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Julpun: My Home Town Language

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Julpun: My Home Town Language

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My home town is Brentwood, California, on Highway 4 between Stockton and Antioch, a small town of some 14,000 residents, which is not to be confused with Brentwood, Los Angeles, the home of prominent movie stars.

The Julpun Indians inhabited what is currently the Oakley area, just north of Brentwood. We know its approximate location from the 1824 map of Mission lands drawn by Father Narciso Durán (Bennyhoff: 1977:166-67). Most of the Julpun went to Mission San Jose early in the nineteenth century, and none of their descendants were interviewed by ethnographers or linguists at a time when they still spoke their language. Determination of the language or languages spoken in the village must derive from indirect evidence. Important clues come from the place name itself and the pagan names of the Julpun Indians, recorded in the San Jose Mission registers.

Three languages were spoken near the Julpun area; Far Northern Valley Yokuts, East Bay Costanoan (Chocheño) and Bay Miwok. We have modern recordings of Chocheño in the form of J. P. Harrington's field notes, taken early in this century. Until now, our corpus of Bay Miwok has consisted of a short list of words and phrases recorded in 1821 by Fray Felipe Arroyo de la Cuesta (Beeler:1955, 1959). Alphonse Pinart and Alfred Kroeber both did field work on Far Northern Valley Yokuts.

Mins hulpu- means 'neighbor', and -n is a suffix common in Chocheño place names, which apparently became generalized throughout the area. The fact that Eastern Miwok -n is an adverbial suffix indicating time or place doubtless facilitated the process. Consequently, Miba *hulpu-n means 'Neighbor Place'.¹ Support for this etymology comes from the Plains Miwok village name hulpu-mni-, where -mni- is another generalized place name suffix, which I believe to be ultimately of Miwok provenience. If I am correct in my interpretation, Julpun is a Bay Miwok place name, suggesting the village was predominately Miwok, either at the time of contact or at some point in the past.

Bennyhoff (1977) began an analysis of the endings on the Indian names to determine language affiliation, and Milliken (1994, 1995) has greatly expanded this undertaking with the aid of a computer. The difficulty with this approach is that it is often hard to determine where a stem leaves off and a suffix begins. In addition, proper name suffixes were apparently borrowed across language boundaries.

I will tackle the problem from a different angle, and, whenever possible, attempt an analysis of the whole name. I wish to thank Randall Milliken for deciphering the Spanish orthography of the Indian names in the Mission registers and re-alphabetizing them for me, Victor Golla for sharing the Pinart vocabularies with me and allowing me to copy the Golla-Whistler Comparative Yokuts slip files, Marc Okrand for permitting me to copy his Mutsun files, and Bill Shipley for allowing me to copy his Rumsen files. I have also referred to Stanley Newman's Yawelmani Yokuts files. This paper is based on an analysis of Julpun female names only, and I should emphasize the fact that my conclusions are tentative.

In recording the pagan names of neophytes, the Mission fathers were aware they were compiling historical records, and I believe they tried to be as accurate as they could. Fortunately, Spanish is a "phonetic" language, and its vowel system is similar to that of East Bay Costanoan and Far Northern Valley Yokuts. In general, neither vowel nor consonant length was recorded. Bay Miwok and Chocheño had a single series of stops, but Far Northern Valley Yokuts also had an aspirated and a glottalised series, and some dialects had a voiced series as well. "tt" in an Indian name might indicate /t·/, /t̚/, or, in the case of Yokuts, /t̚/ or /tʰ/. "ll" could represent /ll/ or /ly/. "ss" usually represented /š/ or /s̺/, but the latter two phonemes might also be indicated by "z", "c", or "si".

Of the 84 Julpun female neophytes at Mission San Jose whose names were recorded, 36 are unidentifiable as to language at the present time (?), 26 are probably Miwok (Mi), 11 are possibly Miwok (Mi?), 6 are probably Costanoan (Co), 3 are possibly Costanoan (Co?), 1 is probably Yokuts (Y), and 1 is possibly Yokuts (Y?). I should add that in 2 cases, a name might be equally well classified as Miwok or Yokuts, and in 1 case, it could be either Miwok or Costanoan.

I consider the stems more significant than the suffixes, which were sometimes borrowed, and conclude that, although the Julpun village was not uniformly monolingual, speakers were predominately Bay Miwok, as both Bennyhoff and Milliken claimed.

The greatest source of error in my methodology stems from the fact that Yokuts names are more frequently opaque and hence harder to identify than Miwok or Costanoan names. Yokuts data are also relatively inaccessible. Consequently, the presence of identifiable Yokuts names is more significant than their absence. This error can be partially rectified by publishing Yokuts-English vocabularies. These should be alphabetized according to the Roman alphabet, with special symbols following the letter they most closely resemble. Any other order greatly impedes research, no matter how scientific it may seem. The practice of publishing word lists in semantic order should be abandoned, even if that was their order in manuscript form. More lists of Yokuts suffixes would also be helpful.

Sample Julpun Female Names²

Name	Lg.	Evidence	Interpretation
Julpun	Mi	Mins hulpu- 'neighbor' Mie -n 'adverbial case' Ceb -n 'nominaliser'	Miba *hulpu-n 'Neighbor Place'
Cononúte (1 A)	Y	Yyaw ko·non- 'to alight' Y -ute-, -ate- 'name suffix'	Yfnv *ko·non-ute- 'Jumper'?
Yahuilate	?	PYnim *ja·wil 'grass, brush' Mil jáwil 'tender, soft' Mip kəcmə-t·e- 'Chewing-On-Bone'	Yfnv *ja·wil-ate- 'Brush Person' Miba *jawi·l-ate- 'Soft Person'
Huyum (35 A)	Co	Ceb huj·u 'first' Ceb -m 'name suffix'	Ceb *huj·u-m 'First Person'
Oyúmaye (48 A)	Mi	Mins hoj·u-c·u- 'to be first' Mip maajen 'Queen' Mie -? 'nominative case'	Miba *hojju? ma·je? 'First Lady'
Yacutsmáye (2 A)	Mi	Mip jaky-m·y 'Southerner' Mip jakwi-t 'south' Mins -c 'directional suffix'	Miba *jaky-č maaje? 'South Lady'
Talatsmay (26 A)	Mi	Mip talaa-t 'north' PYnim *maj 'person' PYnim *t ^h alxa ^h 'tongue'	Miba *tala-č-maj 'North Person'
Quicámaye (33 A)	Mi	Mins kik·y- 'water'	Miba *kik·y? maaje? 'Water Lady'
Oocme (35 A)	Mi	Miss hoowok 'beads' Mins -me- 'one who is'	Miba *howok-me- 'Beaded Person'
Sepémaye (40 A)		Mins sype- 'digging stick'	Miba *səpe? maaje? 'Digging Stick Lady'
Holcayaye (2 A)	Mi	Mib hólka 'to break wind' Mil -?aje 'one, person'	Miba *holka-?aje- 'Little Fart'

Another source of error in identifying the language of a speaker from an etymology of his or her name stems from the custom of naming a child after a grandparent or an esteemed relative, who might be of a different tribe. This was a common practice among the Pomo (Sally McLendon, p.c.), and Kroeber (1906:142) speaks of a similar custom among the Southern Yokuts. The Pomo also had commonly used descriptive nicknames in addition to their real names. The nicknames referred to personal characteristics, some of which were embarrassing. The names I have been able to identify often fall into this category, and would presumably represent the language of their owner, but a short, simple name might be in the language of a relative.

Instances of mismatching can be reduced through genealogies, which Randall Milliken is now compiling, under the assumption that Miwok-speaking parents will have a Miwok-speaking child. This assumption will also shed light on opaque names.

In conclusion, analysis of meaningful Indian names, recorded at the missions, yields additional lexical items, morphological elements, and glimpses of the culture. In the case of the Julpun Indians, these insights suggest that *maaje*- once designated a female tribal official and became generalized, and that the directions might have had ceremonial significance. Of course, they could equally well have designated the village of origin.

Footnotes

1. I use the star to indicate items not directly attested with their meanings.
2. Additional abbreviations now follow: A 'years' (años), Mins 'Northern Sierra Miwok', Mie 'Eastern Miwok', Miba 'Bay Miwok', Mil 'Lake Miwok', Mip 'Plains Miwok', Miss 'Southern Sierra Miwok', Mib 'Bodega Miwok', Ceb 'East Bay Costanoan', Yyaw 'Yawelmani Yokuts', Yfnv 'Far Northern Valley Yokuts', and PYnim 'Proto Nim Yokuts'.

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REPORT 10

**SURVEY OF CALIFORNIA AND
OTHER INDIAN LANGUAGES**



**THE HOKAN, PENUTIAN &
J.P. HARRINGTON CONFERENCES
And
THE MARY R. HAAS
MEMORIAL**

**June 28-29, 1996
University of California at Berkeley**

Leanne Hinton, Editor

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cover design by Leanne Hinton (Santa Barbara Chumash rock painting)

This volume is dedicated to the memory of

MARY R. HAAS

Professor emeritus of Linguistics

at the University of California at Berkeley

INTRODUCTION

This volume of the Survey Reports is the Proceedings of the Hokan, Penutian and J.P. Harrington Conferences, held at the University of California at Berkeley on June 28-29, 1996. Part I includes five of the papers that were presented at that conference, and also a paper by George V. Grekoff, who was unable to attend the conference but arranged in advance to submit an article for inclusion in the Proceedings. During the conference, a memorial session was also held for Mary R. Haas, who died a month before the conference. Part II of this volume consists of the presentations that were made about her life and research.

We gratefully acknowledge grants from Joseph Cerny, Vice Chancellor for Research and Dean of the Graduate Division, and William Simmons, Dean of Social Sciences, that helped make this conference possible.

Leanne Hinton
Volume and Series Editor

THE HOKAN, PENUTIAN AND J.P. HARRINGTON CONFERENCES

and the

MARY R. HAAS MEMORIAL SESSION

June 28-29, 1996

University of California at Berkeley, Alumni House

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PART I

**The Hoka, Penutian
and J.P. Harrington Conference**