This dictionary is primarily of the Death Valley variety of what has come to be known in the linguistic and anthropological literature in recent years as Panamint (e.g., Freeze and Iannucci 1979; Lamb 1958 and 1964; McLaughlin 1987; Miller 1984), or sometimes Panamint Shoshone (Miller et al. 1971). In the nineteenth century and up to the middle of this century, it was often called Coso (sometimes spelled Koso) or Coso Shoshone (e.g., Kroeber 1925; Lamb 1958). In aboriginal times and even well into this century, Panamint was spoken by small bands of people living in southeastern California and extreme southwestern Nevada in the valleys and mountain ranges east of the Sierra Nevada. Thus, Panamint territory included the southern end of Owens Valley around Owens Lake, the Coso Range and Little Lake area, the southern end of Eureka Valley, Saline Valley and the eastern slopes of the Inyo Mountains, the Argus Range, northern Panamint Valley and the Panamint Mountains, northern and central Death Valley, the Grapevine Mountains and Funeral Range, the Amargosa Desert and area around Beatty, Nevada (see Maps, pp. x-xi; also Kroeber 1925:589-90 and Steward 1938:70ff).

Panamint is closely related to Shoshone proper, spoken immediately to the northeast of it, and to Comanche, spoken now in Oklahoma but formerly in the central and southern Great Plains. Together these three closely related languages comprise the Central Numic branch of the Numic family of the

No one really questions that Panamint and Shoshone are distinct languages. Certainly Panamint is not mutually intelligible with Shoshone spoken in, say, northern Nevada or southern Idaho. Miller et al. (1971) have provided lexicostatistical evidence indicating that Panamint and Shoshone have been separated for at least seven hundred years, but probably more like a thousand years. Their data show a marked break between Panamint dialects and dialects of Shoshone proper. Nevertheless, there seems to be a transition zone in southwestern Nevada between the two languages. For example, the dialect of Panamint from southwestern Nevada described by McLaughlin (1987) has a number of Shoshone characteristics, both lexical and grammatical, not found in the varieties of Panamint in California. Furthermore, people from southwestern Nevada used to say they could understand and converse both with people from southeastern California and with people from central Nevada. It is not clear whether there is some sort of dialect continuum here, or a situation in which the people living in the area where the two closely related languages come together grow up learning and speaking both languages. With respect to judgments by native speakers, Panamints in the Death Valley region talk about two different languages which they refer to as 'Shoshone' (= Panamint) and 'Nevada Shoshone' (= Shoshone proper). But they are quite aware that the two languages are closely related, and say that if one goes to live in Nevada, it does not take long to learn 'Nevada Shoshone'. Lamb (1958:98) also noted that native speakers said there were two distinct languages.

The term "Panamint" is not used by native speakers of the language, either in English or in their own language. In fact, they usually find it strange that the term is used as a name for their language. To them, the only logically possible reference of the term could be the variety of the
UTO-AZTECAN FAMILY

Northern Division
NUMIC
Central Numic
Tumpisa Shoshone (= Panamint), Shoshone, Comanche
Western Numic
Mono, Northern Paiute (= Paviotso)
Southern Numic
Kawaiisu, Chemehuevi-Southern Paiute, Ute
Tubatulabal isolate
TAKIC
Serrano-Kitanemuk
Cupan
Luiseño-Juaneño, Gabriélino-Fernandiño, Cupeño, Cahuilla
Hopi isolate

Southern Division
SONORAN
Corachol
Cora, Huichol
Tarahumaran
Tarahumara, Guarijio
Tepiman
Pima-Papago, Pima Bajo
Northern Tepehuan, Southern Tepehuan-Tepecano
Opatan
Opata-Jova, Eudeve-Heve
Mayo-Yaqui isolate
Tubar isolate
AZTECAN
Pochutec
Nahua-Pipil
language once spoken in Panamint Valley (where no speakers have lived for many years). In English, native speakers refer to the language as "Shoshone" and in their own language as either Numú or Sosoni. People living in the area who are not Indians also normally use the term "Shoshone" for both the language and the people speaking it (e.g., Kerr 1980). Some anthropologists have done likewise (e.g., Steward 1938). Because the term "Panamint" is not used by anyone except specialists, and because if taken literally it would only refer to the variety of Central Numic spoken by inhabitants of Panamint Valley, the term is not used in this dictionary, except in this introduction. On the other hand, the term "Shoshone" alone would be inappropriate without qualification, despite local usage, since for specialist and nonspecialist alike, outside of the area, it refers to Shoshone proper spoken in central Nevada, northern and western Utah, southern Idaho, and western Wyoming.

Thus, in this dictionary as well as in Tumpisa (Panamint) Grammar (Dayley 1989), I have adopted the term Tumpisa Shoshone to refer to the variety of the language spoken by the people native to Death Valley, California, and vicinity. Tumpisa and the variants Tumpisakka and Tumpisakkatun are well-known names for Death Valley in the language. Tumpisa is a compound literally meaning 'rock ochre'; it is formed with the root tūn- 'rock' plus pisa" ochre'. Tumpisakka is formed with the addition of the locative postposition ka 'at, on', and Tumpisakkatun is formed with the further addition of the nominal suffix -tūn. Death Valley is thus named after an important ochre source in Golden Valley a little south of Furnace Creek. People from the area are called Tumpisattai.

SOURCE OF ENTRIES

The dictionary contains approximately 3,500 main entries, the vast majority of which I collected during a
number of field trips to the area in 1971-73. This field work was made possible by several grants from the Survey of California and Other Indian Languages and the Department of Linguistics at the University of California at Berkeley. Other lexical material was collected in 1988 on a field trip sponsored by the Boise State University Research Center. All of the lexical material I collected was from speakers native to the Furnace Creek area of Death Valley. However, some 150 words have been added to the dictionary from a number of other sources. Entries from these other sources are indicated in the dictionary with the abbreviations given below.

OTHER SOURCES

VG = Victor Girard (field notes 1967), Owens Lake area
DG = Dwight Goode (field notes 1964), Coso Hot Springs
JPH = John P. Harrington (field notes n.d.), Siikai area (= plateau above Cottonwood Canyon)
HNH = H.N. Henshaw (1883), Darwin area
MK = Mark Kerr (1980), mostly from southern Owens Valley, Olancha, Little Lake, and the western area generally
SL = Sidney Lamb (field notes 1954), southern Owens Valley and Little Lake
JM = John McLaughlin (1987), from southwestern Nevada
CHM = C. Hart Merriam (1902, 1904), mostly from Death Valley but also from Panamint Valley and southern Owens Valley
DS = David Shaul (field notes ca. 1984), western area
JS = Julian Steward (1938), all over the area
I have been extremely cautious and discriminating in introducing forms from other sources, primarily because most of them use orthographies which do not make all of the relevant phonemic or phonetic distinctions in the language. In other words, it is impossible to decipher what exactly is meant by the recordings. This is especially the case with material in Henshaw (1883), Kerr (1980), Merriam (1902, 1904), and, perhaps to a lesser extent, Steward (1938). This is particularly unfortunate because these works contain massive amounts of lexical data on the language, but most of it is undecipherable and unrecoverable. Later work by trained linguists such as Girard, Goode, Lamb, and Shaul is better in that the symbols used are of generally accepted phonetic alphabets, but their transcriptions are in raw field notes and contain errors. I say this without the slightest intent of disparaging these individuals (some of whom are personal friends). The fact is that Tumpisa Shoshone in any of its varieties is difficult to hear and transcribe accurately phonetically, especially with only a limited amount of experience with the language, and of course it is impossible to write it phonemically without first understanding the phonological system. These people worked on the language for very short periods of time, not enough to become proficient in hearing it with any degree of reliable accuracy, nor enough to develop accurate phonemic orthographies. I had worked on the language for a year and a half before I began feeling confident in recording, and even then I would constantly have to recheck my recordings to make sure of their accuracy. McLaughlin's work (1987) is the most accurate, but it also contains some errors, and the dialect in southwestern Nevada that he worked with is substantially different from varieties in Death Valley and further west.

Thus, I have introduced forms from other sources which conform to strict criteria. I have accepted them if:
(1) They are clearly composed of recognizable morphemes found elsewhere in either Tumpisa Shoshone or Shoshone proper. And further, the forms composed of familiar morphemes make sense given what I know about word formation in the language.

or

(2) Two or more sources have recorded the same forms, and there is no reason to dispute their authenticity.

With some 3,500 main entries, this monograph is certainly not a complete dictionary containing all Tumpisa Shoshone lexical items. For example, there are hundreds of words in Henshaw (1883), Merriam (1902, 1904), Kerr (1980), and Steward (1938) for plants, traditional cultural items, and places that are not used any more (or that are not recoverable because of the problems already noted). And, I am certain that there are hundreds, probably thousands, of environmental and cultural words which I did not elicit. The Tumpisa Shoshone knew their environment well, and their culture was inextricably bound to it, and of course their language reflected this. It always amazed me that they had names for virtually any thing or any place or any activity in their surroundings. I simply did not know the land and the activities necessary to survive in it intimately enough to elicit all the lexical material. Someone would have to spend years in the valleys, deserts, and mountains wandering, hunting, and gathering with these people to amass anything close to a complete dictionary of the language. Unfortunately, it is probably too late now.

There never were many Tumpisa Shoshone, at most never more than a few hundred even in aboriginal times. Kroeber (1939:117) estimates that there were about 500 Panamints, with a population density of 2.11 people per 100 square kilometers. When I worked in the area in the early 1970s, only some 35-40 people spoke the language fluently and used it on a day-to-day
basis. Today, there are fewer than half a dozen people who speak the language fluently, and they are all in their 80s, 90s, and 100s. Only a couple of people remember much of the old ways and know the environment well enough to relate the lexical items used in reference to it.

I present the lexical material in this dictionary, then, knowing that it is incomplete, but also knowing that it is the most there is, perhaps the most there ever will be in monograph form.

ENTRY INFORMATION

Each entry in the dictionary contains several different kinds of information in the following order:

1. **Main Entries** occur in bold type and are offset to the left one space.

2. The **Grammatical Class** or **Part of Speech** of each main entry is given four spaces to the right of the main entry. Or, if the main entry is an affix, then the **grammatical category** is indicated. Grammatical classes are usually given in abbreviated form, so the reader should see the Abbreviations.

3. **Principal Parts** and other important **grammatical forms** of each main entry are given in square brackets [...] on the line immediately below the main entry. Items in brackets include closely related members of the same word family, especially unpredictable or irregular forms, combining forms, and syntactic derivatives. Thus, entries in brackets under nouns may include: (1) the objective case suffix or objective case form of the word if it is irregular; (2) the possessed form of
nouns that are obligatorily possessed (usually given with a second or third person singular possessive pronoun), or a possessed form if it is anomalous in any way; (3) dual and plural forms; (4) a combining form or absolute form if different from the main entry. Bracketed entries under pronouns include: (1) objective and possessive case forms; and (2) dual and plural forms. Bracketed entries under adjectives usually include an absolute form or combining form if different from the main entry. Bracketed entries for verbes include: (1) dual and plural forms under a singular main entry, or a singular form under a dual or plural entry (if the latter are substantially different in form from the singular and so occur elsewhere in the dictionary); (2) participles; and (3) passive and antipassive intransitive forms of transitive verbs. The items listed above are given if known; for some main entries unpredictable and irregular grammatical forms may not have been recorded.

4. English Translation(s) of each main entry are provided on the line immediately following bracketed principal parts, or on the line following the main entry and grammatical class if no bracketed forms occur.

5. Sentence Examples of most main entries are given with English translations on the lines following the line with the translation of the main entry. The English translation of each sentence example immediately follows it on the line below. Many entries have several sentence examples, while some have only one, and others have none.
6. General Information about the main entry occurs last. Several different kinds of information may be provided here. Cross references to related words in other parts of the dictionary and references to other sources are indicated after the word "see: ..."; borrowings are designated after the symbol "<"; and notes and comments follow double dashes "-- ...". In addition, common example phrases containing the main entry, along with translations, may be given here if they do not occur elsewhere in the dictionary as main entries.

Thus, each entry looks more or less like this:

<table>
<thead>
<tr>
<th>Main Entry</th>
<th>Grammatical Class</th>
</tr>
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<tbody>
<tr>
<td></td>
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</tbody>
</table>

Translation of Main Entry
1st Sentence Example of Main Entry.
English Translation of 1st Sentence Example.
2nd Sentence Example.
Translation of 2nd Sentence Example.
Phrases containing main entry
see: Cross References and References
< Borrowings
-- Notes and Comments

Not every entry contains all of the different kinds of information, but the relative order of the kinds of information is always the same, whether or not one kind or another is absent.

GRAPHEMES AND ALPHABETICAL ORDER

The alphabetical order in writing Tümpësë Shoshone is the same as in English, except that a number of letters are not used (i.e., b, c, d, f, j, q, r, v, x, and z are not used).
Also, a number of letters and combinations of letters (i.e., graphemes) are used to write the language that are not used in English. The graphemes are as follows:

- a, e, h, i, k, kw, l, m, n, ng, ngw
- o, p, s, t, ts, u, ʊ, w, y, ', "

Glottal stop ' is ignored in alphabetical order unless two forms are identical, except that one contains glottal stop and the other does not. In this case the form with glottal stop follows the form without it (e.g., to' would come before to'i). The geminating final segment -w (see below) is also ignored in alphabetical order unless two words are identical except that one ends with it and one does not. In this case the word ending with -w follows the one without it (e.g., ku before ku").

Pronunciation Guide

The alphabet used to write Tümpisa Shoshone is phonemic with a one-to-one correspondence between graphemes and phonemes. However, Tümpisa Shoshone phonetics are complex. So, in order to fully understand and appreciate the intricacies of the phonetic system as well as the phonological processes at work in the language, the reader should carefully examine chapter 9 on phonology in Tümpisa (Panamint) Grammar (Dayley 1989). In the next few paragraphs the most important aspects of the phonetic system are summarized so that the reader may have a general sense of the grapheme to phoneme correspondences and the phonetic values of the letters used for writing the language.

All of the vowels except ü have 'continental' values much as in Spanish or Italian. ü is a high mid to back unrounded vowel. Vowels may be short or long; long vowels are written with doubled letters.
INTRODUCTION

SHORT VOWELS

\[ i \ [i] \quad u \ [\#] \quad u \ [\#] \]
\[ e \ [e] \quad a \ [a] \quad o \ [\#] \quad [\#] \]

LONG VOWELS

\[ i:\ [i:] \quad u:\ [\#:] \quad u:\ [\#:] \]
\[ e:\ [e:] \quad a:\ [a:] \quad o:\ [\#:] \quad [\#:] \]

There is one diphthong, short and long, that behaves like a single vowel in that it comprises only a single syllable:

\[ ai \ [ai] \quad [e] \quad aai \ [a:i] \quad [e:] \]

And, as in other Central Numic languages, it alternates in many forms with \[ e \] and \[ ee \], respectively. Other vowel clusters comprise two syllables; those that have been recorded are given below:

\[ ia \quad ae \quad ao \]
\[ ui \quad ua \quad ue \quad uai \]
\[ oi \quad oa \quad oe \]
\[ ui \quad ua \quad oe \quad uo \]

Single unstressed short vowels are often devoiced in the following environments:

(a) at the ends of words, especially phrase finally;
(b) between voiceless consonants;
(c) in initial syllables before voiceless consonants;
(d) preceding syllable final \( h \).
For example, in the phonetic transcriptions in square brackets that follow, voiceless vowels are indicated with capital letters:

- **su'ukuttih** \[sù?uk·Ut·I\] - \[sù?uk·Ut·I\] 'kick'
- **isapungku** \[IšašUKu\] - \[IšašUKu\] 'dog'
- **putisih pa'a** \[pùrisIh phiA\] 'on a burro'

In all of these cases devoicing seems to be optional, though certainly common. Furthermore, devoicing may not be complete in that a vowel may start out voiced and end up voiceless.

Vowels are nasalized in the vicinity of nasal consonants, as examples above and below indicate (with "n" above the nasalized vowel). Vowels preceding nasals seem to be more heavily nasalized than those following them, however.

Single occlusive consonants (i.e., p, t, ts, k, kw) are voiced when they occur between two voiced segments such as (voiced) vowels and resonants, but they are normally voiceless when in initial position or next to a voiceless segment such as a voiceless vowel; e.g.:

- **tūmpin** \[tımbi\] - \[tımpl\] 'rock'
- **ūtūntūn** \[trìndı\] - \[trìntı\] 'heat, hot place'
- **wantsi** \[wànsı\] - \[wànsı\] 'antelope'
- **tūngkahni** \[tıggahNI\] 'cave'

Generally speaking, single occlusive consonants are also spirantized or at least unchecked between vowels, especially when both vowels are voiced. However, if one vowel is voiceless, then sometimes they are not spirantized.

- **hupapin** \[hùsapı\] - \[hùsapı\] 'soup'
- **tatsiumpin** \[tätzìmplı\] - \[tätzìmplı\] 'star'
- **kimmakinna** \[kim·àYIN·A\] 'to come hither'
- **yûkwi"** \[yìYi\] - \[yìYi\] 'say'
T is a fricative [θ] - [θ'] only after a front vowel; after other vowels it is a flap [r] - [R]; e.g.:

- tsitoohin \( [\text{ti\delta:hi}] \) 'push'
- petu" \( [\text{pe\deltai}] - [\text{pe\delta\i}] \) 'daughter'
- poto'ina \( [\text{po\ro\i\n\a}] \) 'spring'
- katu" \( [\text{k\ar\i}] - [\text{k\ar\i}] \) 'sit'

Not only single occlusives, but also single nasals, \( m \) and \( n \), are spirantized between vowels. \( m \) becomes [W] between vowels; \( n \) becomes [Y] after front vowels before other vowels but is not spirantized after nonfront vowels; e.g.:

- numu \( [\text{n\f\i}] - [\text{n\f\i}] \) 'person, people'
- wungwenina \( [\text{w\f\g\v\i\n\a}] \) 'to hang'
- tununa \( [\text{t\i\n\n\a}] \) 'root'
- wihnu \( [\text{w\i\h\y\u}] - [\text{w\i\h\y\u}] \) 'then'

As the last example above indicates, spirantization occurs whether or not there is an intervening \( h \).

Sibilants such as \( s \), \( ts \) and \( tts \) are palatalized after front vowels; e.g.:

- wisipin \( [\text{wi\si\phi\i}] \) 'thread'
- pitsi \( [\text{pi\z\i}] - [\text{pi\o\i}] \) 'breast'
- tapettsi \( [\text{ta\beta\o\c\i}] \) 'sun'

Resonants \( m \), \( n \), \( ng \), \( ng\w \), \( W \), and \( Y \) are devoiced when they stand before voiceless vowels. Sometimes they start out voiced and end up voiceless in this environment. A number of examples already occur above, and a few more are given here:

- nummu \( [\text{n\m\m \w}] - [\text{n\m\m \w}] \) 'we (exc pl)'
- kohno \( [\text{k\o\h\n\o}] - [\text{k\o\h\n\o}] \) 'cradle'
- pangwi \( [\text{p\a\g\w\i}] - [\text{p\a\g\w\i}] \) 'fish'
- musuwai \( [\text{mu\su\w\i}] - [\text{mu\su\w\i}] \) 'moustache'
- kapayu \( [\text{ka\b\a:y\u}] - [\text{ka\b\a:y\u}] \) 'horse'
Hg and ngw only occur word-medially. Between vowels, ng is always phonetically long [ŋˈ], though not written geminate in the orthography. Ngw is never long or geminate. In fact, ngw is perhaps best viewed as a cluster of ng plus y. In addition, even though it is not spirantized per se, it often alternates with m between vowels; e.g.:

ongwapittsi [ɔŋwaˈʃiː I] - onapittsi [ɔwaˈʃI] 'salt'

The occlusives and two of the nasals occur geminate (i.e., pp, tt, tte, kk, kkw, mm, and nn), but these geminate consonants only appear in word-medial position between vowels. They are long and fortis but not doubly articulated. Geminate occlusives are always voiceless and mildly aspirated; e.g.:

huuppin [huːp·I] 'stick, wood'
uttunna [ut·AʾN·A] 'give'
måattsi [mɑːg·I] 'moon'
akka [ɑk·a] 'that (obj)'
ukkwah [ukkA·Ah] 'when'
lamanna [k람·ən·A] - [kAmA] 'to taste'

Glottal stop ~ is highly unstable between vowels; in many words it pops in and out in seemingly total free variation; e.g.:

mi'akwa! [miʔawA] - [miʔwA] 'go away!'
so'oppütün [sɔʔop·tɾɪŋ] - [sɔʔp·tɾɪŋ] 'much, many'

Glottal stop does not appear in word-initial position. Unlike Shoshone proper, a phonetic glottal stop does not even appear in initial position before vowels in Tūmpisa Shoshone. H is also rather unstable between vowels. It is not infrequently dropped in this environment, but normally a distinct syllabic pulse remains between the two vowels; e.g.
tūhüya [tushiyA] ≈ [tushyA] 'deer'
tahapi [tahapi] ≈ [tahapI] 'snow'
hipinna [hipinna] 'to drink'
tahma [tahma] 'spring'

The phonetic facts concerning consonants discussed in the last few paragraphs are summarized in the two charts that follow.

Words in Tümipisa Shoshone begin with either a vowel or a single consonant; they never begin with a geminate consonant or consonant cluster, nor with ng, ngw, or ‘. Geminates occur medially between vowels. Consonant clusters with nonidentical consonants also occur medially, but they are of only two types: (1) those beginning with h followed by p, k, kw, or one of the resonants, i.e., h2, hk, hkw, hm, hn, hw, and hY; and (2) those ending with an occlusive and preceded by a homoorganic nasal, i.e., mp, nt, nts, ngk, and ngkw. Morphemes and words may end in any vowel.

Words and morphemes may end not only in a vowel but also in what have been called final features in the literature on Numic languages (e.g., Crapo 1976; Miller 1975; Nichols 1973). The so-called final features are actually final consonant segments that behave in special ways because they can end words (no other consonants end words in Tümipisa Shoshone).

There are three of them: nasalizing -n, preaspirating -h, and geminating -~. All three drop from the ends of words when the words are at the end of a phrase or come to stand in isolation. They also drop before s, before geminate consonants and nonidentical consonant clusters, and before certain other consonants in following words or morphemes.

The geminating segment -~ is unique in that it only manifests itself in its effects on certain initial consonants of following morphemes or words in the same phrase.3
### Consonant Allophones before Voiced Vowels

#### Environments

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<tr>
<th></th>
<th>#_V</th>
<th>N_ V</th>
<th>Nonfront V_ V</th>
<th>Front V_ V</th>
<th>Vh_ V</th>
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## Consonant Allophones Before Voiceless Vowels

### Environments

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-n assimilates in tongue position to following occlusives (including nasals) and ŋ, but remains -n before vowels, h, and y. Before h and y and also ŋ, it may optionally drop, sometimes with a slight semantic shift (see examples below). To see how -n behaves, examine the phrases below built with nian 'my' (ending in -n), which would be pronounced nia in isolation.

nia appū - nian nappū 'my father'
nia himpu - nian nimpu 'my stuff'
niam pungku 'my pet'
nian tua" 'my son'
nian tsuhmi 'my bone'
niang kahni 'my house'
niam mupi 'my nose'
nian nangki 'my ear'
nia witsa 'my own shin'
niang witsa 'my shin (e.g., of an animal)'
nia yuhupi 'my own fat' < yuhu

When -n does not drop before vowels, h, or y, it geminates, and it replaces h and y.

As noted above, the geminating final segment -" is only manifested in its effects on following consonants; it has no segmental or other type of phonetic realization of its own. Words and morphemes ending in -" cause the initial occlusives and nasals of following words or morphemes to be geminate. For example, the word tua" [tuaj] 'son' is geminating. Notice its effects on following words:

tua" + -pa'in 'have' > tuappā'in 'have a son'
tua" + tukkwan 'under' > tuattukkwan 'under a son'
tua" + -kantun 'having' > tuakkantun 'having sons'
tua" + ma'i 'with' > tuam ma'i 'with a son'
tua" + ni 'like' > tuan ni 'like a son'
Geminating -~ disappears without a trace before vowels, before consonants other than occlusives and nasals, and of course in final position.

Preaspirating -h is in the process of dying out in Tûmpisa Shoshone, and therefore it is somewhat erratic and does not have as widespread and regular effects as in Shoshone proper (cf. Big Smokey Valley Shoshone in Crapo 1976 and Gosiute Shoshone in Miller 1975). Interestingly enough, the effects of -h differ depending on whether or not it occurs on verbs and verbal affixes or on words outside the verbal system. Many verbs and verbal affixes end in -h, but in the verbal system it is lost before all consonants except the velar stops k and kw. When occurring before these two, it merges with them forming h and hw, respectively (i.e., -h + k > h and -h + kw > hw). Thus, compare the effects of -h at the end of annih 'fall over' on the suffixes below.

\[
\begin{align*}
\text{annih} & + \text{-kin} \quad 'hither' \quad \rightarrow \quad \text{annihin} \quad 'fall hither' \\
\text{annih} & + \text{-kwan} \quad 'completive' \quad \rightarrow \quad \text{annihwan} \quad 'fell over' \\
\text{annih} & + \text{-tu'ih} \quad 'will' \quad \rightarrow \quad \text{annitu'ih} \quad 'will fall over' \\
\text{annih} & + \text{-tuhantū} \quad 'must' \quad \rightarrow \quad \text{annituhantūn} \quad 'must fall over' \\
\text{annih} & + \text{-kku} \quad 'result' \quad \rightarrow \quad \text{annikku} \quad 'fell over as a result'
\end{align*}
\]

Outside of the verbal system, preaspirating -h is common only on words ending in the suffix -ppuh, which forms participles, adjectives, and nouns. -H occurs on a number of other words, but is not nearly as common as nasalizing -n and geminating -~. Outside the verbal system -h occurs before the resonants m, n, and y and the three occlusives k, kw, and g, but is lost before all other consonants. With the resonants and k, kw, and g, it forms the clusters hm, hn, hw, hy, hk, hkw, and hg, respectively, the latter cluster being conflated to [ϕ] phonetically. In older fully lexicalized forms -h + k and -h + kw have often coalesced to h and hw, respectively, but in words formed productively on the spur of the moment, -h + k or kw do not coalesce, at least in words
out of the verbal system. The primary effect of -h in words other than verbs is that it causes preceding vowels to become voiceless or at least partially devoiced. For example, notice the effects of -h in the following forms:

\[
tükappih ma \quad [tk'ap'Ih wá] \quad \text{'on the food'}
< tükappih 'food', man 'on'
\]

\[
tükappihpa'in \quad [tk'ap'Iša?I] \quad \text{'have food'}
< tükappih, -pa'in 'have'
\]

\[
kee namokkuppühkantün \quad [ké: yáwok·úp·jxántë]
\quad \text{'}not having money'} < kee 'not', namokku 'money',
-ppüh, -kantün 'having'
\]

\[
nanahapantün \quad [nánahåßántë] \quad \text{'}intermingled'}
< nanah 'just', kapan(tun) 'among'
\]

Before vowels, -h is normally realized as such. For example, when the objective case suffix -a is added to puikkappuh 'glass' the result is the expected puikkappuh. As noted above with preaspirating -h, the final segments behave differently within the verbal system than they do in other areas of the grammar. This is also true of nasalizing -n. Many verbs, especially stative verbs, end in -n; e.g.:

\[
kamman \quad \text{'}taste' + -tu'ih 'will'
> kammantu'ih \quad \text{'}will taste'}
\]

\[
ütün \quad \text{'}be hot' + -tu'ih
> ütüintu'ih \quad \text{'}will be hot'}
\]

\[
tammayain \quad \text{'}be crazy' + -tün pp
> tammayaintün \quad \text{'}crazy'}
\]
However, within the verbal system before suffixes beginning with velar consonants (i.e., k and kw), -n is never realized as such. Rather, it has effects exactly like preaspirating -h (i.e., -n + k > h and -n + kw > hw; not the expected *ngk and *ngkw, respectively); e.g.:

```
# kamman 'taste' + -kin inchoative
kammahin 'getting to taste'

# utuin 'be hot' + -kwantu'ih 'going to'
utuinhwantu'ih 'going to be hot'

# tammayain 'be crazy' + -kwantu'ih 'going to'
tammayaihwantu'ih 'going to go crazy'
```

This unexpected effect of -n happens not only with verb roots but also with verb suffixes (e.g., -tain cmplt and -ngkun cat), so that they are preaspirating before velar consonants but nasalizing elsewhere; e.g.:

```
# tukwii" 'go out (fire)' + -tain cmplt + -tu'ih 'will'
tukwiittaintu'ih 'will go out completely'

# tukwii" 'go out' + -tain cmplt + -kwan cmplt
tukwiittaihwa 'went out'
```

Tûmpisa Shoshone has a typical Numic alternating stress pattern with one syllable carrying primary stress followed by alternating syllables with secondary stress, the intervening syllables being unstressed. However, in Tûmpisa Shoshone the contrast between stressed and unstressed syllables is much less marked than in other Numic languages. Impressionistically, all syllables seem to be more evenly stressed than in the other languages. Most typically, primary stress is on the first syllable of the word, and then every other following syllable has secondary stress; e.g.:
If the alternating secondary stress would fall on a final syllable (e.g., tukumpanapin above), the final syllable may or may not take it. If it does, then the final vowel is voiced; if it doesn't, the final vowel is usually devoiced.

In a good many words primary stress is on the second syllable rather than the first. And again, alternating syllables with secondary stress follow the primary stressed syllable. Primary stress normally falls on the second syllable when (1) the second syllable of the word contains a long vowel while the first contains a short vowel; and (2) the second syllable (rather than the first) contains the first stem vowel. The latter is frequently the case with words, especially verbs or verb derivatives, containing prefixes which are then followed by the stem so that the first stem vowel is in the second syllable; e.g.:

tütsüunna 'to count'  
[tüsü:m:n'ə] ≈ [tüz:i:n'ə] ≈ [tüz:i:n'ə]  
wükkuunappuh 'fog'  
[wʊ:k'z:i:nəp'ə] ≈ [wʊ:k'z:i:nəp'ə]  
paküunappuh 'cloud'  
[pa:z:i:nəp'ə] ≈ [pa:z:i:nəp'ə]  
patuasüppuh 'ice'  
[pa:ta:z:i:p'ə]  
nawüttümampu 'door'  
[naw:Ut'iw:məpə]

As the first three examples above indicate, in these cases primary stress often varies, being either on the first or second syllable. In counting alternating syllables for determining the placement of secondary stress, long vowels
count as two syllables. But, since they are really simply one long vowel, if secondary stress would fall on the last half of a long vowel, it is realized on the beginning of the long vowel (i.e., [t±z±N·A] not *[t±z±N·A]).

The last few paragraphs have provided a brief summary of the complexities of Tumpisa phonetics and phonology so that readers might be able understand the orthography and pronounce forms given in the dictionary. Readers are encouraged, however, to peruse chapter 9 of Tumpisa (Panamint) Grammar (Dayley 1989) because it provides a much fuller treatment than the one given here.

Notes to Introduction

1. In 1972 I played tape recordings of narratives in Northern Shoshone from Idaho to Tumpisa (Panamint) Shoshone in Death Valley, and I played narratives in Tumpisa (Panamint) Shoshone to Northern Shoshone in Idaho. Neither group could understand the narratives in the other's language, but of course each group could understand a number of shared lexical items.

2. Aside from denoting the language, numú is also the generic term for 'person', but it also means more specifically either 'Indian' as opposed to non-Indian, or 'Shoshone' as opposed to non-Shoshone Indian. The English word, Numic, is derived from numú, or one of its variants in the other Numic languages.

3. Main entries in the dictionary are written with their final consonantal segments (when known and if they have any), although underlying final consonants are not written on forms occurring in example sentences and phrases in those environments where final consonants drop. However, it is not known whether some main entries end in final consonants or vowels, because the entries were not recorded in the relevant diagnostic environments. Thus, some main entries which appear with final vowels may in fact end in an underlying final consonantal segment (-h, -N, or -T). The latter case is more likely with those entries occurring without sentence or phrase examples.

4. Since stress is predictable, it is not marked.