then comes 'ipa' nehiwqa, meaning 'I live here'. Finally, there's pah tawpaxish, 'three years'. (Tawpaxish 'year' doesn't have a special plural form.) All put together, this sentence means 'I have lived here for three years'. This is a useful pattern to learn, to say that someone has been doing something for a certain number of years:

'ay	SENTENCE WITH A PRESENT TENSE VERB	NUMBER	tawpaxish

Here are some more examples:

'ay Joe Banning-nga' hiwqa wih tawpaxish.	Joe has lived in Banning for two years.
'ay Tom pen Bill hemtavxwáwe wichiw tawpaxish.	Tom and Bill have been working for four years.

The most important thing to remember about this kind of sentence is that the verb has a present tense ending. (You will learn other time words that can be used in place of tawpaxish in this pattern in Lesson 33.)

Exercise E: The following sentences use all the different kinds of 'haves' discussed in this lesson. Translate them into Cahuilla.

1. I have white hands. 2. We have had a dog for two years. 3. My mother has a younger brother. 4. Did you have any money? (Note: simply omit any in your translation.) 5. They have a little sister. 6. Bears have fur. 7. I have taught him for three years. 8. Pete has wet hair.



VOCABULARY

neqwas	my tail	nenis	my mother's older sister
nepush	my eye	nepa'	my father's sister
*hiw	be alive, live, exist, stay	netas	my mother's brother
		nekum	my father's older brother
tawpaxish	year		

'ay	now	nepas	my older brother
peesu	dollar	neqis	my older sister
nemu'	my nose	newaxall	my younger sister
ne'i'	my foot, my leg	neqwa'	my mother's father
nenang	my tongue	neqa'	my father's parent
*yaw	have, hold, catch	nesu'	my mother's mother
neyulu'ka	my hair (on my head)	nepih'i	my body hair, my fur

Notes: 1. As you learned in Lesson 11, kinship terms and many body part words don't have non-possessed forms. Some body part words do have non-possessed forms, though, which you might like to learn:

mul	nose	puchill	eye
mal	hand, finger	sunil	heart
nangill	tongue	piill	body hair, fur
yulukal	head hair		

Remember that these are not used as often as the corresponding English words--in most cases, you will use a possessed form in Cahuilla.

2. The usual way to say that someone 'is here' in Cahuilla is to say that he has arrived--with 'ay plus a form of *pish, as in

Ting'ayvash 'ay pish'i.	The doctor is here; The doctor has arrived.
Lola 'ay pish'i.	Lola is here.

This is a useful expression to remember.

3. Cahuilla has affectionate words you can use for your grandparents, corresponding to English words like granny, grandma, grandad, or grandpa. You can call your paternal grandparents nekaaka instead of the more formal neqa', for instance. The affectionate name for your maternal grandmother (formally, nesu' is 'my mother's mother') is netuutu, while you call your maternal grandfather (neqwa') either neqwaaqwaya or neqwalli.

Answers to Exercises:

Exercise A

I. hemu' (his nose), he'i' (his foot), henang (his tongue), yulu'ka (his head hair), pih'i (his fur)

II. 1. Joe has a nose. 2. The bear has fur. 3. You had a foot. 4. 'ingkish has a tongue. 5. We had hair on our heads. 6. You all have noses.

Exercise B

1. Lola hepush tulekish. 2. 'eqwashmallem hemma' miyaxwe. 3. Hunwetem hempih'i tulekish. 4. Nepush tukushnekish. 5. 'emu' 'amna'wet miyaxwe? 6. Joe hepush pal-túkushnekish.

Exercise C

I. henis (her mother's older sister)
hepa' (her father's sister)
hetas (her mother's brother)
hekum (her father's older brother)
hepas (her older brother)
heqis (her older sister)
waxall (her younger sister)
heqwa' (her mother's father)
heqa' (her father's parent)
hesu' (her mother's mother)

II. 1. Lola waxall hiwqa. 2. Neqwa' hiwqa. 3. Netasem Los Angeles-nga' hiwwe. 4. Pe' naxanish chempas. 5. Joe yuull taxmu'ayawqa. 6. Tax'únivash heqis hiwqa. 7. 'ekum kill hiwqa. 8. Nenis kill hiwqa.

Exercise D

I. 1. We caught a bird. 2. Joe didn't have two dollars. 3. I had ten dollars.

II. 4. Wih peesu pe'yawqa? 5. Gaatu' 'axpenyawnashne. 6. Peesu mete'we'ti pemyawwe.

Exercise E

1. Nema' tevishnekish. 2. 'ay 'awa'li pichemyawwe wih tawpaxish. 3. Niye' yuull hiwqa. 4. Peesu pe'yawqa'a? 5. Hemwaxall hiwqa. 6. Hunwetem hempih'i miyaxwe. 7. 'ay pen'uniqa pah tawpaxish. 8. Pete yulu'ka palekish.

LESSON 25: Ne'vukipa' 'axnengaangne. (If you hit me, I'll cry.)

Say each of these new words after your teacher, and then work on learning them as soon as you can:

*qwapi	wake up (oneself), be awake	*muh	shoot; sting (VE)
		nanvanekish	ready
*qwapini	wake up (someone else)	hul	bow
*ki'iw	wait for (VE+L)	chukinapish	gun
*waykini	feed	suyill	scorpion
'a'awat	fly		

Notes: *Muh is used when the subject of 'sting' is a bee or a fly--but when the subject is a scorpion, use *vuk. Both *muh and *vuk take vowel endings in the uncertainty form, the -'i past, etc.; *muh has the extra peculiarity that its h drops before these vowel endings. So don't be surprised when you hear things like

Neymuik. It's going to sting me.

Exercise A: Translate these sentences into Cahuilla using the new words.

1. I will give Joe a gun. 2. Lola killed the scorpion. 3. Did you feed the cat? 4. The fly stung the white dog. 5. I am waiting for my mother. 6. My mother woke up, and then she woke me up. 7. I have an arrow and a bow. 8. We are all ready.

You already know one way to put together two verbs to make a longer sentence--by putting pen between them:

Chengenqa pen chemtaxmuwe. He is dancing and we are singing.

Another way to do the same sort of thing is to use the word yeyayen, which means 'but' or sometimes 'but then':

Chemtaxmuwe' yeyayen kill 'acha'ma. We were singing but it wasn't too good.

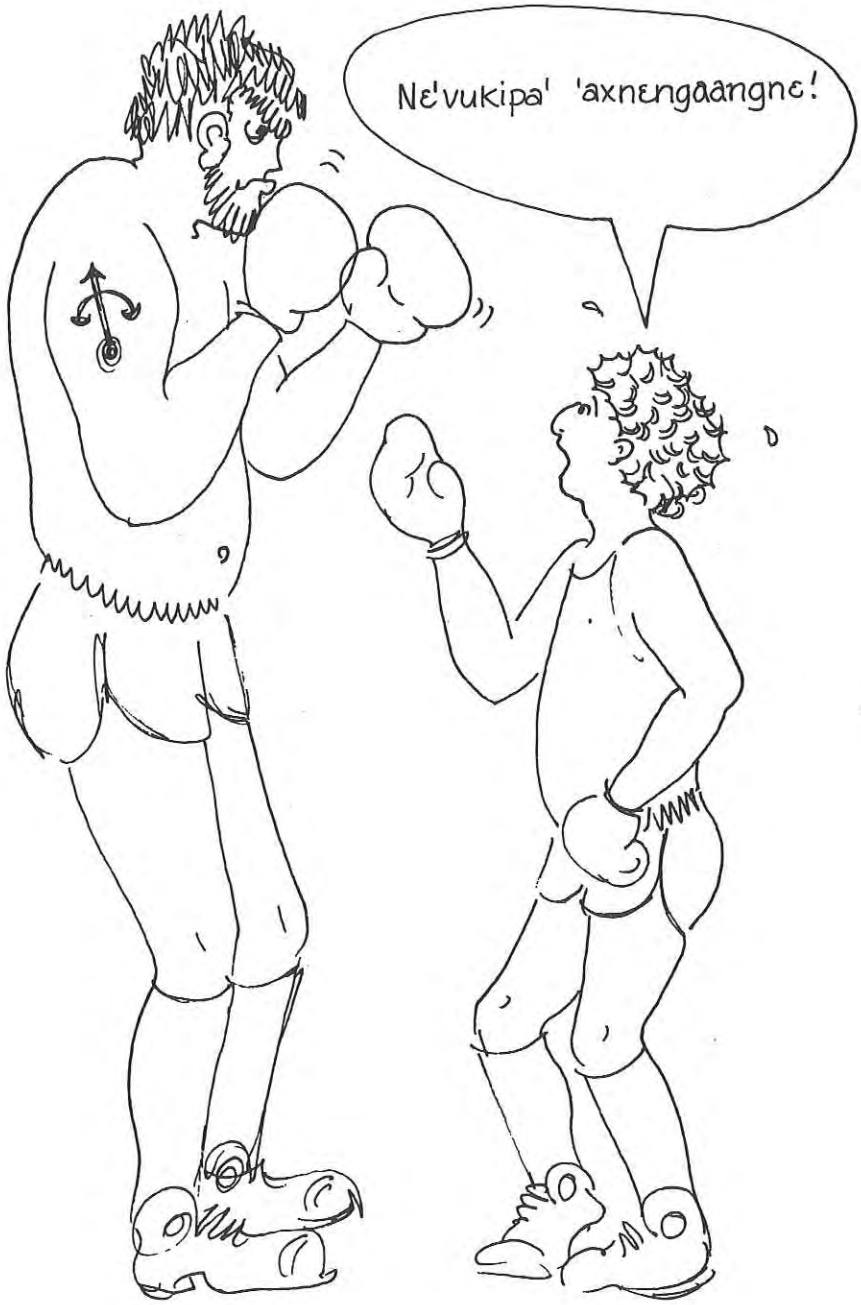
Yeyayen is frequently used to mention one exception to an otherwise general statement, as in

Tum hich'amiviy pepa'ne, yeyayen sirvéesay ki'i. He'll drink anything but beer. OR He'll drink anything--but beer, no.

Study the Cahuilla example. You can use the ____ ki'i pattern any time you want to say '(but) not ____'. Whether you put a subject or object noun in the blank depends on what kind of statement you're making. For instance, if someone says Hax'i 'axhichine? ('Who'll go?'), you'll use Ne' ki'i for 'Not me', because you're thinking of yourself as a subject. But if the question is Hax'iy peteew'i? ('Who did he see?'), you'd say Ne'iy ki'i, using the object form. Most English speakers always use the object form (me) in this kind of sentence, regardless of whether they "mean" a subject or an object, so it's best not to try translating word-for-word. If you want to make this kind of statement even stronger, you can use the 'as for' word ta', which you learned in Lesson 18:

Ne'iy ta' ki'i!	Not me! (As for me, no!)
Sirvéesay ta' ki'i!	Not beer!; Certainly not beer!
'u'mu chemeteew'i yeyayen 'e'iy ta' ki'i.	He saw all of us but you; He saw all of us, but you, no.

Sentences with pen and yeyayen can be thought of as COMPLEX SENTENCES, because they are made up of more than one sentence idea. Usually, complex sentences have more than one verb, like the first example with pen above. The interesting thing about complex sentences with pen and yeyayen is that if you take those words out, you still have two complete sentences, each of which could "stand alone", or be used by itself.



In some complex sentences, however, only one of the parts could be used by itself. Some of the verbs in this type of complex sentence can't ever be used alone, but must always be combined with another verb. Here's an example:

Ne'vukipa' 'axnengaangne.	If you hit me, I will cry.

This complex sentence contains forms of the verbs *vuk 'hit' and *ngaang 'cry'. The second word here, 'axnengaangne, is a complete sentence all by itself, 'I will cry'. But the first word, ne'vukipa' 'if you hit me' is not a complete thought by itself. Ne'vukipa' (like its English equivalent) has to be used with another verb in order to make sense.

We can refer to the separate parts of complex sentences as CLAUSES. Any simple sentence (with only one verb) is itself a clause, so the sentences on either side of pen and yeyayen are clauses, and the two parts of ne'vukipa' 'axnengaangne are also clauses. A clauses is like a sentence, since it refers to an action or to a state and usually contains a verb, but unlike a sentence a clause need not be able to stand alone. A clause may consist of only one word (the verb), as with chengenqa, ne'vukipa', and 'axnengaangne, or it may have more words. For instance, in

Joe nevukipa' kiyka 'axnepaxne.	If Joe hits me, I will go in the house.

each of the clauses has two words.

The ending -ipa' is used to form 'if' clauses like 'if you hit me' or 'if I help Joe'--in other words, to express some state or event which will result in the event expressed by the other clause. -Ipa' follows a verb with a regular subject prefix or prefix combination, but with no tense ending. Clauses with verbs ending in -ipa' must be used with another clause, like the 'will' futures in the examples above.

After bare forms ending in vowels, the -ipa' ending changes to -pa':

'e'u'uxupa' kiyka 'axnepaxne.	If you cough, I will go in the house.
Ne'qwapinipa' 'enmuhne.	If you wake me up, I'll shoot you.

There's just one more thing to learn about using this new ending. As you learned in Lesson 14, some bare forms lose their last vowel before endings which begin with a vowel. Since -ipa' begins with a vowel, this means, for instance, that *mamayaw 'help' becomes mamayw before the -ipa' ending--as in

Joe-i penmamaywipa' 'axhiwnashne.	If I help Joe, he will stay.

Verbs like *mamayaw are marked VE+L in the Cahuilla-English Vocabulary. You learned at the beginning of this lesson that *muh 'shoot' loses its h before vowel endings. Here's an example of an -ipa' clause using this verb:

Ne'muipa' neqwapine.	If you shoot me, I'll wake up.

In all the examples you have seen so far, the 'if' clause has come first in the sentence. Just as in English, however, you can also put the 'if' clause after the result clause:

Joe 'axhiwnashne penmamaywipa'. Joe will stay if I help him.

'axnengaangne ne'vukipa'. I will cry if you hit me.

As noted above, the result clause in sentences like these is always a regular future sentence, which would make a fine sentence all by itself. The 'if' clause, however, can't be used on its own--ne'vukipa' makes no more sense by itself in Cahuilla than if you hit me does in English, since neither of them is a complete sentence. In complex sentences of this type there is always one clause which would make sense by itself, which we call the MAIN CLAUSE. Added clauses like the 'if' clauses you have just seen and others you will learn about later help to clarify and explain the meaning of the sentence, but wouldn't make sense on their own, so they are not main clauses.

(Perhaps you're already wondering which is the main clause in a sentence like Chengenqa pen chemtaxmuwe. The idea of a main clause doesn't make too much sense when there's no clause in the sentence that's not a main clause, but since both the clauses in pen sentences can be used alone, you can think of both of them as main clauses if you like.)

Exercise B: Label the main clauses and the 'if' clauses in these Cahuilla sentences. Then translate each sentence into English.

1. Joe hu'li nemaxipa' chukinapi'chi penmaxne.
2. 'eqwapipa' hax'enteewne.
3. Lola suyi'lli teewipa' 'axpenmekanne.
4. Wa'i'chi 'enmaxne ne'ki'wipa'.

There is another kind of complex sentence which uses an 'if' clause ending in -ipa'. Here's an example:

'envukipa' 'engangalu'. If I had hit you, you would have cried.

The 'if' clause here looks just like the ones in the previous set of sentences. However, the result clause in this sentence does not have a 'will' future verb. Instead, it is the kind of sentence you learned about in Lesson 14, with a verb ending in -alu'. (You will recall that the endings -pu' and -alu' mean the same thing.) In this kind of sentence, both clauses refer to the past, to events which did not happen. The 'if' clause states a past condition which never occurred, and the result clause tells what (in the speaker's opinion) would have happened if the 'if' clause had been true, if this event had happened.

Once again, the 'if' clause ends in -ipa' instead of in a tense ending. Now you see that -ipa' clauses can refer to both future and past events. (The similarity between these two is that neither type of -ipa' event has happened yet.) The only way you know whether an -ipa' clause is past or future is to listen carefully to the other clause that's part of the complex sentence.

If either the main clause or the 'if' clause is negative (for instance, if you want to talk about what would have happened if something had not been the case), just put kill before the verb of that clause:

Pete-i kill penvukipa' 'engangalu'. If I had not hit Pete, you would have cried.

Exercise C: Translate the following sentences into Cahuilla. (Notice that both types of -ipa' clauses are used here.)

1. If he doesn't get here, she'll die. 2. If he hadn't come, she would have died. 3. If you hit Lola, she won't want to go to your house. 4. Joe would have hit Pete, if he had hit Lola. 5. If the scorpion stings you, you will be sick. 6. I would have gone to the doctor's house if a fly had stung me. 7. If I'm not ready, will you wait for me? 8. If Joe marries Lola, Pete will hit him.

-Ipa' means 'if', and -qalipa' means 'while'. The new ending -qalipa' is used in complex sentences like

Kinga nehiwqa' wewenqalipa'.	I stayed in the house while it rained.
'ipa' nehiwnashne 'epa'qalipa'.	I'll sit here while you drink.

In these sentences, the verb of the 'while'-clause has the ending -qalipa' in place of the tense ending. The 'while' clauses refer to ongoing (continuous) actions during which some other continuous action took place. Now, look at the first verb in each of the two examples above. The first one is in the past, and the second is in the 'will' future. These verbs tell at what time the whole set of actions took place. The verb ending in -qalipa' (like -ipa') tells something about what the relationship between the two events or states is.

Exercise D: You are given two simple sentences. Combine them to form a complex sentence with a 'while' clause ending in -qalipa', in order to show that the first event happened while the second was going on. Then translate the new sentences.

EXAMPLE: Penki'iwqa'. Lola waykiqa'.

ANSWER: Penki'iwqa' Lola waykiqalipa'. I waited for her while Lola ate.

1. Penteewqa'. Joe suyi'lli pemekanqa'.
2. Kiat ngaangqa'. 'a'awat pemuhqa'.
3. Haxwewennashne. Niyik 'ekuktashne.
4. 'awa'li pe'asniqa'. Neqwapiqa'.

You may have noticed that a difference between Cahuilla complex sentences and many complex sentences in English is that English sentences often have a long pause between the two clauses, indicated by the comma (,)--but Cahuilla complex sentences usually don't. Listen carefully to the way your teacher pronounces the examples in this lesson, and compare this to the way you would say the equivalent English sentences.

Here are some examples of another kind of Cahuilla complex sentence:

Menqwapininuk menwaykiniqa'.	After waking them up, I fed them.
Kiyka pichanuk Pete waykiqa'.	After arriving at the house, Pete ate.

Sentences like these mean that the action expressed by the first verb took place first, before the action expressed by the second verb. The 'after' clause (the one which happened first) ends in -nuk in Cahuilla for most verbs, -anuk for verbs in the VE group (as the second example shows, *pish changes to -pich- before this ending). As you can see, the -nuk/-anuk clause has no tense ending. It has to refer to a non-continuous action, something which is not thought of as continuing over a period of time.

Compare the -nuk/-anuk clauses with the -ipa' and -qalipa' clauses you have already seen so far--there is another difference. The subjects of the -ipa' and -qalipa' clauses are all different from the subjects of the other clauses that are used with them. However, the subjects of the -nuk/-anuk clauses must be the same as those of the other clauses in those sentences. So, in the first example, I (the speaker) did both the waking up and the feeding, and in the second example it was Pete who came in the house and also Pete who ate.

Notice that two translations are often possible for -nuk/-anuk clauses. With Menqwapininuk menwaykiniqa', for instance, you could use the translation above 'After waking them up, I fed them', or you could say 'After I woke them up, I fed them'. (These mean just about the same in English, if you think about it.) Kiyka pichanuk Pete waykiqa' is probably best translated as 'After arriving at the house, Pete ate', but you could also put the word Pete at the beginning of the sentence to Pete kiyka pichanuk waykiqa'. This sentence would translate better as 'After Pete arrived at the house, he ate'. The point is that since both the -nuk/-anuk clause and the main clause have the same subject, you can put the subject word in either clause.

The -nuk/-anuk clause almost always comes before the main clause (because this is the order in which the two events happened).

Since -anuk is a Vowel Ending, verbs of the VE+L group lose the last vowel of their bare forms before it:

Lola-i penmamaywanuk piyik nekuktashqa'. — After helping Lola, I talked to her.

As the example shows, *mamayaw loses its last a before -anuk.

Since -nuk/-anuk clauses refer to a single non-continuous event in the past, they are similar to main clauses with the -'i past ending. Another similarity between -nuk/-anuk clauses and verbs in the -'i past is that reduplicated verbs of the VR group lose their reduplicated copy portion in both forms:

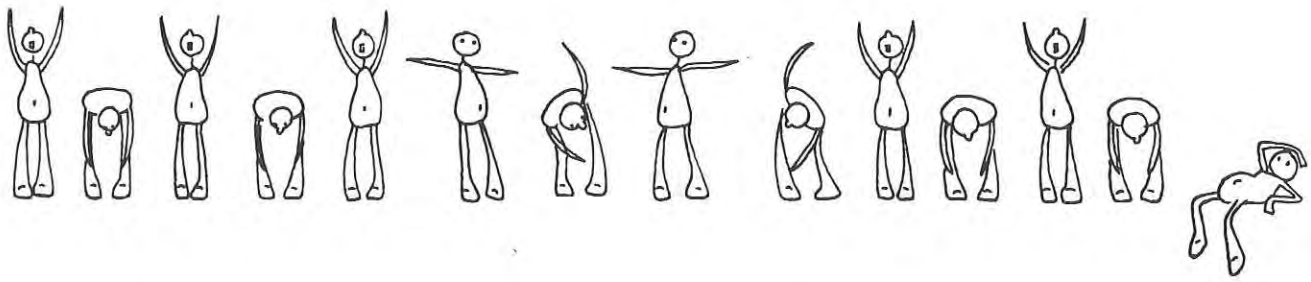
Mentewan'i. — I counted them.

Mentewnanuk newaykiqa'. — After I counted them, I ate.

'Count', as you know, is *tetewan, but this VR verb loses the copy te in such forms as the -'i past and -nuk/-anuk clauses (and since *tetewan is also VE+L, the last a of the bare form drops out too).







Exercise E: Translate these Cahuilla sentences into English.

1. Suyill nevukanuk 'awa'li pevuk'i.
2. Ting'ayvash tax'úniva'chi pemeknanuk sengeeqa'.
3. 'a'walmi menwaykininuk men'asniqa'.
4. Kiyka chempichanuk chemyey pichemkichúnginqa'.
5. Naxanish niyik kutashnuk huya'li nemax'i.
6. Pete nichi'lli petewanuk pekinangivichuqa'.
7. Llumi'chi pevukanuk naxaluvell San Diego-ika hichi'i.
8. Suyi'lli petewanuk Joe pemekan'i.

VOCABULARY

*qwapi	wake up (oneself), be awake	*muh	shoot; sting (VE)
		hul	bow
*qwapini	wake up (someone else)	chukinapish	gun
*ki'iw	wait for (VE+L)	suyill	scorpion
*waykini	feed	yeyayen	but, but then
'a'awat	fly	nanvanekish	ready

Notes: 1. People sometimes say yeya instead of yeyayen. Listen to Cahuilla conversations and you'll probably hear both forms.

2. The word man can often be substituted for yeyayen. Try putting man into some of your Cahuilla sentences, and see if your teacher approves of the result. The best way to learn how to put together this kind of complex sentence in Cahuilla is to listen to people talking, and building your own sentences following the patterns they use.

Answers to Exercises:

Exercise A
1. Joe-i chukinapi'chi haxpenmaxne. 2. Lola suyi'lli pemekan'i. 3. Gaatu'i pe'waykiniqa'a? 4. 'a'awat 'awa'li tevishneki'chi pemuh'i. 5. Niyey penki'iwqa. 6. Niye' qwapi'i, pen neqwapini'i. 7. Huya'li pen hu'li menyawqa. 8. Chemem 'u'mu chemnanvanek (OR hishnanvanekichem).

Exercise B
The first clause is the 'if' clause and the second the main clause in sentences 1-3. In sentence 4, the main clause is first and the 'if' clause second.
1. If Joe gives me a bow, I'll give him a gun. 2. If you wake up, I'll see you. 3. If Lola sees a scorpion, I'll kill it. 4. I'll give you some meat if you wait for me.

Exercise C
1. Kill pichipa' mukne. (You could use different 'he'/'she' words to make it clear that you were talking about two different people--for instance, Pe' kill pichipa' 'evat mukne.) 2. Kill pichipa' 'evat mukpu'. 3. Lola-i pe'vukipa' 'ekiyka kill hichivichune. 4. Joe Pete-i pevukalu' Lola-i pevukipa'. 5. Suyill 'evukipa' hax'emuknashne. 6. Ting'ayvash hekiyka nehichipu' 'a'awat nemuipa'. 7. Nanvanek kill nemiyaxwenipa' ne'ki'iwne? 8. Joe Lola-i pekinangipa' Pete haxpevukne.

Exercise D
1. Penteewqa' Joe suyi'lli pemekanqalipa'.
   I watched while Joe killed the scorpion.
2. Kiat ngaangqa' 'a'awat pemuhqalipa'.
   The child cried while the fly was stinging him.
3. Haxwewennashne niyik 'ekuktashqalipa'.
   He'll stand up while you talk to me.
4. 'awa'li pe'asniqa' neqwapiqalipa'.
   He bathed the dog while I was waking up.

Exercise E
1. After the scorpion stung me, it stung the dog. 2. After the doctor killed the teacher, he smiled. 3. After feeding the dogs, I washed them./After I fed the dogs, I washed them. 4. After we arrived at the house we kissed our mother. 5. After the man spoke to me he gave me an arrow. 6. After Pete saw the woman, he wanted to marry her. 7. After hitting the cripple, the old man went to San Diego. 8. After he saw the scorpion, Joe killed it.

LESSON 26: Miyaxwe Lola pish chengenpi.
(Lola is supposed to dance)

Chepév is an adjective meaning 'true'. You can use chepév to say 'it's true that...' in Cahuilla sentences like

Chepév pish nenashpi.	It's true that I will sit down.
Chepév Joe pish hichipi.	It's true that Joe will go.

What comes after chepév in these sentences is a clause (in other words, the idea of a sentence, with a subject and a verb) which tells you what the speaker believes to be true. The clauses pish nenashpi and Joe pish hichipi contain verbs preceded by the unaccented word pish (roughly equivalent to English 'that'). The verbs of these clauses (which both refer to something in the future, that hasn't happened yet) end in -pi instead of a tense ending.

Like the special clauses with verbs ending in -ipa', -qalipa', and -nuk which you learned about in Lesson 25, clauses including the word pish cannot be used by themselves, but must have another verb or adjective in the sentence with them.

Here are some more examples of sentences using chepév:

Chepév pish chemtaxmupi.	It's true that we will sing.
Kill chepév 'eqwashmallem pish hemchexpi.	It's not true that the boys will die.
Chepév Lola-i pish penkichúnginpi.	It's true that I will kiss Lola.

As you see, pish goes right in front of the verb, after the subject or object nouns (if they are present). The verb has all the expected prefixes, but -pi goes on the end of the bare form instead of a tense ending.

-Pi is another Cahuilla verb ending which has a different form beginning with a vowel for use after bare stems like *tew, *vuk, *mamayaw, and so on. After these bare stems the ending is -ap:

Chepév nenay pish pentewap.	It's true that I will find my father.

Just as you might expect, longer verbs like *mamayaw lose the last vowel of their bare stem before -ap:

Chepév Joe-i pish pemamaywap.	It's true that he will help Joe.

Remember that bare stems like *tew are marked VE in the Cahuilla-English Vocabulary, while bare stems like *mamayaw are marked VE+L.

Now, here are some new vocabulary words for you to practice using in sentences like those above:

nekilliw	my friend	newak'a	my wing
'alwet	crow	waxachill	frog
nukat	doll	*tawasni	lose
nemagríinuki	my godmother	nepagríinuki	my godfather

Exercise A: The following Cahuilla sentences all use the new pish VERB-pi and pish VERB-ap patterns you just learned about. Translate them into English.

1. Chepév 'alwet wak'ay pish pichemtewap.
2. Kill chepév nemagríinuki pen nepagríinuki kinga' pish hemnashpi.
3. Chepév Lola wasall nuka'ti pish petawasnipi.
4. Kill chepév 'evat naxanish waxachi'lli pish penaqmapi.
5. Chepév 'ekilliwi pish pe'ki'wap.

Clauses beginning with pish are used in lots of different ways. Sometimes it seems as though the pish clause (or the idea that it expresses) is the object of another verb. You have known since Lesson 8 how to make simple sentences with an 'it' object:

'eqwa'qa'.	You ate it.
Pe'e'nanqa'.	He knew it.
Pen'ayawqa.	I want it.

In the sentence 'You ate it', what is represented by the object of the verb (in other words, what you ate) must be something physical, like an apple or some wiwish. In the sentence 'He knew it' (using *'e'nan 'know'), on the other hand, the object (what he knew) cannot be something physical, but must rather be a fact or an idea. Finally, in the sentence 'I want it', the object of the verb (what I want) can be either a physical object or an idea or event.

Whenever the object of a verb is an idea or an event, you can express it as a clause starting with pish. Here's a 'know' sentence containing pish:

Pe'e'nanqa' pish nenashpi.	He knew that I was going to sit down (that I would sit down).

Now, let's think about how this sentence is put together. First, consider these two English sentences:

He knew it.

He knew that I was going to sit down.

Instead of the simple object word it, the second sentence has the clause that I was going to sit down. This clause consists of a word that plus the sentence I was going to sit down.

Now look at the two Cahuilla sentences:

Pe'e'nanqa'.

Pe'e'nanqa' pish nenashpi.

Both Cahuilla sentences contain the word pe'e'nanqa' 'he knew it', but the second one has a pish clause to complete the sentence and tell what it was that he knew. Putting in the pish clause (to make clear what the object of pe'e'nanqa' is) is very similar to adding an object noun (again, to make things clearer for the listener):

Penteewqa'.	I saw him/her/it.
Penteewqa' 'awa'li.	I saw the dog.

You use a prefix combination containing pe- in any sentence with an 'it' object, whether that object is a noun or a pish clause.

The -pi (or -ap) ending on the verbs of the pish clauses in sentences like Pe'e'nanqa' pish nenashpi has the same meaning as the -pi ending on the sentences with chepév at the beginning of the chapter. This ending always indicates that the action of the verb that it is attached to has not taken place or is not yet completed at the time referred to by the other verb of the sentence. In the sentence Pe'e'nanqa' pish nenashpi, the ending -pi indicates that at the time of his knowing (at some time in the past), my sitting down was still in the future.

Now let's think about sentences using the verb 'want'. You already know two ways to talk about wanting some event to take place in Cahuilla. In Lesson 15 you learned how the extender -vichu- is used to say things like Nehichivichuqa 'I want to go'. In Lesson 20, you learned that the 'going to' future can also be used in 'want' sentences with the verb *'ayaw--another way to say 'I want to go' is Pen'ayawqa henhichika.

The -vichu- sentences and the *'ayaw sentences have something in common, even though they're put together very differently. In each case, the event which the speaker wants to happen is something he's going to do himself. If you say Nehichivichuqa or Pen'ayawqa henhichika, you're the one who might be going.

To talk about wanting someone else to do something, you can use a sentence with a pish clause. Here's an example:

Pen'ayawqa Joe pish hichipi. I want Joe to go.

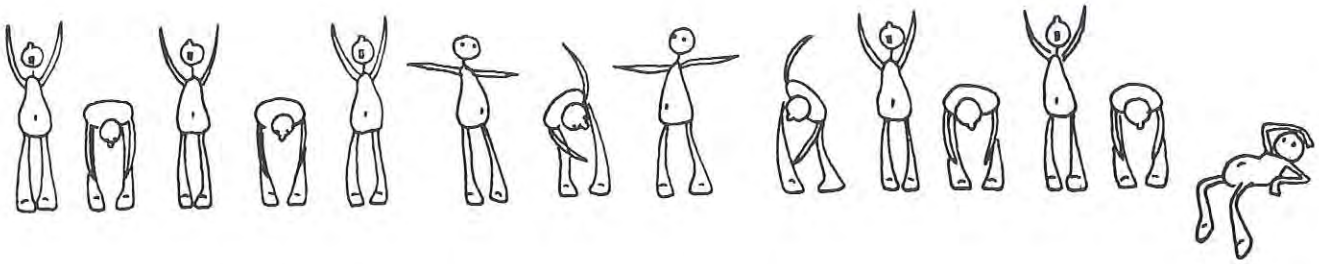
Just as in the 'know' sentence, the main verb, pen'ayawqa, has a prefix combination starting with pe-. This prefix combination is there because *'ayaw has an object, the whole pish clause--just the same way as in the 'going to' future 'want' sentences like Pen'ayawqa henhichika. Once again, pish goes right in front of the verb of the object clause ending in -pi.

Pish is used in almost every clause which tells the action or states the 'it' object in a sentence like 'I know it' or 'I want it' refers to. In many cases, such clauses begin with that in English, but this is not always the case--there's no that in I want Joe to go, for instance.

The ending -pi has the same meaning in 'want' sentences as it did in the 'know' sentence and in the 'true' sentences. It shows that the action or state of affairs associated with the verb to which it is attached is incomplete at the time referred to by the other verb of the sentence. Thus, if you say Pen'ayawqa Joe pish hichipi, Joe must not have left yet (or else why would you be saying you want him to go?). In other words, Joe's going is incomplete (hasn't happened yet) at the time of my wanting.

Here are a few more examples of sentences with object pish clauses. Do you understand how they are put together?

Pe''e'nanqa'a Joe-i pish pentewap?	Did you know that I will find Joe?
Lola pe'ayawqa pish chemchengenpi.	Lola wants us to dance.



Exercise B: Translate these sentences into Cahuilla.

1. I know that they will be sick. 2. We want them to hit him. 3. They wanted us to go home. 4. Does he know that I will be (*hiw) in the house? 5. It's not true that Joe's friend will lose his pet frog. 6. He wants me to dance.

The verbs of pish clauses like those we have been looking at do not always end in -pi. The ending -ve can be used on the verb of a pish clause to show that the action or state of affairs associated with that verb is complete or has been accomplished at the time associated with the other verb of the sentence. After a verb marked VE in the Vocabulary, you should use the ending -ive instead of -ve. The following examples will give you a feeling for how the endings -ve and -ive are used:

Pe'e'nanqa' pish nenashve.	He knew that I sat down; He knew that I had sat down.
Pen'e'nanqa pish hemchexive.	I know that they died; I know that they have died.

The next set of examples shows the contrast in the meaning of -pi and -ve and also how the translation of verbs with these endings depends on the tense of the other verb of the sentence. In these examples, the other verb is 'say', which you learned in Lesson 12:

Níyaqa pish hemhichipi.	I say that they will leave.
Níyaqa' pish hemhichipi.	I said that they would leave.
Chémyaxwe pish hemhichive.	We say that they left; We say that they have left.
Chémyaxwe' pish hemhichive.	We said that they left; We said that they had left.

As the examples show, often two English translations correspond to a Cahuilla sentence with a pish VERB-ve clause. There isn't usually a whole lot of difference between the simple past translation and the one with have or had or has in it. The important thing is that the action referred to must have been completed at the time of the event referred to by the main clause.

There is one more thing to learn about the form of verbs before these endings. Remember the way that reduplicated (VR) verbs change before the -'i past and 'going to' future endings? The same change occurs before the -pi/-ap and -ve/-ive endings--reduplicated verbs lose their reduplicated consonant or consonant plus vowel. (Similarly, the verbs *teew, *ngaang, and *haal shorten their long vowels before these endings.) Here are some examples:

Chepév Pete pish kutashpi.	It's true that Pete will talk.
Chepév pish mentewnap.	It's true that I will count them.
Níyaqa' pish pe'tewive.	I said that you saw him.

You know the bare forms of these verbs, so you can see what has happened. *Mamayaw loses a consonant and vowel, *kuktash loses a consonant and *tetewan loses both its reduplicated te and also its final vowel. (*Tetewan is marked as both VE+L and VR in the Cahuilla-English Vocabulary.) The long vowel in *teew shortens.

Sometimes you may want to indicate that the completed action in a pish clause was continuous. To do this, you use the endings -qalive (for verbs with singular subjects) and -wenive (for verbs with plural subjects), as in

Pe'e'nanqa pish netaxmuqalive.	He knows that I have been singing.
Hémyaxwe' pish 'emchengenwenive.	They said that you all had been dancing.

Both -qalive and -wenive contain the completed pish clause ending -ve, as you see. The -qal- and -wen- parts of these verbs are also associated with continuous actions or states. You'll remember that -qalipa' 'while' is used for continuous actions (Lesson 25). In Lesson 32 you'll learn how -wen- can be used to emphasize a similar quality. (These endings are related to the main verbs *qal/*wen, which you learned about in Lesson 5. If you remember that, it may be easier for you to remember to use -qalive with singular subjects and -wenive with plural subjects.)

The endings -qalivé and -wenive are also used to show that the action or state expressed by the verb they follow is going on at the same time as the action or state expressed by the other verb of the sentence. This means that the two sentences above can also be translated as follows:

Pe'e'nanqa pish netaxmuqalive.	He knows that I am singing.
Hémyaxwe' pish 'emchengenwenive.	They said that you all were dancing.

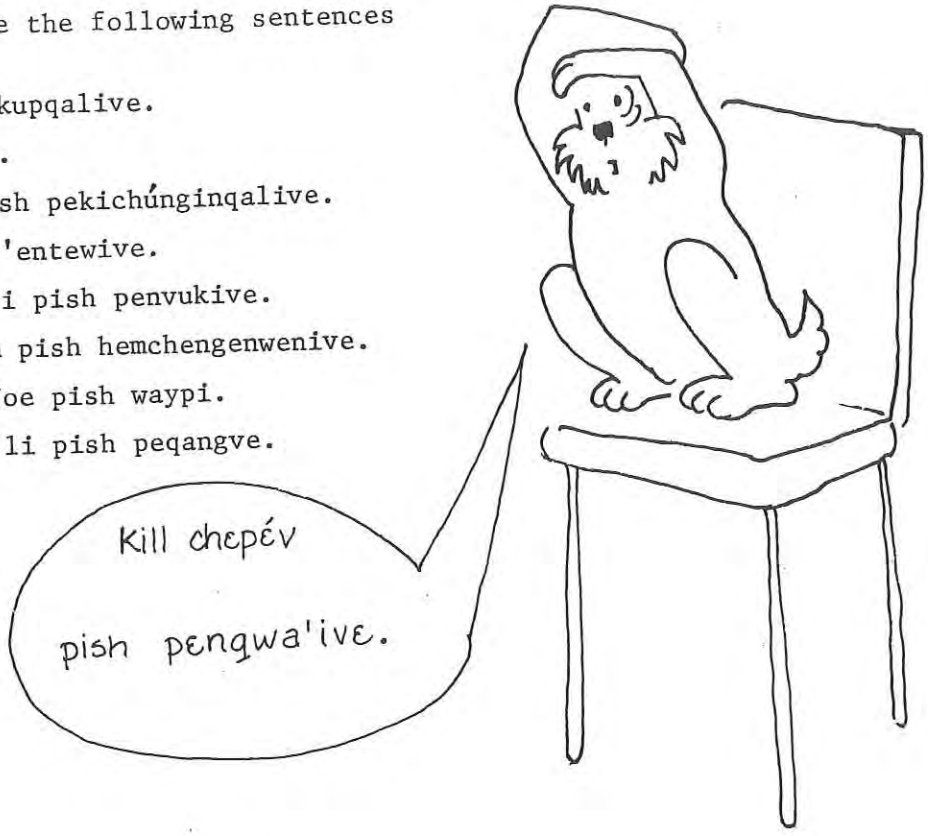
There's no change in VE or VE+L verbs before these new endings (because -qalive and -wenive both start with consonants--remember, VE verbs change only before vowel endings). VR verbs do not lose their reduplicated part before these endings either:

Pe'e'nanqa pish mentetewanqalive.	He knows that I am counting them.
Hémyaxwe' pish 'emkuktashwenive.	They said that you all were talking.

Perhaps you have wondered why some endings cause VR verbs to lose their reduplication, but others do not. A brief answer is that the loss of reduplication is associated with non-continuous actions (the -'i past and the -nuk endings are the clearest examples of this). The -qalive and -wenive endings emphasize the continuousness of an action, and so cause no loss of reduplication. (You'll learn more about this in Lesson 33.)

Exercise C: Translate the following sentences into English.

1. Hémyaxwe' pish nekupqalive.
2. Chepév pish mukve.
3. Lola yaqa' Joe pish pekichúnginqalive.
4. 'e'e'nanqa' pish 'entewive.
5. Kill chepév Pete-i pish penvukive.
6. Níyaqa ningkichem pish hemchengenwenive.
7. Lola pe'ayawqa' Joe pish waypi.
8. Chepév Pete kimu'li pish peqangve.



As you have seen above, when *'ayaw is used with a pish clause, *'ayaw always has an 'it' prefix combination, as in

Joe pe'ayawqa' pish netaxmupi. Joe wanted me to sing.

Not all verbs work this way, however. Look at this one:

Joe nenu'unqa' pish netaxmupi. Joe asked me to sing.

Both sentences end with the clause pish netaxmupi (corresponding roughly to the 'me to sing' in the English sentence). This clause is the object of the verb *'ayaw in the first sentence, as indicated by the pe- prefix combination. But when the verb is *nu'un 'ask', 'request', it is the person who is asked (rather than the pish clause) that is indicated as the object in the prefix combination. (You see that nenu'unqa' has a 'me' object.)

Another verb that works the same way is *mamayaw 'help':

Joe-i penmamayawqa' pish peyulpi ki'chi. I helped Joe build the house.

In this sentence, the object ending -i on Joe shows that 'Joe', and not 'it', is the object of the verb *mamayaw. Notice that in both of these last two examples, the object of the first verb is in fact the same as the subject of the verb which is preceded by pish. This is a fact about the verbs *nu'un and *mamayaw which you have to remember if you are going to use them correctly. -Pi is used on *yul because the building isn't complete at the time of the helping.

Exercise D: Translate the following sentences into Cahuilla.

1. I want you to dance. 2. They helped me make the basket. 3. Lola asked me to cook the beans. 4. I know that the girl has lost the doll. 5. Pete wants his godfather to help him kill the frog. (Note: this one is a little tricky, but just work through it and you should be able to manage all right. HINT: use two pish's.) 6. I will ask him to go. 7. It's true that Lola hit Pete. 8. It's true that I will ask him to go. (Another tricky one--done by combining 'it's true' with number 6--again you have to use two pish's.)

In Lessons 23 and 24, you learned about the verb *miyaxwen and how it can be used to express the idea of either 'be' or (sometimes) 'have'. Another use of this verb involves verbs with the new suffixes -pi and -ve. Look at these sentences:

Miyaxwe pish chemkutashpi.	We are supposed to talk; We have to talk.
Miyaxwe pish hemhichipi.	They are supposed to go; They have to go.

When a verb which has the ending -pi (or -ap) and is preceded by pish is used with the present-tense form miyaxwe, the resulting sentence expresses an obligation or necessity for the subject of the verb to perform the action expressed by the verb. Since the most general meaning of -pi is that of potential or uncompleted action, it seems natural that -pi should be used to help express the idea that an action is obligatory, since an obligation is a special kind of uncompleted action.

The pish clause may come first in this kind of sentence:

Pish chemkutashpi miyaxwe.	We are supposed to talk.
Pish hemhichipi miyaxwe.	They have to go.

When pish is the first word in a sentence like these, it may be omitted:

Chemkutashpi miyaxwe.	We have to talk.

If the past form miyaxwe' is used in sentences like the ones above, obligation expressed by the sentence is transferred to the past:

Pish nekutashpi miyaxwe'.	I was supposed to talk.

The examples below show the use of the suffix -ve in sentences with miyaxwe:

'ipa' newaykive miyaxwe.	I have eaten here.
Nepashxamve miyaxwe.	I have washed; I have done some washing.

You can see that when a verb with the ending -ve (or -ive) is used with miyaxwe, the resulting sentence expresses the idea that the action of the verb has been finished or completed. If miyaxwe is used in the past in a sentence like this, the action of the other verb is simply transferred further into the past: Nekutashve miyaxwe' means approximately 'I did talk a long time ago'. Finally, notice that pish is not used in these sentences with miyaxwe which expresses completion of an action.

Exercise E: Translate the English sentences below into Cahuilla, and the Cahuilla sentences below into English.

1. Netaxmupi miyaxwe'.
2. I have spoken.
3. Joe-i pentewive miyaxwe.
4. Lola is supposed to dance.
5. I have to go home (return).
6. We were supposed to see Joe and Pete.

There's one other important use of the -pi and -ap endings for you to learn now. Perhaps you remember that when you learned about the 'will' future ending -ne in Lesson 15, you didn't learn how to make 'will' sentences negative. If you think about what a negative future refers to (something as yet unaccomplished), it may make sense to you that such sentences use the -pi ending. Here are a few examples:

Kill michempetewap.	We won't find them.
Kill penpepa'pi.	I won't drink it.
Kill chempehichipi.	We won't go.

There are two things to remember about these negative future sentences. First, they use the -pi (or -ap) ending instead of the regular ending -ne. Second, a new prefix pe is added to the verb between the prefix combination or subject prefix and the bare form. (It's underlined in the examples.) As in other negative sentences, kill comes right before the verb. This is the pattern:

kill	SUBJECT PREFIX or PREFIX COMBINATION	+	pe	+	BARE FORM	+	pi / ap

As you know, the accent stays on the bare form even when an extra prefix is added.

Just one verb is an exception to this general pattern--the verb 'say', *yax, which (as you learned in Lesson 12) is also an exception to the regular accent rule for verbs. With 'say' sentences, you put the prefix pe- right at the beginning of the verb, before the accented subject prefix:

Kill peníyaxap.	I won't say it.
Kill pechémyaxap.	We won't say it.

(Did you remember that *yax was a VE verb?)

The prefix 'ax- or hax- which often appears before the subject prefix on -ne future verbs is never used with negative futures:

Hax'enteewne. I'll see you. Kill 'enpetewap. I won't see you.

However, the -nash- which often is used to show that a -ne future is continuous may also be used with -pi:

Hax'enteewnashne. I'll be looking at you. Kill 'enpeteewnashpi. I won't be looking at you.

(Remember that this -nashpi ending, like -nashne, is only used with singular subjects.)

Reduplicated VR verbs lose their reduplication in the negative future:

Kill nepewaypi.	I won't holler.
Kill pichempeqangpi.	We won't knock on it.

However, these verbs stay reduplicated before the continuous ending -nashpi:

Kill nepewawaynashpi.	I won't be hollering.

Exercise F: Give the negative equivalent of each of the Cahuilla sentences below, and then translate each sentence into English.

1. 'awa'li pe'vukne.
2. 'alwet hing'i.
3. Nuka'ti penteewik.
4. Nemagríinuki 'ay pish'i.
5. 'axchemechengenne.
6. Neteewqa.
7. Liivru'i haxpentawasnine.
8. Wewennashne.
9. 'ax'íyaxne.
10. Kikitmi haxmichemtetewanne.

VOCABULARY

nekilliw	my friend	chepév	true
newak'a	my wing	nemagríinuki	my godmother
'alwet	crow	nepagríinuki	my godfather
nukat	doll	*'e'nan	know (VR)
*tawasni	lose	*nu'un	ask, request, tell
waxachill	frog		

Notes: 1. With a form of the 'to' relator, *yax can mean 'tell'--Miyik níyaqa' pish hemhichipi means 'I told (OR asked) them to leave'.

2. *Nu'un doesn't always mean 'ask' or 'request'. Like *yax, it can sometimes be translated as 'tell': so Nenu'unqa' pish nehichipi might be translated as 'He asked me to go' or 'He told me to go' or sometimes, even, 'He made me go'.

Answers to Exercises

Exercise A

1. It's true that we are going to find the crow's wing. 2. It's not true that my godmother and godfather are going to sit down in the house. 3. It's true that Lola's little sister will lose the doll. 4. It's not true that that man will hear the frog. 5. It's true that you will wait for your friend.

Exercise B

1. Pen'e'nanqa pish hemchexpi. 2. Pichem'ayawwe pish hemvukap. 3. Pem'ayawwe' pish chemngiipi. 4. Pe'e'nanqa kinga' pish nehiwpi? 5. Kill chepév Joe killiw he'achi waxachi'lli pish petawasnipi. 6. Pe'ayawqa pish nechengenpi.

Exercise C

1. They said that I was sleeping. 2. It's true that he died. 3. Lola said that Joe was kissing her. 4. You knew that I had seen you. 5. It's not true that I hit Pete. 6. I say that the women are dancing. 7. Lola wanted Joe to holler. 8. It's true that Pete knocked on the door.

Exercise D

1. Pen'ayawqa pish 'echengenpi. 2. Nemmamayawqa' nea'ti pish penkulpi. 3. Lola nenu'unqa' tevinmallmi pish mensexpi. 4. Pen'e'nanqa nawishmal nuka'ti pish petawasnive. 5. Pete pe'ayawqa pagríinuki pish pemamayawpi waxachi'lli pish pemekanpi. 6. Pennu'unne pish hichipi. 7. Chepév Lola Pete-i pish pevukive. 8. Chepév pish pennu'unpi pish hichipi.

Exercise E

1. I was supposed to sing. 2. Nekutashve miyaxwe. 3. I have seen Joe. 4. Miyaxwe Lola pish chengenpi. 5. Nengiipi miyaxwe. OR Miyaxwe pish nengiipi. 6. Miyaxwe' Joe-i pen Pete-i pish michemtewap.

Exercise F

1. 'awa'li kill pe'pevukap. You won't hit the dog.
2. 'alwet kill hing. The crow didn't fly.
3. Nuka'ti kill penteewik. I'm not going to see the doll.
4. Nemagríinuki 'ay kill pish. My godmother hasn't arrived yet.
5. Kill chemepechengenpi. He won't kick us.
6. Kill neteewqa. He doesn't see me.
7. Liivru'i kill penpetawasnipi. I won't lose the book.
8. Kill pewewennashpi. It won't be raining.
9. Kill pe'íyaxap. You won't say it.
10. Kikitmi kill michempetewnap. We won't count the children.

LESSON 27: Ne' hen'amna'wet Joe-i peta'.
(I'm bigger than Joe.)

To start out with, here are some new words for you to learn--they will be used in the examples in this lesson:

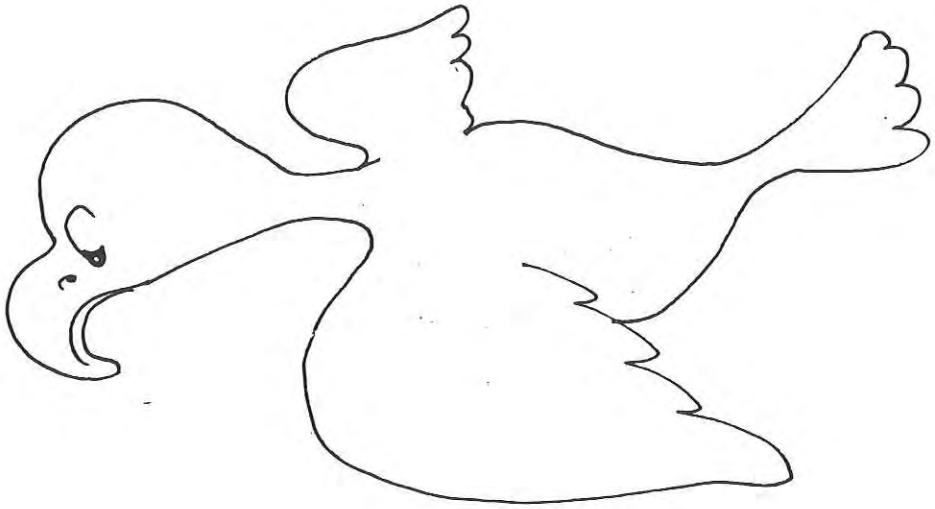
*wiway	hang (up)	'i'isni'at	picture, design
*sichúmin	think about	pepéel	paper
'a'avu'wet	old, older	menill	moon
*tutuqan	put out (a fire)	chi'awe	he is seated, he is sitting (on something)

In Lesson 16 you learned that 'to' or 'toward' is often expressed with a relator like piyik 'to him', niyik 'to me', and so on, as in

Joe-i piyik pen'ivaqa'. I ran toward Joe.

The idea of 'above' or 'on top of' is also expressed with a relator, as you can see in

Wikikmall hingqa' Joe-i peta'. The bird flew above Joe.





or

Liivru' pepée'li peta' qal. The book is on top of the paper.

The phrases Joe-i peta' and pepée'li peta' both contain the relator peta', which can mean 'above him', 'above her', 'above it', 'on top of him', 'on top of her', or 'on top of it'. (Notice that peta' begins with pe-, the normal 'him'/'her'/'it' prefix.) Peta' usually follows the noun it relates to, which is the case with other relators, such as piyik, as well. The noun-plus-relator combination, as you know, is called a relator phrase.

Peta' is used after a singular noun. To say 'on top of' or 'above' a plural noun, however, you use meta', as in

Wikikmal hingqa' 'eqwashmallmi meta'. The bird flew above the boys.

Exercise A: Read the following Cahuilla sentences, and underline the relator phrases. Then translate each sentence into English.

1. Penwiway'i 'i'isni'a'ti naxani'chi peta'.
2. Pepéel liivru'umi meta' qal.
3. 'eqwashmal nawishma'li peta' chi'awe.
4. Wikikmallem 'a'amnachem taxliswetmi meta' haxhemhingne.
5. "Kut tutuqa'!"--"Pa'li pentavqa ku'ti peta'."

You use different relators to say 'above' or 'on top of', depending on how you want to complete your thought. Here are all the different 'above' relators for you to learn:

neta'	on top of me, above me
'eta'	on top of you, above you
peta'	on top of him/her/it, above him/her/it
chemeta'	on top of us, above us
'emeta'	on top of you guys, above you all
meta'	on top of them, above them

Chemeta' and 'emeta' are pronounced with the accent on the first vowel, but the rest of these words can't really have any accent.

Usually, these words are used to say 'above' or 'on top of' a living thing (like Joe, the boys, or me), or even just a part of a living thing (like my lap):

Nemallu'a ne'iy peta' chi'awe. My son is seated on my lap (on my legs).

(You will learn more about verbs like chi'awe 'he is seated/he is sitting' in Lesson 28.) Occasionally, though, you will hear peta' or meta' used following a noun referring to a non-living thing (one example is the sentence with peepe'li peta'). In each case, the noun preceding the relator is in its object form (you learned how to make



these in Lesson 9). When you want to say 'above' or 'on top of' a noun using one of the relator words, always use the object form of that noun. This goes for words like 'me' too: 'above me', as you learned, is neta', but you can also say ne'iy neta'.

Exercise B: Translate the following phrases into Cahuilla, using either the -nga' relational ending or one of the relators you have just learned. If there is more than one possible translation, give all the possibilities.

1. on top of the house 2. above the woman 3. over me 4. over the teachers 5. above you (all) 6. on top of the rocks 7. above the rock 8. over us

The relator words you just learned are used with the verb *tavxwá 'to work' to say 'work for':

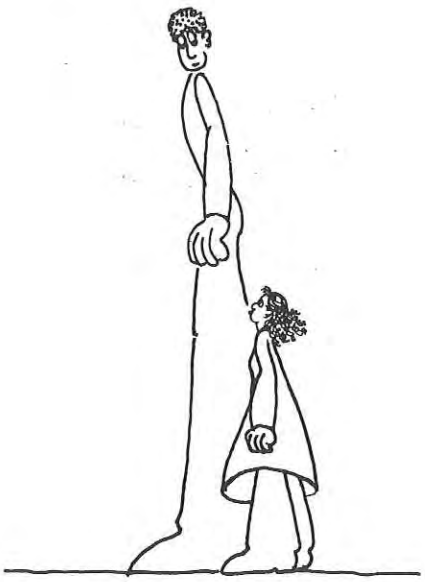
Joe neta' tavxwáqa.	Joe works for me.
Chemem Joe-i peta' chemtavxwáwe'.	We worked for Joe.

To say who the work was done for, you just add an 'above' relator phrase referring to the boss. Notice that *tavxwá just has an ordinary simple subject prefix.

Exercise C: Translate these sentences into Cahuilla.

1. I want to work for you folks. 2. The woman is sitting on the table. 3. The man is sitting on the bear. 4. Pete doesn't work for my father. 5. I have worked for the teacher for three years. 6. They say that Joe worked for us.

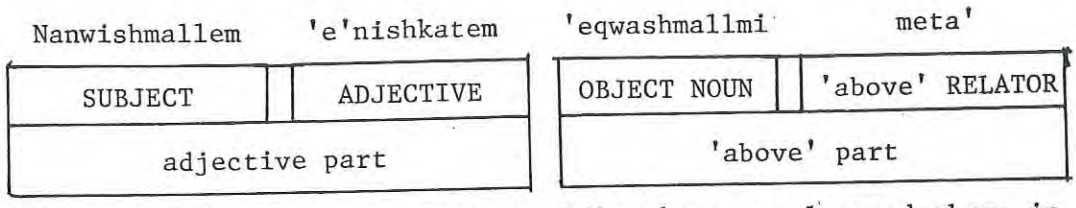
The above relator words are also used when you want to compare one thing to another. Here are some simple examples:



Naxanish wavu'wet nichi'lli peta'.	The man is taller than the woman.

Pete 'amna'wet Lola-i peta'.	Pete is bigger than Lola.
Ne' hen'a'avu'wet Joe-i peta'.	I am older than Joe.
Nanwishmallem 'e'nishkatem 'eqwashmallmi meta'.	Girls are smarter than boys.

As you can see, these sentences have two parts, an adjective part (which makes a statement about the subject) and an 'above' part (which tells what the subject should be compared to), as diagrammed in



The first part here is a complete sentence like those you learned above in Lessons 17 and 21. The second part is an 'above' relator phrase just like those described earlier in this lesson. So, you might remember that the Cahuilla way to say 'Girls are smarter than boys' is something like 'Girls are smart above boys'.

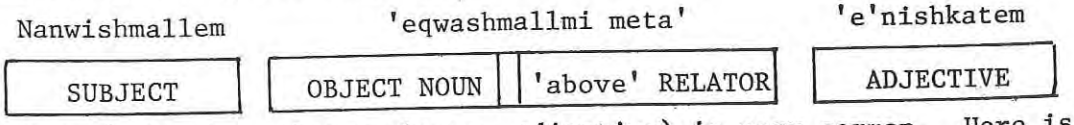
Exercise D: Translate these sentences into Cahuilla following the pattern you just learned.

1. The man is taller than the boy. 2. The sun is bigger than the moon.
3. You all are older than the men. 4. My dog is whiter than your dog.
5. My father is older than my mother, and my mother is older than your mother.

Another way to say this same kind of thing is with the 'above' relator phrase between the subject noun and the adjective, as in

Nanwishmallem 'eqwashmallmi meta' 'e'nishkatem.

which also means 'Girls are smarter than boys'. In other words, the 'above' relator phrase splits up the subject and the adjective:



This new order (subject, relator phrase, adjective) is very common. Here is another example: instead of Ne' hen'a'avu'wet Joe-i peta', you could say

Ne' Joe-i peta' hen'a'avu'wet.

to mean 'I am older than Joe'. (Notice that even when Joe-i peta' comes in front of the adjective, the adjective is still in the right form to go with the subject, ne'.) Now, suppose that everyone knows that you're talking about Joe--then you might want to say simply 'I am older than him'. The way to say this is

Ne' peta' hen'a'avu'wet. I am older than him.

Whenever there isn't an object noun in front of the relator word, you have to use the word order with the adjective at the end of the sentence. Here are a few more examples:

'e' neta' 'etwavu'wet.	You are taller than me.
'evatem chemeta' 'a'amnachem.	They are bigger than us.

Of course, as you learned in Lesson 21, the form of the adjective in a sentence like this tells you a lot about what its subject must be. So you can often make a comparison like this without putting a subject word into the sentence:

'emeta' 'amna'wet.	He's bigger than all of you.
Peta' 'etwavu'wet.	You're taller than her (or him).

Exercise E: Underline the 'above' relators (and the preceding object nouns, if any) in the following Cahuilla sentences. Translate each sentence. For some of the sentences, another word order could be used. If another word order is possible, give it. If no other word order is possible, tell why.

1. 'e' Joe-i peta' 'etwavu'wet.
2. Naxanish neta' 'a'avu'wet.
3. Neki' 'amna'wet 'ekiy peta'.
4. 'ememi 'emeta' hen'amna'wet.
5. Joe peta' 'e'nishka.
6. 'emeta' 'a'amnachem.

Maas 'more' is used in sentences that make comparisons between actions rather than qualities, like the following:

'e' pe'ivaqa maas Joe-i peta'.	You run more than Joe.

The pattern here is to follow a complete sentence (ending with a verb) with maas and an 'above' relator phrase.

Another word that works somewhat like maas in comparisons is hespen. (This word may remind you of the adjective hespe'wet 'hard'.) In a sentence that doesn't involve comparison, hespen means 'fast' or 'a lot':

Ne' 'awal 'amna'we'ti pentew'i hespen 'e'iy 'eta'.	I saw a bigger dog than you.

Like maas, hespen follows the verb of a complete sentence, with an 'above' relator phrase after that:

Pichem'ivawe	maas hespen	Joe-i peta'
COMPLETE SENTENCE		'above' RELATOR PHRASE

A sentence with maas involves a comparison of the amount of the action: Pichem'ivawe maas Joe'i peta' means 'We run more than Joe'. A sentence with hespen involves comparison of the quality of the action: Pichem'ivawe hespen Joe-i peta' means 'We run faster than Joe'.

Exercise F: Translate the following English sentences into Cahuilla.

1. I dance more than Lola. 2. They ran more than me. 3. They ran faster than me. 4. I ate more meat than you. (Hint: use mete'wet) 5. Iron is harder than wood. 6. He thinks about it more than I do.

VOCABULARY

*wiway	hang, be hanging
'i'isni'at	picture
chi'awe	he is seated, he is sitting (on something)
hespen	fast, a lot
*tutuqan	put out (a fire)
maas	more
*sichúmin	think about
pepéel	paper
neta'	on top of me, on me, above me
'a'avu'wet	old, older
menill	moon

Note: 'a'avu'wet is really just about like the English word 'older'. It can be used in peta' comparisons like those you saw in this lesson, but it can also be used to refer to someone you might describe as 'older'--probably, someone old enough to have grandchildren.

(Do you remember the other way you learned in Lesson 21 to say that people are old, using the words naxaluvell and ñishlluvell?)

Building Your Cahuilla Vocabulary: Using 'Say' to Mean 'A Little'

Compare the following pairs of sentences:

'entew'i.	I looked at you.	Teew 'enyax'i.	I glanced at you, I looked at you a little.
Pekusqa.	He's taking it.	Kus peyaqa.	He's taking a little.
Penkul'i.	I fixed it.	Kul penyax'i.	I fixed it a little.

As you can see from the English translations, the difference in meaning is that the idea of 'a little' has been added to the sentences in the second column. Do you see how those 'a little' sentences are put together? At the beginning of the sentence is the bare form of the verb you want to use. (It might lose its reduplication, as with kul.) Next comes a form of the verb *yax 'say', which is what expresses the idea of 'a little'. (You might remember this by thinking about English expressions like Saying something's not the same as doing it--when you put 'say' into these sentences, it means that you don't really do it all the way.)

Now, look closely at the 'say' verbs in the second column of sentences. You'll see that the prefix combinations that go with the idea of the bare form at the beginning of the sentence are put on *yax, and the proper ending (for whatever tense you want to use) goes on the end of *yax. Here is the pattern:

Bare Form	Prefix or Prefix Combination	+	*yax	+	Ending

This type of sentence is not really necessary for basic communication in Cahuilla, and so we will not practice it further in this book. If you listen to your Cahuilla-speaking frinds, however, you will certainly hear them using sentences like these, with a bare form plus 'say', when they want to talk about something only being done 'a little'.

Sometimes the expressions you'll hear won't correspond exactly to regular bare forms. The bare form *kichúngin 'kiss', for instance, becomes chung in the 'a little' sentences:

Chung nemyaxwe.	They're kissing me a little.

And some of the words you'll hear before 'say' in this type of sentence aren't used alone as bare forms:

Cha'qash chémyaxwe.	We rise up a little (from a sitting position).
Chaxwal yaqa.	He splashes (a little).

There's a difference you should notice between the last two sentences and all the other 'a little' examples. All the previous examples have had objects, and thus have been used with prefix combinations (even though the ordinary verb *yax 'say' isn't used with prefix combinations, only with subject prefixes). However, there isn't any object in the last two sentences, so they can't be used with prefix combinations. Probably you remember from Lesson 12 that the verb *yax is unusual in several ways. For one thing, its x drops out before endings like -qa. For another, though, unlike all other Cahuilla verbs, a subject prefix on *yax is accented. So, as you'll recall, 'we say' is pronounced chémyaxwe. The vowel of the accented prefixes for 'I' and 'you' (singular) is i, not e, so 'I say' is niyaqa, and so on. (You can review all this if necessary in Lesson 12.) What you need to learn now is that although subject prefixes are accented before *yax, prefix combinations aren't. Thus, in Chung nemyaxwe 'They're kissing me a little', the verb is pronounced nemyaxwe, with the accent on the bare form.

Listen to your friends speaking Cahuilla, and keep a list of the verbs you hear used in 'a little' sentences with *yax. You will find a lot of these listed in the Cahuilla Dictionary (see Lesson 12), where they are marked by the abbreviation "in periphr".

Answers to Exercises:

Exercise A

1. Penwiway'i 'i'isnia'ti naxani'chi peta'.
   I hung the picture above the man.
2. Pepéel liivru'umi meta' qal.
   The paper is on top of the books.
3. 'eqwashmall nawishma'li peta' chi'awe.
   The boy is sitting on the girl.
4. Wikikmallem 'a'amnachem taxliswetmi meta' haxhemhingne.
   The big birds will fly over the people.
5. "Kut tutuqa'!"--"Pa'li pentavqa ku'ti peta'."
   "Put out the fire!"--"I'm putting water on the fire."

Exercise B
1. Kinga', kishnga', ki'chi peta' 2. nichi'lli peta' 3. neta', ne'iy neta' 4. tax'únivashmi meta' 5. 'emeta', 'ememi 'emeta' 6. qaqwi'chi meta', qaqwinga', qaqwishnga' 7. qawi'chi peta' 8. chemeta', chememi chemeta'

Exercise C
1. 'emeta' netavxwávichuqa. 2. Nichill laméesanga' chi'awe. OR Nichill laméesa'i peta' chi'awe. 3. Naxanish hunwe'ti peta' chi'awe. 4. Pete nenay peta' kill tavxwáqa. 5. 'ay tax'úniva'chi peta' netavxwáqa pah tawpaxish. 6. Hémyaxwe Joe chemeta' pish tavxwáve.

Exercise D
1. Naxanish wavu'wet 'eqwashma'li peta'. 2. Tamit 'amna'wet menilli peta'. 3. 'emem 'eme'a'avuchem nangxanishmi meta'. 4. Ne'ash 'awal tevishnekish 'e'achi 'awa'li peta'. 5. Nena' 'a'avu'wet niyey peta', pen niye' 'a'avu'wet 'iyey peta'.

Exercise E
1. 'e' Joe-i peta' 'etwavu'wet. You are taller than Joe. 'e' 'etwavu'wet Joe-i peta'.
2. Naxanish neta' 'a'avu'wet. The man is older than me. No other word order is possible, because there is no object in front of the relator, and so the adjective must come last. (However, if the object word ne'iy 'me' is added before neta', the relator phrase may come last--Naxanish 'a'avu'wet ne'iy neta'.)
3. Neki' 'amna'wet 'ekiy peta'. My house is bigger than your house. Neki' 'ekiy peta' 'amna'wet.
4. 'ememi 'emeta' hen'amna'wet. I am bigger than all of you. Hen'amna'wet 'ememi 'emeta'.
5. Joe peta' 'e'nishka. Joe is smarter than him. No other word order, because there is no object in front of peta'.
6. 'emeta' 'a'amnachem. They are bigger than you all. No other word order possible--but if the object word 'ememi is added in front of 'emeta', the whole relator phrase may come after the adjective.

Exercise F
1. Ne' nechengenqa maas Lola-i peta'. 2. Pem'ivawe' maas ne'iy neta'. 3. Pem'ivawe' hespen ne'iy neta'. 4. Wa'ish mete'we'ti penqwa'qa' maas 'e'iy 'eta'. 5. Fyeeru' kelawa'ti peta' hespe'wet. 6. Pesichúminqa maas ne'iy neta'.

LESSON 28: Nemichúmi peta' qunpáh nanwishmallem
'eqwashma'li pemnemiwe'.
(Eighteen girls chased the boy.)



In the last lesson you learned how to use peta' (and the other 'above' relators) to talk about location above or on top of something, and also to compare one thing to something else. Peta' is also used to form numbers above ten, which was the highest you learned to count in Lesson 12.

The first column below gives the Cahuilla numbers from one to ten, from Lesson 12, and the second column gives the numbers from eleven to nineteen:

1. suplli'
2. wih
3. pah
4. wichiw
5. nemaqwánang
6. qunsúplli'
7. qunwíh
8. qunpáh
9. qunwíchiw
10. nemichúmi
11. nemichúmi peta' suplli'
12. nemichúmi peta' wih
13. nemichúmi peta' pah
14. nemichúmi peta' wichiw
15. nemichúmi peta' nemaqwánang
16. nemichúmi peta' qunsúplli'
17. nemichúmi peta' qunwíh
18. nemichúmi peta' qunpáh
19. nemichúmi peta' qunwíchiw

The new numbers in the second column don't contain any words you don't already know. As you can see, each of them ends with one of the simple numbers from one to nine. At the beginning of each of the numbers in the second column are the words nemichúmi peta'. This is an 'above' realtor phrase just like those you learned in Lesson 27, so nemichúmi peta' means 'above ten'. Nemichúmi peta' suplli', then, means 'one above ten', a very sensible way to say 'eleven'.

Exercise A: Learn all the new numbers so that you can count to nineteen without looking at the book. Practice saying them aloud (listen to your teacher!). Be careful to notice where the accent goes.

Sometimes you will hear some speakers omit the word nemichúmi 'ten' from the numbers from eleven to nineteen that you just learned. For instance, someone might say peta' suplli' or (running the words together) petasuplli' to mean 'eleven'. This isn't too common, though.

Look at these sentences:

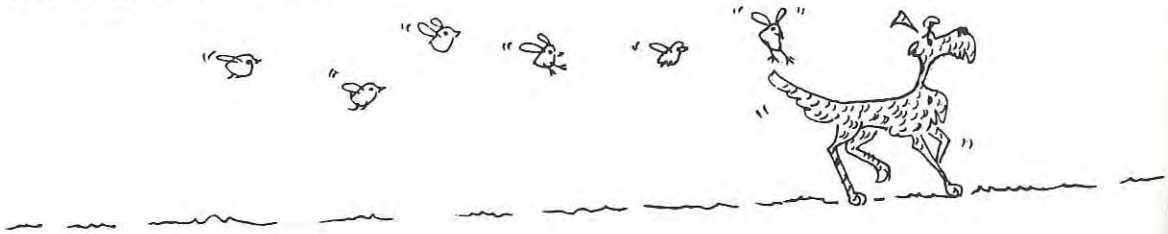
Nemichúmi peta' suplli' nangxanishmi menteew'i.	I saw eleven men.
Nemichúmi peta' qunpáh nanwishmallem 'eqwashma'li pemnemiwe'.	Eighteen girls chased the boy.

In sentences like these, the number goes right in front of the plural noun that it refers to. Notice that the me- prefix (for numbers used with nouns referring to living things) that you learned about in Lesson 12 is not used with any of these higher numbers. (It is only used on numbers from one to four.)

Here are some new words:

supllish	once
wis	twice
paas	three times
wichiws	four times
nemaqwánangis	five times
qunsúpllish	six times
qunwís	seven times
qunpáas	eight times
qunwíchiws	nine times

These words look a lot like the simple numbers from one to nine that you learned in Lesson 12. They all end in s or sh, with a few additional changes to remember in some cases. (In each case, the accent is on the same vowel as in the simple number word.)



These words are used to show how many times an action took place, in sentences like

Yewi supllish nehichi'i Germany-ika. I went to Germany once.

Arizona-ika chemhichive miyaxwe wis. We've been to Arizona twice.

(The word yewi in the first example means 'long ago' or 'some time back'. You'll often hear it combined with supllish. If you want to say 'real long ago', you can stretch out the word and say yeewi 'long, long ago'.)

Exercise B: Translate the following from English to Cahuilla.

1. Today I'll sing three times. 2. Thirteen birds flew above me. 3. I saw four bears. 4. I saw fourteen bears. 5. I've seen him three times. 6. I have two books.

The new words you just learned are used in the Cahuilla words for twenty, thirty, and so forth. Wis nemichúmi or 'twice ten' means 'twenty' paas nemichúmi or 'three times ten' means 'thirty'.

Exercise C: Close your book (quick!) and try to count to 90 by tens.

Could you do the exercise? Here are all the numbers--look at them and make sure you understand how they are formed:

10. nemichúmi
20. wis nemichúmi
30. paas nemichúmi
40. wichiws nemichúmi
50. nemaqwánangis nemichúmi
60. qunsúpllish nemichúmi
70. qunwís nemichúmi
80. qunpáas nemichúmi
90. qunwíchiws nemichúmi



These new numbers, the multiples of ten, can be used with peta' to count all the way to ninety-nine. You use the same pattern as with the numbers from eleven to nineteen: a multiple of ten plus peta' plus one of the simple numbers from one to nine--

MULTIPLE OF TEN	peta'	NUMBER FROM ONE TO NINE

as in

wis nemichúmi peta' pah.

So, for instance, wis nemichúmi peta' pah (twice ten peta' three) is equivalent to 'three above twice ten' or 'twenty-three'. Here are some more examples:

51. nemaqwánangis nemichúmi peta' supl1i'

76. qunwís nemichúmi peta' qunsúpl1i'

99. qunwíchiws nemichúmi peta' qunwíchiw

Exercise D: Translate the following Cahuilla numbers into English.

1. qunpaas nemichúmi peta' wih
2. qunwíchiws nemichúmi peta' pah
3. paas nemichúmi peta' wichiw
4. nemichúmi peta' qunwíchiw
5. qunsúpllish nemichúmi peta nemaqwánang
6. nemaqwánangis nemichúmi peta' qunwíh
7. wis nemichúmi peta' qunpáh
8. qunwís nemichúmi peta' supl1i'

Mik 'etawpaki means 'How old are you?' (literally, something like 'How many are your years?'). To answer this question, you give the number of years plus tawpaxish (notice that this word is never plural):

Paas nemichúmi peta' supl1i' tawpaxish. I'm thirty-one.

Note that since the Cahuilla expression doesn't have any subject or possessive prefix, this is the same way you'd say 'She's thirty-one' or 'You're thirty-one'. By changing the prefix on tawpaki, you can ask anyone's age:

Kiat mik tawpaki? Wih tawpaxish. How old is the child? Two.

Exercise E: Someone has just asked you Mik 'etawpaki? Pretend to be each of the following ages, and give a Cahuilla answer to the question.

1. 37 2. 83 3. 18 4. 26 5. 72 6. 85 7. 92 8. 71 9. 64 10. 52

There's just one more number you'd probably like to know how to say in Cahuilla--one hundred. There are two Cahuilla words for 'hundred', pesétiwenet and syeentu. So for 'one hundred', for instance, you could say either supl1i' pesétiwenet or supl1i' syeentu. The first one sounds a little more traditional, the second a little more modern, but the same person might use one of these words one day and the other the next.

Exercise F: You probably won't ever have to count much higher than 100 in Cahuilla, but what would you do if you had to?

VOCABULARY

mik 'etawpaki?	how old are you?
supllish	once
wis	twice
paas	three times
wichiws	four times
nemaqwánangis	five times

qunsúpllish	six times
qunwís	seven times
qunpáas	eight times
qunwíchiws	nine times
pesétiwenet	hundred (older word)
syeentu	hundred (new word)
yewi	long ago, some time back
yeewi	real long ago

Building Your Cahuilla Vocabulary

Do you remember the special ending -vash which you learned about in Lesson 23? -Vash can be added onto the end of many verbs to form nouns referring to a person who customarily does the action the verb refers to. Here are some other nouns made from verbs (including a new bare form, *lepeqi 'kneel'). See if you can describe how they are formed.

Bare Form		New Noun	
*kup	sleep	pa'kúpva'al	sleeping place, bedroom
*kukul	cook	pa'kúlva'al	cooking place, kitchen
*lepeqi	kneel	pa'lépeqiva'al	kneeling place, church

Each of the new words refers to a place where the action named by the verb customarily takes place. As you can see, these new words have both a prefix and an ending:

pa'	+	BARE FORM	+	va'al

You need both the prefix pa'- and the ending va'al to make one of these new words that refers to the place an action takes place. Notice that the accent remains where you would expect it to--right on the accented vowel of the bare form. As pa'kúlva'al shows, VR verbs like *kukul lose their reduplicated copy portion in 'place-where' words like these.

Since these new words are nouns, you can use them in any kind of sentence where you'd normally use a noun referring to a place. Here are some examples of sentences using these new nouns:

Pa'kúpva'ayka nehichiqa.	I'm going to the sleeping place.
Lola pa'kúlva'anga' wewenqa'.	Lola was standing in the kitchen.

As you see, the ending -l on the end of these words can be dropped before relational endings.

The best way to practice making up and using pa'-...-va'al words is to try out some new ones on your friends who speak Cahuilla. Take a bare form, put pa'- on the front and -va'al on the end, and think about what it would mean. If the meaning you come up with makes sense to you, check with your teacher or some other Cahuilla speaker to see if the new word is good Cahuilla. Practice using your new words in conversation.

Answers to Exercises:

Exercise A Just practice!

Exercise B
1. 'iv'ax haxnetaxmune paas. 2. Nemichúmi peta' pah wikikmallem neta' hingwe'. 3. Mewichiw hunwetmi mentew'i. 4. Nemichúmi peta' wichiw hunwetmi mentew'i. 5. Pentewive miyaxwe paas. 6. Wih liivru'mi menyawqa.

Exercise C The answers are in the lesson.

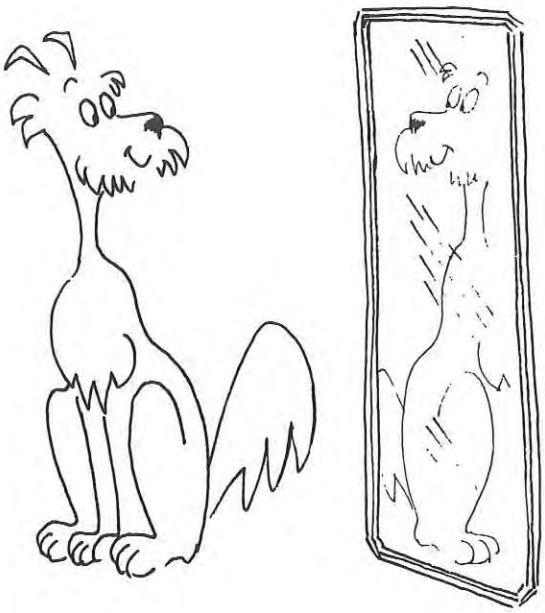
Exercise D

1. 82	3. 34	5. 65	7. 28
2. 93	4. 19	6. 57	8. 71

Exercise E (each number should be followed by tawpaxish)
1. paas nemichúmi peta' qunwíh
2. qunpáas nemichúmi peta' pah
3. nemichúmi peta' qunpáh
4. wis nemichúmi peta' qunsuplli'
5. qunwís nemichúmi peta' wih
6. qunpáas nemichúmi peta' nemaqwánang
7. qunwíchiws nemichúmi peta' wih
8. qunwís nemichúmi peta' suplli'
9. qunsúpllish nemichúmi peta' wichiw
10. nemaqwánangis nemichúmi peta' wih

Exercise F There really isn't any right answer to this. Some people might go on counting in English, some people might go on in Spanish. Some people might try to make up Cahuilla expressions for the higher numbers. You could say wih pesétiwenet or wih syeentum for 'two hundred', for instance, and everyone would know what you meant. For 'two hundred and one', you might say wih pesétiwenet pen suplli'. And so on.

LESSON 29: Taxneteewqa. (I see myself.)



When you learned about prefix combinations in Lessons 8 and 10, you didn't learn how to say sentences in which the object and the subject are the same person or thing, sentences like the English I see myself. We use words ending in -self or -selves to form English sentences in which the object of the verb is the same as the subject (if I say I see myself, I do the seeing, and I am seen too). You can use a new Cahuilla prefix, tax-, to do just the same thing, in sentences like

Taxneteewqa. I see myself.

The verb, *teew, has a simple subject prefix, ne-, right in front of it. In front of that is the new 'self' prefix, tax-. You use this same prefix no matter what the subject is:

Tax'eteewqa.	You see yourself.
Taxteewqa.	He sees himself.
Taxchemteewwe.	We see ourselves.
Tax'emteewwe.	You guys see yourselves.
Taxhemteewwe.	They see themselves.

So you see that the translation of tax- may change depending on what the subject of the sentence is. Here is the pattern, with an example using a new verb, *qayin 'wash':

tax-	+	subject prefix	+	bare form	+	tense ending
tax-	+	'e-	+	qayin	+	-qa'

Tax'eqayinqa'. You washed yourself.

The accent remains on the bare stem of the verb in all words with this tax- prefix.

Exercise A: Fill in the blanks in the English translations of the Cahuilla sentences below. Some of the sentences use new verbs that you haven't seen before this lesson. For each sentence, tell what the bare form of its verb is.

EXAMPLE: Taxnevukqa. _____ hitting _____.

ANSWER: I am hitting myself. Bare form: *vuk -- hit.

1. Taxhemwaxniwe'. _____ dried _____.
2. Tax'eqwa'illeqa. _____ hate _____.
3. Taxchemmamayawwe. _____ helping _____.
4. Taxting'ayqa. _____ treats _____ (for an illness).
5. Taxnenaqmaqa'. _____ heard _____.
6. Tax'emqayinqa. _____ washing_____.

(The bare forms of all these verbs are in the vocabulary at the end of the lesson, so you can check them easily after you've done this exercise.)

A tax- sentence with a plural subject can be translated in either of two ways. You know that

Taxhemting'aywe.

means 'They are treating themselves' (or 'They are doctoring themselves'), meaning that each one of them is giving himself medicine. This sentence can also mean 'They are doctoring each other'--meaning that each one is giving medicine to the others. This same thing is true of other sentences with plural subjects which start with the prefix tax-. Here's another example:

Taxchemteewwe. We see ourselves. OR We see each other.

Usually the way you translate a Cahuilla sentence with the prefix tax- and a plural subject will depend on what you know about the situation, but there are some verbs that are more likely to be translated with 'each other' than with 'selves'. For instance, a verb which has to be used with a plural object, like *mumaan 'shoot (plural object)' (you know the singular object form, *muh), would probably always be translated with 'each other':

Tax'emmumaanwe'. You all shot each other.

Similarly, some verbs just seem to make more sense with the 'each other' translation--this is the case with *netan 'ask (someone) for'

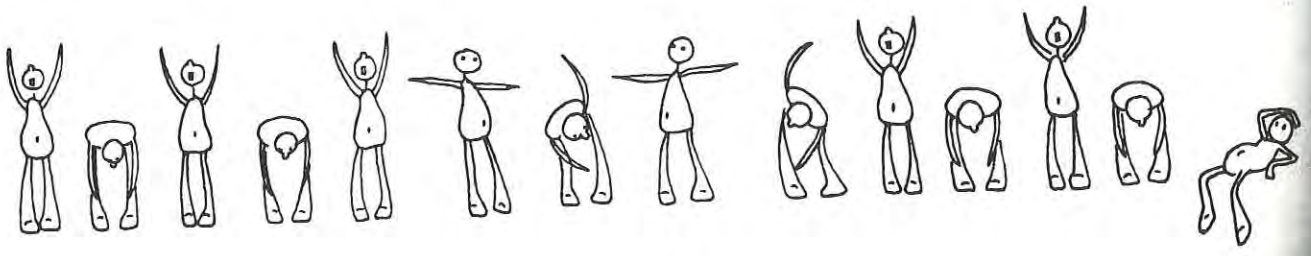
Taxhemnetanwe. They are asking each other for it.

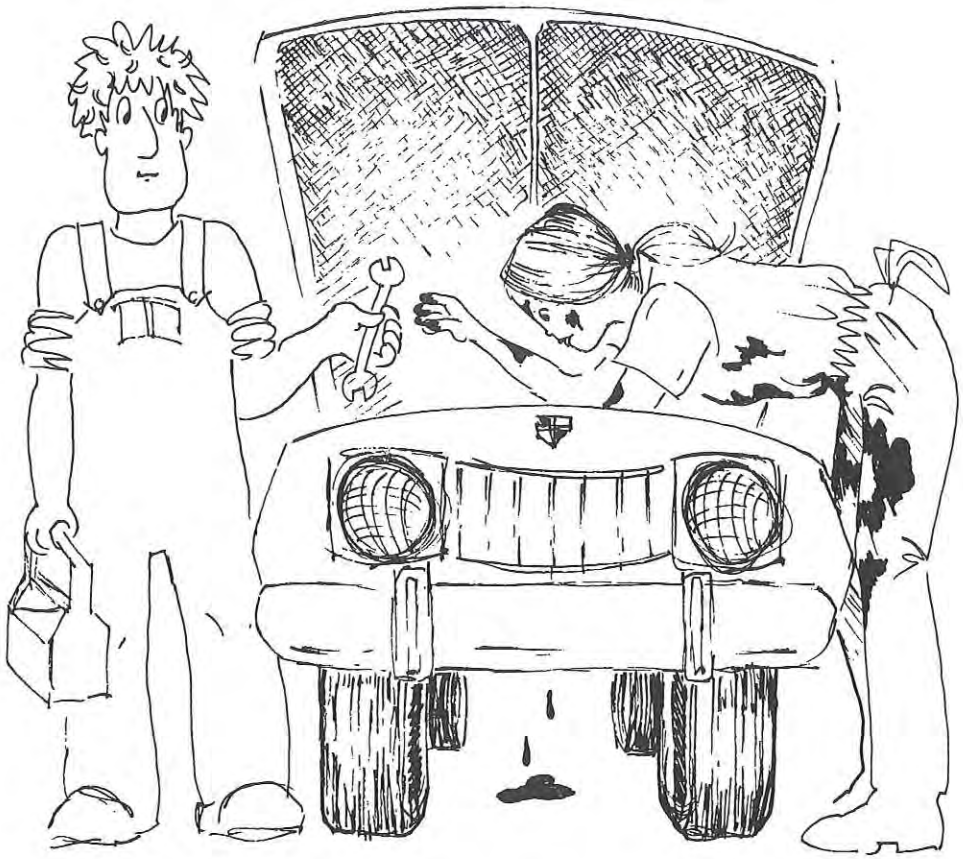
It wouldn't make much sense to say 'They are asking themselves for it', so the 'each other' translation is better. A special thing to notice about the verb *nétan is that there is no prefix for the object that is asked for. If you put that object in the sentence, though, you use the object form:

Taxhemnetanwe sawi'chi. They are asking each other for bread.

Exercise B: Translate these sentences into Cahuilla, using the prefix tax-. Remember that tax- comes in front of the subject prefix.

1. We treated ourselves. 2. Did you guys shoot each other? 3. He's washing himself. 4. She dried herself. 5. They don't know each other. 6. You guys will hate each other.





Think about the difference between the following two sentences:

Joe Lola-i pemamayawqa.	Joe is helping Lola.
Joe pemamayawqa.	Joe is helping her.

The first one is a lot more specific, but in most situations you would know enough about what was going on that it would be fine to say it the second way. (Or, often you could just say Pemamayawqa.) What all these sentences have in common is that the verb definitely mentions the object of 'help' (by the prefix combination pe- on the verb). The hearer knows that the speaker can identify the object in some way.

The new prefix tax- can be used with verbs that usually take people as objects when you don't want to mention the object at all, or when you're not able to identify the object. Here is an example:

Joe taxmamayawqa.	Joe is helping. OR Joe is helping someone.

(Of course, you know that this sentence can also mean 'Joe is helping himself'.) You might say something like this to focus on the action of

helping, without worrying about telling who is being helped. Here are a few more pairs of sentences to compare:

Joe Lola-i liivru'i pemaxqa'.	Joe gave Lola a book.
Joe liivru'i taxmaxqa'.	Joe gave someone a book; Joe gave away a book.
'awa'li pichemnetanwe.	We are asking him for a dog.
'awa'li taxchemnetanwe.	We are asking for a dog; We are asking someone for a dog.

All the verbs that you can use tax- with in this way are verbs which take a person as their object (it's that person who is marked as the object in the prefix combination in sentences like the first of each pair above). Many of these verbs do take another object ('book' in the first pair of examples, 'dog' in the second pair), but that object is usually not a person. So when you use tax- in sentences like these, you're just reminding your hearer that someone else besides the subject is involved, even though that person is not mentioned.

Exercise C: What do these Cahuilla sentences mean in English?

1. Pete tax'uniqa.
2. Ne'achi taxnemaxqa'.
3. Nemallu'a taxnetanqa sawi'chi.
4. 'axtaxchemmamayawne.
5. 'emem tax'eme'unikatem?
6. Taxhemnetanwe.

You can use a new relator, the 'alone' relator, to say that someone did something by himself or that he did it alone. Peqi' is the form of the 'alone' relator for a 'he' subject:

Peqi' tavxwáqa'.	He was working alone; Only he was working; He was working by himself; Just he was working.

As you see, there are a lot of ways to translate peqi' into English, but they all mean about the same thing.

The forms of the 'alone' relator are not too hard to learn--they all end in qi', and like the other relators you have learned, they start off like familiar prefixes:

neqi'	only I; by myself	chemeqi'	only we; by ourselves
'eqi'	only you; by yourself	'emeqi'	only you all; by yourselves
peqi'	only he, her, it; by himself, by herself, by itself	hemeqi'	only they; by themselves

Here are a few more examples:

'eqi' 'etavxwáqa.	You're working alone.
Chemeqi' chemwaykiwe.	We're eating alone.
'emeqi' 'emtavxwáwe	You guys are working alone.

With the verb *hiw, you can use an 'alone' relator to say that someone was all by himself:

Peqi' hiwqa'.	He was alone.
Hemeqi' hemhiwwe.	They are alone.

To say 'only' about a noun that's not the subject, all you do is put the word tewe into the sentence before that noun:

Tewe sirvéesay penpa'qa.	I drink only beer; I only drink beer.
Lola tewe Joe-i peteewqa.	Lola looks only at Joe.

Exercise D: Using the 'alone' relator and the new word tewe, translate these English sentences into Cahuilla:

1. Only I saw him. 2. Just three men were standing. 3. Only we will hunt bears. 4. He's eating alone. 5. You guys will sing alone. 6. Are you alone? 7. Dogs only eat (eat only) meat. 8. I have only two dollars.



Taxaw means 'his body'; netaxaw means 'my body', and so on.

The prefix tax- is related to the word taxaw. In Cahuilla the idea of doing something to yourself is sort of like doing something to your body. For instance, you could say that the sentence

Tax'eqayinqa'.	You were washing yourself.

comes from the idea of 'You were washing your body'. But the word taxaw has been shortened to the prefix tax- in these kinds of sentences.

In other sentences the word for 'body' is used with special endings to express ideas like those you would normally express with relator words, as in these examples:

Lola pa'li taxweta' pesillenqa'.	Lola poured water on herself.
'e' taxwika 'ekuktashqa.	You're talking to yourself.

The new words in these sentences are taxweta' 'on oneself' and taxwika 'to oneself', which correspond to the relator words neta' 'on or above me' (etc.) and niyik 'to me' (etc.), which you learned in Lessons 16 and 28. There are two things to remember about these two new words. First, taxaw 'body' loses its last vowel when the endings are added: taxweta', taxwika. Second, the forms of these words don't change no matter who the subject of the sentence is (as the second example above shows). In other words, these words never take prefixes.

In plural sentences, the new words can have an 'each other' translation:

Taxwika 'emkuktashwe.	You're talking to yourselves. OR You're talking to each other.

The 'alone' relator is often used in sentences along with taxwika and taxweta', even when 'only', 'just' or 'alone' is not in the English translation, to show that an 'each other' translation is inappropriate. For example:

Chemeqi' taxwika chemkuktashwe.	We're talking to ourselves.
'emem 'emeqi' taxwika 'emtaxmuwe.	You guys are singing to yourselves.
Pete peqi' pa'li taxweta pesillenqa'.	Pete poured water on himself.

In these sentences the 'alone' relator is not necessary, but it is often used. When the 'alone' relator is present, the subject does the action to himself.

Exercise E: I. A sentence like Pa'li pemsillenwe' 'They poured water' doesn't tell you where the water went. Assume that in each of the sentences below the subject directed the action toward himself, and add taxweta' or taxwika to make this clear. Then translate each sentence into English.

EXAMPLE: Pa'li pemsillenwe'.

ANSWER: Pa'li taxweta' pemsillenwe'. They poured water on themselves.

1. Netaxmuqa'.
2. Hemwawaywe'.
3. 'emem 'emkuktashwe.
4. Chemem hishkutashkatem.
5. 'e' pa'li pe'sillenka?

II. Add the appropriate form of the 'alone' relator to each of the above sentences in which the 'each other' translation is not used, as in the last set of examples.

EXAMPLE: Pa'li taxweta' pemsillenwe'.

ANSWER: Hemeqi' pa'li taxweta' pemsillenwe'.

VOCABULARY

*netan	ask (someone) for (VE+L)	*ting'ay	doctor, treat (for an illness)
*qayin	wash (someone)	netaxaw	my body
*waxni	dry (someone)	taxweta'	on oneself
*qwa'ille	hate	taxwika	to oneself
*mumaan	shoot (pl. object)	neqi'	by myself, I alone, just I
tewe	only (with objects)		

Note: The verb *netan is irregular in some forms. It is a VE+L verb, so for 'I would ask him for it' you can say Pennetnalu', using the bare form *netn with the last vowel omitted before the vowel ending -alu'. However, before any vowel ending that begins with i, the n at the end of the bare form changes to ñ. So 'I'm going to ask him for it' is Pennetñik, and so on.

Still another irregular thing about this verb is that some people use a different bare form yet before the vowel endings -alu' and -ik only. Compare these examples to those above:

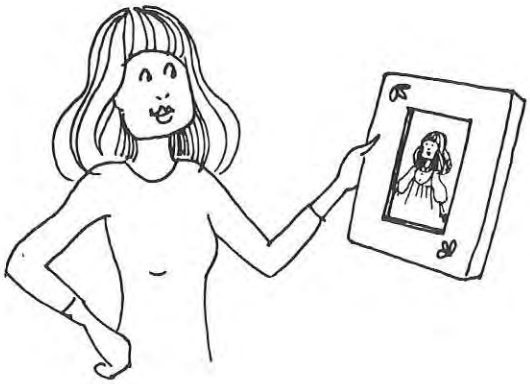
Pennetkalu'.	I would ask him for it.
Pennetkik.	I'm going to ask him for it.

As you can tell, the bare form here is *netk, not *netn or *netñ. Try making up some more forms of the verb *netan, and check with your teacher.

Building Your Cahuilla Vocabulary: Tax- as a Noun Prefix

Although you have just learned about the use of the tax- prefix on verbs in this lesson, you have already seen it before--in words like tax'únivash 'teacher'. A teacher is someone who teaches, and of course there must be someone to be taught. The unspecified people who are taught are referred to by the tax- at the front of this word. Can you explain how the same thing is true about taxtéewivash?

Qwa'asni'at means 'picture'--this word is related to *qwa'asni 'write'. 'My picture', as you might guess, is neqwa'asni'a. Certain possessed nouns, like qwa'asni'a, can be used with the tax- 'self' prefix, which then gets translated into English with the word 'own'. So taxqwa'asni'a means 'his own picture', and taxneqwa'asni'a means 'my own picture'. (Don't forget that the accent stays on the first a in qwa'asni'at no matter how many prefixes you add on the front!) Practice using this kind of expression in sentences like



Lola taxqwa'asni'ay peteewqa'. Lola looked at her own picture.

If you listen to the speech of your Cahuilla teacher, you'll probably learn some more nouns which can be used with the tax- prefix, either in its 'self' meaning or to refer to unspecified object people. See how many of these you can find.

Answers to Exercises:

Exercise A

1. They dried themselves.
2. You hate yourself.
3. We are helping ourselves.
4. He treats himself (for an illness).
5. I heard myself.
6. You all are washing yourselves.

*waxni = dry
*qwa'ille = hate
*mamayaw = help
*ting'ay = treat, doctor
*naqma = hear
*qayin = wash

Exercise B

1. Taxchemting'aywe'. 2. Tax'emumaanwe'e? 3. Taxqayinqa. 4. Taxwaxniqa'. 5. Kill taxhem'e'nanwe. 6. 'axtax'emqwa'llene.

Exercise C

1. Pete is teaching (someone). 2. I gave (someone) my pet. 3. My child is asking (someone) for bread. 4. We will help (someone). 5. Are you guys going to teach (someone)? 6. They are asking (someone).

Exercise D

1. Neqi' penteewqa'. 2. Pah nangxanichem hemeqi' hemwewenwe. 3. Chemeqi' hunwetmi 'axmichem'amune. 4. Peqi' waykiqa. 5. 'emeqi' 'ax'emtaxmune. 6. 'eqi' 'ehiwqa? 7. 'a'walem tewe wa'i'chi pemqwawe. 8. Tewe wih peesu penyawqa.

Exercise E

I. 1. Taxwika netaxmuqa'. — I sang to myself.
2. Taxwika hemwawaywe'. — They called to each other.
3. 'emem taxwika 'emkuktashwe. — You guys are talking to each other.
4. Chemem taxwika hishkutashkatem. — We're going to talk to each other.
5. 'e' pa'li taxweta' pe'sillenka? — Are you going to pour water on yourself?

II. 1. Neqi' taxwika netaxmuqa'. 5. 'e' 'eqi' pa'li taxweta' pe'sillenka?

LESSON 30: Lola Pete-i penew kill hichiqa.
(Lola's not going with Pete.)

You have already learned three different sets of relator words--the 'to' relators (niyik, piyik, etc.--Lesson 16), the 'above' relators (neta', peta', etc.--Lesson 2), and the 'alone' relators (neqi', peqi', etc.--Lesson 29). In this lesson, you'll learn about several more relators, used to express the ideas of 'in', 'from', and 'with'.

There are a number of different ways to say 'with' in Cahuilla. You have already learned about the relational ending -pish, used in expressions like qawishpish 'with the rock' (Lesson 16). As you know, however, relational endings can never be added to a noun which refers to a living thing. When you want to say something like 'with me', you have to use a 'with' relator word. There are several 'with' relators in Cahuilla. The forms of the first one will remind you of the relational ending 'with':

nish	with me
'ish	with you
pish	with him, with her, with it
chemish	with us
'emish	with you all, with you (plural)
mish	with them

As with the other relators you know, the forms of this new relator and the other ones that you will learn in this lesson start out like the prefix combinations (or, occasionally, like the simple subject prefixes), which should help you remember them.

Here are a few sentences using some of the new relator words:

Nish hemqal'i.	They were with me.
Chemish heeñewqa.	He fights with us (on our side).

As you can see from these examples, the new 'with' relator means something like 'along with' or 'in the company of'.

The first example shows a new use of a familiar verb, *qal. You're used to seeing *qal used only with singular subjects. But with a 'with' relator referring to people, you may use *qal with plural subjects too. Here's another example:

Chemish 'emqal.	You all are with us.

When the relator words pish and mish are used with nouns, the nouns preceding them must be in the object form:

Hemnay pish hemqal'i.	They were with their father.
Hem'achem 'a'walmi mish 'amuqa.	She hunts with their dogs.

As you see, this is one way to express the idea of 'with' with a living noun. Although the sequence of a noun plus pish may seem quite similar to the

combination of a noun with the ending -pish, there are several differences. First, a noun with the relational ending -pish is just one word (for example, qawishpish) but a noun followed by a relator pish is two words (hemnay pish). You add the relational ending directly onto the subject form of a noun (qawish 'rock' + -pish = qawishpish), while the relator follows a noun in the object form (hemnay is the object form of hemna', for instance). The relational ending can only be used with nouns referring to non-living things, while the relator can be used with all sorts of nouns. (Sometimes you might say qawi'chi pish for 'with the rock', using the object form of qawish followed by the relator.) Finally, there is a difference in meaning. The relational ending -pish only expresses the use of 'with' to mean 'using' (a tool or an instrument). As explained above, the 'with' relators you have just learned generally express the accompaniment 'with'. Occasionally, however, they may convey the 'using' idea, as in the last example sentence--in a sense, you can imagine someone using dogs to hunt with. Here's another 'using' example with the pish relator:

Nemay pish nesasawqa'. I made bread with my hands.

Exercise A: Translate into English these Cahuilla sentences using the new relator words.

1. Nish 'emqal.
2. Ting'ayva'chi pish neheeñewqa'.
3. Ningkishmi mish neqal'i.
4. 'ish chemqal'i.
5. Taxliswetem chemish hemqalne.
6. Pete Lola-i pish qalvichuqa.

There is a second Cahuilla realtor which also means 'with'. Here are its forms:

nenew	with me
'enew	with you
penew OR henew	with him, with her, with it
chemenew	with us
'emenew	with you all, with you (plural)
menew OR hemenew	with them

Notice that there are two forms each for 'with him' and 'with them'. You can use either one.

These words are similar in meaning to the last set of 'with' relators. Like them, they can be used to express the idea of accompaniment, as in these examples:

Penew henhichika.	I'm going to go with him.
'emenew chi'awe	He is sitting with you.
Neyawichi' 'enew!	Take me with you!

(As the last sentence shows, *yawichi may mean 'take along'.) These sentences are typical of those which use the new 'with' relators--most often these words are used with verbs that express some kind of motion, or at least more

action than just being with somebody. You can see this very clearly if you compare sentences using the verb *qal with the two new 'with' relators:

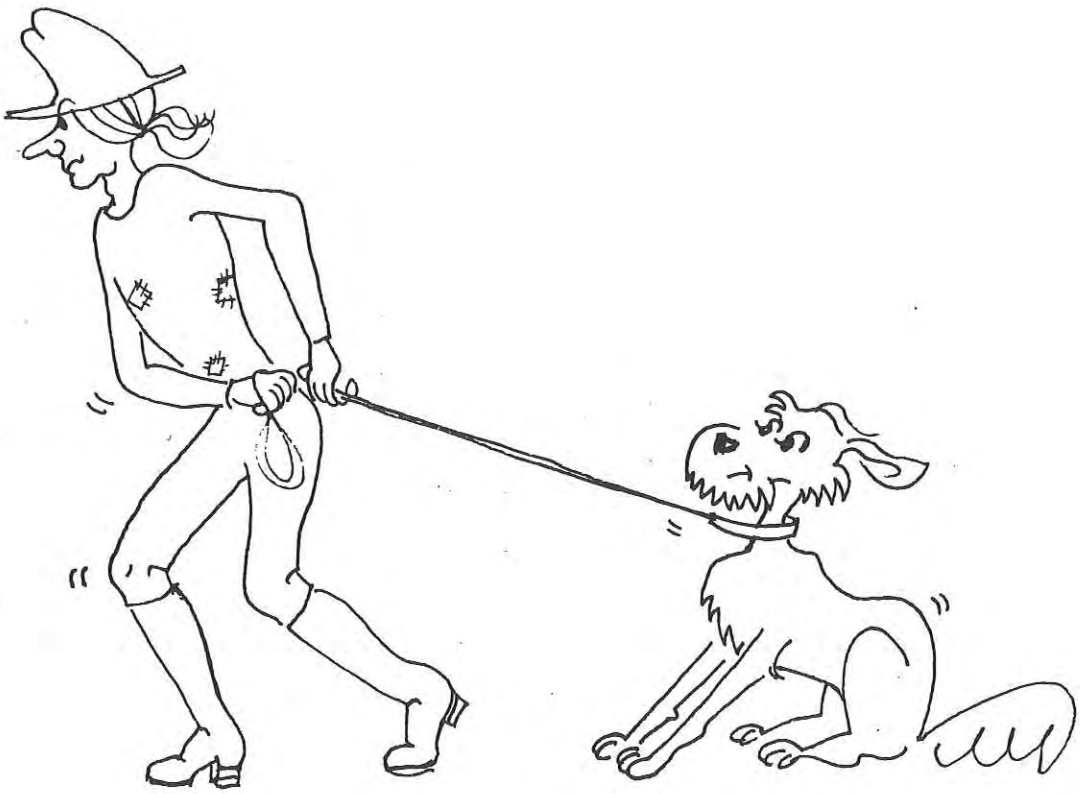
Nish hemqal.	They are (staying) with me.
Nenew hemqal.	They are (now) with me.

The nish relator often adds the idea of 'staying with' (perhaps even at the speaker's house). The nenew relator might express a more temporary idea.

Like the nish relator, the nenew relator expresses accompaniment. The nenew relator does not mean 'using'.

Any noun preceding any of the new 'with' relator words as part of a relator phrase must be in the object form:

Kill pen'ayawqa Pete-i penew pish nehichipi.	I don't want to go with Pete.



Hemhichine kikitami hemenew?	Will they go with the children?

Exercise B: Translate the following sentences into Cahuilla, using one of the new relator words for the 'with' phrase.

1. He is going to go with Joe. 2. The child wants to stay with my mother.
3. We will take them with us. 4. The men don't want to go with the women.
5. Lola said that Joe went with Pete. 6. I went to the kitchen with 'ingkish.
7. Lola isn't going with Pete. 8. I'm not going to go with you guys.

The 'from' relators look similar to the 'from' relational endings which you learned in Lesson 16 (-ngax and -pax), but there are different forms to show which person you're talking about going from:

nengax	from me
'engax	from you
pax	from him, from her, from it
chemengax	from us
'emengax	from you all, from you (plural)
max	from them

The differences between pax and -pax are like those between pish (the relator 'with him') and -pish (the 'with' relational ending). Pax is a separate word which can refer to a living being, but -pax is just an ending (only for non-living things). Once again, if pax or max is used with a noun, that noun must be in the object form. Here are some sentences using the new words:

Nengax pekusqa'.	He took it from me.
Chemengax hemhichiichiwe.	They are walking away from us.
Taxliswetmi max hichiichiqa.	She is walking away from the people.

As these examples show, the verbs used with the new relator usually involve some sort of movement.

Exercise C: Complete the following Cahuilla sentences by filling the blanks with the correct translations of the words in parentheses. Then translate each sentence into English.

EXAMPLE: _____ 'a'walmi menkusqa'. (from the girl)

ANSWER: Nawishma'li pax 'a'walmi menkusqa'. I took the dogs from the girl.

1. Lola _____ hichiichiqa. (from her father)
2. Nichill _____ 'axhichine. (from you all)
3. 'eqwashmal wih peesu _____ pekus'ayawqa'. (from the old man)
4. Chepév Pete _____ he'achi 'awa'li pish pekusvichuve. (from Joe)
5. _____ michemkuswe'. (from you)
6. Ting'ayvash _____ hichiichine. (from the house)

Here are the singular forms of the 'in' relator:

nenga'	in me
'enga'	in you
pa'	in him, in her, in it

Once again, you should see a similarity to a relational ending--this time the 'in' relational endings -nga' and -pa'. These words aren't used too often, just because you don't often say that something is inside a person. Here's one example:

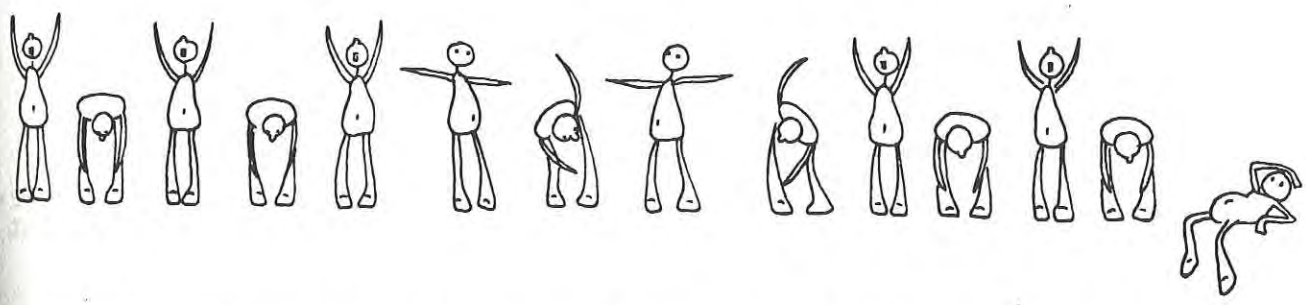
Nenga' hiwqa.	It is in me; It is located inside me.

In the plural, however, the same relator is translated in a slightly different way. These forms can mean 'in a group' or 'among':

chemenga'	among us, in us
'emenga'	among you all, in you all
menga' OR hemenga'	among them, in them

Here is an example:

'e' taxliswetmi menga' 'ehiwqa'.	You are among the people.



Exercise D: Translate these sentences using all the different relators you have learned in this and earlier chapters.

1. Nichill samatnekish chemenga' hiwqa.
2. Nawishmal yaqa' taxliswetem chemengax pish hemhichive.
3. Naxani'chi piyik nehichiichiqa.
4. Chemeqi' kinga' chemhiwwe'.
5. Ningkishmi mish 'eqal.
6. Ningkishmi menew nehichivichuqa.

In Lesson 17 you learned words for 'I', 'me', 'we', 'us', and 'you' which can be added to sentences for emphasis. As you know, you use subject forms of these words to emphasize a subject, and object forms to emphasize objects:

Ne' nekuktashqa.	I'm talking. (SUBJECT)
Ne'iy neteewqa'.	He saw me. (OBJECT)

You can use extra words to emphasize the idea of a relator in just the same way. With the 'alone' relator, which refers only to the subject of the sentence (to say someone did something by himself), you use subject forms:

Ne' neqi' nehiwqa.	I'm alone.

Each of the other relators, as you know, is used with object nouns. Similarly, you must use object words ('me', 'us', etc.) when you want to emphasize a relator:

Ne'iy niyik kuktashqa.	He's talking <u>to me</u>.
'e'iy 'ish 'emqal'i.	They were <u>with you</u>.
Chememi chemengax pekusqa'.	He took it <u>from us</u>.

The words <u>ne'iy</u>, <u>'e'iy</u>, and <u>chememi</u> are all object forms. Notice that such words must precede the relators which they help to emphasize.

<u>Exercise E</u>: This exercise will give you some general practice in making up emphatic Cahuilla sentences, emphasizing subjects, objects, and relators. Translate each English sentence into Cahuilla, making sure you use an extra word to emphasize the parts that are underlined in the English.

1. I'm walking away from <u>you</u>. 2. <u>I</u> am walking away from the man. 3. <u>We</u> are alone. 4. The boy wants to go with <u>you</u>. 5. Pete hit <u>me</u>! 6. No one kissed <u>you</u>! 7. Who will talk to <u>us</u>? 8. <u>You</u> are going to fix it <u>by yourself</u>.

VOCABULARY

nenew	with me	nengax	from me
nish	with me	nenga'	in me
		chemenga'	in us, among us

<u>Note</u>: As you know, not all forms of new relators are listed in the vocabulary. Be sure that you can give all the forms of the relators listed above, and that you know how to use nouns with all the 'him' and 'them' forms.

<u>Answers to Exercises</u>:

Exercise A
1. You all are with me. 2. I was fighting with the doctor (on his side). 3. I was with the women. 4. We were with you. 5. The people will be with us. 6. Pete wants to be with Lola.

Exercise B
1. Joe-i penew hichika. 2. Kiat niyey pish hiwvichuqa. 3. Chemenew michemyawichine. 4. Nangxanichem ningkishmi menew kill hemhichivichuwe. 5. Lola yaqa' Joe Pete-i henew pish hichive. 6. Pa'kúlva'ayka 'ingki'chi penew nehichiqa'. 7. Lola Pete-i penew kill hichiqa. 8. 'emenew kill henhichika.

Exercise C
1. Lola henay pax hichiichiqa. Lola is walking away from her father. 2. Nichill 'emengax 'axhichine. The woman will go away from you all. 3. 'eqwashmal wih peesu naxaluve'lli pax pekus'ayawqa'. The boy tried to take two dollars from the old man. 4. Chepév Pete Joe-i pax he'achi 'awa'li pish pekusivichuve. It's true that Pete wants to take Joe's dog from him. 5. 'engax michemkuswe'. We took them from you. 6. Ting'ayvash kishpax hichiichine. The doctor will walk away from the house. (You have to use the ending -<u>pax</u>, not the relator, here, because 'house' is not a living thing.)

Exercise D

1. The slim woman is sitting among us. 2. The girl said that the people had gone away from us. 3. I am walking up to the man. 4. We were alone in the house. 5. You are with the women. 6. I want to go with the women.

Exercise E

1. 'e'iy 'engax nehichiichiqa. 2. Ne' naxani'chi pax nehichiichiqa.
3. Chemem chemeqi' chemhiwwe. 4. 'eqwashmal 'e'iy 'enew hichivichuqa.
5. Pete ne'iy nevukqa'! 6. Hax'ami 'e'iy kill 'ekichúngin! 7. Hax'i chememi chemiyik haxkuktaxshne? 8. 'e' 'eqi' pe'kukulne.

LESSON 31: Nawishmal taxmuqalet neteewqa.
(The girl who is singing sees me.)

siskingill	stink bug	*nuk	hold an image ceremony (VE)
'iswet	wolf	nukill	image ceremony
qwiñill	black oak; the acorn from this tree	teqwell	skunk
*yekaw	pick, gather (from a tree)	vutéeya'	bottle
wi'at	canyon oak or acorn	*tali	break
wi'asill	live oak or acorn	*'u'lan	sew (VR)
qingish	ground squirrel	*chichik	pick up, gather (from the ground) (VR)

Notes: The verb *nuk includes the idea of its object, the traditional 'image ceremony'. You don't need an object or an object prefix with this verb.

Words for acorns don't have plural forms and are always treated as singular.

The word *chichik, which refers to the gathering of acorns or other fallen fruit, is a VR verb, so that its 'going to' future, for instance, is pechikka ('he is going to gather it'). The -'i past of this verb has no k in it, as in pechi'i ('she gathered it').

Exercise A: Practice the new vocabulary words by translating these sentences into Cahuilla.

1. The wolf killed the stinkbug. 2. My aunt is going to plant a black oak. 3. We are going along gathering wi'at acorns. 4. The ground squirrel ate the live oak acorn. 5. Those people will hold an image ceremony. 6. My godfather is going to the image ceremony. 7. The skunk broke the bottle. 8. My mother sewed a dress. 9. He is picking an apple.

In Lessons 25 and 26 you learned about several types of Cahuilla complex sentences--sentences with more than one verb or clause. In this lesson, you'll learn about how a special kind of clause called a MODIFYING CLAUSE can be used to tell more about one of the nouns in a sentence. Let's first consider modifying clauses in English. The woman died is a complete sentence, but it certainly doesn't give much information about which woman you're referring to. If the same woman who died had given you a basket some time back, however, you might say The woman who gave me the basket died. This would give your listener some extra information to help him to place the woman in his mind.

In this English example, who gave me the basket is a modifying clause which MODIFIES (tells you more about) the noun woman in the main clause of the sentence (The woman died.) We can refer to woman, then, as the MODIFIED NOUN. A modifying clause is always used to give more information to help the hearer identify the person or thing referred to by one of the nouns in the main clause. Since a sentence which contains a noun modified by a modifying clause must have more than one verb, it is another type of complex sentence.

Just as with the complex sentences you learned in Lesson 25, the main clause of this kind of sentence looks like any other simple sentence--but you will have to learn new endings to put on the verbs of modifying clauses.

Let's look at a Cahuilla example:

Nawishmal taxmuqalet neteewqa. The girl who is singing sees me.



This is a complex sentence, because it contains two verbs (or clauses). If you take out the middle word, you have a sentence like many you've seen before--Nawishmal neteewqa 'The girl sees me'. The extra word, taxmuqalet, is the modifying verb or clause. It is formed by adding -qalet onto the bare form of a verb, like *taxmu 'sing'. This ending tells you that the modified noun is the subject of the verb ending in -qalet, and that the action named by that verb is going on right now (in the present). Here is a second example:

'eqwashmal chengenqalet 'axhichine. The boy who is dancing will go; The boy that is dancing will go.

Notice that there's no special word for 'who' in either of the Cahuilla example sentences, and that the modifying clause comes right after the modified noun in both of them.

Exercise B: In each of the following English sentences, underline the modified noun twice and underline the modifying clause once. Then translate each sentence into Cahuilla, following the pattern illustrated above.

EXAMPLE: The woman who is coughing is my mother.

ANSWER: The woman who is coughing is my mother.

Nichill 'u'uxuqalet niye'.

1. The bird that is flying is blue. 2. The woman who is sitting in the house gave me a dog. 3. The doctor is the man who is talking. 4. The old man who is holding an image ceremony is walking toward the house. 5. The person who is sleeping didn't see me.

A modifying clause ending in -qalet identifies a modified noun by telling about something it's doing right now. But it is certainly at least as likely that you'd want to use a past or future event to help identify a noun. There are endings for this too: A modifying clause ending in -ish (following a bare stem ending in a consonant) or -sh (after a bare stem ending in a vowel) refers to some event in the past:

Nawishmal taxmush neteewqa.	The girl who sang sees me.
'eqwashmal chengenish 'axhichine.	The boy who danced will go.

Similarly, a modifying clause ending in -nax helps identify a modified noun by referring to a future event:

Nawishmal taxmunax neteewqa.	The girl who will sing sees me.
'eqwashmal chengennax 'axhichine.	The boy who will dance will go.

These three endings-- -qalet, -ish or -sh, and -nax--are the only new endings that you will learn in this lesson. They are all used to form modifying clauses which tell you something more about a noun in the main clause. They help identify that noun by telling you about something that person, animal, or thing did. This is another way of saying that the modified noun is always thought of as the subject of the verb of this type of modifying clause, the verb to which the new endings are added. All the modifying clauses we will discuss in this lesson are of this type, which we will refer to as TYPE A MODIFYING CLAUSES. TYPE B MODIFYING CLAUSES, in which the modified noun is not the subject of the verb of the modifying clause, will be described in Lesson 34.

Exercise C: Underline the modifying clauses in each Cahuilla sentence below. The part of the sentence that's not underlined (the main clause) is a complete Cahuilla sentence. Translate each complex sentence into English. Pay attention to the endings on the modifying clauses!

EXAMPLE: 'eqwashmal kupnax kiyka hichiichiqa.

ANSWER: 'eqwashmal kupnax kiyka hichiichiqa.

The boy who will sleep is walking into the house.

1. Nichill 'u'uxush nenay piyik kuktashqa'.
2. 'iswet sengeesh qingi'chi peynemika.
3. Nichill tekiyka hichinax nemagríinu.
4. Tax'únivash lepeqiqalet neteewqa'.
5. Kiat ha'tisish vutéeya'i petaline.

All the modifying clauses you've seen so far have come right after the modified noun. But this isn't always necessary. It is also possible for the modifying clause to come at the very end of the sentence, after the whole main clause. Here are some examples:

Nawishmal neteewqa taxmuqalet.	The girl who is singing sees me.
'eqwashmal 'axhichine chengenish.	The boy who danced will go.
Wikikmall taxmuqa hingnax.	The bird that will fly is singing.

In each of these examples, the modifying clause comes at the end of the whole sentence, while the modified noun stays in its usual position in front of the main verb.

Exercise D: Give a different word order for each sentence in Exercise B and C in which the modifying clause does not come last.

There are two ways that verbs can change when the modifying clause endings you have just learned are added on to them. First, since -ish is an ending that begins with a vowel, you have to remember to drop the last vowel out of the bare form of any verb of the VE+L group when -ish is added. One verb of this group is *heñew 'be angry'. When you add -ish to make a past modifying clause, you get heñwish (the second e of the bare form drops out). Here's a sentence using this word:

Taxliswet heñwish netewqa'.	The person who was angry found me.

Remember that all the verbs that work like this are marked VE+L in the Cahuilla-English Vocabulary.

The other group of verbs that change when you add modifying clause endings are the VR reduplicated verbs. As you'll remember from earlier lessons, verbs of this group lose their extra reduplicated consonant or consonant plus vowel when certain endings are added. The same thing happens to these verbs when you add the modifying clause endings -ish or -nax, as in these examples:

*waway	'yell'	+	-ish	=	wayish (as in nichill wayish 'the woman who yelled')
*sesem	'smile'	+	-nax	=	semnax (as in kiat semnax 'the child that will smile')
*kuktash	'talk'	+	-nax	=	kutashnax (as in 'iswet kutashnax 'the wolf that is going to talk')
*'u'lan	'set'	+	-ish	=	'ulanish (as in nichill pey'ulanish 'the woman that sewed it')

All the verbs in this group are marked VR in the Cahuilla-English Vocabulary. They all contain a copy of their first consonant and vowel (as with *waway and *sesem) or just their first consonant (as with *kuktash) right after their first vowel--it's that copied part that drops out when the -ish or -nax ending is added. As you learned before, three other verbs change in all the same forms that the VR verbs do. The long vowels in *teew, *haal, and *ngaang shorten before the endings -ish and -nax, just as you'd expect.

A modifying verb never changes its form when the -qalet ending is added.

Have you noticed that in every example you've seen so far, the modified noun has been the subject of the verb of the main clause as well as of the modifying clause? As you know now, Type A endings are only used when the modified noun is the subject of the verb of the modifying clause. But obviously you can use modified nouns as objects as well as subjects.

One way to show that a noun modified by a modifying clause is an object is to put the object ending on both the modified noun and the modifying clause:

Nawishma'li taxmuqale'ti pen'e'nanqa.	I know the girl who is singing.
'eqwashma'li chengeni'chi pe'teewqa?	Do you see the boy who danced?
Wikikma'lli hingnaxa'ti kill penyaw'i.	I didn't catch the bird that will fly.

The object forms of modifying clauses ending in -qalet and -ish look just like the object forms of any other noun ending in -t or -sh (remember that sh will become ch before -i). -Nax clauses simply add -a'ti in the object form.

Modifying clauses in this kind of sentence can be moved to the end of the sentence, if you want. This doesn't change the meaning of the sentence:

Nawishma'li pen'e'nanqa taxmuqale'ti.

'eqwashma'li pe'teewqa chengeni'chi?

Wikikma'lli kill penyaw'i hingnaxa'ti.

Another thing that you can do to show that the modified noun is the object of the main clause is to add the object ending just to the modifying clause, not to the modified noun itself:

Nawishmal taxmuqale'ti pen'e'nanqa.

'eqwashmal chengeni'chi pe'teewqa?

Wikikmall hingnaxa'ti kill penyaw'i.

In this case, the modified noun and the modifying clause form a sort of unit, and you can't break them up by putting the modifying clause at the end of the sentence. If the modified noun is the object of the main clause, but it doesn't have an object ending, the modifying clause must come right after it.

Of course, as you will remember from Lesson 10, the subject or the object of a Cahuilla sentence can sometimes come after the verb. This is also true of subjects or objects modified by modifying clauses, as these examples show:

Neteewqa nawishmal taxmuqalet.	The girl who is singing sees me.
Kill penyaw'i wikikmall hingnaxa'ti.	I didn't catch the bird that will fly.
Pichem'e'nanwe 'eqwashma'li chengeni'chi.	We know that boy who danced.

Exercise E: Translate each of the following English sentences into Cahuilla, and then give at least two other versions of each Cahuilla sentence.

EXAMPLE: I saw the boy who will sing.

ANSWER:
a. 'eqwashmal taxmunaxa'ti penteewqa'.
b. Penteewqa' 'eqwashmal taxmunaxa'ti.
c. 'eqwashma'li penteewqa' taxmunaxa'ti.

1. The teacher knows the girl who is kneeling. 2. The woman who will sing picked a black oak acorn. 3. The ground squirrel didn't eat the stinkbug that died. 4. We chased the man who coughed. 5. I know the girl who will dance.

In each of the examples you have seen so far, the modifying clause has consisted simply of a verb (with the modified noun understood to be its subject), or a verb with a noun with a relational ending. But modifying clauses with the -qalet, -ish/-sh, and -nax endings can have objects as well. Here are some examples:

Naxanish paagriy peymamayawqalet ne' nena'.	The man who is helping the priest is my father.
'iswet siskingi'lli peymekni'chi penteewqa.	I see the wolf that killed the stinkbug.
Kiat vutéeya'i peytalinax nevukqa'.	The child who will break the bottle hit me.

The modifying clauses paagriy peymamayawqalet, siskingi'lli peymeknish (in the object form peymekni'chi), and vutéeya'i peytalinax are used to modify nouns just like all the modifying clauses you have seen before. However, these modifying clauses each have an object. And the prefix combination on the verb of each modifying clause is one of the special prefix combinations (used with the 'going to' future) which you learned in Lesson 20.

Here are a few more examples. Notice how each one has a special prefix combination on the verb of the modifying clause.

Nichill nea'ti neymaxish muk'i.	The woman who gave me the basket died.
Nawishma'li chemeytewi'chi pichem'e'nanwe.	We know the girl who saw us.

Modified nouns can be plural as well as singular, of course. If the modified noun is plural, both it and the verb of the modifying clause have to be plural:

Nanwishmallem hemtaxmuqaletem neteewwe.	The girls who are singing see me.
Nangxanichem peymeknichem hunwe'ti hemchexwe.	The men who killed the bear are sick.

To form the plural of modifying clause verbs ending in -qalet, you just add the plural ending -em. When -em is added to a modifying clause ending in -ish, of course, you get -ichem. -Nax becomes -naxtem in the plural.

If the modifying clause has an object, it must begin with one of the special prefix combinations you learned in Lesson 20. If there is no object, a clause modifying a plural noun starts with the normal plural subject prefix hem-.

When a clause modifying a plural noun is an object, it must end in -mi.

Exercise F: Translate the following sentences from English to Cahuilla, paying attention to whether the modified noun is singular or plural and whether the modifying clause has an object or not.

1. The man who chased the dog saw me. 2. I know the girls who are dancing. 3. The woman who saw me gave Lola a basket. 4. The child who broke the bottle cried. 5. We kissed the children who were crying. 6. Did you see the men who will dance?

Sometimes the words pe' pe are used immediately after or before a modified noun in a complex sentence containing a modifying clause. So instead of saying simply Nichill nea'ti neymaxish muk'i, you might say

Nichill pe' pe nea'ti neymaxish muk'i.

OR

Pe' pe nichill nea'ti neymaxish muk'i.

all of which mean 'The woman who gave me the basket died'. Pe' pe sounds like two words, but neither word is pronounced with much accent, and they are always used together.

The form of pe' pe doesn't change when the modified noun is the object of the main clause verb--it works just the same way:

Nawishma'li pe' pe taxmuqale'ti pen'e'nanqa.	I know the girl who is singing.

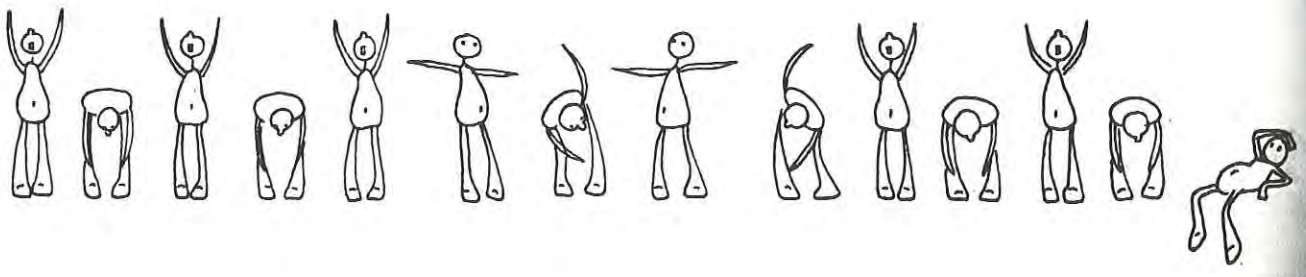
If the modifying clause comes at the end of the sentence, after the main verb, pe' pe usually stays with the modified noun:

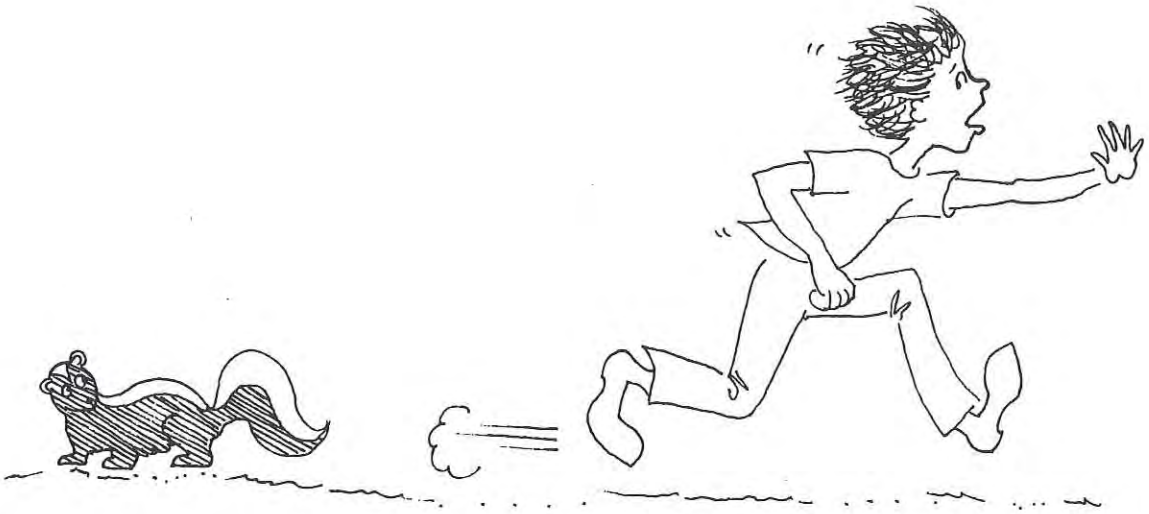
Nichill pe' pe muk'i nea'ti neymaxish.	The woman who gave me the basket died.
Nawishma'li pe' pe pen'e'nanqa taxmuqale'ti.	I know the girl who is singing.

Exercise G: Adding pe' pe to a complex sentence with a modifying clause doesn't change the meaning at all, but it often makes the sentence sound better to a Cahuilla speaker. For each of the following Cahuilla sentences, make up two other versions using pe' pe in different ways. What does each set of examples mean?

EXAMPLE: Nawishmal taxmuqa neyteewish.

ANSWER: a. Pe' pe nawishmal taxmuqa neytewish.
b. Nawishmal pe' pe taxmuqa neytewish.
The girl that saw me is singing.





1. 'eqwashmal teqwe'lli peytewish pe'ivaqa.
2. Ningkishmi taxmuqaletmi men'e'nanqa.
3. Tax'únivash pekichúnginqa' kia'ti ngangi'chi.
4. Taxliswetmi 'u'uxushmi miyik chemkuktashwe.

Answers to Exercises:

1. 'iswet siskingi'lli mekan'i. 2. Niyis qwiñi'lli peyweska. 3. Wi'a'ti pichemchichikichiwe. 4. Qingish wi'asi'lli peqwa'qa'. 5. Pe'em taxliswetem haxhemnukne. 6. Nepagríinuki nukiyka hichiqa. 7. Teqwell vutéeya'i petaliqa'. 9. Niye' 'ela'ti pe'u'lanqa'. 9. Mansáanay peyekawqa.

Exercise B

1. The bird that is flying is blue.
   Wikikmall hingqalet tukushnekish.
2. The woman who is sitting in the house gave me a dog.
   Nichill kinga' hiwqalet 'awa'li nemaxqa'.
3. The doctor is the man who is talking.
   Ting'ayvash naxanish kuktashqalet.
4. The old man who is holding an image ceremony is walking toward the house.
   Naxaluvell nukqalet kiyka hichiichiqa.
5. The person who is sleeping didn't see me.
   Taxliswet kupqalet kill netew.

Exercise C

1. Nichill 'u'uxush nenay piyik kuktashqa'.
   The woman who coughed was talking to my father.

2. 'iswet sengeesh qingi'chi peynemika.
   The wolf who smiled is going to chase the ground squirrel.
3. Nichill tekiyka hichinax nemagríinu.
   The woman who will go to the cave is my godmother.
4. Tax'únivash lepeqiqalet neteewqa'.
   The teacher who is kneeling saw me.
5. Kiat ha'tisish vutéeya'i petaline.
   The child who sneezed will break the bottle.

Exercise D
B. 1. Wikikmall tukushnekish hingqalet. 2. Nichill niyik 'awa'li pemaxqa' kinga' nashqalet. 3. (Modifying clause is already last.) 4. Naxaluvell kiyka hichiichiqa nukqalet. 5. Taxliswet kill netew kupqalet.
C. 1. Nichill nenay piyik kuktashqa' 'u'uxush. 2. 'iswet qingi'chi penemika sengeesh. 3. Nichill nemagríinu tekiyka hichinax. 4. Tax'únivash neteewqa' lepeqiqalet. 5. Kiat vutéeya'i petaline ha'tisish.

Exercise E (There are more than three possibilities for each sentence.)
1. Tax'únivash nawishmal lepeqiqale'ti pe'e'nanqa.
   Tax'únivash nawishma'li lepeqiqale'ti pe'e'nanqa.
   Tax'únivash nawishma'li pe'e'nanqa lepeqiqale'ti.
   Tax'únivash pe'e'nanqa nawishmal lepeqiqale'ti.
   Tax'únivash pe'e'nanqa nawishma'li lepeqiqale'ti.
   (Other word orders are possible too, since tax'únivash can come after the verb.)
2. Nichill taxmunax qwiñi'lli pechi'i.
   Nichill qwiñi'lli pechi'i taxmunax.
   Qwiñi'lli pechi'i nichill taxmunax.
   Nichill taxmunax pechi'i qwiñi'lli.
3. Qingish siskingi'lli muki'chi kill peqwa'qa'.
   Qingish kill peqwa'qa' siskingill muki'chi.
   Qingish siskingill muki'chi kill peqwa'qa'.
   Qingish kill peqwa'qa' siskingi'lli muki'chi.
   Qingish siskingi'lli kill peqwa'qa' muki'chi.
   (Other word orders are possible if qingish comes after the verb.)
4. Naxanish 'u'uxu'chi pichemnemiqa'.
   Naxani'chi 'u'uxu'chi pichemnemiqa'.
   Naxani'chi pichemnemiqa' 'u'uxu'chi.
   Pichemnemiqa' naxanish 'u'uxu'chi.
   Pichemnemiqa' naxani'chi 'u'uxu'chi.
5. Nawishmal chengennaxa'ti pen'e'nanqa.
   Nawishma'li chengennaxa'ti pen'e'nanqa.
   Pen'e'nanqa nawishmal chengennaxa'ti.
   Pen'e'nanqa nawishma'li chengennaxa'ti.
   Nawishma'li pen'e'nanqa chengennaxa'ti.

Exercise F (Other word orders are possible for each of these sentences.)
1. Naxanish 'awa'li peynemish neteewqa'. 2. Nanwishmallem hemchengenqaletmi men'e'nanqa. 3. Nichill neytewish nea'ti Lola pemax'i. 4. Kiat vutéeya'i peytalish ngaangqa'. 5. Kikitam hemngangishmi michemkichúnginwe'.
6. Nangxanishmi hemchengennaxtemi me'teewqa'a?

Exercise G

1. 'eqwashmal pe' pe teqwe'lli peytewish pe'ivaqa.
   Pe' pe 'eqwashmal teqwe'lli peytewish pe'ivaqa.
   (Or, pe'ivaqa could come at the beginning of the sentence.)
   The boy who saw the skunk is running.
2. Ningkishmi pe' pe taxmuqaletmi men'e'nanqa.
   Pe' pe ningkishmi taxmuqaletmi men'e'nanqa.
   (Or, men'e'nanqa could begin the sentence.)
   I know the women who are singing.
3. Tax'únivash pekichúnginqa' kia'ti pe' pe ngangi'chi.
   Tax'únivash pekichúnginqa' pe' pe kia'ti ngangi'chi.
   (Other word orders are possible too--the modified noun could come before the verb, for instance.)
   The teacher kissed the child who cried.
4. Taxliswetmi pe' pe 'u'uxushmi miyik chemkuktashwe.
   Pe' pe taxliswetmi 'u'uxushmi miyik chemkuktashwe.
   (Or, chemkuktashwe could begin the sentence.)
   We are talking to the people who coughed.

LESSON 32: Joe Lola-i petaxmumaxqa.
(Joe is singing for Lola.)

In Lessons 15 and 24 you learned how to add extenders onto bare forms of verbs to make extended bare forms with more complicated meanings. In this lesson, you'll learn some more ways to change the meanings of verbs by adding extenders.

To see how the first new extender works, compare the following pairs of sentences:

Hepa'li pensexqa'.	I cooked the soup.
Niyey hepa'li pensexmaxqa'.	I cooked the soup for my mother.

The second sentence is more complicated than the first. For one thing, it has an extra noun in it--niyey 'my mother'. (Notice that this added noun is in the object form.) Second, instead of the simple verb *sex 'cook', we have a longer verb, *sexmax 'cook for'.

The new verb is made by adding the extender -max- onto the end of the bare form *sex. You can do this any time you want to talk about someone doing an action for another person--usually for that person's benefit. Here are a few more examples:

'ela'ti nawishma'li penkulmax'i.	I made a dress for the girl.
Joe Lola-i pentaxmumaxqa.	Joe is singing for Lola.

The 'for' extender -max- is related to the verb *max 'give'. If you think of doing something for someone as a way of giving them a present, it may help you remember how to say sentences like this.

The only special thing you need to remember about using the extender -max- is that it is the new noun that is added to the sentence which counts as the object part of the prefix combination on the verb, as shown in these examples:

'ela'ti 'enkulmaxne.	I'll make the dress for you.
Hepa'li chememsexmax'i.	They made soup for us.
Liivru'mi pe'vendéermaxqa'.	You bought books for him.

The prefix combinations on these verbs show that the objects in the three sentences are 'you', 'us', and 'him'--the people for whom the actions were done. As you can see, then, sentences like this can have two objects--one, the noun affected by the action of the verb, and two, the person for whom the action was done. The second of these is the one which forms part of the prefix combination.

It is not always possible to add -max- to a bare form; sometimes there is another way to express the meaning of 'for someone'. You know, for instance, that to say 'He works for Joe' you use the relator -ta'.

Joe peta' tavxwáqa.	He works for Joe.

To say 'I will go for you (on your behalf)', you use the expression mexananga', with a possessive prefix--'emexananga' means 'on your behalf'.

mexananga' means 'on his behalf', etc.

Ne' 'axnehichine 'emexananga'. I'll go for you.

Exercise A: Write these sentences in Cahuilla, using -max-:

1. I fixed the table for you. 2. Who did Joe build the house for? 3. He made me cook soup for her. 4. If you work, I will sing for you. 5. Lola sold the book for me. 6. They made dresses for us.

-Ni- is an extender which is used to talk about making someone else do something, or about changing the condition of something. If you compare the following two sentences (which use a new verb, *wax 'dry'), you'll see just how this works:

Plaatu' waxqa. The dish is drying.

Ne' plaatu'i penwaxnika. I'm going to dry the dish.

In the first sentence we're talking only about the dish, and its condition--dry. In the second, someone else is involved--the person who is bringing about the change in the dish's condition.

Here's another pair:

Tavxwáqa. He's working.

Pichemtavxwániwe. We are making him work.

Once again, by adding the extender -ni- onto the end of the verb, a new bare form is made. The new bare form means 'make (someone or something)___', where you fill the original bare form into the blank. Thus, *waxni means 'make dry', and *tavxwáni means 'make work'. As you can see from the examples, the one who does the making is the subject of the new verb.

Here are a few more examples of sentences with -ni- verbs.

Chemekukupniqa. It's making us sleepy.

Nemchengenniwe'. They made me dance.

Sometimes the best translation of a -ni- verb isn't 'make___'. An example you already know is *waykini, the -ni- form of *wayki. It's true that sometimes you have to make someone eat to feed them, but not always! Another example is *te'e 'borrow', whose -ni- form, *te'eni, means 'lend'. (If you think about it, you'll see how lending is, in a sense, making someone a borrower.) Sometimes, as with *wax and *waxni, both the original bare form and the one with -ni- have the same English translation ('dry', in this case). The difference you should remember is that the -ni- verb has an object, but the other verb doesn't. Now, *hakush means 'open', as in

Kimul hakush'i. The door opened.

Can you figure out how the -ni- verb *hakushni would be used?

Exercise B: Translate the following Cahuilla sentences which use -ni-verbs. Then, for each sentence, tell what the original bare form is to which -ni- was added, and give its meaning.

1. Lola kimu'li pehakushniqa'.
2. Laméesa'i peta' haxpenwiwaynine.
3. Wih peesu Joe-i pente'eniqa'.
4. Joe-i penqwapiniqa'.
5. Pete tukvay petawasniqa'.

Although you usually add -ni- to get a 'make' verb, some verbs have slightly different 'make' forms. Many verbs that end in vowels add simply -n-, for instance:

*silli	spill	Pal silli'i.	The water spilled.
*sillin	make spill, spill	Pa'li pensillinqa'!	I spilled the water!

Here are a few more such pairs:

*puli	fall	*pulin	make fall, let fall, drop
*temi	close (like a door does)	*temin	close, make closed

The 'make' form of a VE verb is usually made by adding -ini instead of -ni:

Wikikma'lli pemhingini'i. They made the bird fly.

Remember that the final vowel will drop out of the bare form of a VE+L verb when you add -ini:

Penheñwiniqa.	I'm making him angry.
Penwewnini'i.	I stood it up (made it stand up).

'Angry', as you know, is *heñew, and *wewen is 'stand'. Since *wewen also means 'rain', Penwewnini'i could also mean 'I made it rain'!

For some verbs, you simply have to memorize the 'make' form:

*chex	die (pl)	*chexin	kill (pl obj)	('make die')
*muk	die (sg)	*mekan	kill (sg obj)	
*pax	go in	*paxan	make go in, invite in	

Irregular -ni- forms like these are listed separately in the Vocabulary at the end of this book.

Look at the bare forms which combine with -ni- and the other forms of this extender in the examples above. When they are used without -ni- they have a subject but no object ('talk', 'be sleepy', 'spill', 'get dry', 'work', 'go in', 'die', etc.). If you want to talk about causing someone to do something to an object or person, you can't use a -ni- verb. You have to use a sentence with *nu'un and a pish clause like those you learned about in Lesson 26:

Joe nenu'unqa' pish penpashxampi kamíisa'ki.	Joe made me wash his shirt.
Pichemu'unwe pish pehalpi Lola-i.	We're making him look for Lola.

Do you remember that the Cahuilla verb 'run' (*'iva) is strange, because it always uses a prefix combination that makes it look as though it had an 'it' object?

Pichem'ivawe'.	We were running.

Even though you probably think of running as an action that doesn't involve an object, because *'iva behaves this way you have to use *nu'un to say 'make run':

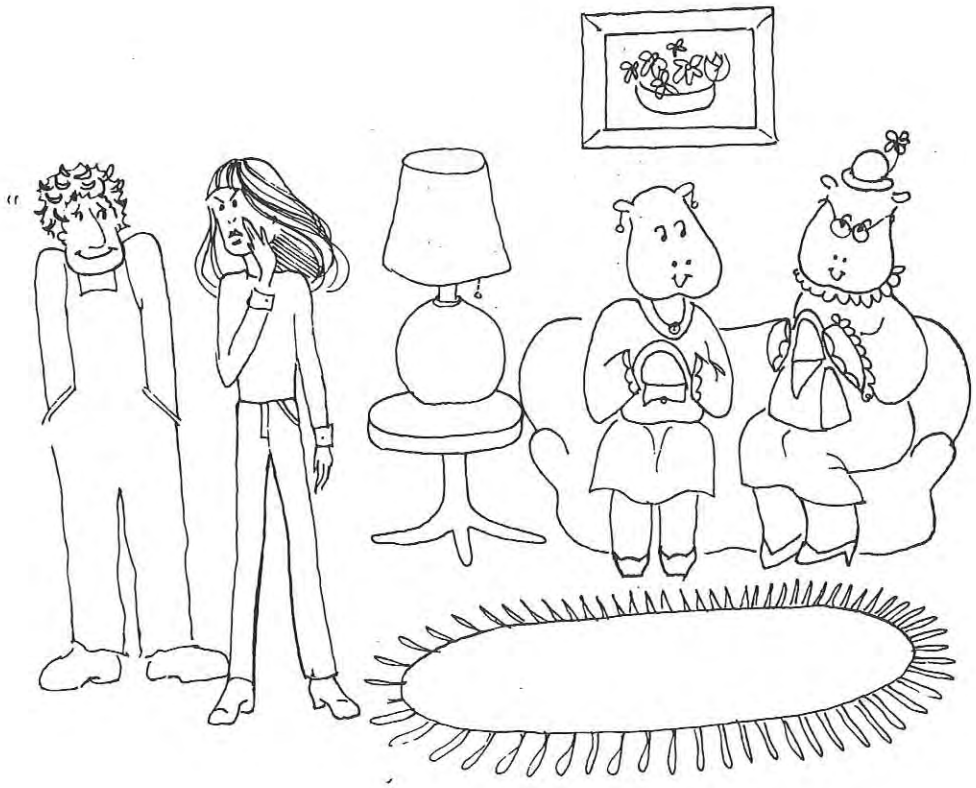
Chemenu'unqa' pish pichem'ivapi.	She made us run.

The word 'iv'aypish 'by force', makes sentences with -ni- or *nu'un even more emphatic:

'awa'li pewaykinqa' 'iv'aypish.	He forced the dog to eat.
'iv'aypish menu'unwe' pish pemsexpi hepa'li.	They forced them to cook the soup.

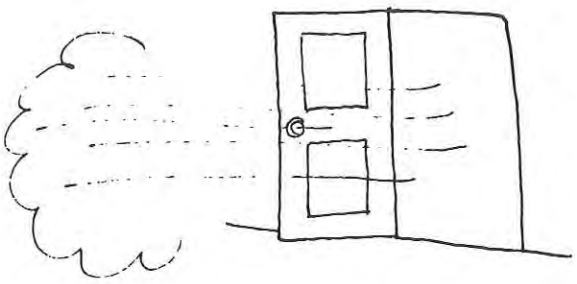
Exercise C: Translate these sentences into Cahuilla:

1. Pete forced Joe to run. 2. I made them eat. 3. Lola didn't spill the water. 4. The door opened, and then I closed it. 5. Did you invite them in? 6. It didn't fall--I dropped it.



The last new extender you'll learn in this lesson is -wen-, which appears on verbs that refer to the position, condition, or state of people or things. Here's an example: Kimul hakushqa means 'The door is opening'. Kimul hakushwenik means 'The door will be open'. *Hakush is a simple bare form that means 'open' (by itself). With the -wen- extender, *hakushwen means 'be open', 'be in an open state or contition'.

You've already learned one verb ending in -wen-, *miyaxwen 'be' (which refers to the most general of states of conditions!). Like *miyaxwen, all verbs ending in the extender -wen- look somewhat unusual in the present and past tense. Do you remember? The present tense of *miyaxwen is miyaxwe, for both singular and plural subjects. The past tense, for both singulars and plurals, is miyaxwe'. All the other verbs with the -wen- extender work the same way--their present tense ends in -we, and their past in -we':



Kimul hakushwe.	The door is open.
Kimul hakushwe'.	The door was open.

In Lesson 27 you learned the word chi'awe' 'he is sitting'. Now you can probably guess that chi'awe is the present tense of an extended bare form *chi'awen 'be sitting'. (This verb is usually used about sitting on something, not just sitting on the ground.) You can make up other sentences like

Qawinga' nechi'awe'.	I was sitting on the rock.
Nashvelpa' hishchi'aweniktem.	We're going to be sitting on chairs.

These sentences don't refer to the action of sitting down (for that you would use *nash), but rather to the condition of being in a sitting position.

There is another -wen- verb which refers to standing, *hiwen:

Joe hekinga' nehiwe.	I am standing in Joe's house.
Penga' chemhiwe'.	We were standing over there.

The important thing to remember about -wen- verbs is that they form the present tense (for both singular and plural subjects) simply by dropping the final n; the past is formed from the present by adding a -' at the end. (In other words, these verbs don't take the -qa and -we endings.) All other forms of these verbs (the 'will' and 'going to' futures, the -'i past, etc.) are made just as you'd expect, by adding the proper endings after the -wen-.

Here are some more sentences with verbs containing the condition extender -wen-. Some of them contain -wen- verbs related to other simple bare forms you've learned before, and others contain -wen- verbs (like *chi'awen) which are almost always used with the extender:

'i'isni'at wiwaywe kinga'.	The picture is hanging on the wall (in the house).
Kish hempaluwe'.	The houses were pretty.
Qapiwe.	It is broken.
'ivawe.	He is strong.

The first and third sentences use -wen- verbs related to the simple bare forms *wiway and *qapi. *Paluwen 'pretty' is almost always used with the extender, like *chi'awen and *hiwen. You learned adjectives related to the extended verb *'ivawen in Lesson 17.

Perhaps you've noticed already that when you tell where something is, in Cahuilla, you often use a verb which explicitly refers to the bodily position of the person or object being discussed. In English we might say My son is on my lap, for instance, but in Cahuilla you'd be more likely to say

Nemallu'a ne'iy peta' chi'awe.	My son is sitting on my lap.

An English speaker might describe a scene by saying There were a lot of trees there, but a Cahuilla speaker would probably say

'enga' mete'wet kelawat hiwe'.	A lot of trees were standing there.

So it's often important, when you're speaking Cahuilla, to think about the position of the things or people you're talking about. If you want to say 'Joe is in the house', you have to choose which of the following to say:

Joe kinga' hiwqa.	Joe is (sitting) in the house.
Joe kinga' hiwe.	Joe is (standing) in the house.

(Notice that hiwqa and hiwe really sound similar--you have to pay attention.)

Not all words which refer to conditions, positions, or states end in -wen-. For instance, nanvanekish 'ready' and the other adjectives you learned in Lesson 17 do not end in -wen-, nor do verbs like *muk 'be sick' or *hiw 'sit'. But when you hear a verb that ends in -wen- or -we, you know that it refers to some kind of condition.

Here are a few sets of related sentences which help to show the differences between verbs that end in the -wen- extender and verbs without it:

Kimul hakushqa.	The door is opening.
Joe hakushni'i kimu'li.	Joe opened the door.
Kimul hakushwe.	The door is open.
Kimul temiqa.	The door is closing.
Kimul penteminqa.	I am closing the door
Kimul temiwe.	The door is shut/closed.

Exercise D:

1. Laméesa' qapiwe means 'The table is broken'. How do you say
   a. 'The table broke' b. 'We broke the table'?
2. Gaatu' kisiqa' means 'The cat got wet'. How do you say
   a. 'You got the cat wet' b. 'The cat is wet'?
3. Niyiy penqwapiniqa' means 'I woke my mother up'. How do you say
   a. 'My mother woke up' b. 'My mother is awake'?
4. 'i'isni'at wiwaywe means 'The picture is hanging'. How do you say
   a. 'They hung the picture' b. 'The picture will hang on the wall'?

An important thing to learn about verbs containing the -wen- extender is that in present Type A modifying clauses they don't take the usual -qalet ending. To form a present Type A modifying clause from a verb ending in -wen-, all you have to do is add -et:

Naxanish kinga' hiwenet nena'.	The man standing in the house is my father.

This -et ending works just like -qalet in object and plural forms:

Naxani'chi kinga' hiwene'ti pentew'i.	I saw the man standing in the house.
Kikitam qawinga' chi'awenetem netew'i.	The children sitting on the rocks saw me.

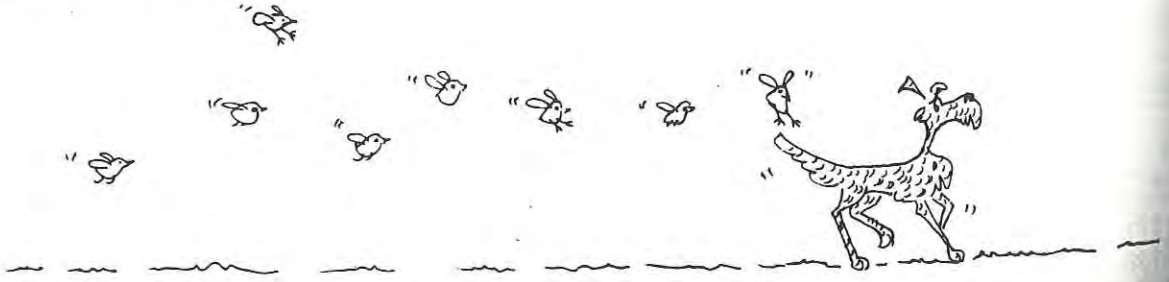
Exercise E: Translate these sentences into Cahuilla.

1. Do you know the woman who is sitting on the blue chair? 2. Tomorrow the door will be open. 3. The Indians standing in the road are strong.

Now that you've learned some more extenders, you can try making up combinations of them (attached to simple bare forms) as was described in Lessons 15 and 27. Here are a few examples:

'ela'ti nawishma'li penkulmaxvichuqa.	I want to make a dress for the girl.
Joe-i peqwapinillewqa'.	He went to wake up Joe.

The first sentence combines the -max- extender and the -vichu- extender; the second the -ni- extender and the -llew- extender. As was described in Lesson 27, you can get a feeling for the right order to put the Cahuilla extenders in by studying the English sentence. The order of the Cahuilla extenders following the original simple bare form is exactly the opposite of the order of the verbs in the English sentence, as was described in the earlier lesson on extenders. For instance, 'want' comes before 'for' in the first English translation, so -vichu- must follow -max-. Similarly, 'went' precedes 'wake up' (actually 'make wake up'), so (reverse order) -ni- must come before -llew-. (If this puzzles you, review Lesson 27.)



Exercise F: Translate the Cahuilla sentences into English, and the English sentences into Cahuilla.

1. Pichemqapiniichiwe'.
2. Pentavxwávichuniqa'.
3. Pentavxwánivichuqa'.
4. I tried to dry the dish.
5. We want to hang the picture.
6. I am coming to open the door.

VOCABULARY

*silli	spill	*paluwen	be pretty
*hiwen	stand, be standing	*hakush	open
*temi	close	*te'e	borrow
*wax	dry, get dry	*te'eni	lend
plaatu'	dish	'iv'aypish	by force
kish	wall (of a house)	*kisi	be wet
*'ivawen	be strong	*tawas	get lost, be lost

Notes: 1. The object of te'e is the person you borrow from, as this sentence shows:

Joe nete'eqa'. — Joe borrowed it from me.

If you put the object borrowed into the sentence, it is in the object form:

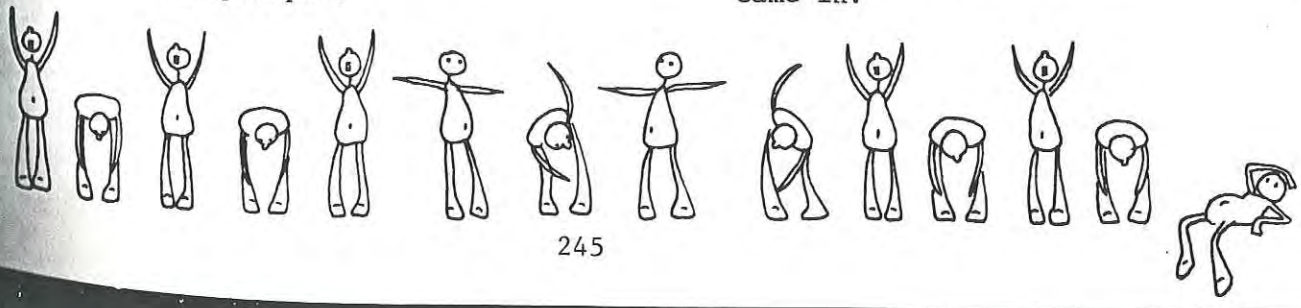
Joe liivru'i 'ete'eqa'. — Joe borrowed a book from you.

2. Do you remember the Cahuilla expressions using the word 'heart', nesun 'acha'ma 'I'm happy' and nesun 'e'elqwish 'I'm sad'? Another expression which refers to emotion and uses a form of 'heart' has a verb with the -wen- extender. Here are some examples:

Nesun kavichuwe. — I am surprised.

Hesun kavichuwe'. — He was surprised.

Chemsun kavichuwenalu' hempaxipa'. — We would be surprised if they came in.



Literally, nesun *kavichuwen refers to the heart having holes in it--you might compare it to English expressions like I am shattered (can you think of other examples?).

Answers to Exercises:

Exercise A
1. Laméesa'i 'enkulmaxqa'. 2. Hax'iy Joe ki'chi pekulmaxqa'a? 3. Nenu'unqa' pish pesexmaxpi hepa'li. 4. 'etavxwápa' pentaxmumaxne. 5. Lola liivru'i nevendéermaxqa'. 6. 'e'la'ti chememkukulmaxwe'.

Exercise B

1. Lola opened the door.	(*hakush = open)
2. I will hang it above the table.	(*wiway = hang)
3. I lent Joe two dollars.	(*te'e = borrow)
4. I woke up Joe.	(*qwapi = wake up)
5. Pete lost his knife.	(*tawas = get lost)

Exercise C
1. Pete Joe-i penu'unqa' 'iv'aypish pish pe'ivapi. 2. Menwaykiniqa'. 3. Lola pa'li kill pesillin. 4. Kimul hakush'i, pen pentemin'i. 5. Me'paxanqa'a? 6. Kill puliqa' -- ne' penpulinqa'.

Exercise D

1.	a. Laméesa' qapiqa'.	b. Laméesa'i pichemqapinwe'.
2.	a. Gaatu'i pe'kisinqa'.	b. Gaatu' kisiwe.
3.	a. Niye' qwapiqa'.	b. Niye' qwapiwe.
4.	a. 'i'isni'a'ti pemwiwayniwe'.	b. 'i'isni'at 'axwiwaywenne kinga'.

Exercise E
1. Nichi'lli nashvel tekushnekinga' chi'awene'ti (OR hiwqale'ti) pe''e'nanqa? 2. Kimul hakushwenne tuluka'. 3. Taxliswetem pinga' hiwenetem hem'ivawe.

Exercise F
1. We broke it on our way. 2. I made him want to work. 3. I wanted to make him work. 4. Plaatu'i penwaxni'ayawqa'. 5. 'i'isni'a'ti pichemwiwaynivichuwe. 6. Kimu'li penhakushnivaneke.

LESSON 33: Miisinga' Joe-i suplli' puungkuy haxpenmaxne.
(On Sunday I'll give Joe a dime.)

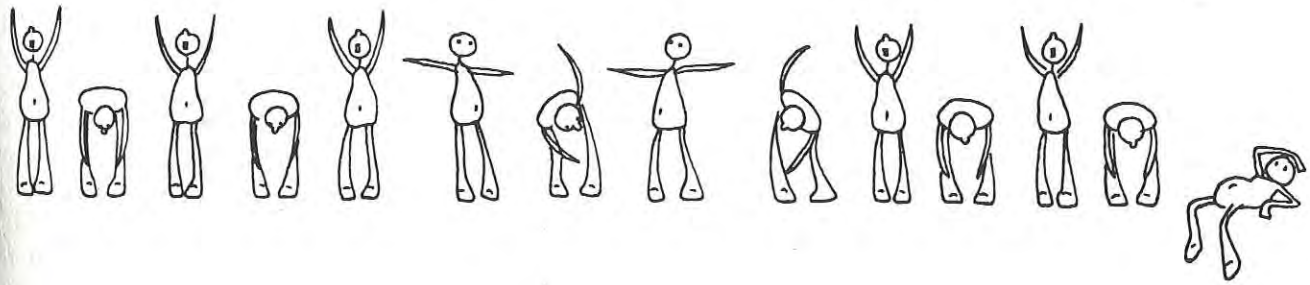
Mik memlakqa? means 'What time is it?' Here are some ways to answer this question:

Suplli' memlakqa.	It's one o'clock.
Wih memlakqa.	It's two o'clock.
Qunwih memlakqa.	It's seven o'clock.

As you can see, the verb *memlak (memlakqa in the present tense) means 'be ___ o'clock', where you fill the hour in the blank. More precisely, *memlak refers to the sound of a clock ringing or striking. The same word is also used about other kinds of sounds, as in the expression

Tawval memlakqa.	It's thundering.

(Tawval is a noun meaning 'thunder'. Another way to talk about thunder or rumbling without a noun is to use the verb *ngeñena 'thunder, rumble'.)



Exercise A: Translate these sentences into Cahuilla:

1. It's ten o'clock. 2. It was thundering. (2 ways). 3. It was eight o'clock. 4. It will be six o'clock. 5. It's four o'clock.

Of course, the time is not always on the hour. If it's half past the hour, you can answer the question Mik memlakqa? using the word qwanang 'half':

Suplli' pen qwanang memlakqa.	It's one-thirty.

When you start a sentence with a phrase like suplli' pen qwanang, other Cahuilla speakers will know that you're talking about time. So, in a conversation, you can omit the verb memlakqa when telling someone what time it is. Wih pen qwanang memlakqa and wih pen qwanang, then, both mean 'It's two-thirty'.

Still more complicated time expressions use the word penichish 'past'. You give the number of minutes past the hour, then say penichish, and then tell the hour:

MINUTES PAST THE HOUR	penichish	HOUR	memlakqa

as in

Nemichúmi peta' nemaqwánang penichish pah memlakqa.

which means 'It's 3:15' (or 'It's fifteen past three'). Again, you can omit the word memlakqa in this kind of sentence without changing the meaning any:

Nemichúmi peta' nemaqwánang penichish pah. It's 3:15.

Exercise B: Answer the question Mik memlakqa? with the following times:

1. 12:45	3. 8:23	5. 1:13
2. 3:30	4. 11:08	6. 5:00

The most general Cahuilla time word is tamit. As you learned in Lesson 6, tamit means 'sun'. It can also mean 'day' (one appearance of the sun, in other words) or 'hour' or 'time' (referring to the position of the sun in the sky). You know that menill means 'moon'; it can also mean 'month'. The word for 'year' is tawpaxish.

*Penichi 'pass' is a verb related to the word penichish 'past', which you just learned. *Penichi is used much like the English verb 'pass' or 'pass by', to talk about either people, as in

Nangxanichem hempenichiwe'. The men were passing by.

or time, as in

Wih tamit penichiqa'. Two days passed.

As this last sentence shows, time words used with numbers usually don't have a plural form: suplli tamit 'one day', wih tamit 'two days', etc. (You will remember from Lesson 7 that some nouns referring to non-living things do not have special plural forms.) Because tamit looks like a singular noun it is used with the singular verb penichiqa', even though you're talking about more than one day passing. The other time words work the same way, and are also used with singular verbs.

Here are the Cahuilla names for the days of the week:

Luunis	Monday
Wihqwalpa'	Tuesday
Pahqwalpa'	Wednesday
Wichiwqwalpa'	Thursday
Nemaqwánangqwalpa'	Friday
Saavada'	Saturday
Miisish	Sunday

These words aren't really too hard to learn. Luunis 'Monday' is the first (working) day of the week. The names for Tuesday through Friday, the other work days, consist of the simple numbers from two to five plus the special ending -qwalpa'. Saavada', like Luunis, is based on Spanish. Miisish 'Sunday' is related to the word miisiva'al 'church' (the place you go to hear Mass).

The Cahuilla word for 'on Monday' is Luunisnga'--Luunis plus the relational ending -nga' 'on' (Lesson 16). Saavadanga' is 'on Saturday', and Miisinga' is 'on Sunday':

Luunisnga' Joe-i pentew'i.	On Monday I saw Joe.
Miisinga' hichiqa miisiva'al piyik.	On Sundays she goes to church.

(Notice that a word like Miisinga' can be translated 'on Sunday', 'on Sundays', 'on a Sunday', etc., depending on the rest of the sentence.)

If you want to tell that something happened on one of the days that ends in -qwalpa', you can just use the week day name with no change in it at all:

Wihqwalpa' sqweelayka haxnehichine.	On Tuesday I'll go to school.
Kill pichemqwawe wa'i'chi Nemaqwánangqwalpa'.	We don't eat meat on Fridays.

Here is how you can say what day of the week it is, using the word 'iv'ax 'today':

'iv'ax Miisish.	It's Sunday; Today is Sunday.
'iv'ax Luunis.	It's Monday; Today is Monday.
'iv'ax Wih.	It's Tuesday; Today is Tuesday.
'iv'ax Pah.	It's Wednesday; Today is Wednesday.

Do you see the pattern? The weekday words that end in -qwalpa' drop off that ending (leaving just the simple number word) when used in sentences like these.

Another way to say this same sort of thing with the day words that don't end in -qwalpa' is to use the word 'ay 'now':

'ay Luunis.	It's Monday.
'ay Saavada'.	It's Saturday.

Exercise C: Translate the following sentences into Cahuilla:

1. Two boys passed by on Monday. 2. Today is Thursday. 3. He went to school on Wednesday. 4. They don't go to church on Sunday--they go on Saturday. 5. Three days passed. 6. Will I see you on Tuesday?

In Lesson 24 you learned the Cahuilla word for 'dollar', which is peesu. Here are some other words for money:

selekish	penny, cent ('red one' or 'red cent'--remember the English expression 'one red cent')
OR sentáavu' selekish	
meedyu	nickel, five cents

You can use all of these with numbers without changing their form at all:

wih selekish	two cents
nemichúmi peesu	ten dollars

It gets a little complicated when you start to talk about sums of money between five cents and a dollar. The word puungku means 'dime' or 'ten cents' when it is used with the number suplli' 'one':

suplli' puungku	one dime, ten cents

When used with the numbers 'two', 'four', and 'six', however, puungku means 'bit' (or half a quarter):

wih puungku	two bits, a quarter, twenty-five cents
wichiw puungku	four bits, fifty cents
qunsúplli' puungku	six bits, seventy-five cents

Another money word is chuviwenet, which by itself means 'change' or just 'money'. When you're talking about specific sums of money, however, chuviwenet is used to refer to ten-cent amounts:

wih chuviwenet	twenty cents
pah chuviwenet	thirty cents
wichiw chuviwenet pen meedyu	forty-five cents (forty cents and a nickel)

(Notice, though, that the only way to say 'ten cents' or 'a dime' is suplli' puungku.)

As you learned above, qunsúplli' puungku means 'six bits' or 'seventy-five cents'. Some people prefer to use the longer expression qunwíh chuviwenet pen meedyu to say 'seventy-five cents', however (just the way many English speakers would say 'seventy-five cents' rather than 'six bits').

Exercise D: Translate the following Cahuilla money expressions into English.

1. qunsúplli' chuviwenet pen meedyu
2. pah peesu
3. qunwíh chuviwenet
4. wichiw puungku
5. wichiw selekish
6. suplli' puungku pen meedyu
7. wih puungku
8. wichiw peesu pen suplli' puungku
9. qunsúplli' puungku
10. qunwíchiw chuviwenet pen meedyu

Here are some sentences using the money words you've just learned:

Joe peyawqa wih puungkuy.	Joe has a quarter.
Seleki'chi pentew'i.	I just found a penny.
Pete pah chuviwene'ti peyawvichuqa.	Pete wants to have thirty cents.

Amounts of money work like amounts of time in that they count as singulars--notice the pe- in the prefix combinations on all these verbs with money objects. Aside from this, however, these money words work just like any other noun when you put them in a sentence--if the money word is the object of the sentence, it must appear in the object form.

As you learned in Lesson 24, however, peesu has no special object form:

Nemechumi peta' nemaqwánang peesu pe'yawqa?	Do you have fifteen dollars?

A useful verb to know when you're talking about money is *ngiñan 'pay'. The person who is paid is the object part of the prefix combination:

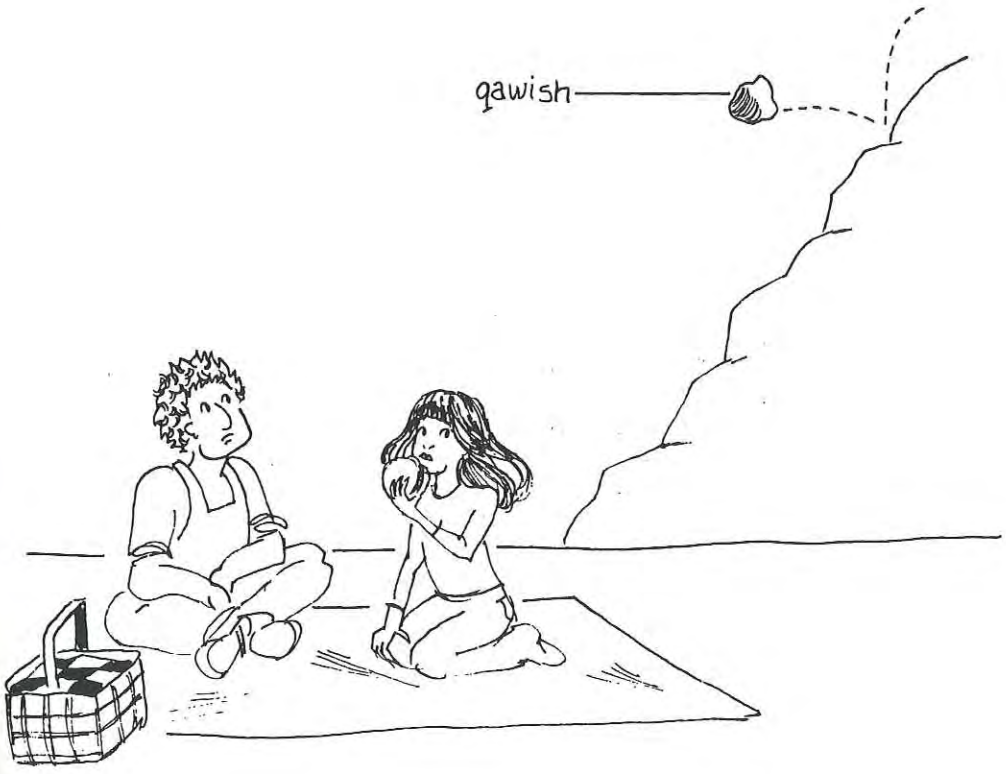
'enngiñanqa'.	I paid you.

If you don't mention who gets paid, remember to use the tax- prefix (Lesson 29):

Wih peesu taxnengiñanqa'.	I paid two dollars.

Exercise E: Translate these expressions and sentences into Cahuilla:

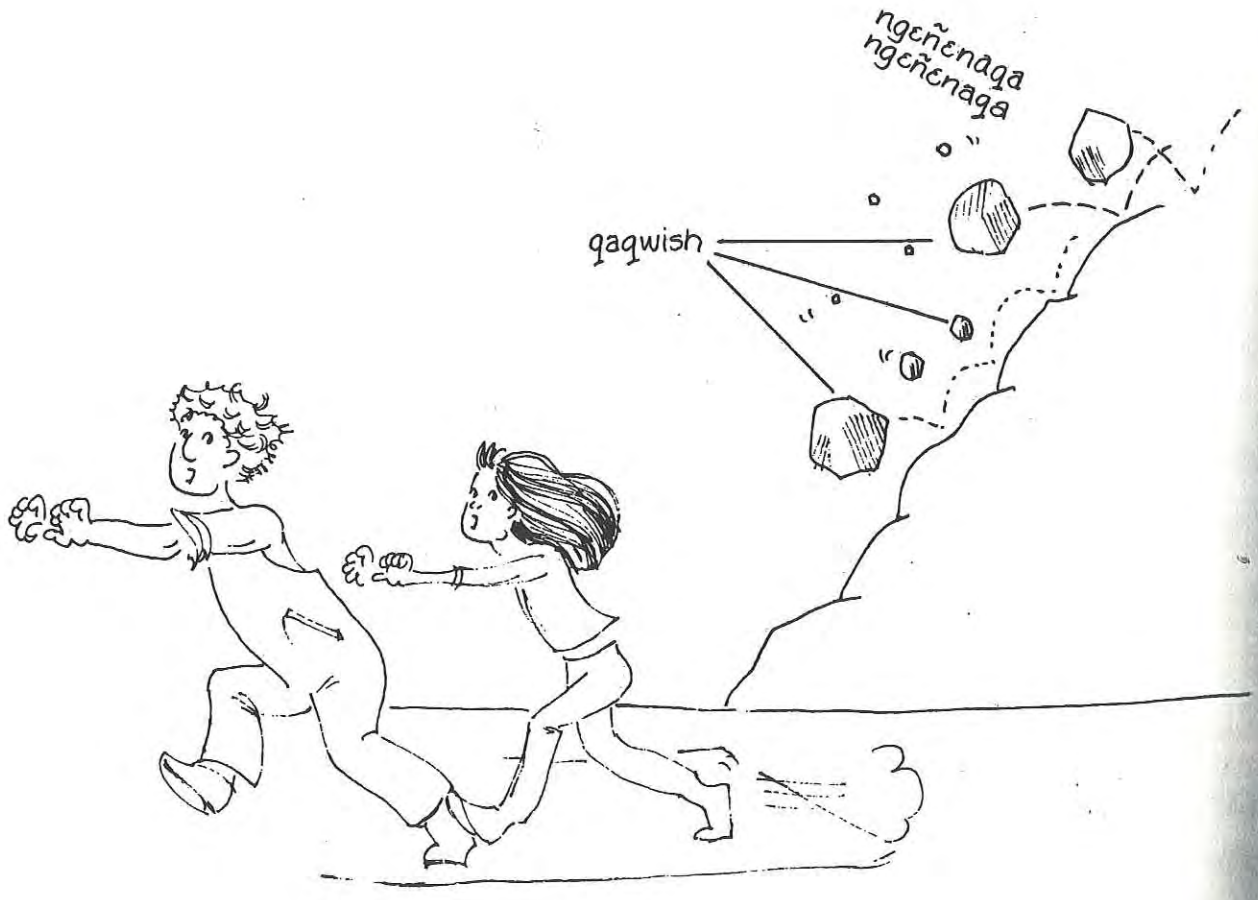
1. ninety cents. 2. Joe has four bits. 3. We have a nickel. 4. I have 50 cents (2 ways). 5. Pete will have 30 cents. 6. Lola found five dollars. 7. On Sunday I'll give Joe a dime. 8. 75 cents (2 ways). 9. We'll pay sixty dollars. 10. They paid my father eighty cents.



VOCABULARY

*memlak	ring, sound; be___ o'clock (VR)	tawval	thunder
qwanang	half	penichish	past

tamit	day; sun; time; hour
tawpaxish	year
Luunis	Monday
Wihqwalpa'	Tuesday
Pahqwalpa'	Wednesday
Wichiwqwalpa'	Thursday
Nemaqwánangqwalpa'	Friday
Saavada'	Saturday
Miisish	Sunday
*ngiñan	pay
menill	thunder
*penichi	pass
selekish	penny, cent
sentáavu' selekish	penny, cent
puungku	(with 'one') dime; (otherwise) bit, half a quarter
meedyu	nickel, five cents
chuviwenet	change; dime, ten cents (with numbers higher than one)
*ngeñena	rumble, thunder



Notes: 1. *Memlak is a VR verb, so in the -'i past, for instance, its bare form is melak:

Melak'i. It rang.

*Memlak is also a verb which takes vowel endings, as shown in

Memlakivaneke'. It came along ringing.

As you know, however, most of the times that you use a vowel ending on a VE verb, you also take out the reduplicated portion of a VR verb. The unreduplicated bare form of 'ring', melak, has the type of structure from which a vowel will be lost before a vowel ending--so in forms like the 'going to' future, the bare stem is melk:

Melkik. It's going to ring.

(As you can see, it's kind of hard to say whether *memlak is a VE or VE+L verb!)

If you want to say 'I rang the bell', you use the -ini- 'make' extender for VE verbs:

Kampáani pemelkini'i. I rang the bell.

2. You can use the bare form *ngiñan in a special way to mean 'expensive'. With the prefix pe-, it means that one thing is expensive:

Pengiñanqa. It is expensive.

To say that more than one thing is expensive, you use the me- prefix:

Mengiñanqa. They are expensive.

Notice that even though the sentence appears to have a plural subject, you use the -qa verb ending in this special case. Of course, when *ngiñan means 'pay', you use plural verb endings with plural subjects.

3. An interesting thing about the word chuviwenet, which names loose change, is that it comes from the Cahuilla word *chuvi 'get loose', used with the -wen- extender:

Chuviwe. It's loose, it's untied.

You might like to know that with the -n- 'make' extender, *chuvin means either 'loosen' or 'change (clothes)', as in

Nexell'ay penchuvinqa. I'm changing my clothes.

Building Your Cahuilla Vocabulary--Understanding Reduplication

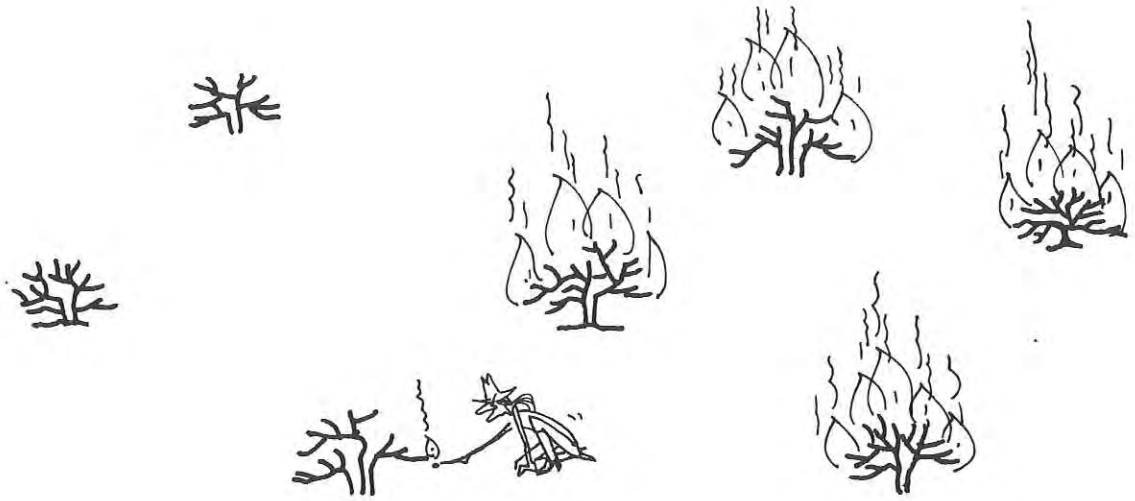
Reduplication (as you know) involves copying either the first consonant or the first consonant and the first vowel of a word and adding that copy after the original first (accented) vowel. In Cahuilla, this process is used in the plurals of many nouns and adjectives:

qawish	'rock' --	qaqwish	'rocks'
kiat	'child' --	kikitam	'children'
tevishnekish	'white' --	tetvishnekichem (pl.)	
tulekish	'black' --	tutulekichem (pl.)	

Reduplication is a word-changing process that is used in many American Indian languages, often with just this change in meaning.

You also know that some Cahuilla verbs are reduplicated. Sometimes the difference in meaning between an ordinary verb and its reduplicated counterpart is similar to the idea of plurality:

Ku'ti penchutqa.	I light a fire. (NON-REDUPLICATED)
Ku'ti penchushtanqa.	I light lots of fires, I light fires in lots of places. (REDUPLICATED)



The reduplicated verb *chushtan has a "plural" sort of meaning--but, as you know, many verbs that look reduplicated don't really include this kind of idea. You've probably spent a lot of time by now learning how to use reduplicated verbs like *kuktash, *kukul, *waway, and the other verbs of the VR group, which, as you know, lose their reduplication before certain endings: the -na command and -pu' uncertainty endings; the 'going to' endings; the -'i past ending; the -nuk 'when' clause ending; and the -pi, -ap, -ve, -ive, -ish, and -nax endings for pish clauses, modifying clauses, and the negative future. Perhaps you've wondered what all these things have in common, and what that has to do with reduplication.

As was mentioned in Lesson 26, VR verbs tend to keep their reduplicated copy portion with endings that refer to continuous actions. The -qa and -we endings are obviously continuous, since they're used about actions that are happening right now, and the -qa' and -we' past endings, you'll remember, are used mainly for past actions that can be thought of as continuous. (The -'i past ending is the one for noncontinuous past actions.) Remember too, that the only modifying clause ending of those you learned in Lesson 31 which didn't require the VR verbs to lose their reduplication was the -qalet ending for present modifying clauses--and ongoing present actions are, of course, always continuous.

Therefore, reduplication is kept when a verb is referring to a continuous action, and lost when the verb is referring to a noncontinuous action. If you understand this, you may be able to use all these verb forms

better (more like a Cahuilla speaker would). The reason that VR verbs are reduplicated in their bare forms is that the actions they refer to are typically continuous--they take a while to do, or are kept up for a fair amount of time--as the speaker views them. Two good examples are the verbs *kuktash 'talk' and *sesem 'smile'. If you think about the actions these verbs refer to, you can see why people might normally think of them as continuous rather than happening all at once. Other VR verbs are more like *chushtan in referring to a number of separate but similar actions. Can you see how this is true for *qaqang 'knock'?

Some VR verbs can be used in their unreduplicated form even with continuous endings. The unreduplicated form of *kuktash can be used to mean 'speak' not in the sense of carrying on a conversation but rather to mean 'speak a language', as in

Kawíiyay penkutashqa. I'm speaking Cahuilla.

The unreduplicated verb *kutash is not thought of as basically continuous the way that *kuktash is (even though it refers to an on-going continuous event of speaking when used with the -qa ending in the example above.)

You know of some other pairs of verbs in which one is reduplicated and the other is not, such as *kukup 'be sleepy' and *kup 'sleep' or *'e'nan 'know' and *'enan 'learn'. In each of these cases, the reduplicated verb refers to a state and the nonreduplicated one refers to something that is more of an action. A state is not the same as a continuous action, of course, but you can probably see how they might be thought of as similar.

Some verbs that aren't normally reduplicated have reduplicated forms that can be used in certain circumstances (and some verbs even have more than one reduplicated version!). You know, for instance, that one way to say 'I chased Lola' or 'I was chasing Lola' is Lola-i pennemiqa'. Here are two other ways a Cahuilla speaker might say just about the same thing:

Lola-i pennenmiqa'.

Lola-i penneenmiqa'.

In the first sentence, the bare form is *nenmi (with the first consonant reduplicated), and in the second, it's *neenmi (with the first consonant copied and the accented vowel long). The difference between the ordinary sentence and the reduplicated ones is in how the speaker is thinking of the action of chasing Lola. You may already have realized that the two sentences with reduplicated verbs imply that the chasing is thought of as more continuous, and suggest that it may have gone on longer or more thoroughly. In addition, these reduplicated versions carry more of an implication that the action is thought of as a completed whole. It's hard to express all this in English, but some of the idea might be given by a translation like 'I chased Lola around'.

Here's another example of some of the things that can be conveyed with a Cahuilla reduplicated verb. 'I'm teaching myself' should be

Taxne'uniqa.

Another way to say this, though, is

Taxne'u'uniqa.

Using the reduplicated verb *'u'uni instead of the verb *'uni might imply that the speaker is doing lots of things to teach her- or himself--there is an idea of greater involvement.

It isn't possible for you to learn all the ways to form and use reduplicated verbs from an elementary Cahuilla textbook. If you go on to study more Cahuilla after you finish this book, you will pick up reduplicated forms and how to use them quite naturally, which is the best way to do it. You will even learn that some of the rules about reduplicated verbs that you've been given in this book need to be changed a bit in certain situations or for certain speakers.

For instance, in Lesson 22 you learned how to use the extender -vaneke- to make 'coming along' verbs:

Nesesemvaneke. I'm coming along smiling.

As the example shows, the VR verb *sesem is unchanged before -vaneke-. But you might also hear people say

Nesemvaneke.

to mean just about the same thing. (Can you imagine what the difference might be between the reduplicated and the unreduplicated forms?) If you listen to the way Cahuilla is used in conversation, you'll learn other times when VR verbs unexpectedly lose reduplication--or when they unexpectedly keep it.

Don't be concerned if you don't yet have a very complete idea of how to use reduplicated verbs. Try making a list of the reduplicated verbs that you read or hear in Cahuilla, and how they are used. This will give you a better idea of when to try them for yourself. When you think you might want to use a reduplicated verb in a conversation, ask your Cahuilla teacher or another speaker how it would sound to them. You'll catch on with practice and more study.

Answers to Exercises:

Exercise A
1. Nemichúmi memlakqa. 2. Tawval memlakqa'./Ngeñenaqa'. 3. Qunpáh memlakqa'. 4. Qunsúplli' memlakne. 5. Wichiw memlakqa.

Exercise B (When memlakqa is in parentheses, it can be omitted.)
1. Wichiws nemichúmi peta' nemaqwánang penichish nemichúmi peta' wih (memlakqa). 2. Pah pen qwanang (memlakqa). 3. Wis nemichúmi peta' pah penichish qunpáh (memlakqa). 4. Qunpáh penichish nemichúmi peta' suplli' (memlakqa). 5. Nemichúmi peta' pah penichish suplli' (memlakqa).
6. Nemaqwánang memlakqa.

Exercise C
1. Luunisnga' mewih 'eqwashmallem hempenichiwe'. 2. 'iv'ax Wichiw.
3. Pahqwalpa' sqweelayka hichiqa'. 4. Miisinga' miisiva'ayka kill hemhichiwe -- Saavadanga' hemhichiwe. 5. Pah tamit penichiqa'.
6. Wihqwalpa' 'enteewne?

Exercise D
1. 65 cents 2. 3 dollars 3. 70 cents 4. 50 cents 5. 4 cents 6. 15 cents
7. 25 cents 8. 4 dollars and 10 cents 9. 75 cents 10. 95 cents

Exercise E

1. qunwíchiw chuviwenet 2. Joe wichiw puungkuy peyawqa. 3. Meedyuy pichemyawwe. 4. Nemaqwánang chuviwene'ti penyawqa./Wichiw puungkuy penyawqa. 5. Pete pah chuviwene'ti haxpeyawne. 6. Lola nemaqwánang peesu petew'i. 7. Miisinga' Joe-i piyik suplli' puungkuy haxpenmaxne. 8. qunwíh chuviwenet pen meedyu/qunsúplli' puungku 9. Qunsúpllish nemichúmi peesu taxchemngiñanne. 10. Nenay qunpáh chuviwene'ti pemngiñanwe'.

LESSON 34: Kish Lola saamsapi tukushnekish.
(The house Lola is going to buy is blue.)

In Lesson 17 you learned that compounds are words formed by putting two words together--like pal-túkushnekish 'water green'. This is different from just adding endings, because you do it with complete words. Cahuilla compounds are written with hyphens between the two parts, just like many English compounds. The accent always goes on the second of the two parts of the compound word. Here are some more compounds that you'll be using in this lesson.

kut-yé'al	small whirlwind, dust devil (comes at night)
Pal-téewet	Indio (refers to seeing (*teew) water)
pangish-púlish	new-born (in other words, newly dropped--*puli)

As you see, many different types of words can be compounds. Frequently, the second part of a compound is a noun derived from a common verb, like teewet from *teew or pulish from *puli.

Here are some more vocabulary words for this lesson:

kaváayu'	horse	supul	other
vaaka'	cow	yangva'	type of lizard
tene'awka	large whirlwind or twister	*nami	cross
		*namin	trade
paapas	potato, potatoes		

As you learned in Lesson 32, some 'make' verbs have unexpected translations. *Namin is formed from *nami plus the 'make' extender -n-, but you wouldn't guess that from the English translations--or would you? Can you see how trading could be viewed as the crossing of goods between two parties in a transaction?

It takes some practice to learn how to use *namin correctly. If you want to talk about one person trading with another, the first one is the subject and the second the object:

Pennaminqa'.	I traded with him.

Of course, you can think of them trading together, with each other:

Taxchemnaminwe'.	We traded (with each other).

If you want to mention the items traded, they must go into the object form:

Pennaminqa' neneay tukvay.	I traded (him) my basket for his knife.
Taxchemnaminwe' ne'ash vaaka'i he'ash kaváayu'i.	We traded, my cow for his horse.

If you like, you can add pen between the two items traded:

Taxchemnaminwe' ne'ash vaaka'i pen he'ash kaváayu'i	We traded, my cow for his horse; I traded him my cow for his horse.

To say that you crossed something in Cahuilla it sounds sort of as if you crossed on it. You can either use a relational ending or the relator peta':

Pinga' nenamiqa'. OR Pitpa' nenamiqa'. OR Pi'ti peta' nenamiqa'.	I crossed the road.

In Lesson 31 you learned how to form sentences with modifying clauses, like

'eqwashmal chengenqalet 'axhichine.	The boy who is dancing will go.

When you add a modifying clause to a simple sentence, you make it easier for the hearer to identify the particular noun you're referring to--in this example, for instance, you help the hearer know which boy you're talking about. In this lesson you'll learn about some new kinds of modifying clauses.

Look at the underlined modifying clauses in these sentences:

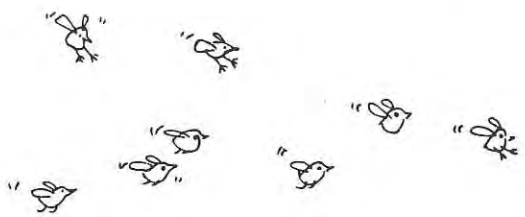
'awal 'e'eytupi tulekish.	The dog that you'll steal is black.
Sawish netavap laméesanga' waxish.	The bread I'll put on the table is dry.
Kiat chemnamkap pe'ivaqa.	The child we'll meet is running.

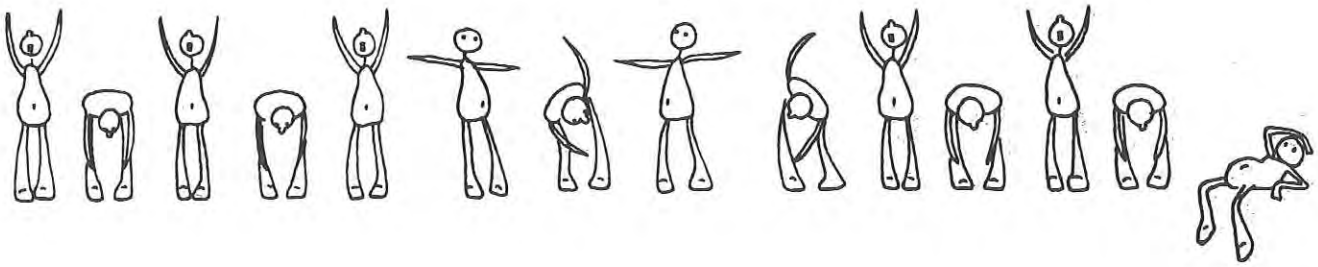
See if you can figure out what each of the underlined modifying clauses has in common. Like the modifying clauses you studied in Lesson 31, these additions to the sentences help you identify the things the speaker is referring to. Also, each of these clauses refers to the future--you'll steal the dog in the future, I'll put the bread on the table in the future, we'll meet the child in the future.

Now look at the endings on the modifying verbs. Each one ends in -pi or -ap (the second ending is used with VE verbs, and as you would expect, VE+L verbs lose their last vowel before this ending.) It may help you to remember this new ending if you recall the endings -pi and -ap that you learned in Lesson 24, which are used to form another type of clause referring to the future.

Now look at the front of the modifying verbs. Each one has just a simple subject prefix, not a prefix combination. When a singular noun is the subject of a modifying verb like these, there's no prefix at all--

'awal Pete 'eytupi tulekish.	The dog Pete will steal is black.
Sawish Lola tavap laméesanga' waxish.	The bread that Lola will put on the table is dry.





Exercise A: Find the modifying clauses in the following Cahuilla sentences and underline them. Then translate the sentences into English.

EXAMPLE: Kish chemsaamsapi tukushnekish.
ANSWER: Kish chemsaamsapi tukushnekish.
(The house we're going to buy is blue.)

Remember that if there is a separate word in the sentence for the subject of the modifying clause, it is part of the modifying clause.

EXAMPLE: Kish Lola saamsapi tukushnekish.
ANSWER: Kish Lola saamsapi tukushnekish.
(The house that Lola is going to buy is blue.)

1. Kaváayu' nenaminpi naxaluvell.
2. Kut-yé'al 'enaqmapi 'amna'wet.
3. Nawishmal Joe kinangipi yulu'ka tulekish.
4. Nena' taxliswet 'evukap.
5. Yangva' vaaka' nemipi kill tevishnekish.

By now you're probably wondering about the differences between the two types of modifying clause endings that you've learned about. The modifying clauses in each of the following sentences refer to the future, but, as you can see, different endings are used:

'eqwashmal chengennax pe'ivaqa. — The boy who will dance is running.

'eqwashmal chemnemipi pe'ivaqa. — The boy we will chase is running.

The first sentence contains a modifying clause with the future ending you learned in Lesson 31, and the second contains one of the -pi modifying clauses you've just learned about. It's important to remember how to use these endings correctly, because it would be wrong to use -pi in the first sentence or -nax in the second. The difference has to do with the relationship between the modified noun (the boy) and the modifying verb. Think about the sentence and see if you can figure out what the difference is. In the first sentence, the verb is 'dance', and it's the boy who is doing the dancing--'boy' is the subject of 'dance', in other words. In the second sentence, however, 'boy' is not the subject of the modifying verb, 'meet'--'we' is.

As you may remember from Lesson 31, the modifying clauses you studied there are called TYPE A MODIFYING CLAUSES. In every example in that lesson, the modified noun is the subject of the verb of the modifying clause (the verb to which you add the modifying clause endings -nax, -qalet, and -ish). In TYPE B MODIFYING CLAUSES, on the other hand, the modified noun is never the subject of the verb of the modifying clause. (Usually it's the object of that verb.) All the modifying clauses you'll learn about in this lesson (using new endings like -pi) are Type B modifying clauses.

Sometimes Type A and Type B modifying clauses may look very similar:

Naxanish nevukap kinga' hiwqa.

Naxanish nevuknax kinga' hiwqa.

Both sentences contain the simple sentence (main clause) Naxanish kinga' hiwqa--'The man is sitting in the house'. But the differences in the modifying clauses are important! Can you translate these sentences? The first one has a Type B modifying clause--it means 'The man who I will hit is sitting in the house'. The second has a Type A ending, and means 'The man who will hit me is sitting in the house'. When you see the ending -pi on a verb, you should try to remember that the modified noun is not the subject of that verb. With the ending -nax, the modified noun is the subject of the modifying verb.

As you learned in Lesson 19, some verbs (like *pa' 'drink', for instance) are sometimes used with an object (as in 'He drank it') and sometimes without one (as in 'He drank'). Whenever you see such a verb with a Type B modifying clause ending, you know that the verb has to have an object. So, as you saw above, 'eqwashmal chengennax means 'the boy who will dance' (*chengen has no object)--but 'eqwashmal nechengenpi, with a Type B ending, means 'the boy I will kick'. As you know, when *chengen has an object, it means 'kick', not 'dance'.

Exercise B: For each of the following English sentences, underline the modifying clauses and tell whether you would use a Type A or Type B ending to translate them into Cahuilla. Then tell whether each modifying clause refers to the present, past, or future. Finally, translate the sentences with future modifying clauses into Cahuilla.

EXAMPLE: The woman I will meet is a doctor.
ANSWER: The woman I will meet is a doctor.
Type B modifying clause, future. Nichill nenamkap ting'ayvash.

1. The horse I will trade is black. 2. The man who will marry this girl is a cripple. 3. The woman who hit me knows the doctor. 4. The teacher is the old man who met Lola in Indio. 5. The boy who will chase the cat is in the house. 6. This is the cat that the boy will chase. 7. That man is the doctor who treated Pete. 8. The woman who is bathing the child didn't see the lizard.

Of course, many of the times that you use a Type B modifying clause you'll want to put the verb in the past rather than the future. There are two ways you can do this in Cahuilla. Here are some examples of past modifying clauses using the ending -'a, which you will hear speakers use often:

Liivru' Pete 'eytu'a pangish.	The book Pete stole is new.
Kiat 'emnamik'a chengenqa'.	The child that you guys met was dancing.
Kimul neqang'a hakush'i.	The door I knocked on opened.

These examples show that the -'a ending, like the -pi ending, is added to a modifying verb with a simple subject prefix, not a prefix combination.

The last sentence shows something else. As you know, the word for 'knock' is *qaqang, but this verb is one of the VR group which loses its reduplicated portion in certain verb forms. You learned in Lesson 31 that VR verbs lost their reduplication in modifying clauses referring to the past or the future. Neqang'a 'the one I knocked on' is a past modifying clause, and so the bare form *qaqang loses its copied qa. Here's a future example using the VR verb *sunháhyem:

Nichill 'esunháyempi 'acha'i.	The woman you will scold is good.

*Teew and *haal shorten their vowels before -pi, -ap, and -'a:

'eqwashmal 'ehal'a 'ay pish'i.	The boy you looked for is here.

It is easy to form different Type B modifying clauses by changing the subject prefix on the modifying verb. You can change liivru' Pete 'eytu'a 'the book Pete stole' to liivru' ne'eytu'a 'the book I stole' or liivru' hem'eytu'a 'the book they stole', and so on. Practice like this, and you'll be ready to try Exercise C.

Exercise C: Translate the following Cahuilla sentences containing past and future Type B modifying clauses into English. Then, for each sentence, make up two other sentences by changing the subject of the modifying clause to some other subject, as shown in the example. Translate the new sentences.

EXAMPLE: Paapas nesex'a tingish.

ANSWER: The potatoes I cooked are warm. Two other sentences: Paapas chemsex'a tingish. (The potatoes we cooked are warm.) Paapas Lola sex'a tingish. (The potatoes Lola cooked are warm.)

1. Yangva' chemtew'a muk'i.
2. Nawishmal 'evukap nekilliw.
3. Ñishlluvell naxaluvell kinangi'a paapasi sexqa'.
4. Tax'únivash piyik 'emkutash'a supulmi kikitmi mevukqa'.
5. Paapas kutpa' chemwen'a tutulekichem.

Think for a minute about sentence 4 from the last exercise: Tax'únivash piyik 'emkutash'a supulmi kikitmi mevukqa'. In this sentence, tax'únivash is not an object, as most of the nouns modified by Type B clauses that you've seen so far have been. Instead, tax'únivash is part of a relator phrase. The important thing is that it's not the subject of the modifying verb 'emkutash'a. You can use Type B modifying clauses to modify nouns followed by relators, as in

Pit peta' nenamipi hille'wet.	The road I'll cross is wide.

In fact, it's better to use a relator, even with a noun which doesn't refer to a living thing, when you are also using a Type B modifying clause:

Kish piyik nehichipi tukushnek. The house I'm going to is blue.

Have you noticed, by the way, that the English translations of Cahuilla modifying clauses often vary quite a bit? In the sentence Paapas Lola sex'a tingish, for instance, the phrase paapas Lola sex'a could be translated 'the potatoes Lola cooked', 'the potatoes that Lola cooked', or 'the potatoes which Lola cooked'. Don't let this confuse you--it doesn't change the fact that in a sentence like this one 'Lola', not 'potatoes', is the subject of the modifying verb 'cook'--that's why the Type B ending -'a is used.

The form of a noun changes, as you know, if it is plural or if it's used as the object in a simple sentence, and this is true for modified nouns too. You add endings onto a noun to show that it's plural or an object, whether or not that noun has a modifying clause. If there is a modifying clause, though, it has to have plural or object endings too. (You've already learned something about this use of object and plural endings in Lesson 31.)

Type B modifying clause endings all end in vowels, and the plural and object endings used with them are not hard to learn. If the modified noun is plural, you just add -m on the end of the modifying verb (after its Type B ending). Compare these singular and plural nouns with modifying clauses:

'awal 'e'eytupi	the dog you'll steal	'a'walem 'e'eytupim	the dogs you'll steal
kiat chemnamik'a	the child we met	kikitam chemnamik'am	the children we met
liivru' saamsa'a	the book he bought	liivru'um saamsa'am	the books he bought

In the second column, the nouns are all plural (according to the rules you learned in Lesson 6). The modifying verb after each plural noun has been made plural too by the addition of a final -m.

Now, see how these plural modified nouns look in sentences:

'a'walem 'e'eytupim pem'ivawe'. The dogs you'll steal were running.

Kikitam chemnamik'am 'a'amnachem. The children we met are big.

Notice that, just as with any other plural nouns, you have to use a plural verb or plural adjective with these plural modified nouns.

Next, let's look at some nouns with modified clauses used as objects. That means that the main action you're talking about was directed at the noun with the modifying clause, as in this example:

Liivru'i saamsa'ay pentew'i. I saw the book he bought.

Think about how this works. 'The book' is the object of the main verb, 'see' (pentew'i), so both 'book' and its modifying clause must have object endings. You know about the object endings on nouns from Lesson 9. All you have to do to the modifying verb is to add -y after the Type B modifying clause

endings -'a and -pi, or add -i after -ap. (Thus, saamsa'a is saamsa'ay in the object form.) Here are some more sentences whose object nouns are modified by modifying clauses:

Kia'ti chemnamik'ay pichemvukwe.	We hit the child we met.
Lola pesaamsane 'awa'li 'e'eytupiy.	Lola will buy the dog you'll steal.
Nichi'lli tewapi pentew'i.	I saw the woman he'll see.

Once again, both the modified noun and the modifying verb have object endings.

As you might expect, if the object noun is plural, the ending on the modifying clause is -mi:

Kikitami chemnamik'ami michemvukwe'.	We hit the children we met.
Lola mesaamsane 'a'walmi 'e'eytupimi.	Lola will buy the dogs you'll steal.

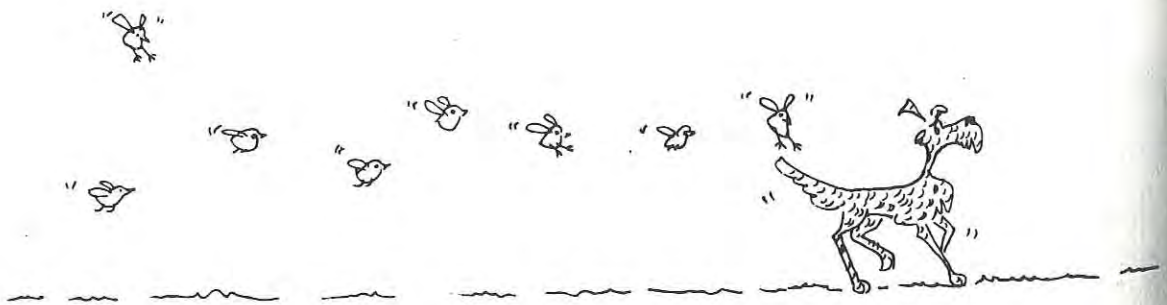
Both the modified noun and the modifying verb have plural object endings. Of course, the main verb has the right prefix combination to go with a plural noun object (Lesson 8). Notice, though, that the prefix combination on the modifying verb is always just a simple subject prefix.

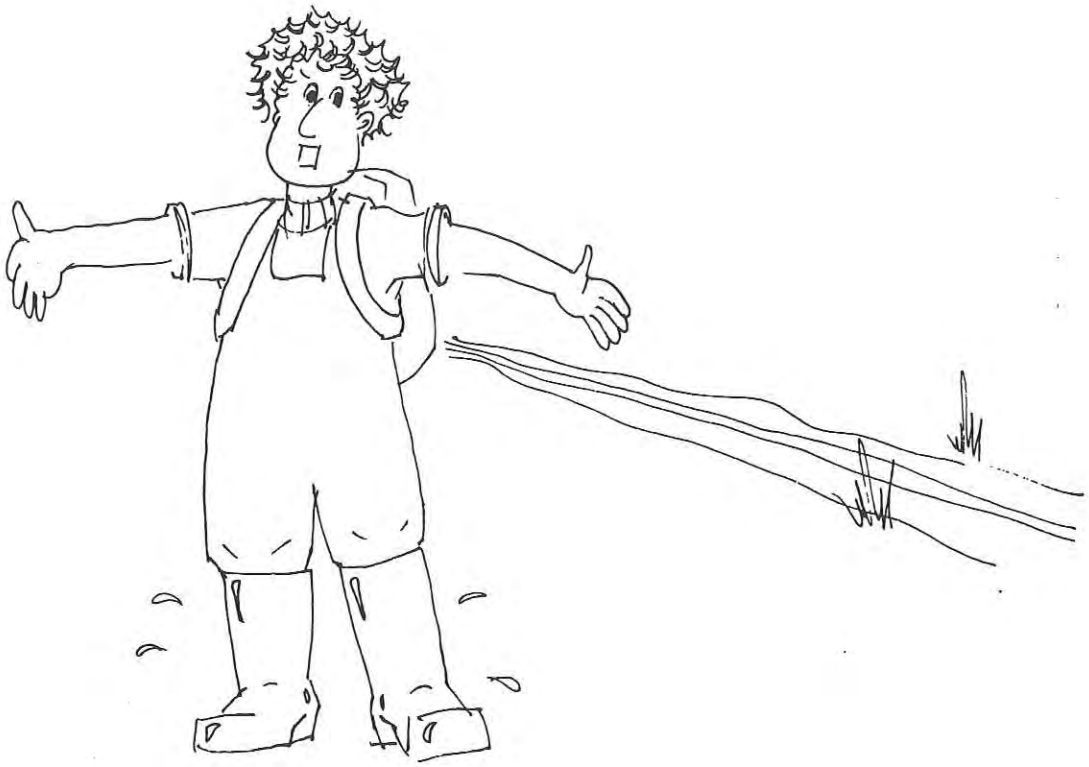
Exercise D: Translate the following English sentences into Cahuilla.

1. I saw the horses you traded. 2. The dogs we kicked were black. 3. Do you know the man they will see in Indio? 4. The women the man will kiss are thin. 5. He traded the cows I bought. 6. Is this the whirlwind you saw?

You'll recall from Lesson 24 that the -pi ending used to refer to events that haven't yet occurred has a counterpart, -ve (-ive with VE verbs) which refers to events which have already happened or which are not going on. This ending is also used on Type B modifying clauses. It means about the same as -'a, but it seems to be a bit less common. Here are some examples:

Naxanish netewive wavu'wet.	The man I found is tall.
Wanishpa' nenamive hille'wet.	The river I crossed is wide.





Wanishpa' nenamivey peteewqa'a? Did you see the river I crossed?

As the last example shows, you can use the object ending -y (and also the plural -m) on modifying clauses ending in -ve, just as you would expect.

In Lesson 24 you learned that a pish clause may refer to the present if it ends in -qalive (for singular subjects) or -wenive (for plural subjects). These two endings can be used on Type B modifying verbs too:

Wanishpa' nenamiqalive hille'wet. The river I'm crossing is wide.

Kiat hemvukwenive waavu'wet. The child they are hitting is tall.

Notice that you choose -qalive or -wenive according to the plurality of the subject of the modifying verb--it doesn't matter whether the modified noun is plural.

As you have learned, VR verbs lose their reduplicated portion in modifying clauses referring to the past or the future. This is also true if the ending is -ve:

Nichill nesunháyemve 'eteewqa'. The woman I scolded saw you.

As you'd expect, the verbs *haal and *teew shorten their long vowels before -ve, too. But a modifying clause ending in -qalive or -wenive refers to

the present, not to the past. So with these endings, you don't have to drop the reduplicated part of the verb:

Nichill nehaalqalive 'eteewqa'.	The woman I am looking for saw you.
Kikitam miyik 'emkuktashwenive 'ay hempish'i.	The children you all are talking to are here.

You can't use -qal- and -wen- with a modifying verb ending in -'a. But sometimes you'll hear people using -'a verbs to refer to the present, especially with modifying verbs that refer to states rather than to events:

Naxanish ne'e'nan'a neteewqa'.	The man I know saw me.

You probably remember pe' pe from Lesson 31--these little words are often used in Cahuilla sentences with modifying clauses. You will hear pe' pe in sentences with Type B modifying clauses as well as Type A modifying clauses like those in Lesson 31. Here are a few examples of some sentences you have already seen, with pe' pe added:

Nichill pe' pe nemamaywive 'eteewqa'.	The woman I helped saw you.
Kia'ti pe' pe chemnamik'ay pichemvukwe'.	We hit the child we met.
Lola mesaamsane 'a'walmi pe' pe 'e'eytupimi.	Lola will buy the dogs you'll steal.

Usually pe' pe comes between the modified noun and the modifying clause, as in these examples--but you shouldn't be too surprised if you hear some Cahuilla speakers using it in slightly different positions in their sentences. It's never wrong to leave pe' pe out, but using this word may make your Cahuilla sound a little more natural and idiomatic. The best way to learn to use pe' pe, as stated in Lesson 31, is to listen to your Cahuilla teacher and friends talking and try to copy what they do. (Of course, this is the best way to learn almost anything about Cahuilla!)

Exercise E: Translate these Cahuilla sentences into English. Hint: There is at least one modifying clause in each sentence. Most of them are Type B, the kind you learned about in this lesson, but a few are Type A, for review. If you're still having trouble keeping all the types of modifying clauses straight, you might find it helpful to look at each sentence carefully before you translate it, and make sure you can tell which is the main verb and which are modifying verbs. This is always a good way to start.

1. Ningkichem pe' pe nenaqmavem hemchengenwe'.
2. Hem'e'nanwe llumi'chi chemtew'ay.
3. Nawishmal taxmuqalet yulu'ka tulekish pen hema' tevishnekish.
4. 'i' 'eqwashma'li piyik 'ekutashpi penteewvichuqa.
5. Nemas naxanish ting'ayvash peta' tavxwápi.
6. Yangva'i vaaka' chengenivey pemmekan'i.
7. Tukvash nenaminpi tukushnekish.

8. 'eqwashma'lli penteewqa' pey'ivash.

9. Naxaluvell piyik pe' pe newawayqalive kill neteewqa.

10. 'evatem 'eqwashmallem kia'ti henew 'em'i'ikwenive pem'e'nanwe.

Building Your Cahuilla Vocabulary

At the beginning of this lesson, you learned the Cahuilla word for the city of Indio, Pal-téewet. Here are some more Cahuilla place names:

Sex'i	Palm Springs	Malki'	Malki
Kavinish	Indian Wells	Taqwish Heki'	Mount San Jacinto
Sukat-ménill	Torres Martínez	Yukaipa'	Yucaipa

As you can tell, some of these Cahuilla names have been borrowed into English. The Taqwish whose home was Mount San Jacinto was a mythical hero of the Cahuillas and other Southern California Indian groups--he gave his name to the San Jacinto peak known as Tahquitz Rock.

The old Cahuillas had special names for all the settlements and important natural features in their area, and many people who still speak the language remember a lot of these old names (even though it is now common to use English place names in spoken Cahuilla). If you know someone who speaks Cahuilla, see how many other Cahuilla place names you can learn from your friend. You may find it helpful to use a map to give you ideas of places to ask about. Make a list of the new place names you learn, and try using them in Cahuilla sentences.

Answers to Exercises:

Exercise A

1. Kavá'ayu' nenaminpi naxaluvell.
   The horse I'm going to trade is old.
2. Kut-yé'al 'enaqmapi 'amna'wet.
   The whirlwind you'll hear is big.
3. Nawishmal Joe kinangipi yulu'ka tulekish.
   The girl Joe will marry has black hair.
4. Nena' taxliswet 'evukap.
   My father is the person you will hit.
5. Yangva' vaaka' nemipi kill tevishnekish.
   The lizard that the cow will chase is not white.

Exercise B

1. I will trade--Type B, future.
   Kavá'ayu' nenaminpi tulekish.
2. who will marry this girl--Type A, future.
   Naxanish 'i' nawishma'li peykinanginax llumish.
3. who hit me--Type A, past.
   Nichill neyvukish ting'ayva'chi pe'e'nanqa.
4. who met Lola in Indio--Type A, past.
   Tax'únivash naxaluvell Lola-i peynamkish Pal-téewetpa'.
5. who will chase the cat--Type A, future.
   'eqwashmal gaatu'i peyneminax kinga' hiwqa.

6. that the boy will chase--Type B, future.
'i' gaatu' 'eqwashmal nemipi.
7. who treated Pete--Type A, past.
Pe' naxanish ting'ayvash Pete-i peyting'ayish.
8. who is bathing the child--Type A, present.
Nichill kia'ti pey'asniqalet yangva'i kill petew.

Exercise C (Many other answers are possible for each of these.)
1. The lizard we saw died.
Yangva' netew'a muk'i. (The lizard I saw died.)
(Yangva' nawishmal tew'a muk'i. (The lizard the girl saw died.)
2. The girl you will hit is my friend.
Nawishmal chemvukap nekilliw. (The girl we will hit is my friend.)
Nawishmal Pete vukap nekilliw. (The girl Pete will hit is my friend.)
3. The old woman the old man married was cooking potatoes.
Ñishlluvell 'ekinangi'a paapasi sexqa'. (The old woman you married was cooking potatoes.)
Ñishlluvell nena' kinangi'a paapasi sexqa'. (The old woman my father married was cooking potatoes.)
4. The teacher you all talked to hit the other children.
Tax'únivash piyik nekutash'a supulmi kikitmi mevukqa'. (The teacher I talked to hit the other children.)
Tax'únivash piyik chemkutash'a supulmi kikitmi mevukqa'. (The teacher we talked to hit the other children.)
5. The potatoes we put in the fire are black.
Paapas kutpa' newen'a tutulekichem. (The potatoes I put in the fire are black.)
Paapas Lola kutpa' wen'a tutulekichem. (The potatoes Lola put in the fire are black.)

Exercise D
1. Kaváayu'mi 'enamin'ami menteewqa'. 2. 'a'walem chemchengen'am tutulekichem. 3. Naxani'chi Pal-téewenga' hemtewapi pe'e'nanqa? 4. Ningkichem naxanish kichúnginpim sasmatnekichem. 5. Vaaka'mi nesaamsa'mi menaminqa'. 6. 'i' tene'awka 'etew'a?

Exercise E
1. The women I heard were dancing. 2. They know the cripple we saw. 3. The girl who is singing has black hair and white hands. 4. I want to see this boy you are going to talk to. 5. My uncle is the man the doctor will work for. 6. They killed the lizard the cow kicked. 7. My knife that I'm going to trade is blue. 8. I saw the boy who ran. 9. The old man I'm shouting to doesn't see me. 10. Those boys know the child you all are playing with.

LESSON 35: Joe 'ayaw'a Lola. (Joe likes Lola.)

In Lessons 23 and 28 you learned some of the ways that nouns are derived from verbs in Cahuilla. Adding -vash onto the end of a bare form, for instance, makes a noun referring to someone who habitually or frequently performs that action--so *kup 'sleep' plus -vash gives kupvash 'sleepyhead'. Here's another example, using a new verb, *kiksaw 'get drunk':

kiksawvash	drunkard

When pa'- is added at the front of a bare form and -va'al at the end, the new noun formed refers to the place where the action is usually done--so *kup plus pa'-...-va'al, or pa'kúpva'al, means 'sleeping place' or 'bedroom'. Here is another such noun, formed from the bare stem *qwa'asni 'write':

pa'qwá'asniva'al	something to write on (where you write--paper, blackboard, etc.)

The pa'- prefix on words like pa'qwá'asniva'al and pa'kúpva'al might remind you of the relational ending -pa', meaning 'in', 'on', or 'at'. (Lesson 16). The pa'- prefix on pa'qwá'asniva'al and pa'kúpva'al is the part of these words which refers to a place. If a word ending in -va'al begins with pish- instead of pa'-, the -va'al word refers to something used in performing an action, a tool or instrument. (This prefix pish- is like the 'with' relational ending -pish, also from Lesson 16.) Here's an example:

pishqwá'asniva'al	something to write with (pen, pencil, etc.)

In other words, a -va'al noun just refers to something connected with the performance of a given action--the pa'- or pish- at the beginning of these nouns is what tells you whether the noun names a place or an instrument.

One of the -va'al nouns you already know is miisava'al 'church', which refers to the place where praying is done and Mass is said. Notice, however, that this noun has no prefix. Some -va'al nouns are like this; you just have to learn whether they are the pa'- type or the pish- type. Can you guess what kiksawva'al means? If this was a place noun, it would refer to a place where getting drunk is done--a bar, perhaps. If it was an instrument noun, it would refer to something with which people get drunk--some intoxicating substance. As it turns out, kiksawva'al is the Cahuilla word for Jimsonweed, a plant the Indians used to get drunk on, so this -va'al word is an instrument noun.

-Va'al and -vash aren't the only endings used to derive nouns from verbs. The endings used on the verbs of the modifying clauses you studied in Lessons 31 and 34 also can be used in this way, especially the Type A past ending -ish and the Type B present/past ending -'a.

Consider a sentence like

Naxanish kiksawish 'ay pish'i.	The man who is drunk is here.

In this sentence, kiksawish is a Type A modifying clause formed by adding -ish to *kiksaw. 'The man who got drunk' in the past can be used to refer to one still drunk. In sentences like this, it's usually possible to omit the modified noun from your sentence, giving a translation something like 'the one who___', as in

Kiksawish 'ay pish'i. The one who is drunk is here.

If kiksawish means 'the one who is drunk', it's not hard to see how it could be interpreted as 'drunk person' (a noun) or as the adjective 'drunk'.

Here's an example with -'a:

Nawishmal ne'e'nan'a netew'i. The girl I know saw me.

Ne'e'nan'a is a Type B modifying clause formed by adding 'a to the bare stem *'e'nan, with the subject prefix ne-. By leaving out the modified noun nawishmal, we again get a 'one' translation.

Ne'e'nan'a netew'i. The one I know saw me.

Ne'e'nan'a 'the one I know' has been reinterpreted by Cahuilla speakers as 'my friend'--so another translation for this sentence is 'My friend saw me'.

As you can see, then, it's easy to make up new nouns using modifying clause endings, although occasionally the meaning is not exactly what you would expect. You can practice making some up for yourself by adding these endings onto the bare forms of verbs and trying to guess what they mean. (Ask your Cahuilla teacher to see if your guesses are correct.) Remember that a noun formed by adding a Type A ending onto a verb will refer to someone who does the action of that verb (a subject); a noun with a Type B ending, on the other hand, refers to someone or something which is not the subject of the verb from which the noun is derived.

Notice that all the -'a words wind up looking like possessed nouns. The possessive prefix on these words refers to the subject of the original verb. If you want to be less explicit about the subject, you can use a non-possessed word ending in -'at. One example of this which you already know is qwa'asni'at 'picture', a noun formed from the bare stem *qwa'asni 'write' (or, by extension, 'draw'). The unpossessed noun qwa'asni'at refers to a picture whose artist (the subject of the original verb *qwa'asni) you're not concerned about. The possessed nouns qwa'asni'a 'his picture', neqwa'asni'a 'my picture', etc., are used when you want to mention the possessor/subject.

Exercise A: 1. What bare stem is each of the following nouns formed from? Can you figure out the meaning of these nouns? a. pishvúkiva'al b. pá'va'al (Hint: this one is a little tricky. Notice that the pa' at the beginning of the word is accented--that means it can't be the 'place' prefix pa'-.)

2. a. What is the form of the -va'al ending after a VE verb? How do you know?

b. *Ñuñush means 'knead' and neñush'a is 'my dough'. Why do you think the noun only has one ña?

3. You've already learned quite a few nouns derived from verbs. Can you give examples of one -ish noun, one -'a noun, and one -'at noun? (If you can't think of these right off, look at the Cahuilla-English Vocabulary at the end of this book, or ask a Cahuilla speaker.) Tell the bare form from which each noun is formed, and explain why each noun means what it does.

Often nouns derived from verbs are used in Cahuilla to translate English sentences with adjectives. *Tawas means 'get lost'; if you want to say 'I'm lost', however, you don't use an ordinary present tense verb. Instead, you use an -ish noun:

Hentawasish.	I'm lost.

Of course, tawasish originally meant 'one who got lost', but it's now used to mean 'lost person' or 'lost'. A similar example is mukish, an -ish noun from *muk 'die', which means 'dead person'--you can use this word in sentences like

'etmukish.	You're dead.

One of the most complicated things to express in Cahuilla is the idea of liking. The verb which is used in Cahuilla 'like' expressions is *'ayaw. (You learned in Lesson 20 that *'ayaw means 'want'--if you think about it, you'll probably agree that 'want' and 'like' aren't too different.) Here are some examples of 'like' sentences:

Naxanish 'ey'aywish.	The man likes you.
'eqwashmal pey'aywish nawishma'li.	The boy likes the girl.
Ney'aywish.	She likes me.

These sentences use the word -'aywish, formed by adding -ish to *'ayaw. Because *'ayaw has an object, it must be used with one of the special prefix combinations (Lesson 20)--'ey- for 'he-you', pey- for 'he-him', and ney- for 'he-me', in these examples. The first sentence, then, starts off meaning something like 'The man is the one who liked you'--this is the Cahuilla way to say 'The man likes you'.

If the subject of 'like' is plural, the 'like' noun must be plural--'aywichem, as in these examples:

Ney'aywichem.	They like me.
Ningkichem 'ey'aywichem.	The women like you.
Tax'aywichem.	They like each other.

To summarize, the pattern used for 'like' sentences with a noun or 'he', 'she', or 'they' subject is this:

SUBJECT (if used)	Special Prefix Combination (to show the object of 'like')	+	'aywish (for singular subjects) 'aywichem (for plural subjects)

The subject word doesn't have to appear in the sentence. If there is an object word, it may go either before or after the form of -'aywish:

'eqwashmal nawishma'li pey'aywish. The boy likes the girl.

(This sentence means the same as the one above in which the object nawishma'li follows pey'aywish.)

Exercise B: Translate these 'like' sentences into Cahuilla.

1. Lola likes him. 2. They like Lola. 3. Does he like me? 4. He will like me. (Hint: remember that this is a sentence with two nouns, just like those you studied in Lesson 23--use a form of *miyaxwen.) 5. They like us. 6. The drunkard likes you.

There is another way to say 'like' in Cahuilla, as you'll see from the following examples:

Ne'ayaw'a.	I like him.
'e'ayaw'a.	You like him.
Chem'ayaw'a.	We like him.

In these sentences, another noun derived from *'ayaw, 'ayaw'a, is used. (The e of the prefixes ne- and 'e- is often pronounced a before this word.) 'ayaw'a has a Type B modifying clause ending, so it must mean something like 'the one (subject) likes', where the subject of 'like' fills in the blank. If you put in a noun for the object in these sentences, it won't be in the object form:

Nawishmal ne'ayaw'a.	I like the girl.
'e'ayaw'a kiksawvash?	Do you like the drunkard?

The reason that this noun is not in the object form is that (in a strange way) it's almost like a subject of these sentences. Another translation of Nawishmal ne'ayaw'a might be 'The girl is the one I like'. This certainly expresses the idea of 'I like the girl', but it may seem like a roundabout way to say it, to you. Just remember that that is the Cahuilla way to do it:

SUBJECT (actually, the object of 'like')	SUBJECT PREFIX (to show the subject of 'like')	+	'ayaw'a

(The subject word may, of course, be omitted, and may come after 'ayaw'a if you like.) This new pattern is most common when the subject of 'like' is 'I' or 'we', but it can be used with 'you' or noun subjects too:

Newel'isew 'ayaw'a paapas.	My husband likes potatoes.
'ayaw'a.	He likes him.
'eqwashmal 'ayaw'a nawishmal.	The boy likes the girl.

In this case, the subject of 'like' usually comes first, then comes 'ayaw'a, then, finally, the thing that is liked. You can use another order with the object of 'like' first, though, too:

Nawishmal 'eqwashmal 'ayaw'a.	The boy likes the girl.

As you'd probably expect, if the noun subject of 'like' is plural, the prefix hem- must go on 'ayaw'a:

Nawishmal hem'ayaw'a.	They like the girl.
Nemallu'am hem'ayaw'a paapas.	My children like potatoes.

Just remember that you can't use the 'ayaw'a type of 'like' sentence with a noun subject when the object of the liking is 'me', 'you', or 'us'. In such cases you have to use the -'aywish pattern which you learned earlier.

The tricky thing to remember is what to do when the subject of 'like' is 'you'. If the object is a noun, you use the 'ayaw'a pattern:

Lola 'e'ayaw'a.	You like Lola.

If the object is 'me' or 'us', however, you always use the -'aywish pattern, with the proper special prefix combination:

Ne'ey'aywish.	You like me.
Chem'ey'aywish.	You like us.

The 'ayaw'a pattern is used when the subject of 'like' is 'I' or 'we'. If the object of such a sentence is 'you', you have to do an odd sort of thing. Think about the sentences you studied in Lesson 21, where the subject of an ordinary noun was 'I' or 'you'. In such a case, you have to prefix that noun with one of the special subject prefixes--'etting'ayvash, of course, means 'you're a doctor'. Look back at the 'ayaw'a pattern diagram, and remember that it's the object of 'like' which counts as the subject of the 'ayaw'a sentence. So, when 'you' are liked, 'you' must be the subject of the 'ayaw'a liking noun, and a 'you' special subject prefix appears in front of the subject prefix on 'ayaw'a. This is all quite complicated, so you'll probably want to study the examples carefully:

'etne'ayaw'a.	I like you.



'etchem'ayaw'a.	We like you.

If you think of such sentences as meaning more like 'You are the one I like', and so on (remember that 'ayaw'a has the form of a Type B modifying clause), this may make more sense to you.

Exercise C: Translate the following 'like' sentences into English.

1. 'etchem'ayaw'a.
2. Ne'ayaw'a ñush'a.
3. Hunwetmi mey'aywichem.
4. 'e'ayaw'a 'i' 'elat?
5. Ne'e'nan'am hem'ayaw'a Lola hena'.
6. Pe'em taxliswetem Pete-i kill pey'aywichem.
7. Joe 'ayaw'a Lola.
8. Lola Joe he'achi 'ingki'chi pey'aywish.
9. Ne'iy ne'ey'aywish?
10. Tuháymani'chi 'etne'ayaw'a.

You've just learned how to use nouns formed with modifying clause endings in some special ways, and about how prefixes are used on these nouns. Another place that you'll get to use these sentence patterns is any time you want to say in Cahuilla a sentence of the form 'X is Y's NOUN', where Y is 'my' or 'your' or 'our'.

So for instance, another word for 'friend' is 'emíiyuwuki. This is a possessed noun, so a better translation for it is 'his friend' or 'her friend'. 'My friend', then, is ne'emíiyuwuki, and 'You're my friend' can be expressed as

'e' 'etne'emíiyuwuki.

Just as in the 'ayaw'a sentences, you have a special subject prefix preceding an ordinary subject (or, here, possessive) prefix. (Because of the fact that the second prefix of a two-prefix combination is often understood to refer to the subject, this sentence might also be understood as 'I'm your friend'--which, of course, means the same thing.)

Another example is

'emeneyuullem. — You are my younger brothers.

Here, the special subject prefix 'eme- precedes neyuullem 'my younger brothers'. You might think of sentences like

Pe' naxanish yuull. — That man is her younger brother.

as illustrating the same sort of pattern. Just as in the two preceding examples, the subject appears first (pe' naxanish) and then the relationship term (yuull). Since the special subject prefix corresponding to a 'he' subject is no prefix at all, nothing is added to the front of yuull.

If you want to say something like 'He's my doctor', remember that ting'ayvash is a noun derived from *ting'ay 'doctor', meaning 'one who (habitually) doctors'. Thus, 'my doctor' is 'one who habitually doctors

me'. Does this sound like a Type A modifying clause to you? If you think about it, it does, so it makes sense that to say 'He's my doctor' you have to put a special prefix combination on ting'ayvash:

Neyting'ayvash. — He's my doctor.

(Recall that Type A modifying clauses and nouns which work like them use special prefix combinations to refer to their objects.)

The same thing goes for 'he's my teacher'. Remember (from Lesson 29) that the tax- at the beginning of tax'únivash refers to the (unnamed) people who are the objects of the teaching. But 'my teacher' clearly teaches me--so you can replace that tax- with a special prefix combination once again:

Ney'univash. — He's my teacher.

Now, as we've discovered, neyting'ayvash and ney'univash seem to mean something like 'He's the one who doctors me' and 'He's the one who teaches me'. This might make you wonder (given everything else you've learned so far in this lesson) if you could change the -vash in these sentences to a Type A modifying clause ending. It turns out, in fact, that such ideas can also be expressed with the present Type A ending -qalet (Lesson 31):

Neyting'ayqalet. — He's the one who doctors me; He's my doctor.

In sentences like the last one you will sometimes hear people use the reduplicated verb *'u'uni instead of *'uni to indicate that the teaching was repeated or habitual:

Ney'u'uniqalet. — He's my teacher.

Chemey'u'uniqalet. — He's our teacher.

Exercise D: Translate the following Cahuilla sentences into English.

1. Hax'i chemey'uniqalet?
2. Ne'iy ne'ey'uniqalet. (Hint: remember that when there are two prefixes, the second one is likely to express the subject of the corresponding English sentence.)
3. 'eyting'ayvachem.
4. Chemeyting'ayqalet.
5. Chemeyting'ayqale'ti pe'tew'i?
6. 'e' 'etniye'.
7. Lola Joe 'emíiyuwuki.
8. Lola ne'e'nan'a.

- Since you've learned sentences like

'emeneyuullem. — You are my younger brothers.

and

'etniye'. — You are my mother.

you might think that anytime you wanted to say that someone was someone else's relative, all you would have to do would be to put a special subject

prefix onto the proper kinship term. However, there is another pattern you need to learn.

Look at these sentences:

Neywaxallka.	I'm her younger sister.
'eyyuullka.	You're his younger brother.
'i' nichill neymallu'ak.	I am this woman's son.

The relative term has a special subject prefix at the front and a special ending (-ka after a consonant, -k after a vowel) at the end. It almost looks as though the English subject is really the object in these sentences, and that might be the best way for you to remember how to say them. (Notice that the possessor can appear in the sentence, as in the last example.)

SPECIAL PREFIX COMBINATION (the English subject is the object)	+	KINSHIP TERM 'his' form	+	-k (after vowels) -ka (after consonants)

If you want to name the possessor of the kinship term, put that word at the front.

Here are some new words to practice using in sentences like these:

nemingki	my relative
nepulin	my daughter (woman's word)
nesungama	my daughter (man's word)
nekihma	my son (man's word)

The word for 'my son' which you learned before, nemallu'a, only refers to the mother-son relationship; you can use it about your son if you're a woman, or you can use mallu'a to mean 'her son', but you can't say 'emallu'a to mean 'your son' if you're talking to a man, and mallu'a never means 'his son'. To say 'his son', you use the word kihma, and so on. The 'daughter' words work the same way--to say 'your daughter' you use the word 'epulin if you're talking to a woman, and 'esungama if you're talking to a man.

Study these examples:

Nichill neypulinka.	I am the woman's daughter.
Naxanish 'eysungamak.	You are the man's daughter.

Exercise E: Translate these Cahuilla sentences into English, following the patterns used in the sentences above.

1. Lola neywaxallka.
2. Pete 'eykihmak?
3. Chemeysungamak.
4. Neypulinka.
5. 'eysungamak.
6. Neymingkik.

As you learned in Lesson 24, many Cahuilla kinship terms are short words with only one vowel, which take the prefix he- in the 'his' form. In this case, the he- (accented, of course) goes right into the pattern above:

Neyhéniska. — I'm her mother's older sister; I'm her aunt.

'eyhémaska. — You're his father's younger brother; You're his uncle.

Neyhépaska. — I'm his older brother.

'eyhéqiska? — Are you his older sister?

In all of these examples, the possessed noun ends in a consonant, so the -ka ending is used. The accent is marked on these words just to remind you of how to pronounce them--you don't really have to write it.

A lot of these short kinship terms end in '. These follow the regular rule, and drop the final ' whenever an ending is added. Since this means that they then end in vowels, they take the -k, not the -ka ending, in this special sentence pattern:

'et 'eyhenak. — You are his father.

Neyhenak. — I am his father.

'eyheqak. — You are his father's parent.

Neyhiyik. — I am her mother.

In all of these sentences, the object indicated by the special prefix combination is the subject of the English sentence. Just remember that what follows the special prefix combination must be the normal 'his' possessed form, plus the ending -k or -ka.

When the subject of a sentence like those we've been using is 'I' or 'we' and the other person is 'you', you have to use the second pattern, in which -k or -ka is added to the end of the kinship term. Here are some examples:

Ne'eyhiyek. — I am your mother.

Chem'eyheqiskatem. — We are your older sisters.

Ne'eywaxallka. — I am your little sister.

These sentences follow the same pattern you have just learned: first comes a special prefix combination (with the subject of the sentence you're thinking of expressed by the object part of the combination), next comes the 'his' form of the kinship term, and finally you add on -k or -ka (or -katem, for plurals).

You've just learned two different ways to express relationships in Cahuilla--one uses a special prefix combination on a kinship term in the 'his' form, with a final -k, -ka, or -katem, as in

Ne'eyhiyek. — I am your mother.

and the other uses a special subject prefix on a kinship term, as in

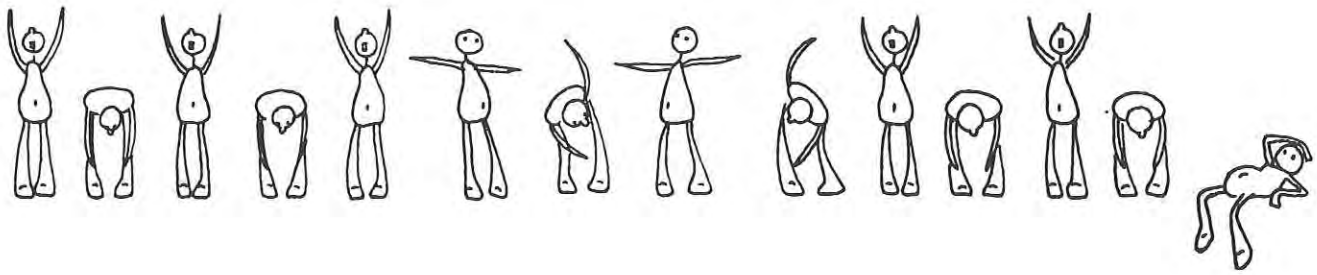
'etniye'. — You are my mother.

While you may encounter some variation among Cahuilla speakers, most people seem to use these two patterns at different times, depending upon who the two people involved in the relationship are. Let's call the first pattern

(the one with the prefix combination) A and the second B--the following chart should make it clearer to you when to use these:

possessor of kinship term / subject of English sentence	'my' or 'our'	'your'	'his', 'her' or 'their'
'I' or 'we'	---	A	A
'you' (sg. or pl.)	B	---	A
'he', 'she', 'they'	B	B	B

Hopefully, you'll soon become used to these patterns and you won't have to refer to the chart for long.



Exercise F: Translate the following sentences into Cahuilla using the patterns you have learned.

1. I am her godmother. 2. Are you the child's mother? 3. I am your grandmother (mother's mother). 4. He is my uncle (father's younger brother). 5. We are your grandparents (father's parents). 6. I am Pete's younger brother.

The ways of expressing family relationships you have learned about in this lesson probably seem pretty complicated to you--in fact, it may seem that some things are even "backwards". Why should a 'me' prefix combination be used when the subject is 'I', you may wonder, in a sentence like Neywaxallka 'I'm her little sister'? Anthropologists who study systems of kinship terminology have discovered that a number of different California Indian groups make use of what are called "reciprocal kinship terms". This means that the same term might be used, for example, by a grandfather for his grandson and by the grandson for the grandfather. As you have seen in this lesson, Cahuilla has some features of the same kind of system, with seeming "reversals" of kinship term use.

VOCABULARY

pa'qwá'asniva'al	paper, blackboard	pishqwá'asniva'al	pen, pencil
*kiksaw	get drunk	kiksawvash	drunkard
kiksawva'al	Jimsonweed	kiksawish	drunk person
pa'va'al	liquor	pishvúkiva'al	hammer

*ñuñush	knead (VR)	neñush'a	my dough
nemingki	my relative	nesungama	my daughter (man's word)
nepulin	my daughter (woman's word)	nekihma	my son (man's word)
ne'emíiyuwuki	my friend	ne'e'nan'a	my friend
tawasish	lost person	mukish	dead person

Answers to Exercises:

Exercise A

1. a. *vúk 'hit, pound'
   Pishvúkiva'al must refer to a tool for hitting or pounding--actually, it means 'hammer'.
   b. *pá' 'drink'. (Because the pá' is accented, it must be this bare form.)
   As with kiksawva'al, you can't be sure whether this word refers to a beverage or a drinking place. Actually, it means 'liquor'.
2. a. -iva'al, because this is the ending used with *vuk (as in 1.a.).
   b. Probably because *ñuñush is a VR verb and its reduplication is lost before the -'a ending.
3. Of course, there are many answers to this one. Here are some of the ones you might have found in the Vocabulary:
   a. kinangish is formed from *kinangi. It means 'one who has gotten married'--or 'married man'.
   b. hew'a is formed from *hew. It means 'one that it spun'--or 'its web'.
   c. 'ivillu'at is formed from *'ivillu. Since the verb means 'speak Cahuilla', the noun refers to the general language as everyone (not one person in particular) speaks it.

Exercise B

1. Lola pey'aywish. 2. Lola-i pey'aywichem. 3. 'et ney'aywish? 4. 'et ney'aywish miyaxwenne. 5. Chemey'aywichem. 6. Kiksawvash 'ey'aywish.

Exercise C

1. We like you. 2. I like her dough. 3. They like bears. 4. Do you like this dress? 5. My friends like Lola's father. 6. Those men don't like Pete. 7. Joe likes Lola. 8. Lola likes Joe's pet 'ingkish. 9. Do you like me? 10. I always like you.

Exercise D

1. Who is our teacher? 2. You are my teacher. 3. They are your doctors. 4. He is our doctor. 5. Did you see the one who doctors us? OR Did you see our doctor? 6. You are my mother. 7. Lola is Joe's friend. 8. Lola is my friend.

Exercise E

1. I am Lola's younger sister. 2. Are you Pete's son? 3. We are his daughters. 4. I am her daughter. 5. You are his daughter. 6. I am his relative. OR I am her relative.

Exercise F

1. Neymagríinukik. 2. Kiat 'eyhiyek? 3. Ne'eyhesuk. 4. Pe' nemas. 5. Chem'eyheqakatem. 6. Pete neyyuullka.

STUDYING MORE CAHUILLA

When you have finished this book, you will probably want to go on and learn more about the language. The best way to do this, of course, is to practice speaking with people who know the language well. If that's not possible, or if you want to read more, there are many other books about the language. Some of these are quite difficult, because they were written specially for linguists (people whose profession is studying language)--but if you have gotten this far, you have enough background to go on to some of the other books. The first three you should look at are by Hansjakob Seiler. Cahuilla Dictionary (written with Kojiro Hioki, published by Malki Museum Press, Banning, Ca. 1979) is an extremely valuable reference from which you can learn a lot of new words. Cahuilla Grammar (Malki Museum Press, 1977) covers many important topics beyond the scope of Chem'ivillu'. Cahuilla Texts (Indiana University Publications, Language Science Monographs, vol. 6, 1970) gives Cahuilla stories with English translaticns.

Two points are worth remembering in connection with these three books on Cahuilla. First, you have learned from this book about the Mountain dialect of Cahuilla, but Seiler's emphasis in his three books is on the Desert dialect--so some words, endings, and sentence patterns in these books are bound to seem strange to you. (Often, Seiler lists the Mountain as well as the Desert form, which is very useful.) Secondly, Seiler's books are written with a different Cahuilla alphabet from the one used here, as shown in the following chart:

Chem'ivillu	Cahuilla Grammar and Dictionary
'	ʔ
ch	č
ll	l̃
ng	ŋ
qw	k^w
sh	š
xw	x^w

All the other letters are exactly the same. It shouldn't be hard for you to learn the new ones if you want to use the dictionary.

To find out about other linguistic works on the Cahuilla language, consult a librarian, or look at the bibliography of any of the works mentioned above. Many books and articles dealing with Cahuilla are available in large libraries, particularly university libraries, and the librarian will be able to help you locate them.

GLOSSARY OF GRAMMATICAL TERMS USED IN THIS BOOK

This section of the book is designed to make it easier for you to check or review the meanings of grammatical terms used in this textbook. All the terms introduced in the book in capital letters are listed below in alphabetical order, with definitions and references to the lesson in which they are first used.

Many readers of this book will want to go on to use Hansjakob Seiler's Cahuilla Grammar. Some of the grammatical terms used in that book differ from those used here. When that is the case, the term used in Cahuilla Grammar is listed after the definition below, in parentheses following the abbreviation CG.

ACCENT (1). The emphasis or greater stress that is placed on a certain vowel (the accented vowel) in a word. Accent is usually shown by greater force of pronounciation and a slightly higher pitch. It is written with an accent mark. (CG: stress.)

ACCENT MARK (1). The symbol used to indicate that the vowel it marks receives the accent. The symbol is a slanted line placed above the vowel (').

ACCENTED VOWEL (1). The vowel in a word that carries the accent and thus is pronounced with greater force than other vowels in the word. Cahuilla has rules (given in Lesson 12) which tell which vowel in the word receives the accent. (CG: stressed vowel.)

ADJECTIVE (17). A word used to make a statement about the size, color, texture, or other quality of a noun, or to modify that noun in a more complicated sentence.

BARE FORM (3). The basic part of a verb as listed in the Vocabulary, the part which remains when all prefixes and endings are removed. A bare form must usually have certain prefixes or endings added to become a spoken word. In this book, a bare form is preceded by a star (*), to remind you that it is an incomplete word. (CG: stem, root.)

CLAUSE (25). A sentence or sentence-like structure consisting of at least a verb as well as the other words associated with the verb. Most phrases or words referred to as clauses in this book cannot be used by themselves to make a statement, but must have another verb (the main clause) along with them to form a complete complex sentence.

COMMAND FORM (13). A special form of the verb used to give an order.

COMPLEX SENTENCE (25). A sentence which contains more than one verb and therefore consists of at least two clauses.

COMPOUND (17). A word formed by combining two or more other words.

CONSONANT, CONSONANT SOUND (1). Any sound in a language that is not a vowel sound. These speech sounds are produced with some constriction or blocking off of the lips, mouth, or throat.

CONTINUOUS (15). Referring to an action or state that is viewed as a condition of long duration relative to other events. Most states (or adjective-like things) are by nature continuous; most actions which can be described as happening at some point in time can be viewed as non-continuous. (CG: durative.)

DESCRIBING VERB (23). A verb which describes a condition or quality rather than an action; a verb whose meaning is like that of an adjective. Describing verbs take regular verb prefixes, and some of them take regular verb endings as well. Other describing verbs take special describing verb endings.

DICTIONARY FORM (12). The form of a Cahuilla word which is listed in the vocabulary. Dictionary forms never include prefixes or endings. For verbs, the dictionary form is the bare form. For nouns, the dictionary form of unpossessed words is the same as the singular subject form; for nouns that are always possessed, the dictionary form is the 'my' form.

ECHO VOWEL (1). A soft, lightly pronounced vowel that occurs following a glottal stop (') at the end of a Cahuilla word. The echo vowel is the same as the vowel that precedes the glottal stop, except that it may sound slightly whispered, and is usually not written. (CG: voiceless vowel.)

EMPHASIZE (18). To make clear which parts of a sentence are most important, by raising the voice or adding extra words.

ENDING (3). A meaningful element attached to the end of a word (usually a noun or verb). Endings are not words by themselves. (CG: suffix.)

EXTENDED BARE FORM (15). The longer bare form with a more complex meaning which is produced when an extender is added to any other bare form. An extended bare form can be used in any place, and with any endings, that a simple bare form can be used.

EXTENDER (15). A special type of ending that can be added to the bare form of a Cahuilla verb to produce a longer extended bare form with a more complex meaning than that of the original bare form. (CG: derivational suffix.)

FUTURE (15). Time following the present, or a verb form which refers to such time. Cahuilla and English each have two types of future verb forms, the 'will' type and the 'going to' type.

GLOTTAL STOP (1). A consonant sound like the catch in the voice in the middle of the English exclamation oh-oh. It is written in Cahuilla with an apostrophe (').

KINSHIP TERM (24). A noun which names a relative by blood or marriage.

LONG VOWEL (1). A vowel sound that is lengthened or dragged out, written with the vowel letter doubled.

MAIN CLAUSE (25). The clause in a complex sentence which could be used alone.

MODIFIED NOUN (31). A noun modified by an adjective or a modifying clause.

MODIFY (17). To give extra information about a noun used in a sentence, as by adding a modifying adjective or clause.

MODIFYING (17). Referring to something that modifies.

MODIFYING CLAUSE (31). A clause with a verb (and often other nouns) which tells more about or helps to identify a noun in a sentence. In the English sentence The boy I saw left, for instance, I saw is a modifying clause that helps to tell which boy left. (CG: relative clause.)

NEGATIVE (14). A word or sentence type that is used to deny that something is true.

NON-CONTINUOUS (18). Referring to an action that is thought of as happening at a specific point in time rather than being habitual or of long duration. Non-continuous is the opposite of continuous. (CG: non-durative.)

NOUN (2). A word that names or labels something. Nouns identify people, places, things, and concepts.

OBJECT (8). The person, place, or thing which directly receives or is affected by the action of the verb. Object nouns are usually identified by word order (as in English) or special endings (as in Cahuilla).

PAST (3). Time before the present.

PAST TENSE (3). A verb form referring to the past, indicating that the action of the verb occurred before the time the speaker began speaking about it. (CG: the verb form corresponding to the -qa'/-we' past tense is called durative non-absolute, and the -'i past is called absolute.)

PHRASE. A group of words which together express a given idea or perform a given grammatical function. A noun and a following relator referring to it form a relator phrase (16), for instance; and a possessed noun plus its possessor could form a possessive phrase.

PLURAL (2,5). Referring to more than one. A plural noun (Lesson 2) refers to more than one thing; a plural verb (Lesson 5) is one which has more than one as its subject. Plural is the opposite of singular.

POSSESSED NOUN (11). A noun that refers to an object owned by someone, or to something that stands in a relationship to someone.

POSSESSION (11). Ownership or relationship.

POSSESSIVE PREFIX (11). A prefix attached to a noun which identifies the owner or possessor of that noun. (CG: P_1 prefix.)

POSSESSOR (11). The owner of an object; the person whose relationship to a body part or kinsman we're concerned with. I am the possessor of both my knife and my father.

PREFIX (5). A meaningful element that is attached to the front of a noun or a verb. Prefixes are not independent words, but are used to identify the subject, object, or possessor, etc.

PREFIX COMBINATION (8). A prefix used on verbs which identifies both the subject and object of the verb. In most cases, the prefix combination can easily be divided into two parts, one representing the object, the other the subject. (CG: 0 plus P_1 prefix.)

PRESENT (3). Now, the time of speaking.

PRESENT TENSE (3). A verb form indicating that the action or state of events referred to occurs or holds at the time of speaking. (CG: durative absolute.)

QUESTION WORD (19). A word used to ask for more information about a specific part of a sentence (often a noun), rather than to ask about the truth of the whole sentence.

REDUPLICATED (6). Formed by reduplication. (CG: distributive.)

REDUPLICATION (6). A process by which the first consonant and vowel of a word are copied and added to the beginning of that word. After this, other processes may take place--most commonly, the second vowel of the new reduplicated form may drop. Reduplication is used to form the plural of some nouns and adjectives, and special forms of certain verbs (see Lesson 33).

RELATIONAL ENDING (16). An ending used on a noun or adjective which clarifies the location of the object referred to by that noun or adjective or expresses directional or other relationships that object may bear to other elements in a sentence. (CG: postposition.)

RELATOR (16). A separate word used to refer to location around or motion around a living being or certain other nouns, and to express various other relationships these may have to the action of the sentence. Relators express similar concepts to those expressed by relational endings on nouns referring to non-living beings. (CG: inflected adverb.)

RELATOR PHRASE (16). The combination of a noun and a following relator which refers to that noun, clarifying its relationship to the rest of the sentence.

SHORT VOWEL (1). A normally pronounced vowel, as opposed to a long one.

SIMPLE BARE FORM (15). A bare form of a verb to which no extenders have been added; the dictionary form of a verb.

SINGULAR (2, 5). Referring to only one. A singular noun (Lesson 2) refers to only one thing; a singular verb (Lesson 5) has only one as its subject. Singular is the opposite of plural.

SPECIAL PREFIX COMBINATION (20). A prefix combination different from the normal type of prefix combination used on verbs (Lesson 8). Special prefix combinations are mainly used on verbs in the 'going to' future and the verbs of Type A modifying clauses (Lesson 31). (CG: 0 plus P_2 prefix.)

SPECIAL SUBJECT PREFIX (20). A subject prefix different from the normal (regular) type of subject prefix used on verbs (Lessons 5 and 7). Special subject prefixes are mainly used on verbs in the 'going to' future and on nouns and adjectives. (CG: P_2 prefix.)

SUBJECT (3). The person or thing that a sentence is about; the one who performs the action or undergoes the process named by the verb of the sentence. Thus, we speak of both subjects of verbs and subjects of sentences.

SUBJECT PREFIX (5,7). A prefix indicating the subject of a verb that has no object. It is added onto the front of the bare form of the verb. (CG: P_1 prefix.)

TENSE (3). A form of a verb which indicates the time in which the event referred to takes place, relative to the time of speaking. Cahuilla tenses are indicated by endings on verbs, which show that events are past, or before the time of speaking (past tense or -'i past); present, or at the same time as the time of speaking (present tense); or future, after the time of speaking ('will' and 'going to' futures).

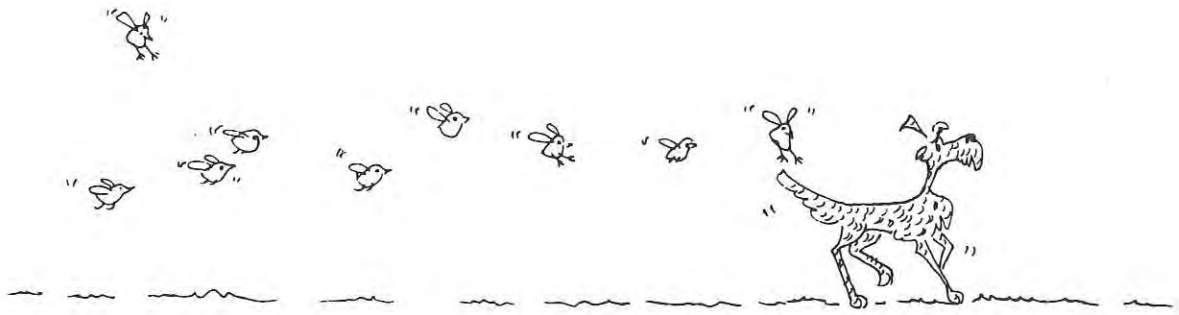
TILDE (1). The wavy line that is used over the letter n in the Cahuilla alphabet to represent a sound approximately like the ni of English onion. The same symbol (ñ) is used in writing the same sound in Spanish.

TYPE A MODIFYING CLAUSE (31). A modifying clause in which the modified noun is the subject of the modifying verb. In an English sentence like The man who left saw me, the modifying clause is who left. This would correspond to a Cahuilla Type A modifying clause because man is the subject of left.

TYPE B MODIFYING CLAUSE (31). A modifying clause in which the modified noun is not the subject of the modifying verb. In an English sentence like The man who I saw left, the modifying clause is who I saw. This corresponds to a Cahuilla Type B modifying clause, because man is not the subject of saw.

VERB (3). A word that refers to an action or a process, including, in Cahuilla, a bare form with prefixes or endings.

VOWEL, VOWEL SOUND (1). A sound that differs from a consonant in that it is produced with the mouth and throat open, with no constriction. In Cahuilla, vowels can be either long or short.



CAHUILLA PREFIXES AND ENDINGS

Lists of the Cahuilla prefixes and endings described in the book are included here to help you find the part of the book in which they are identified. Each form is listed alphabetically with a brief identification and the number of the lesson in which its use is explained.

Following the lists of prefixes and endings is a chart summarizing the use of endings for which there is more than one form.

Cahuilla Prefixes

prefix	use (lesson number in parentheses)
'ax-	future prefix (15)
'e-	subject prefix (7), prefix combination (10), possessive prefix (11)
'echem-	prefix combination (10)
'em-	subject prefix (7), prefix combination (10), possessive prefix (11)
'eme-	prefix combination (10), special subject prefix (20)
'emechem-	prefix combination (10)
'emem-	prefix combination (10)
'emen-	prefix combination (10), special prefix combination (20)
'emey-	special prefix combination (20)
'emish-	special prefix combination (20)
'en-	prefix combination (10)
'et-	special subject prefix (20)
'ey-	special prefix combination (20)
'ish-	special prefix combination (20)
chem-	subject prefix (7), possessive prefix (11)
chem'ey-	special prefix combination (20)
cheme-	prefix combination (10)
cheme'-	prefix combination (10)
cheme'em-	prefix combination (10)
chemem-	prefix combination (10)
chemey-	special prefix combination (20)
hax-	future prefix (15)
he-	possessive prefix (11)
hem-	subject prefix (5), possessive prefix (11)
hen-	special subject prefix (20)
hish-	special subject prefix (20)
me-	prefix combination (8), number prefix (12)
me'-	prefix combination (10)
me'em-	prefix combination (10)
me'ey-	special prefix combination (20)
mem-	prefix combination (10)
men-	prefix combination (10), special prefix combination (20)
mey-	special prefix combination (20)
michem-	prefix combination (10)
mish-	special prefix combination (20)
ne-	subject prefix (7), prefix combination (10), possessive prefix (11)
ne'-	prefix combination (10)
ne'em-	prefix combination (10)
ne'ey-	special prefix combination (20)
nem-	prefix combination (10)

Cahuilla Prefixes, Continued

prefix	use (lesson number in parentheses)
ney-	special prefix combination (20)
pe-	prefix combination (8)
pe'-	prefix combination (10)
pe'em-	prefix combination (10)
pe'ey-	special prefix combination (20)
pem-	prefix combination (10)
pen-	prefix combination (10)
pey-	special prefix combination (20)
pichem-	prefix combination (10)
pish-	special prefix combination (20)
tax-	self/each other prefix (29)

Cahuilla Endings

ending	use (lesson number in parentheses)
-'	ending on short possessed nouns (11, 16), singular command ending (13), past ending on certain verbs (22)
-'- + e	singular command ending (13)
-'- + i	noun object ending (9)
-'a	past ending on nouns and adjectives (23), past Type B modifying clause ending (34)
-'i	past ending (18)
-'ka	going to future ending (20)
-'katem	going to future plural ending (20)
-'ma	describing verb ending (23)
-alu'	uncertainty ending (VE verbs) (14)
-am	noun plural ending (6), singular command ending (13)
-an	command ending (VE verbs) (14)
-anuk	when/after clause ending (VE verbs) (25)
-ap	future pish clause ending, supposed to ending, negative future ending (VE verbs) (26), future Type B modifying clause ending (VE verbs) (34)
-e	singular command ending (13)
-ek	adjective ending (17)
-ekish	adjective ending (17)
-em	noun plural ending (6)
-et	present Type A modifying clause ending (variation) (32)
-i	noun object ending (9)
-ik	going to future ending (VE verbs) (20)
-iktem	going to future plural ending (VE verbs) (20)
-ika	relational ending (16)
-ipa'	if/when clause ending (25)
-ish	past Type A modifying clause ending (31)
-ivash	ending used to make nouns from verbs (VE verbs) (23)
-ive	past pish clause ending (VE verbs) (26), past Type B modifying clause ending (VE verbs) (34)
-k	ending on kinship terms in sentences (35)
-ka	going to future ending (20), ending on kinship terms in sentences (35)
-katem	going to future plural ending (20)

Cahuilla Endings, Continued

ending	use (lesson number in parentheses)
-ki	possessed noun ending (11)
-l	noun ending (2, 6, 9)
-ll	noun ending (2, 6, 9)
-m	noun plural ending (6, 11)
-ma'	relational ending (16)
-mi	noun plural object ending (9)
-na	command ending (14)
-nashne	singular continuous future ending (15)
-nax	future Type A modifying clause ending (31)
-naxa'ti	future Type A modifying clause object ending (31)
-naxatmi	future Type A modifying clause plural object ending (31)
-naxtem	future Type A modifying clause plural ending (31)
-ne	future ending (15)
-nuk	when/after clause ending (25)
-nga'	relational ending (16)
-ngax	relational ending (16)
-pa'	relational ending (16), if/when clause ending (25)
-pax	relational ending (16)
-pi	future pish clause ending, supposed to ending, negative future ending (26), future Type B modifying clause ending (34)
-pish	relational ending (16)
-pu'	uncertainty ending (14)
-qa	present singular ending (3)
-qa'	past singular ending (3)
-qalet	present Type A modifying clause ending (31)
-qalipa'	continuous if/when clause singular ending (25)
-qalive	continuous present/past pish clause ending (26)
-sh	noun ending (2, 6, 9), past Type A relative clause ending (31)
-t	noun ending (2, 6, 9)
-va'al	ending used to make nouns from verbs (28)
-vash	ending used to make nouns from verbs (23)
-ve	past pish clause ending (26), past Type B modifying clause ending (34)
-we	present plural ending (3)
-we'	past plural ending (3)
-wenipa'	continuous if/when clause plural ending (25)
-wenive	continuous present/past pish clause ending (26)
-y	noun object ending (9)
-yam	plural command ending (13)
-yka	relational ending (16)

Verb Endings which differ according to the bare form

Most Cahuilla verb endings are the same no matter which verb they follow, but there are eight endings which have different forms depending on the verb to which they are attached. There are three important classes of verbs to be aware of: (1) Vowel Ending verbs, which take special endings beginning with vowels (these verbs all end in consonants, and all are marked VE or VE+L in the Cahuilla-English Vocabulary at the end of the book); (2) normal verbs (those not marked with VE or VE+L) which end in consonants; and (3) verbs ending in vowels.

The chart on this page summarizes the different endings used for these three types of verbs. Use the index of endings above if you need to go back and read more about how the individual endings are used.

Chart of Verb Ending Variation

bare form / use of ending	normal verb ending in a vowel	normal verb ending in a consonant	VE or VE+L verb ending in a consonant
commands	-na	-na	-an
uncertainty	-pu'	-pu'	-alu'
going to future	-'ka/-ka	-ka	-ik
if/when clause	-pa'	-ipa'	-ipa'
after/when clause	-nuk	-nuk	-anúk
future pish clause, Type B modifying clause	-pi	-pi	-ap
past pish clause, Type B modifying clause	-ve	-ve	-ive
past Type A modifying clause	-sh	-ish	-ish

Notes: After a bare form ending in -i, the going to future ending is -ka.

VE+L verbs always lose the last vowel of their bare forms before the vowel endings listed above.

Loss of Reduplication in VR verbs

VR verbs lose their reduplicated copy portion in the following forms:

Commands ending in -na or -an
Uncertainty forms ending in -pu' or -alu'
The -'i past
The going to future
Pish clauses or other clauses ending in -pi, -ap, -ve, and -ive (but not -qalive or -wenive)
Modifying clauses that refer to the past or future

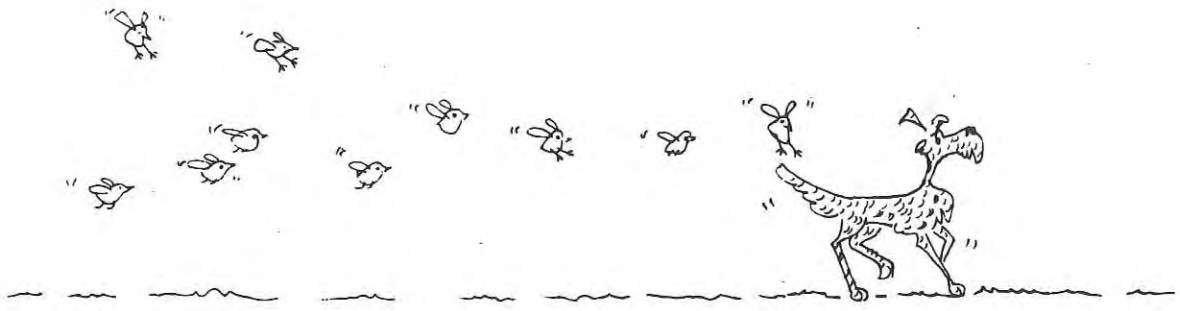
CAHUILLA EXTENDERS

Here is a list of the different extenders which can be added onto Cahuilla bare forms to produce extended bare forms, together with the numbers of the chapters in which they are introduced.

extender	meaning	chapter number
-'ayaw-	try to___, almost___	15
-ichi-	go along____-ing	22
-llew-	go to ____	22
-max-	____for (someone)	32
-ni-, -ini- (for VE verbs), etc.	make (someone/something)___	32
-ngi-	go around _____-ing,	
	go to ____ and return	22
-puli-	come and ____	22
-vaneke-, ivaneke- (for VE verbs)	come to ____	22
-vichu-, -ivichu- (for VE verbs)	want to ____	15
-wen-	be in a ____ -ed condition	32

Notes: Extended bare forms ending in -'ayaw- and -wen- are VE+L verbs--they take vowel endings and lose their last vowel (the second a of 'ayaw and the e of wen) before these endings.

Extended bare forms ending in -vaneke- or -ivaneke do not take the usual present and past endings--see Lesson 22.



CAHUILLA-ENGLISH VOCABULARY

Here is a list of the dictionary forms of all the Cahuilla words you have learned in this book, presented in alphabetical order.

Dictionary forms, as you will recall from Lesson 12, are subject forms for nouns and bare forms (preceded by *) for verbs. Adjectives are also listed in their subject forms, and other words are listed as they were introduced in the lessons.

In addition, this Vocabulary contains other useful information. Plurals are given for nouns and adjectives, and possessed forms are listed for many nouns. Nouns for relatives and body parts, which are usually used in the possessed form, are listed below under the 'my' form (with a ne- prefix), as are many other possessed nouns discussed in Lesson 11.

By using the Vocabulary carefully, you can tell many things about how the form of a verb may change in different sentences.

As you know, certain verbs take special endings starting with vowels in the 'going to' future, the uncertainty form, pish clauses, etc. These verbs are all marked VE (for Vowel Ending) in the Vocabulary. (The chart of Verb Ending Variation, p. 289, will be useful to you if you have any doubts about which endings change for these verbs.) In addition, some of the VE verbs regularly lose the last vowel of their bare form before the VE endings. Listings for these verbs in the Vocabulary are followed by the symbol VE+L (for Vowel Ending + Loss).

It's important to remember that these statements about what happens to VE and VE+L verbs before certain endings only apply if the ending in question immediately follows the bare form. If an extender follows the bare form, the new extended bare form usually acts like a bare form which is not followed by VE or VE+L. (However, if the last extender before the ending is -max- ('do for someone', Lesson 32), -wen- ('be in the condition of', Lesson 32), or -'ayaw- ('try, almost', Lesson 15), the extended bare form is treated as a VE+L verb.)

Verbs that are reduplicated in form which lose their reduplicated consonant or consonant plus vowel in the -na command form (see Lesson 14) and others are followed by the abbreviation VR--the R stands for Reduplication.

The present tense of all verbs ending in -wen ends in -we for both singular and plural subjects (See Lesson 32). All these verbs are VE+L verbs.

In addition, if any other form of a verb does not follow the regular rules given in the lessons, it is listed in the Vocabulary along with the bare form.

Every entry in the Vocabulary is followed by the number of the lesson in which that word was introduced.

The order of the Cahuilla Alphabet followed in the Vocabulary is ', a, ch, d, e, f, g, h, i, k, l, ll, m, n, ñ, ng, o, p, q, qw, r, s, sh, t, u, v, w, x, xw, y.

'

*'á'asllew go swimming (19)

'á'avu'wet old, older (27)

'á'awat fly (insect) (25)

'ácha'i good--pl. 'ácha'am (21)

Nésun 'acha'ma. I'm happy. (21)

'álwet crow (26)

'ámna'wet big--pl. 'á'amnachem (17)

*'ámu hunt (3)

*'ásni bathe, give a bath to (8)

'áwal dog--pl. 'á'walem (2)

'áwsunika up (16)

'áy now, already (19)

*'áy pick, gather (VE) (19)

*'áyaw want (20), like (34) (VE+L)

'áyaxwe it seems (18)

'é' you (18)

'é'elqwish bad--pl. 'é'elqwichem (21)

'é'iy you (object) (18)

*'é'nan know (VR) (26)

'é'nishka smart--pl. 'é'nishkatem (21)

'élat dress--pl. 'é'lat (6)

ne'él'a my dress (11)

'élka pretty, beautiful--pl. 'é'elkatem (21)

'ém, 'émem you (plural); you guys, you all (18)

'émemi you (plural, object) (18)

*'énan learn (15)

'énga' there (nearby) (15)

'éqwashmal boy--pl. 'éqwashmallem (2)

'esan maybe, probably (15)

'ét that, that one, he, she, it (2)

'évat that, that one, he, she, it--pl. 'évatem those, they (2)

'evéexa' domestic bee--pl. 'evéexam (6)

'éyit thief--pl. 'é'yitem (21)

*'éytu steal (22)

'í' this, this one, he, she, it (2)

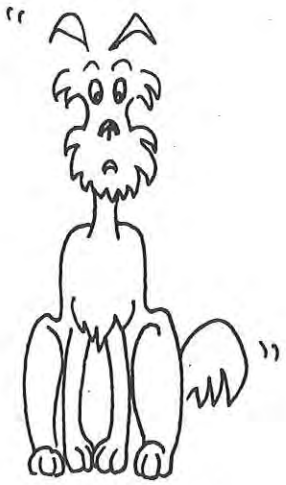
*'í'ik play (VE+L) (5)

'í'isni'at picture--pl. 'í'isni'atem (27)

'íkash skinny--pl. 'í'kachem (21)

'íngill salt (14)

'íngkish Blackie; little black one (dog's name) (2)



'ípa' here (15)

'ísill coyote--pl. 'ístam (6)

'ísiwet stingy--pl. 'í'isiwetem (17)

'íswet wolf--pl. 'íswetem (31)

'ív'ax today, now (7)

'ív'aypish by force (32)

*'íva run (8) Note: This verb is always used with a prefix combination.

Pen'ívaqa'. I ran.

'ívak strong--pl. 'ívaktem, 'í'ivaktem (17)

*'ívawen be strong (VE+L) (32)

*'ívillu speak Cahuilla (3)

'ívillu'at Cahuilla language (14)

'íwyal thorn--pl. 'íwyalem (6)

*'ú'lan sew (VR) (31)

'ú'mu all (5)

*'ú'uni teach (33)

*'ú'uxu cough (3)

*'úni teach, show (10)

*'úxviy be rough (23)

ch

*chá' choke (7)

Hemcháwe. They are choking.

chá'qash *yax rise up a little (from a sitting position) (27)

chálaka' horned lizard (4)

cháxwal chuckwalla (type of lizard)--pl. cháxwalem (4)

cháxwal *yąx splash (a little) (27)

chém, chémem we (18)

chémemi us (18)

chemenga' in us, among us (30)

*chéngen dance (3), kick (19)

chépatmal winnowing basket (11)

nechépatma, nechépatki my winnowing basket

chepév true (26)

*chéx be sick, die (plural subject) (5)

*chéxin beat, kill (plural object) (VE+L) (20)

*chí'awen be seated, sitting (on something) (VE+L) (32)

Chí'awe. He is seated, he is sitting. (27)

*chíchik gather, pick up from the ground (VR) (31)

Penchí'i. I picked it up from the ground. (irregular -'i past)

chúkinapish gun--pl. chúkinapchem (25)

*chúmalaw be finished, done for, dead (23)

*chúmi end, finish, be done

chúng *yáx kiss a little (27)

*chúshtan light (a lot of fires) (VR) (33)

*chút cook, burn (9), light (a fire) (15)

*chúvi get loose (33)

*chúvin loosen, change (clothes) (33)

chúviwenet change, money; dime, ten cents (with numbers over one) (33)

d

dúulsi' candy--pl. dúulsi'im (9)

f

fyéeru' iron (18)

gáatu'



g

gáatu' cat--pl. gáatu'um (4)

gayíina' chicken--pl. gayíinam (12)

gáayu' rooster--pl. gáayu'um (12)

h

ha or (4)

*há'tis sneeze (3)

*háal look for (10) This bare stem becomes *hál before all endings which cause VR verbs to lose their reduplication.

Penhálka. I'm going to look for it.

*hákush open, be opened (32)

hanamú' chicken--pl. hanamú'um (12)

háñal saliva (1)

háwawa'ill language (18)

háwawa'illi (object form)

neháwaway'a, neháwawayñi my language

háx'ami, háx'amivi someone--pl. háx'amivim (18)

háx'i? who? (19)

háyve its edge, its end (16)

héehé' yes (4)

*héeñew fight (VE+L) (22)

hema maybe (14)

*héñew be angry (VE+L) (23)

hépal soup (12)

héspe'wet hard, firm (23)

héspen fast, a lot (27)

*héw spin a web (VE) (20)

hích'a? what? (4, 19)

hích'ami, hích'amivi something--pl. hích'amivim (18)

*híchi go (5)

*híchiichi go along, walk (15)

hílle'wet wide--pl. hílle'chem (17)

*híng fly (VE) (3)

*hívin take (plural object) (13)

*híw stay (singular subject), sit, be located (15), live (19), be alive, exist (24)

*híwen stand, be standing (32)

*híyax say what (used in questions) (VE+L) (19) Before vowel endings, the bare stem of this verb may be pronounced *héx.

'ethéxik? What are you going to say?

húl bow (25)

húnal badger--pl. húnlam (6)

húnwet bear--pl. húnwetem (9)

húyal bow and arrow--pls. húyam, húyalam (18)

k

káama' bed--pl. káama'am (6)

kamíisa' shirt--pl. kamíisa'am (22)

kampáan bell--pl. kampáanem (2)

kaváayu' horse--pl. kaváayu'um (34)

Kávinish Indian Wells (34)

Kawíiya Cahuilla--pl. Kawíiyam (18)

kaxóon box--pl. kaxóonem (9)

ké' bite (10)

Pemkéwe. They are biting it.

kélawat tree, stick--no pl. (2)

kí'i no (4)

*kí'iw wait for (VE+L) (25)

kíat baby, child--pl. kíkitam (2)

kíchamika south (16)

*kichúngin kiss (9)



*kíksaw get drunk (35)

kíksawish drunk, someone who is drunk--pl. kíksawchem (35)

kíksawva'al Jimsonweed (35)

kíksawvash drunkard (35)

kíll, kíll'e not (14)

kímul door (16)

kímungax outside, out of doors (16)

*kína burn (3)

*kínangi marry (male subject) (14)

kínangish married man--pl. kíknangichem (21)

*kísi be wet (32)

kísh house (2), wall (32)

*kíya keep, save (10)

kíyull fish--pl. kíyulem (7)



kíyuwet whale (7)

*kúktash talk, speak (VR) (3)

*kúkul make, fix, cook (VR) (12)

*kúkup be sleepy (23)

kúlvash cook--pl. kúlvachem (23)

*kúp sleep (3)

kúpvash someone who sleeps all the time--pl. kúpvachem (23)

*kús take (singular object) (VE) (13)

kút fire (15)

*kútash speak (a language) (33)

kut-yé'al small whirlwind, dust devil (comes in the nighttime) (34)

l

laméesa' table--pl. lameesa'am (9)

*lépeqi kneel (28)

líivru' book--pl. líivru'um (11)

Lúunis Monday (33)

ll

llúmish cripple; person paralyzed with arthritis--pl. llúmichem (21)

m

máas more (27)

máchill tick (insect)--pl. máshllam (6)

mál hand, finger (24)

néma' my hand (11)

Málki' Malki (34)

*mámayaw help (VE+L) (8)

man word used to say 'it's___who...' (4), but (25)

Man míyaxwe. And how are you?, hello. (response) (2)

*máni fall down (5)

mansáana apple--pl. mansáanam (2)

*máqi get together, gather together, have a meeting (5)

*máx give (VE) (13)

*máx stay (plural subject) (VE) (15)

méedis pair of stockings (16)

méedyu nickel, five cents--pl. méedyum (33)

méet gopher--pl. méhtam (5)

*mékan kill (singular object) (VE+L) (20)

*mélkini ring (a bell) (33)

mélkish white man, Anglo--pl. mélkichem (18)

Mélkish miyik, Mélkichem miyik! God bless you!, Gesundheit!

mémik? how many? (19)

*mémlak ring, sound, be___o'clock (VR; VE when reduplicated, VE+L when reduplication is lost) (33)

ménill moon (27), month (33)



*ménvax come (future only) (22)

méte'wet many--pl. métechem (17), how much? (19)

méten? how much? (19), so much, a lot (19)

méxanuqw? how? (19)

míisava'al church--pl. míisavalem (22)

Míisish Sunday (33)

mik how many, how much

Mik mémlakqa? What time is it? (33) Mik 'etáwpaki? How old are you? (28)

mípa' when? (19)

mípa' pa' sometime (19)

míva' where? (19)

mívax from where? (19)

mívi which one? (19)

mívika to where? (19)

mívika pika to somewhere (19)

míyaxwe hello, how are you (1), why? (19)

*míyaxwen be (VE) (23)

móomat ocean (4)

*múh shoot, sting (for instance, of an insect) (singular object) (VE) (25) Note: before all endings beginning with a vowel, the h drops from the bare form.

Neymúik. It's going to sting me.

*múk be sick, die (singular subject) (5)

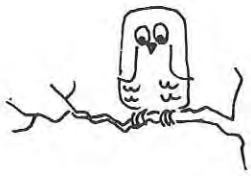
múkish dead person (35)

múl nose (24)

nému' my nose

*múmaan shoot (plural object) (29)

múut owl--pl. múhtam (6)



n

*námayan feel, taste, touch, try on (VE+L) (8) Note: the y in this word is often dropped before the endings -qa and -we. Thus 'I'm feeling it' can be either Pennámayanqa or Penámaanqa.

*námi cross (34)

*námik meet (VE+L) (15)

*námin trade (34)

*nánaal ask (10)

nángill tongue (24)

nénang my tongue

nánvanekish ready (25)

náqal ear (24)

nénaq my ear

*náqma hear (8)

*násh sit down, sit (3)

náshvel chair--pl. náshvelem (16)

*náwaan be jealous (23)

náwanga' between (16)

náwishmal girl--pl. nánwishmallem (2)



náxaash young man--pl. náxaachem (21)

náxaluvell old man--pl. náxaluvelem (21)

náxanish man--pl. nángxanichem (2)

náxwalpa' among (people) (16)

náxwanga' among (things), in town (16)

náxwayka to town

né' I (18)

ne'emíiyuwuki my friend (35)

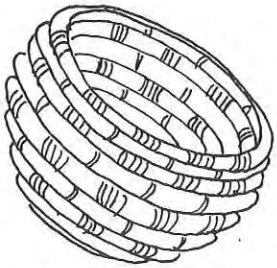
ne'é'nan'a my friend (35)

né'i' my foot, my leg (24)

né'iy me (18)

néat basket--pl. néhtam (2)

neném'a my basket



neháwaway'a, neháwawayñi my language (18)

nehávawayi irregular object form

nehéw'a my web, my net (20)

nekáaka my father's parent (affectionate) (24)

nekíhma my son (man's) (35)

nekílliw my friend, ally (26)

*néke come (22)

Néke. He is coming. (irregular present form)

Néke'. He was coming. (irregular past form)

Hemnéke'. They were coming. (no plural endings)

*ménvax future bare form

nekínangi my wife (14)

nékum my father's older brother (24)

néma' my hand, my finger (11)

nemagríinuki my godmother (26)

nemállu'a my son, my child (woman's) (11)

némangax beside me, by me (16)

nemaqwánang five (12)

nemaqwánangis five times (28)

nemaqwánangis nemichúmi fifty

Nemaqwánangqwalpa' Friday (33)

némas my father's younger brother, my uncle (11)

neméxan'a my possession, my belonging (11)

*némi chase (10)

nemichúmi ten (12)

nemíngki my relative--pl. nemíngkim (35)

nému' my nose (24)

nemúchingax in front of me (16)

néna' my father (2)

nénang my tongue (24)

nenew with me (30)

nenga' in me (30)

nengax from me (30)

nénis my mother's older sister, my aunt (24)

neñúsh'a my dough (35)

népa' my father's sister, my aunt (24)

nepagríinuki my godfather (26)

népas my older brother (24)

nepín'i my body hair, my fur (24)

nepúlin my daughter (woman's) (35)

népush my eye (24)

néqa' my father's parent, my grandfather, my grandmother (24)

neqi' by myself, I alone, only I, just I (29)

néqis my older sister (24)

néqwa' my mother's father, my grandfather (24)

neqwálli, neqwáaqwaya my mother's father (affectionate) (24)

néqwas my tail (24)

nésaw my bread(11)

nésu' my mother's mother, my grandmother (24)

nésun my heart (11)

Nésun 'é'elqwish. I'm sad. (23)

Nésun 'ácha'ma. I'm happy. (23)

nésunngax I think (18)

Nésun kávichuwe. I'm surprised. (32)

nesúngama my daughter (man's) (35)

neta' on top of me (27)

*nétan ask (someone) for (VE+L) (29) Note: before the endings -ik and -alu', some people use the bare form *netk--thus, Pennétkik is one way to say 'I'm going to ask him for it'. Before endings beginning with i (-ik, -ipa', -ish, -ipi, -ive), the n at the end of the regular bare form changes to ñ--thus, another way to say 'I'm going to ask him for it' is Pennétñik.

nétas my mother's brother, my uncle (24)

netáwpaki my age, years (28)

Mik 'etáwpaki? How old are you?

netáxaw my body (29)

netúutu my mother's mother (affectionate) (24)

newák'a my wing (26)

newáq'a my shoe (11)

newáxall my younger sister (24)

newél'isew my husband (14)

neyúlu'ka my hair (on my head) (24)

neyúull my younger brother (11)



níchill

níchill woman--pl. níngkichem (2)

nít pregnant, pregnant woman--pl. níintem (15)

nish with me (30)

níye' my mother (12)

niyik to me, toward me (16)

níyis my mother's younger sister, my aunt (12)

*nú'a push (10)

*nú'un tell, ask (someone to do something), make (someone do something) (26)

*núk hold an image ceremony (VE) (31)

núkat doll--pl. núkatem (26)

núkill image ceremony (31)

ñ

ñíshlluvell old woman--pl. ñíñishlluvelem (21)

*ñúñush knead (35)

ng

ngáchish sand (18)

*ngáang cry (VE) (4) This bare stem becomes *ngáng before all endings which cause VR verbs to lose their reduplication.

Henngángik. I'm going to cry.

*ngíi return, come home, go home (22)

*ngillíya move (19)

*ngéñena thunder, rumble (33)

*ngíñan pay (33)

Pengíñanqa. It's expensive.

Mengíñanqa. They are expensive.

p

*pá' drink (3)

Hempáwe. They are drinking.

pá'at mountain sheep (9)

pa'kúlva'al cooking place, kitchen (28)

pa'kúpva'al sleeping place, bedroom (28)

pa'lépeqiva'al kneeling place, church (28)

páagri priest--pl. páagrim (21)

páal wooden mortar and pestle (9)

páapas potato, potatoes (34)

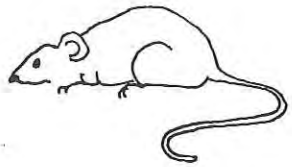
páas three times (28)

páas nemichúmi thirty

páatu' domestic duck--pl. páatum (14)

páh three (12)

Páhqwalpa' Wednesday (33)



pákash mouse--pl. pákachem (5)

pál water (9)

pálekish wet--pl. pápalekichem (17)

Pal-téewet Indio (34)

pal-túkushnekish green, water-green (17)

pálukul king snake--pl. páluklam (6)

*páluwen be pretty (VE+L) (32)

pángish new--pl. pángichem (17)

pangish-púlish new-born (34)

*papúchaq jump (13)

*páshxam wash (clothes) (14)

*páx go in, enter (VE) (16)

pé' that (far off), that one, he, she, it--pl. pé'em those, they (3)

pe' pe phrase used in modifying clauses (31, 34)

péesu dollar (24)

pélewet heavy--pl. pélewetem (17)

pen and (5)

pénga' there, over there (15)

*pénichi pass (33)

pepéel paper (27)

pésetiwenet hundred (older word) (28)

*pétii stretch (oneself) out (13)

pétunga' inside (16)

píaxat rainbow--pl. píaxtem (6)

píill body hair, fur (24)

nepíh'i my body hair

*písh arrive, come to (someone), be here (VE) (19)

písillekish sweet--pl. pípsillekichem (17)

pít road (6)

píita' string--pl. píita'am (18)

pláatu' dish--pl. pláatu'um (32)

póoyu pullet, chicken--pl. póoyum (12)

púchill eye (24)

nepúsh my eye

*púli fall, drop (13)

*púmlii be round (23)

*púshngey be dizzy, tipsy (23)

púul medicine man, shaman--pls. púvulam, púulem (21)

púungku dime, ten cents (with 'one'); bit, half a quarter (with 'two', 'four', 'six') (33)

súplli' púungku ten cents

wíh púungku twenty-five cents

wíchiw púungku fifty cents

qunsúplli' púungku seventy-five cents

q

*qál lie down (singular subject), be located (singular nonliving subject) (30)

Qál. It is located. (irregular present form)

Qál'e. It was located (irregular past form)

*qápi break, collapse, fall apart (18)

*qáqang knock, knock on (VR) (18)

qáwish rock, mountain, pl. qáqwish (6)

qáwiyka west (16)

*qáyin wash (someone or something) (29)

qénxat beads, string of (16)

qíchill money (11)

neqíshki'a my money



qíngish ground squirrel--pl. qíngchem (31)

qunpáh eight (12)

qunpáas eight times (28)

qunpáas nemichúmi eighty

qunsúplli' six (12)

qunsúplli' púungku seventy-five cents (33)

qunsúpllish six times (28)

qunsúpllish nemichúmi sixty

qunwíchiw nine (12)

qunwíchiws nine times (28)

qunwíchiws nemichúmi ninety

qunwíh seven (12)

qunwís seven times (28)

qunwís nemichúmi seventy

qw

*qwá' eat (VE) (8)

Pemqwáwe. They are eating it.

*qwá'asni write (8)

qwá'asni'at picture (29)

neqwá'asni'a my picture

*qwá'ille hate (33)

*qwápi wake up (oneself), be awake (25)

*qwápini wake up (someone) (25)

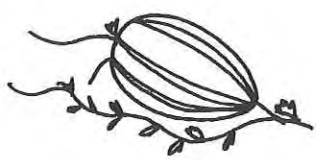
qwíñill black oak, black oak acorns (31)

s

*sáamsa buy (12)

Sáavada' Saturday (33)

sámatnekish slim, thin--pl. sásmatnekichem (17)



sandíiya' watermelon (9)

sásang wild bee--pl. sásañem (6)

*sásaw make bread (VR) (13)

sásaymal wild duck--pl. sásaymalem (14)

*sáwasawaya whisper (3)

sáwet raw--pl. sáwetem (17)

sáwish bread (4)

nésaw my bread (11)

*sé' bloom, come into blossom (7)

Hemséwe. They are blooming.

sé'ish flower--pl. sé'ichem (9)

sélekish red--pl. séselekichem (17); penny, cent (33)

*séngee smile, grin (5)

*séngel smile, grin (plural subject) (5)

sentáavu' sélekish penny, cent (33)

*sésem smile (VR) (3)

*séx cook (VE) (13)

Séx'i Palm Springs (34)

*sichúmin think about (27)

*sílli spill, get spilled (32)

sirvéesa beer (15)

sískingill stink bug--pl. sískingllem (31)

*síyaqe move (16)

sqwéela' school--pl. sqwéela'am (22)

sú'ish jackrabbit--pl. sú'chem (20)

sú'wet star--pl. sú'wetem (2)

súkat deer--pl. súktam (9)

Sukat-ménill Torres Martínez (34)

*sunháhyem scold (VR) (10)

súnil heart (24)

nésun my heart

súplli' one (12)

súplli' púungku one dime, ten cents (33)

súpllish once (28)

súpul other--pl. súpulem (34)

súyill scorpion--pl. súyllam (25)

syéentu hundred--pl. syéentum (28)

t

ta' word used to emphasize the first word in a sentence or clause (18)

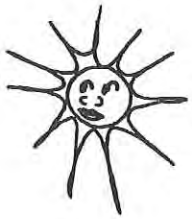
táatwal blind, blind person--pl. táatwalem (21)

*tákaa be flat, be round and flat (23)

*tali break, get broken (31)

támiyka east (16)

támit sun, day (6); time, hour (33)



Táqwish Taqwish, Tahquitz--figure in Cahuilla mythology (34)

Táqwish Héki' Taqwish's house--Mount San Jacinto (34)

*táv put (singular object) (VE) (16)

távishnekish straight--pl. tátvishnekichem (17)

*tavxwá work (7)

*táwas get lost (32)

táwasish lost person (35)

*táwasni lose (26)

táwpaxish year (24)

táwval thunder (33)

tax'únivash teacher--pl. tax'únivachem (5)

táxliswet person, Indian, Cahuilla--pl. táxliswetem (2, 9)

*táxmu sing (3)

táxmu'ill song (12)

taxtéewivash person who likes to stare at other people (21)

táxweta' on oneself (29)

táxwika to oneself (28)

*té'e borrow (32)

*té'eni lend (32)

*téew see, look at (VE) (8) This bare stem becomes *téw before all endings which cause VR verbs to lose their reduplication.

Pentéwik. I'm going to see it.

Tée'! Look! (irregular singular command form)

tékish cave, hole--pl. tekichem (6)

télmekish the afterworld (20)

Télmekiyka? (Did he go) to the afterworld? Did he really die?

témal ground, earth (14)

témamka north (16)

témanga' on the ground, down (on the ground) (5)

témayka down (16)

*témi close (no object), get closed, close (by itself) (32)

téne'awka large whirlwind, twister (comes in the daytime) (34)

téqwell skunk--pl. téqwlam (31)

*tétewan count (VE+L, VR) (10)

tévinmall bean--pl. tévinmallem (9)

tévishnekish white--pl. tétvishnekichem (17)

*téw find (VE) (9)

téwal name (11)

nétew my name

tewe only (with object or non-subject nouns) (29)

*tíng'ay doctor (someone), treat (for an illness) (23, 29)

tíng'ayvash doctor--pl. tíng'ayvachem (2)

tóoru' bull--pl. tóoru'um (4)

tú'at flour (9)

netú'a my flour (11)

tuháymani'chi, tuháymanish always (15)

túku yesterday (7)

túkushnekish green, blue--pl. tútkushnekichem (17)

túkut wildcat--pl. túktam (6)

túkvash knife (11)

netúkva my knife

túkwet mountain lion--pl. túkwetem (7)

túlekish black--pl. tútulekichem (17)

túluka' tomorrow (15)

tum just (18)

*tútuqan put out (a fire) (27)

v

váaka' cow--pl. váakam (34)

*vendéer sell (13)

virxóol beans (22)

*vúk pound, hit (VE) (13), sting (of a scorpion) (VE) (25)

vuréewa' domestic sheep--pl. vuréewam (6)

vutéeya' bottle--pl. vutéeyam (31)

vúuru' donkey, burro--pl. vúurum (4)

w

wá'ish meat (9)

wánish river (16)

wáqat shoe (9)

wávu'wet tall, long--pl. wáavu'chem (17)

*wáway holler, yell (VR) (7)

*wáx dry, get dry (32)

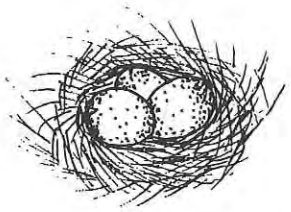
wáxachill frog (26)

wáxish dry--pl. wáxichem (17)

*wáxni dry (something) (29)

*wáyki eat (7)

*wáykini feed (25)



wéevu' egg--pl. wéevu'um (11)

*wél grow (3)

*wél'isew marry (female subject) (14) Note: for some speakers, this is a VE+L verb--thus, for them 'I'm going to marry him' is Penwél'iswik. For others, however, the verb is regular--so the same sentence would be Penwél'isewka.

wél'isewka married woman (21)

wélet mean--pl. weletem (17)

*wén lie down (plural subject), be located (plural nonliving subject) (5)

Hemwén. They are there. (irregular present tense)

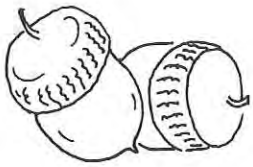
Hemwén'e. They were there. (irregular past tense)

*wén put (plural object) (VE) (16)

*wés plant (VE) (13)

*wéwen rain (4), stand (22) (VE+L)

wéwnish rain (4)



wí'asill live oak tree and the acorns from it (31)

wí'at canyon oak tree and acorns (31)

wíchiw four (12)

wíchiw púungku fifty cents (33)

Wíchiwqwalpa' Thursday (33)

wíchiws four times (28)

wíchiws nemichúmi forty

wíh two (12)

wíh púungku twenty-five cents (33)

Wíhqwalpa' Tuesday (33)

wík fat--pl. wíktem (17)

wíkikmall bird--pl. wíkikmallem (2)

*wíw make acorn mush, make wiwish (22)

*wíway hang, be hanging (27)

wíwish acorn mush, wiwish (14)

x

xéllat clothes (14)

xw

xwálxwal spider--pl. xwálxwalem (20)

y

yángva' type of lizard--pl. yángva'am (34)

*yáw hold (13), catch (18), have (24) (VE)

*yáwichi carry (8), take along (30)

*yax say, tell (VE) (12), do a little (27) Note 1. The x of the bare form drops before the endings -qa and -qa': Yáqa. He says (it). Note 2. Subject prefixes are accented with this verb: Chémyaxwe. We say. Note 3. The subject prefixes ne- and 'e- are ni- and 'i- with this verb: Níyaqa. I say. Note 4. The -pe- prefix of the negative future form goes before the subject prefix on this verb: Kíll penívaxap. I won't say it.

*yékaw pick, gather (from a tree or bush) (31)

yéwi long ago (28)

yéewi real long ago (28)

yeya maybe (15), but (25)

yeyayen but (25)

Yúkaypa' Yucaipa (34)

*yúki be scared (23)

*yúl build (13)

yúlukal head hair (24)

neyúlu'ka my head hair, the hair on my head

yúmuvel hat (14)

neyúmu've my hat (22)

chemyúymu've our hats (22)

yúul field rat--pl. yúulem (9)

*yúwashva wash one's hair, wash someone's hair (13)

ENGLISH-CAHUILLA VOCABULARY

The English meanings of all the Cahuilla words listed in the Cahuilla-English Vocabulary are listed below in English alphabetical order. This list is shorter than the Cahuilla-English list, however, because not as much information is given here. (For instance, the Cahuilla-English list gives noun and adjective plurals, tells whether verbs belong to the VE, VE+L, or VR groups, and gives other additional forms.) Use the following vocabulary list to find out how to translate English words, and then, if you need to, look up the Cahuilla words in the Cahuilla-English list, which will tell you more about their meaning and use.

a

acorn (types) qwíñill, wí'at, wí'asill

acorn mush wíwish

afterworld télmekish

age, my neṭáwpaki

alive, be *híw

all 'ú'mu

ally, my nekílliw

already 'áy

always tuháymani'chi, tunáymanish

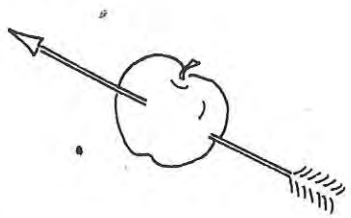
among náwxwalpa', náwxwanga'

among us chemenga'

and pen

Anglo mélkish

angry, be *héñew



apple mansáana

arrive *písh

arrow húyal

arthritis, person paralyzed with llúmish

ask *nánaal, *nú'un

ask for *nétan

aunt

my father's sister népa'

my mother's older sister nénis

my mother's younger sister níyis

b

baby kíat

bad 'é'elqwish

badger húnal

basket néat

my basket neném'a

winnowing basket chépatmal

my winnowing basket nechépatki, nechépatma

bathe *'ásni

be *míyaxwen

be located *híw

be located (singular nonliving subject), be (with) (any living subject) *qál

be located (plural nonliving subject) *wén

beads, string of qenxat

bean tévinmall

beans virxóol

bear húnwet

beautiful 'élka

bed káama'

bedroom pa'kúpva'al



bee 'evéexa'

wild bee sásang

beer sirvéesa

bell kampáan

belonging, my neméxan'a

beside me némangax

between náwxwalpa', náwxwanga'

big 'ámna'wet

bird wíkikmall

bite *ké'

black túlekish

black oak and acorn qwíñill

Blackie 'íngkish

blind táatwal

bloom, blossom *sé'

blue túkushnekish

body, my netáxaw

book líivru'

my book nelíivru'ki

borrow *té'e

bottle vutéeya'

bow húl

box kaxóon

boy 'éqwashmal

bread sáwish

make bread *sásaw

break *táli, *qápi

brother

my older brother népas

my younger brother neyúull

build *yúl

bull tóoru'

burn *kína

burro vúuru'

but yeyayen, yeya, man

buy *sáamsa

by me némangax

by myself neqi'

c

Cahuilla Kawíiya, táxliswet

speak Cahuilla *'ívillu

Cahuilla language 'ívillu'at, Kawíiya

candy dúulsi'

carry *yáwichi

cat gáatu'

catch *yáw

cave tékish

cent sélekish, sentáavu' sélekish

five cents méedyu

ten cents súplli' púungku

twenty-five cents wíh púungku

fifty cents wíchiw púungku

seventy-five cents qunsúplli' púungku

chair náshvel

change (clothes) *chúvin

change, money chúviwenet

chase *némi



chicken gayíina'

pullet póoyu

(old word) hanamú'

child kíat

my child nemállu'a (woman's word), nekíhma (man's word)

choke *chá'

church míisava'al, pa'lépeqiva'al

close *témi

clothes xéllat

come *néke

come home *ngíi

come to (someone) *písh

cook (verb) *chút, *kúkul, *séx

(noun) kúlvash

cooking place pa'kúlva'al

cough *'ú'uxu

count *tétewan

cow váaka'

coyote 'ísill

cripple llúmish

cross *námi

crow 'álwet

cry *ngáang

d

dance *chéngen

daughter, my

(woman's) nepúlin

(man's nesúngama

day támit

dead, be *chúmalaw

dead person múkish

deer súkat

die

(singular subject) *múk

(plural subject) *chéx

dime

one dime súplli' púungku

(with other numbers) chúviwenet

dish pláatu'

dizzy *púshngey

doctor

(noun) tíng'ayvash

(verb) *tíng'ay

dog 'áwal

doll núkat

dollar péesu

done, be *chúmi

done for, be *chúmalaw

donkey vúuru'

door kímul

dough, my neñúsh'a

down témayka

duck

(domestic) páatu'

(wild) sásaymal

dress 'élat

my dress ne'él'a

drink *pá'

drop *púli

drunk kíksawish

get drunk *kíksaw

drunkard kíksawvash

dry wáxish

get dry *wáx

dry (someone) *wáxni

e

ear náqal

my ear nénaq



earth témal

east támiyka

eat *wáyki, *qwá'

edge, its háyve

egg wéevu'

my egg newéevu'ki

eight qunpáh

eight times qunpáas

eighty qunpáas nemichúmi

end *chúmi

its end háyve

enter *páx

exist *híw

expensive

it's expensive pengíñanqa

they are expensive mengíñanqa

eye púchill

my eye népush

f

fall *puli

fall down *máni

fast héspen

fat wík

father, my néna'

my father's older brother nékum

my father's younger brother némas

my father's sister népa'

my father's parent néqa'

feed *wáykini

feel *námayan

field rat yúul

fifty nemaqwánangis nemichúmi

fight *héeñew

find *téw

finger mál

my finger néma'

finished, be *chúmi, *chúmalaw

fire kút

firm héspe'wet

fish kíyull

five nemaqwánang

five times nemaqwánangis

fix *kúkul

flat, be *tákaa

flour tú'at

my flour netú'a

flower sé'ish

fly

(noun) 'á'awat

(verb) *híng

foot, my né'i'





force, by 'ív'aypish

four wíchiw

four times wíchiws

forty wíchiws nemichúmi

Friday Nemaqwánangqwalpa'

friend, my ne'é'nan'a, nekílliw, ne'emíiyuwuki

frog wáxachill

from

from me nengax

from where? mívax?

front of me, in nemúchingax

fur, my nepíh'i

g

gather

(meet) *máqi

(pick) *'áy, *chíchik, *yékaw

Gesundheit! Mélkish miyik!, Mélkichem miyik!

girl náwishmal

give *máx

go *híchi

go home *ngíi

go in *páx

go swimming *'á'asllew

God bless you! Mélkish miyik!, Mélkichem miyik!

godfather, my nepagríinuki

godmother, my nemagríinuki

good 'ácha'i

gopher méet

grandfather

my father's father néqa' (affectionate) nekáaka

my mother's father néqwa' (affectionate) neqwáaqwaya, neqwálli

grandmother

my father's mother néqa' (affectionate) neqwáaqwaya, neqwálli

my mother's mother nésu' (affectionate) netúutu

green túkushnekish

water-green pal-túkushnekish

grin *séngee--pl. subject *séngel

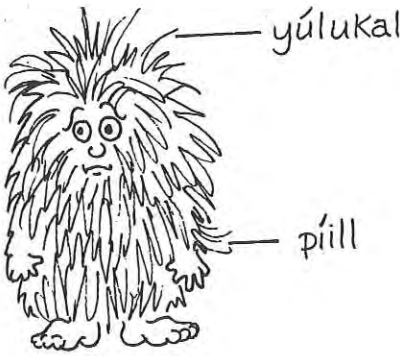
ground témal

on the ground, down témanga'

ground squirrel qíngish

grow *wél

gun chúkinapish



h

hair

body hair píill

my body hair nepíh'i

head hair yúlukal

my head hair neyúlu'ka

wash one's hair, wash someone's hair *yúwashva

half qwánang

hand mál

my hand néma'

hang *wíway

happy, I'm nésun 'ácha'ma

hard héspe'wet

hat yúmuvel

my hat neyúmu've

hate *qwá'ille

have *yáw

hear *náqma

heart súnil

my heart nésun

heavy pélewet

help *mámayaw

here 'ípa'

be here *písh

hit *vúk

hold *yáw

holler *wáway

horse kaváayu'

house kísh

how? méxanuqw?

how are you? míyaxwe?

how many? méten?, méte'wet?, mémik?

hundred syéentu

(old word) pesétiwenet

hunt *'ámu

husband, my newél'isew

i

I né'

image ceremony núkill

hold an image ceremony *núk

in

in front of me némuchingax

in me nenga'

Indian táxliswet

Indian Wells Kávinish

Indio Pal-téewet

inside pétunga'

iron fyéeru'

j

jackrabbit sú'ish

jealous, be *náwaan

Jimsonweed kíksawva'al

jump *papúchaq

just tum

just me néqi'

k

keep *kíya

kick *chengen

kill

(singular object) *mékan

(plural object) *chéxin

kiss *kichúngin

kiss a little chúng *yáx

kitchen pa'kúlva'al

knead *ñúñush

kneel *lépeqi

kneeling place pa'lépeqiva'al

knife túkvash

my knife túkva

knock, knock on *qáqang

know *'é'nan

l

language háwawa'ill

my langauge neháwaway'a, neháwawayni

learn *'énan

leg, my né'i'

lend *té'eni

lie down

(singular) *qál

(plural) *wén

light

(a fire) *chút

(a lot of fires) *chúshtan

little, do a *yax

live *híw

lizard cháxwal, yángva'

horned lizard chálaka'

long wávu'wet

look at *téew

look for *háal

loose, get *chúvi

loosen *chúvin

lose *táwasni

lost

get lost *táwas

lost person táwasish

lot, a méten, héspen

m

make *kúkul

make (someone do something) *nú'un

make bread *sásaw

make wiwish *wíw

Malki Málki'

man náxanish

married man kínangish

old man náxaluvell

young man náxaash

many méte'wet

married

(man) kínangish

(woman) wél'isewka

marry

(male subject) *kínangi

(female subject) *wél'isew

maybe hema, 'esan, yeya

me né'iy

mean wélet

meat wá'ish

medicine man púul

meet

encounter *námik

have a meeting *máqi

Monday Lúunis

money qíchill, chúviwenet

my money neqíshki'a

month ménill

moon ménill

more máas

mortar and pestle, wooden páal

mother, my níye'

my mother's brother nétas

my mother's older sister nénis

my mother's younger sister níyis

my mother's father néqwa'

my mother's mother nésu'

Mount San Jacinto Táqwish Héki'

mountain qáwish

mountain lion túkwet

mouse pákash
move *síyaqe, *ngilliya
mush, acorn wíwish

n

name téwal
my name nétew
net, my nehéw'a
new pángish
new-born pangish-púlish
nickel méedyu
nine qunwíchiw
nine times qunwíchiws
ninety qunwíchiws nemichúmi
no kí'i
no one, nothing háx'ami (see 'someone')
north témamka
nose múl
my nose nému'
not kíll, kíll'e
nothing hích'ami (see 'something')
now 'áy, 'ív'ax

o

oak tree
canyon oak wí'at
live oak wí'asill
black oak qwíñill
ocean móomat
o'clock, be___ *mémlak
old 'á'avuwet
old man náxaluvell
old woman ñíshlluvell
How old are you? Mik 'etáwpaki?
older 'á'avu'wet
older brother, my népas
older sister, my néqis
on top of me neta'
on oneself táxweta'
once súpllish
one súplli'
only
only I néqi'
only (an object) tewe
open *hákush
or ha, man
other súpul
outside, out of doors kímungax
owl múut



p

Palm Springs Séx'i
paper pepéel
pass *pénichi
past pénichish
penny sélekish, sentáavu' sélekish
person táxliswet
pick, gather *'áy, *yékaw, *chíckik
picture 'í'isni'at, qwá'asni'at
plant *wés
play *'í'ik
potato, potatoes páapas
pound *vúk
pregnant (adjective), pregnant woman nít

pretty 'élka
be pretty *páluwen
priest páagri
probably 'esan
pullet póoyu
push *nú'a
put
(singular object) *táv
(plural object) *wén
put out (a fire) *túṭuqan

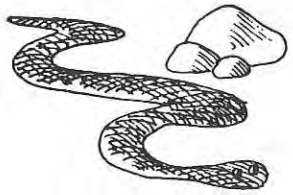
r

rain
(verb) *wéwen
(noun) wéwnish
rainbow píaxat
rat, field yúul
raw sáwet
red sélekish
relative, my nemíngki
return *ngíi
ring (verb) *mémlak, *mélkini
rise a little *chá'qash *yax
river wánish
road pít
rock qáwish
rooster gáayu'
rough, be *'úxviy
round, be *púmlii
round and flat *tákaa
run *'íva

s

sad, I'm nésun 'é'elqwish
saliva háñal
salt 'íngill
sand ngáchish
Saturday Sáavada'
save *kíya
say *yax
say what *híyax
scared, be *yúki
school sqwéela'
scold *sunháhyem
scorpion súyill
seated, be *chí'awen
see *téew
seems, it 'áyaxwe
sell *vendéer
seven qunwíh
seven times qunwís
seventy qunwís nemichúmi
sew *'ú'lan
shaman púul
sheep
(domestic) vuréewa'
(mountain) pá'at
shirt kamíisa'
shoe wáqat
my shoe newáq'a
shoot
(singular object) *múh
(plural object) *múmaan
show *'úni
sick, be
(singular subject) *múk
(plural subject) *chéx
sing *táxmu
sister
my older sister néqis
my younger sister newáxall

sit down *násh
be sitting *chí'awen, *híw
six qunsúplli'
six times qunsúpllish
sixty qunsúpllish nemichúmi
skinny 'íkash
skunk téqwell
sleep *kúp
sleeper, sleepyhead kúpvash
sleeping place pa'kúpva'al
sleepy, be *kúkup
slim sámatnekish
smart 'é'nishka
smile *sésem, *séngee
(plural subject) *séngel



snake, king pálukul
sneeze *há'tis
someone háx'ami, háx'amivi
something hích'ami, hích'amivi
sometime mípa' pa'
somewhere, to mívika pika
son, my
(man's) nekíhma
(woman's) nemállu'a
song táxmu'ill
my song netáxmu'a
soup hépal
sound, make a *mémlak
south kíchamika
speak *kúktash
speak Cahuilla *'ívillu
speak (a language) *kútash
spider xwálxwal
spin a web *hew
splash cháxwal *yax
squirrel, ground qíngish
stand *wéwen, *híwen
star sú'wet
stare, person who likes to taxtéewivash
start
(a fire) *chút
(lots of fires) *chúshtan
stay
(singular subject) *híw
(plural subject) *máx
steal *'éytu
sting
(scorpion) *vúk
(ant, fly, bee) *múh
stingy 'ísiwet
stink bug sískingill
stockings, pair of méedis
straight távishnekish
stretch out *pétii
string píita'
strong 'ívak
be strong *'ívawen
Sunday Míisish
surprised, I'm nésun kávichuwe
sweet písillekish

t

table laméesa'

tail, my neqwás

Tahqitz, Taqwish Táqwish

take

(singular object) *kús

(plural object) *hívin

take along *yáwichi

talk *kúktash

tall wávu'wet

taste *námayan

teach *'úni, *'ú'uni

teacher tax'únivash

tell *yax

tell (someone to do something) *nú'un

ten nemichúmi

that pé', 'ét, 'évat

there

(nearby) 'énga'

(farther off) pénga'

thief 'éyit

thin sámatnekish

think

think about *sichúmin

I think nésunngax

thirty páas nemichúmi

thorn 'íwyal

three páh

three times páas

thunder táwval

Thursday Wíchiwqwalpa'

tick máchill

tipsy *púshngey

to

to me niyik

to oneself táxwika

to somewhere mívika pika

to where? mívika?

today 'í'vax

together, get *máqi

tomorrow túluka'

tongue nángill

my tongue nénang

Torres Martínez Sukat-ménill

touch *námayan

town

in town náwxwanga'

to town náwxwayka

trade *námin

treat *tíng'ay

tree kélawat

true chepév

try on *námayan

Tuesday Wíhqwalpa'

twenty wís nemichúmi

twice wís

two wíh

u

uncle

my father's older brother nékum

my father's younger brother némas

my mother's brother nétas

up 'áwsunika

us chémemi

w

wait for *kí'iw

wake up

(oneself, be awake) *qwápi

(someone else) *qwápini

walk *hích'iichi

wall (of a house) kísh

want *'áyaw

wash

(someone) *qáyin, *ásni

(clothes) *páshxam

(hair) *yúwashva

water pál

watermelon sandíiya'

we chém, chémem

web, my nehéw'a

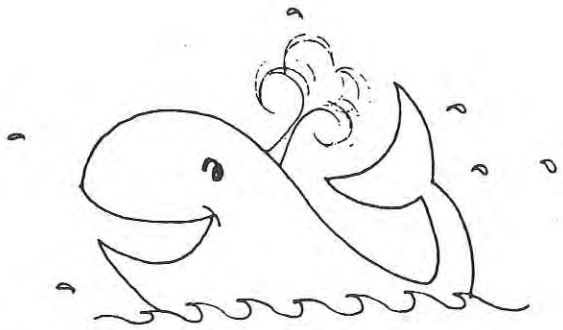
Wednesday Páhqwalpa'

west qáwika

wet pálekish

be wet *kísi

whale kíyuwet



what? hích'a?

say what *híyax

when? mípa'?

where? míva'?

which one? mívi?

whirlwind

(large) téne'awka

(small) kut-yé'al

whisper *sáwasawaya

white tévishnekish

white man mélkish

who? háx'i?

why? míyaxwe?

wide hílle'wet

wife, my nekínangi

wildcat túkut

wing, my newák'a

with me nenew, nish

wiwish wíwish

make wiwish *wíw

wolf 'íswet

woman níchill

married woman wél'isewka

old woman ñíshlluvell

pregnant woman nít

work *tavxwá

write *qwá'asni

y

year táwpaxish

my years netáwpaki

yes héehé'

yesterday túku

you 'é'

(object) 'é'iy

(plural) 'ém, 'émem

(plural object) 'émemi

younger brother, my neyúull

younger sister, my newáxall

Yucaipa Yúkaypa'

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