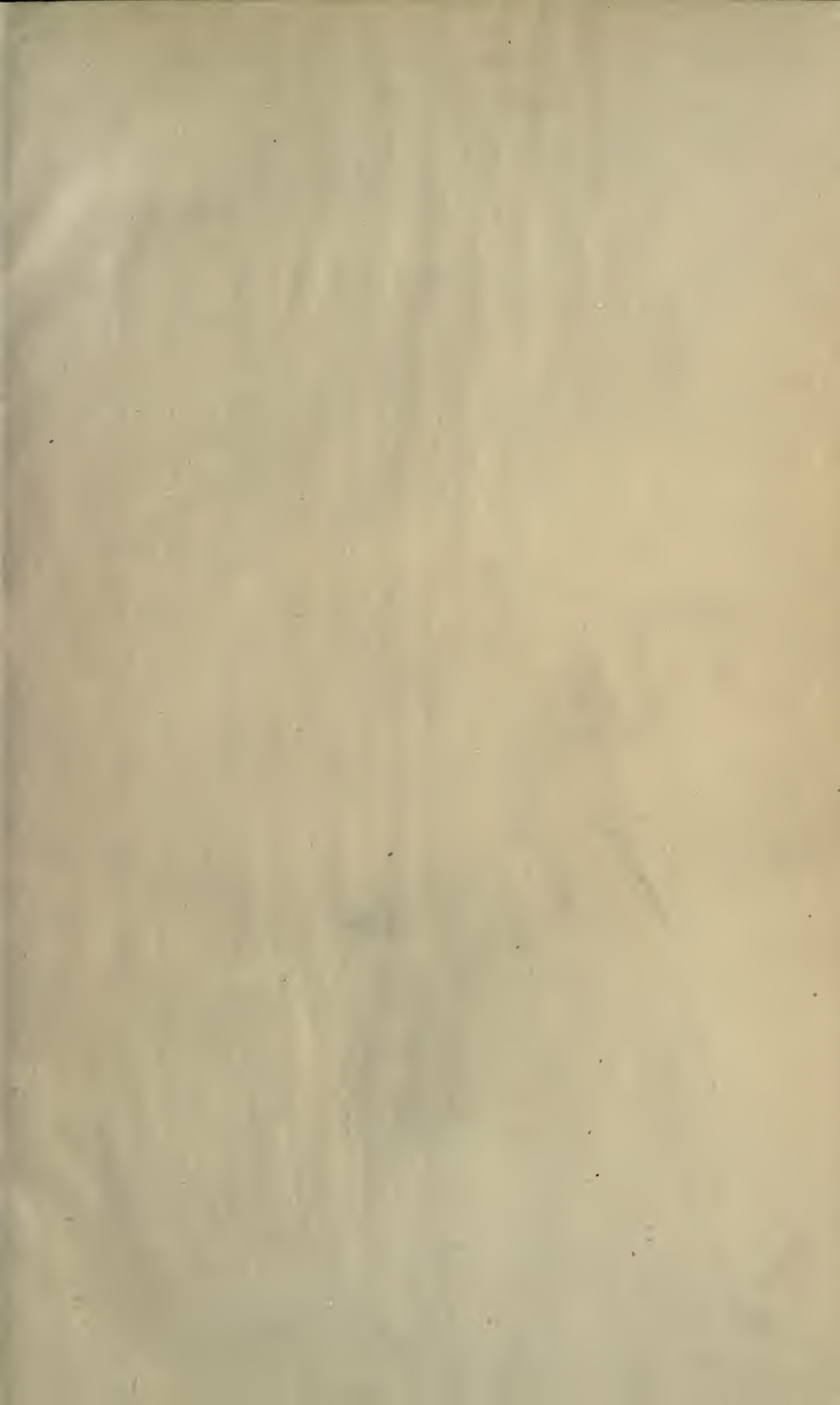


UNIVERSITY OF TORONTO



3 1761 00360999 7







Digitized by the Internet Archive  
in 2007 with funding from  
Microsoft Corporation





Smithsonian Institution  
Bureau of American Ethnology

SMITHSONIAN INSTITUTION  
BUREAU OF AMERICAN ETHNOLOGY  
BULLETIN 47

A DICTIONARY  
OF THE  
BILOXI AND OFO LANGUAGES



ACCOMPANIED WITH THIRTY-ONE BILOXI TEXTS  
AND NUMEROUS BILOXI PHRASES

BY  
JAMES OWEN DORSEY  
AND  
JOHN R. SWANTON



122416  
—  
157 5/12

WASHINGTON  
GOVERNMENT PRINTING OFFICE  
1912



E  
51  
46  
no. 47



## LETTER OF TRANSMITTAL

---

SMITHSONIAN INSTITUTION,  
BUREAU OF AMERICAN ETHNOLOGY,  
*Washington, D. C., April 21, 1909.*

SIR: I respectfully submit herewith for your consideration the manuscript of "A Dictionary of the Biloxi and Ofo Languages, Accompanied with Thirty-one Biloxi Texts and Numerous Biloxi Phrases," the work of the late James Owen Dorsey and of Dr. John R. Swanton. It is recommended that this material be published as Bulletin 47 of this Bureau.

Yours, very respectfully,

W. H. HOLMES, *Chief.*

Dr. CHARLES D. WALCOTT,  
*Secretary of the Smithsonian Institution.*



## CONTENTS

---

	Page
Introduction, by John R. Swanton .....	1
Historical sketches of the Biloxi and Ofo, by John R. Swanton .....	5
Texts:	
1. Tečtkana' yetepi', or The Rabbit and the Frenchman .....	13
2. The Rabbit and the Bear .....	15
3. How the Rabbit caught the Sun in a trap: an Omaha myth translated into Biloxi .....	19
4. A letter .....	21
5. A letter .....	22
6. The Brant and the Otter .....	23
7. The Opossum and the Raccoon .....	26
8. The Wildcat and the Turkeys .....	27
9. How Kuti Mañkdeč made People .....	31
10. Why the Buzzard is bald .....	33
11. How the Dog delivered men .....	36
12. The Ant, the Katydid, and the Locust .....	38
13. The Crow and the Hawk .....	38
14. The Crow and the Wood-rat .....	39
15. Ama Kȳdunahi, or the World turned over .....	42
16. The Rabbit and the Old Woman .....	44
17. The Ancient of Tiny Frogs (Peskana) and his Grandmother .....	46
18. The Water People .....	49
19. The Buffalo: a fragment of a myth .....	52
20. The Duck and her Brothers .....	54
21. The Wolf and the Opossum .....	61
22. The Wolf that became a Man .....	65
23. The Red-winged Blackbird .....	67
24. A ghost story .....	69
25. A Fox story .....	71
26. The Humming-bird .....	72
27. The Indian and the Deer people .....	81
28. Tuhe, the Thunder Being .....	85
29. The Otter and the Sun .....	107
30. The Moon .....	111
31. The Goldfinch and the Redbird .....	112
Biloxi Phrases:	
Recorded in 1892 .....	117
Recorded in 1893 .....	138
Biloxi-English dictionary, arranged under stems .....	169
Index to the Biloxi dictionary .....	297
Ofo-English dictionary .....	319
Index to the Ofo dictionary .....	332

- ă as *a* in *cat* (Dorsey's *ä*).  
 b occurs only once, in a proper name.  
 c as *sh* in *she*.  
 d rarely used (see *t* and *ʈ*).  
 dʑ as *d* followed by a barely audible *dʰ* sound approximating the Sanskrit *ddh*.  
 dj as *j* in *judge*.  
 e as in *they*; *ē*, the same lengthened.  
 ě as in *get*.  
 ê like the French *ê* or *è*.  
 f rarely used, and then owing probably to faulty hearing.  
 g as in *go*, seldom heard.  
 h as in *he*.  
 i as in *machine*; *ī*, the same lengthened.  
 ĭ as in *it*.  
 j as in French, or as English *z* in *azure*.  
 k as in *kick*.  
 x = *kh*, or *ch* as in German *ach* (Dorsey's *q*).  
 ʁ a sound heard at the end of certain syllables; barely audible and nearer *h* than *x* (*kh*)<sup>a</sup>—Dorsey's *q*.  
 ʑ a medial sound, between *g* and *k* (Dorsey's *q*).  
 l occurs only in two modern names.  
 m as in *me*.  
 n as in *no*.  
 ñ before a *k*-mute, *ng* as in *sing*, *singer*, but not as *ng* in *finger*.  
<sup>n</sup> a vanishing *n*, barely audible, as in the French *bon*, *vin*, etc., occurring after certain vowels.  
 o as in *no*; *ō*, the same lengthened.  
 p as in *pen*.  
 ʙ a medial sound, between *b* and *p* (Dorsey's *d*).  
 r occurs in one proper name.  
 s as in *so*.  
 t as in *to*.  
 ʈ a medial *t*, between *d* and *t* (Dorsey's *ʔ*).  
 tc as *tch* in *catch*.  
 tʑ a *t* followed by a slightly audible *tʰ* (as in *thin*, the surd of *dʑ*).  
 u as in *rule*; *ū*, the same lengthened.  
 û as *oo* in *foot* (Dorsey's *ü*).  
 ũ as *u* in *but* (Dorsey's *ü*).  
 ʋ a sound between *o* in *no* and *u* in *rule*.  
 ü like German *ü* and French *u*.  
 w as in *we*.  
 y as in *you*.

<sup>a</sup> Nevertheless, probably the palatal spirant and so to be classed with *x*.—J. R. S.

The characters  $\tilde{n}$  and  $^n$  really indicate a difference in the quality of the preceding vowel. They differ between themselves only by reason of differences in sounds following.

In the vice-presidential address before cited may be found also a short sketch of the grammar of this language, probably the only one in existence. In the material left by Mr. Dorsey was a number of cards containing short grammatic notes, but none of these were in condition suitable for publication except two, on which were set forth the Biloxi imperatives in tabulated form, as follows:

	Sit!	Stand!	Walk!	Run!	Recline!
To a child .....	xaha'	si <sup>n</sup> 'hia'	ni	ta <sup>n</sup> hi <sup>n</sup> '	toho'
Male to male .....	xihe'-kañko'	si <sup>n</sup> 'x-kañko'	ni'-takta'	ta <sup>n</sup> hi <sup>n</sup> '-takta'	toho'-takta'
Male to female .....	xihe-tki	si <sup>n</sup> -tki	ni'-tki	ta <sup>n</sup> 'hi <sup>n</sup> -tki'	toho'-tki
Female to male .....	xaha- $\mathring{t}$ e	si <sup>n</sup> - $\mathring{d}$ ak $\mathring{t}$ e'	ni-ta $\mathring{t}$ e'	ta <sup>n</sup> hi <sup>n</sup> '-ta $\mathring{t}$ e'	toho- $\mathring{t}$ e'
Female to female ..	xihe-tki	si <sup>n</sup> -tki	ni-tki'	ta <sup>n</sup> 'hi <sup>n</sup> -tki'	toho-tki'

	Make it!	Carry it!		Make it!	Carry it!
<i>Singular.</i>			<i>Plural.</i>		
To a child .....	o <sup>n</sup> ni'	ki	To children .....	o <sup>n</sup> tu'	kitu'
Male to male .....	o <sup>n</sup> -ta $\mathring{t}$ a'	ki-kañko'	Male to males .....	o <sup>n</sup> -tkañko'	ki'-ta $\mathring{t}$ kañko'
Male to female .....	o <sup>n</sup> -tki'	ki-tki'	Male to females .....	o <sup>n</sup> -t $\mathring{t}$ tki'	ki'-ta $\mathring{t}$ t $\mathring{t}$ ki'
Female to male .....	o <sup>n</sup> -ta $\mathring{t}$ e'	ki-ta $\mathring{t}$ e'	Female to males .....	o <sup>n</sup> -ta $\mathring{t}$ a $\mathring{t}$ e'	ki'ta $\mathring{t}$ t $\mathring{t}$ e'
Female to female ..	o <sup>n</sup> -tki'	ki-tki'	Female to females ..	o <sup>n</sup> -ta $\mathring{t}$ tki'	ki'-ta $\mathring{t}$ t $\mathring{t}$ ki'

Following is a list of the abbreviations made use of in this bulletin: *m.*, man, male; *w.*, woman; *masc.*, masculine; *fem.*, feminine; *sp.*, speaking; *s.* or *sing.*, singular; *du.*, dual; *p.* or *pl.*, plural; *coll.*, collective; *cl.*, classifier; *voc.*, vocative; *st.*, sitting; *std.*, standing; *recl.*, reclining; *cv.*, curvilinear; *mv.*, moving; *an.*, animate; *intj.*, interjection; *cf.*, compare; *D.*, Dakota dialect; *Q.*, Omaha and Ponca dialect (Dorsey's *Qegiha*); *K.*, Kansa dialect; *Os.*, Osage dialect; *Kw.*, Quapaw dialect; *Te.*, Teiwere dialect (i. e., Iowa, Oto, and Missouri); *H.*, Hidatsa dialect; *G.* indicates that the form to which it is appended was obtained through Dr. A. S. Gatschet; *Bk.* is placed after a word or sentence obtained from Banks or Bankston Johnson, one of Dorsey's Biloxi informants; *Bj.* indicates a word or sentence from Betsey Joe, another of Dorsey's informants; *M.* is placed after words or expressions obtained from Maria, daughter of the preceding; *J. O. D.*, James Owen Dorsey; *J. R. S.*, John R. Swanton; + after a vowel indicates that it is lengthened, but between words in parentheses it shows that a word immediately preceding is compounded of them.  $\pm$  is placed before syllables sometimes added to and sometimes omitted from a word immediately preceding. A grave accent

is sometimes employed by Dorsey instead of the acute accent, and in almost all cases it is over an oral particle and indicates a falling tone.

In the Biloxi-English section it has been impossible to reduce all forms under stems which are constant and always consistent, and in some cases it has been found necessary to enter words or portions of words as principal headings, though they are evidently compounds. The classification must be understood as representing an analysis carried a considerable distance toward completion but not actually completed. The final analysis can take place only when all of the Siouan dialects have been recorded, analyzed, and mutually compared, - a work still far in the future. Where stems have several different classes of derivatives an attempt has been made to separate these by dashes, but, as in the analysis, consistency throughout has not been possible. Figures refer to the number of the myth and the line in the text. Biloxi words in parentheses without an English translation or explanation are inflections of the verb or noun next preceding, and are given in the following order: Second person singular, first person singular, third person plural, second person plural, first person plural. Dorsey has inverted the usual English order for the reason that in most Siouan dialects the form for the third person singular is identical with the stem and therefore makes a better starting point than the first person. An English explanation in quotation marks is to be understood as a literal translation of the preceding Indian word, and where two or more forms of the same Indian word are given in succession, some accompanied and some unaccompanied by figures, the figures are to be understood as applying only to the form immediately preceding.

The material on Ofo was collected by the writer in November and December, 1908, from the last survivor of that tribe. In general the phonetics appear to be like those in Biloxi, but it has been impossible to make the same fine discriminations. On the other hand, the following additional signs are used: *ô* like *o* in *stop*; *ä* like *ai* in *hair*; ' denotes a pause. Probably the consonants followed by *h*, which is here very distinct, correspond to the aspirated consonants of other Siouan dialects.

JOHN R. SWANTON.

## HISTORICAL SKETCHES OF THE BILOXI AND OFO

By JOHN R. SWANTON

### THE BILOXI

The name of this tribe, as first suggested by Mr. Mooney, is evidently a corruption of that by which they call themselves, "Ta'něks a<sup>n</sup>'ya," or "Ta'něks a<sup>n</sup>'ya'di," and Dorsey states that this "agrees with the laws of Siouan consonant changes (*t* to *p*, and *n* to *d* and *l*),"<sup>a</sup> though its present form is due rather to a metamorphosis undergone in being taken over into the Mobilian trade language. This is indicated perhaps by Iberville in speaking of "the Annocchy, whom the Bayougoula called 'Bilocchy.'"<sup>b</sup> The *t* was probably pronounced very lightly. Regarding the signification of Ta'něks a<sup>n</sup>'ya Dorsey says, "Taněks is apparently related to *tāni*, 'to be in advance of another,' and *ta<sup>n</sup>'niki*, 'first.' The second word, *a<sup>n</sup>'ya'di*, means 'people.' The whole name, therefore, may be translated, First People. This reminds us of the name by which the Winnebago Indians call themselves, 'Hotcañgara,' First Speech, in which *tcañga* is a variant of a word signifying 'first.'"<sup>c</sup>

The size of this tribe and the place occupied by it in the history of the Gulf region were very insignificant, yet from many points of view its career verges on the romantic. There is no mention of Biloxi or Annocchy in any of the De Soto narratives, and indeed the region where they were found in later days was some distance from the route which De Soto followed. On the other hand, the first Indians met by Iberville in 1699, when he came to establish a permanent Louisiana settlement, were members of this tribe,<sup>d</sup> and thus it came about that the only known relatives of our familiar Dakota, Crows, and Osage on the entire Gulf coast gave their name to the first capitals of Louisiana, old and new Biloxi. The Biloxi village was not, however, on Biloxi bay, as has been erroneously stated, but on Pascagoula river several miles to the eastward in the neighborhood of two other tribes called Pascagoula and Moctobi. The first visit to this tribe was made by Bienville in June, 1699, after Iberville's return to Europe. Sauvolle observes that the three tribes above mentioned lived together on

<sup>a</sup> *Proceedings of the American Association for the Advancement of Science*, xxx, 268, 1893.

<sup>b</sup> Margry, *Découvertes*, iv, 172. It is significant that Iberville, who met Biloxi Indians before encountering any others, is the only one who gives the form *Annocchy*. In addition to the page above cited, this form occurs on pages 154, 155, 157, and 163 of the same volume. In English it would be *Anokshy*.

<sup>c</sup> *Proceedings of the American Association for the Advancement of Science*, xxx, 267-268, 1893. The interpretation of Hotcañgara, however, is probably erroneous.

<sup>d</sup> Margry, *op. cit.*, iv, 152-154.

Pascagoula river, 16 leagues from the sea, in a village consisting of fewer than 20 cabins.<sup>a</sup> La Harpe reduces the distance to 8 leagues, and places the number of their warriors at 130,<sup>b</sup> but it appears from Iberville's journal, written during his own visit, April, 1700, that Sauvolle's account is the more reliable. During the latter expedition Iberville found the ruins of the former Biloxi village  $6\frac{1}{2}$  leagues from the mouth of the river, and says of it:

This village is abandoned, the nation having been destroyed two years ago by sickness. Two leagues below this village one begins to find many deserted spots quite near each other on both banks of the river. The savages report that this nation was formerly quite numerous. It did not appear to me that there had been in this village more than from thirty to forty cabins, built long, and the roofs, as we make ours, covered with the bark of trees. They were all of one story of about eight feet in height, made of mud. Only three remain; the others are burned. The village was surrounded by palings eight feet in height, of about eighteen inches in diameter. There still remain three square watch-towers (*guérites*) measuring ten feet on each face; they are raised to a height of eight feet on posts; the sides made of mud mixed with grass, of a thickness of eight inches, well covered. There were many loopholes through which to shoot their arrows. It appeared to me that there had been a watch-tower at each angle, and one midway of the curtains (*au milieu des courtines*); it was sufficiently strong to defend them against enemies that have only arrows.<sup>c</sup>

Eleven and a half leagues beyond, i. e., 18 leagues from the mouth of the river, he came to the Pascagoula village where the Biloxi and Moctobi may then have been settled, as stated by Sauvolle and La Harpe, though Iberville does not mention them. He agrees with Sauvolle, however, when he says that there were only about twenty families in that place.

Iberville's failure to mention the Biloxi and Moctobi, added to the fact that both Biloxi and Pascagoula kept their autonomy for more than a hundred years after this time in the face of adverse circumstances, leads to a suspicion that the Biloxi were then living somewhere else. In 1702-3, according to Pénicaut, St. Denis, then in command of the first French fort on the Mississippi, induced the Biloxi to abandon their former home and settle on a small bayou back of the present New Orleans called in Choctaw Choupicacha, or Soup-nacha.<sup>d</sup> Pénicaut is apt to be very much mixed in his chronology, but otherwise his statements are generally reliable, and in this particular he is indirectly confirmed by La Harpe, who says that 15 Biloxi warriors accompanied St. Denis in his expedition against the Chitimacha, March, 1707.<sup>e</sup> In 1708 Pénicaut notes the Biloxi still in their new position,<sup>f</sup> but in 1722 we are informed that they settled on Pearl river on the

<sup>a</sup> French, Hist. Coll. of La., p. 227, 1851.

<sup>b</sup> La Harpe, Jour. Hist. de l'Établissement des Français à la Louisiane, 1831, p. 16.

— <sup>c</sup> Margry, op. cit., IV, 425-426.

<sup>d</sup> *Ibid.*, V, 442.

— <sup>e</sup> La Harpe, Jour. Hist., p. 102, 1831.

<sup>f</sup> Margry, op. cit., V, 476.



site formerly occupied by the Acolapissa Indians. Whether they had been on the southern shore of Lake Pontchartrain up to this time can not be determined. It is probable that between 1722 and 1730 they drifted back toward Pascagoula river, for Dumont, whose information applies to the latter date, speaks of them as if they were then near neighbors of the Pascagoula tribe. The method employed by these two peoples in disposing of the bodies of their chiefs is thus described by him:<sup>a</sup>

The Paskagoulas and the Billoxis never inter their chief when he is dead, but they have his body dried in the fire and smoke so that they make of it a veritable skeleton. After having reduced it to this condition they carry it to the temple (for they have one as well as the Natchez) and put it in the place occupied by its predecessor, which they take from the place which it occupied to place it with the bodies of their other chiefs in the interior of the temple, where they are all ranged in succession on their feet like statues. With regard to the one last dead, it is exposed at the entrance of the temple on a kind of altar or table made of canes and covered with a very fine mat worked very neatly in red and yellow squares (*quarreaux*) with the skin of these same canes. The body of the chief is exposed in the middle of this table upright on its feet, supported behind by a long pole painted red, the end of which passes above his head and to which he is fastened at the middle of the body by a creeper. In one hand he holds a war club or a little ax, in the other a pipe, and above his head is fastened, at the end of the pole which supports him, the most famous of all the calumets which have been presented to him during his life. It may be added that this table is scarcely elevated from the earth half a foot, but it is at least six feet wide and ten long.

It is to this table that they come every day to serve food to the dead chief, placing before him dishes of hominy, parched or smoke-dried grain, etc. It is there also that at the beginning of all the harvests his subjects offer him the first of all the fruits which they can gather. All of this kind that is presented to him remains on this table, and as the door of the temple is always open, as there is no one appointed to watch it, as consequently whoever wants to enters, and as besides it is a full quarter of a league distant from the village, it happens that there are commonly strangers—hunters or savages—who profit by these dishes and these fruits, or that they are consumed by animals. But that is all the same to these savages, and the less remains of it when they return next day the more they rejoice, saying that their chief has eaten well, and that in consequence he is satisfied with them, although he has abandoned them. In order to open their eyes to the extravagance of this practice it is useless to show them what they can not fail to see themselves, that it is not the dead man who eats it. They reply that if it is not he it is at least he who offers to whomsoever he pleases what has been placed on the table, that after all that was the practice of their father, of their mother, of their relations, that they do not have more wisdom than they had, and that they do not know any better way than to follow their example.

It is also before this table that during some months the widow of the chief, his children, his nearest relations, come from time to time to pay him a visit and to make him a speech as if he were in a condition to hear. Some ask him why he has allowed himself to die before them. Others tell him that if he is dead it is not their fault, that he has killed himself by such a debauchery or by such a strain. Finally if there had been some fault in his government they take that time to reproach him with it. However, they always end their speech by telling him not to be angry with them, to eat well, and that they will always take good care of him.

The Biloxi appear to have had an unusual facility for escaping observation, for, although they must have been a fair-sized tribe in his day, Du Pratz omits them entirely from his systematic review of Louisiana tribes. The only mention he makes of them is incidentally in connection with the post of Biloxi, when he remarks that there "was formerly a little nation of this name."<sup>a</sup> From this time on, the tribe appears to have lived near the Pascagoula and on good terms with the French at Mobile. Their history is a blank, however, until the end of French dominion and the beginning of English government in 1763. This change was not at all to the liking of most of the Mobile tribes, and the following year a number of them obtained permission to settle across the Mississippi in Spanish territory. The Biloxi probably went in this migration, but the first we hear of them is in 1784, when Hutchins states that they were west of the Mississippi near the mouth of Red River.<sup>b</sup> Their settlement, however, can hardly have remained long in the low country close to the Red River mouth, so that Sibley is probably not far from the truth in saying that they first settled "at Avoyall."<sup>c</sup> According to another authority there were two Biloxi villages in the present parish of Avoyelles, one just back of Marksville and the other at the mouth of Avoyelles bayou. The former was probably the more important, and is said to have been on a half-section of land adjoining that owned by the Tunica. It was granted by the Spanish Government to an Indian whose name is always given as Bosra, and the title was afterward confirmed by the United States.<sup>d</sup> Soon afterward, however, the Indians either sold or abandoned this land and moved higher up Red River to Bayou Rapides, and thence to the mouth of the Rigolet de Bon Dieu.<sup>e</sup> In 1794-1796 they moved once more and established themselves on the south side of Bayou Bœuf below a band of Choctaw who had come to Louisiana at about the same period. Two years later the Pascagoula followed and settled between the Biloxi and Choctaw.<sup>f</sup> Early in the nineteenth century the Biloxi and Pascagoula sold their lands to Messrs. Miller and Fulton, the sale being confirmed by the United States Government May 5, 1805,<sup>g</sup> but a part of the Biloxi continued to live in the immediate neighborhood, where they gradually died out or became merged with the Choctaw and other Indian tribes. A still larger part, if we may trust the figures given by Morse, migrated to Texas, and in 1817 were on what is now called Biloxi bayou, Angelina county.<sup>h</sup> The ultimate fate of

<sup>a</sup> Du Pratz, *Histoire de la Louisiane*, I, p. 42.

<sup>b</sup> "About 10 miles above the Tonicas village, on the same side of the river, is a village of Pascagoula Indians of 20 warriors; and a little lower down, on the opposite side, there is a village of Biloxi Indians containing 30 warriors.—Hutchins, *Hist. Narr. La.*, p. 45.

<sup>c</sup> *Ann. of Cong.*, Ninth Congress, 2d sess., p. 1085.

<sup>d</sup> *Amer. State Papers, Pub. Lands*, III, p. 243.

<sup>e</sup> Sibley in *Ann. of Ninth Cong.*, 2d sess., p. 1085.

<sup>f</sup> *Amer. State Papers, Pub. Lands*, II, pp. 792-796.

<sup>g</sup> *Ibid.*, p. 791.

<sup>h</sup> Morse, *Report on Indian Affairs*, 1822, p. 373.

these is uncertain, though the writer when in Texas in 1908 met two Indians near Hortense, Polk county, whose father was a Biloxi. Dorsey was informed that at the close of the Civil War a party of one or two hundred Pascagoula Indians and mixed-blood Biloxi removed from central Louisiana into Texas, "to a place which my informant called 'Com'-mish-y.'"<sup>a</sup> Dorsey conjectures that Com'-mish-y is Commerce, Hunt county, Texas, but, as Mooney states, it is evidently Kiamichi or Kiamishi river in the Choctaw nation, Oklahoma.<sup>b</sup> No doubt there was some truth in this statement, but the number must have been exaggerated very greatly, since Morse in 1817 makes only 100 Biloxi and Pascagoula together on lower Red river.<sup>c</sup> In 1829 Biloxi, Pascagoula, and Caddo are said to have been living near each other on Red river near the eastern border of Texas.<sup>d</sup> These may have belonged to the Angelina County band already referred to, but it is still more likely that they were connected with the 60 Pascagoula given by Morse as living 320 leagues above the mouth of Red river.<sup>c</sup>

In Bulletin 43 of the Bureau of American Ethnology the writer has given the following estimate of Biloxi population at various periods: 420 in 1698, 175 in 1720, 105 in 1805, 65 in 1829, 6 to 8 in 1908. A Biloxi woman named Selarney Fixico is living with the Creeks in Oklahoma, and a few other Biloxi are said to be near Atoka and at the mouth of the Kiamichi river, besides which there are a few in Rapides parish, Louisiana.

The last chapter in the history of the Biloxi tribe was its rediscovery by Dr. A. S. Gatschet in the fall of 1886 and his somewhat startling determination of its Siouan relationship. Doctor Gatschet was at that time in Louisiana engaged in visiting the smaller tribes of that State and collecting linguistic data for the Bureau of American Ethnology. After considerable search he located a small band of Biloxi on Indian creek, 5 or 6 miles west of Lecompte, Rapides parish, with the important result already mentioned. His conclusion was confirmed by Mr. Dorsey, and between January 14 and February 21, 1892, Dorsey visited the tribe himself, reviewed and corrected all of the material that Doctor Gatschet had gathered, and added a great amount to it, besides recording several texts in the original. A large part of the year 1892-93 was spent by him in arranging and copying his material, and in pursuance of that work he again visited the Biloxi in February, 1893, when he added considerably to it. In the spring of 1893 he laid this investigation aside and never resumed it, but made the material he had collected the basis of his vice-presidential address before Section H of the American Association for the Advancement of Science at the Madison, Wisconsin, meeting, August, 1893. His

<sup>a</sup> Proceedings of the American Association for the Advancement of Science, xxx, 268, 1893.

<sup>b</sup> Siouan Tribes of the East, Bull. 22, B. A. E., p. 16.

<sup>c</sup> Morse, Report on Indian Affairs, 1822, p. 373.

<sup>d</sup> Porter in Schoolcraft, Ind. Tribes, III, p. 596.

death, which occurred February 4, 1895, was one of the severest blows that the study of American Indian languages has had to endure.

All that is known about the ethnology of the Biloxi tribe, besides what is given in the preceding pages and what may be inferred from that of other tribes in the same general region, is contained in Mr. Dorsey's vice-presidential address above referred to and in the texts which follow.

The Siouan tribes most closely related to the Biloxi linguistically appear to have been the recently discovered Ofo of the lower Yazoo, the now extinct Tutelo of Virginia, and probably the other Siouan tribes of the East as well. Among the western Sioux they found their nearest relatives, curiously enough, among the northern representatives of the stock, the Dakota, Hidatsa, Mandan, Crows, and Winnebago. A closer study will probably establish their position in the group with much more exactness.

#### THE OFO

The Ofo tribe usually appears in history under the name *Offagoula*, or *Ofogoula*, which is evidently composed of their proper designation and the Mobilian ending meaning "people." Du Pratz naturally but erroneously assumes that the first part is derived from Mobilian or Choctaw *ofe*, "dog." By the Tunica, and apparently by the Yazoo and Koroa as well, they were known as *Ushpie* (*Ūcpī*), and this word has been employed by some French travelers not thoroughly familiar with the Yazoo tribes as if it referred to an independent people.

The first reference to the Ofo, so far as the writer is aware, is in Iberville's journal of his first expedition to the mouth of the Mississippi in 1699. He did not ascend the river as far as the Yazoo, it is true, but he was informed by a Taënsa Indian that upon it were "seven villages, which are the Tonicas, Ouispe, Opocoulas, Taposa, Chaguesauma, Outapa, Thysia."<sup>a</sup> Here the two names of the Ofo are given as if there were two distinct tribes. Margry, the transcriber of this document, has evidently misread Opocoulas for Ofo-coulas. Pénicaut, in chronicling Le Sueur's ascent of the Mississippi the year after, says: "Ascending the river [Yazoo] four leagues one finds on the right the villages where six nations of savages live called the Yasoux, the Offogoulas, the Tonicas, the Coroas, the Ouitoupas, and the Oussipés."<sup>b</sup> The Jesuit missionary Gravier visited this river later in the same year in order to see Father Davion, who had established himself as missionary among the Tunica and was reported to be dangerously ill. He says: "There are three different languages in his mission, the Jakou [Yazoo] of 30 cabins, the Ounspik of 10 or 12 cabins, and the Toumika [Tunica], who are in seven hamlets, and

<sup>a</sup> Margry, *Découvertes*, iv, p. 180.

<sup>b</sup> *Ibid.*, v, p. 401.

who comprise in all 50 or 60 small cabins."<sup>a</sup> In this narrative "Ounspik" is evidently a misreading or misprint of Ounspie, which is a variant of Ouispie. In the Tunica mission of Father Davion, Gravier did not learn the proper name of the tribe. In the journal of his descent of the Mississippi in 1721, Charlevoix mentions "a village of Yasous mixed with Curoas and Ofogoulas, which may have been at most two hundred men fit to bear arms."<sup>b</sup> January 26, 1722, La Harpe entered the Yazoo, and describes the condition of the lower Yazoo tribes thus: "The river of the Yasons runs from its mouth north-northeast to Fort St. Peter, then north a quarter northwest half a league, and turning back by the north until it is east a quarter northeast another half league as far as the low stone bluffs on which are situated settlements of the Yasons, Courois, Offogoula, and Onspée nations; their cabins are dispersed by cantons, the greater part situated on artificial earthen mounds between the valleys, which leads one to suppose that anciently these nations were numerous. Now they are reduced to about two hundred and fifty persons."<sup>c</sup> Father Poisson, ascending to his mission among the Quapaw in 1727, speaks of "three villages [on the lower Yazoo] in which three different languages are spoken,"<sup>d</sup> but professes no further knowledge regarding them. In his general survey of Louisiana tribes, founded on information received between the years 1718 and 1734, Du Pratz assigns this tribe "about 60 cabins" as against 100 for the Yazoo and 40 for the Koroa,<sup>e</sup> which would appear to be a very considerable overestimate.

In 1729 the Yazoo and Koroa joined in the Natchez uprising, slew their missionary, and destroyed the French post that had been established among them. "The Offogoulas," says Charlevoix, "were then on a hunt; on their return they were strongly urged to enter the plot; but they steadily refused, and withdrew to the Tonicas, whom they knew to be of all the Indians the most inviolably attached to the French."<sup>f</sup> The earlier association which we know to have subsisted between these two tribes may also be assigned as a probable cause of their association with them at that period. During the subsequent hostilities they continued firm friends and efficient allies of the French. In 1739 an officer under M. de Noailles, ascending the Mississippi to take part in Bienville's projected attack on the Chickasaw, says: "This last [the Natchez tribe] is the cause of our war against the latter [the Chickasaw], and induces them to extend their expeditions to this very fort [Fort Rosalie] against the Ossogoulas, a small tribe of fourteen or fifteen warriors who have settled here

<sup>a</sup> Shea, *Early Voyages on the Mississippi*, p. 133, 1861.

<sup>b</sup> French, *Historical Collections of Louisiana*, pt. 3, pp. 138-139, 1851.

<sup>c</sup> La Harpe, *Jour. Hist. de l'Établissement des Français à la Louisiane*, pp. 310-311, 1831.

<sup>d</sup> *Jesuit Relations*, Thwaites ed., LVII, p. 317, 1900.

<sup>e</sup> Du Pratz, *Histoire de la Louisiane*, II, pp. 225-226, 1758.

<sup>f</sup> Shea's *Charlevoix's History of New France*, VI, p. 86, 1872.

within a short time.”<sup>a</sup> In 1758 governor De Kerlérec reports that “for some years some Indian families of the *offogoula* nation, the remains of a fairly numerous nation which the *Chikachas* have not ceased to persecute, have established themselves [at Natchez]; they are housed under the cannon of the fort, and in war expeditions they join our troops in order to pursue our enemies.”<sup>b</sup> He gives the number of their warriors as fifteen. In 1784 Hutchins states that they had a small village of about a dozen warriors on the western bank of the Mississippi, eight miles above Point Coupée,<sup>c</sup> and it is evident that Baudry de Lozières is only recalling earlier conditions when at about the same period he puts them back in their old situation along with the Koroa and Yazoo.<sup>d</sup> On March 22, 1764, it is recorded that “The Ossogoulas, Chaktas, Avoyelles, and Tonicas,” to the number of thirty men, attacked an English convoy of pirogues, and in two somewhat in advance of the rest killed six men and wounded seven, thereby causing the expedition to be abandoned.<sup>e</sup> The reason assigned for this attack was their refusal to give up a slave who had fled to them.

After 1784 no mention of this tribe appears in histories or books of travel, and it was naturally supposed that it had long been extinct, when in November, 1908, the writer had the good fortune to find an Indian woman belonging to this tribe, of which she is the last representative, who remembered a surprising number of words of her language, when it is considered that the rest of her people had died when she was a girl. She appears to have learned most of these from her old grandmother, who was also responsible for the positive statement that the name of their tribe was Ofo. This woman, Rosa Pierrette, is living with the Tunica remnant near Marksville, La., and her husband belongs to the Tunica tribe. Already in May, 1907, the writer had heard from the Tunica chief of the comparatively late existence of representatives of the Ofo, but from the fact that the one word this man could remember contained an initial *f*, it was assumed that it belonged to the Muskogean linguistic family. It was therefore a surprising and most interesting discovery that the Ofogoula of French writers must be added to the Biloxi as a second representative of the Siouan family in the region of the lower Mississippi. In the use of an *f* it is peculiar, but its affinities appear to be first with the Biloxi and the eastern Siouan tribes rather than with the nearer Quapaw and the other Siouan dialects of the West.

---

<sup>a</sup> Calborne, History of Mississippi, I, p. 68.

<sup>b</sup> Report of the 15th Session of the International Congress of Americanists, I, p. 74.

<sup>c</sup> Hutchins, Historical Narrative of Louisiana, p. 45, 1784.

<sup>d</sup> Baudry de Lozières, Voyage a la Louisiane, p. 251, 1802.

<sup>e</sup> Villiers du Terrage, Les Dernières Années de la Louisiane Française, pp. 182-183.

# TEXTS IN THE TANĚKS ADE, OR BILOXI, LANGUAGE

## 1. TCĚTKANA' YETOPÍ, OR THE RABBIT AND THE FRENCHMAN

- Tcĕtkana'** **Towedí'** **tĕnaxi'** **ata'mĭni** **akĭtsi'** **aťo'** **utcutu'**. **Tcĕtkana'**  
 Rabbit Frenchman his friend to work he helped potato they Rabbit  
 (person) planted.
- a'ťo** **pa<sup>n</sup>'hi<sup>n</sup>** **du'ti** **oxpa'**. **Eka<sup>n</sup>'ha<sup>n</sup>'** **kiya'** **ye'kĭ** **kĭtcutu'**. "Tudiya<sup>n</sup>'"  
 potato vine ate devoured. And then again corn they planted "Root  
 again.
- ka' ndu'ti** **xya'**," **hĕ'di** **Tcĕtkanadi'**. **Aye'kiya<sup>n</sup>'** **tudiya<sup>n</sup>'** **kĕ** **duiticu'**  
 (ob. I eat it," said Rabbit the (sub.). Corn root dug pulled up  
 sign)
- tea'yĕ.** **Ka'wak** **ka'nĕ-ni'** **ĕtuxa'**. "Ani'-kyā-o<sup>n</sup>'ni[-k]nĕkĕtu'," **ĕ'di**  
 entirely. What (ob.) he did not they say. "Water dig make ob. let us dig," said  
 find it (i. e., a well) sign
- 5 Towe'** **ya'ndi.** **Tcĕtkana'** **kā'ha<sup>n</sup>'ni.** **Ani'-kyā-o<sup>n</sup>'ni** **kĕdi'** **xyo.**  
 French- the (sub.). Rabbit did not Well he dig must  
 man the (sub.). desire it. it alone (?)
- "Ani' **kiya'** **ayi<sup>n</sup>'ni'** **dande'**," [hĕ'di **Towedí'**]. "Kako<sup>n</sup>'hiwo!"  
 "Water again you drink shall," [said Frenchman (sub.)]. "It makes no  
 not difference!
- Ayu'ya<sup>n</sup>** **nĕka'ka<sup>n</sup>'tcki'** **kĕ** **nĕka<sup>n</sup>'nde** **xa na'**," **hĕ'di** **Tcĕtkanadi'**.  
 Dew I lick off I am used to it said Rabbit (sub.).
- Sŭ<sup>n</sup>'nito<sup>n</sup>'ni'-kō<sup>n</sup>'ha'-a<sup>n</sup>'ya'-o<sup>n</sup>'ni** **usta'x** **ka<sup>n</sup>'e<sup>n</sup>'di,** **a'ni-kyā'ho<sup>n</sup>** **ye'hika<sup>n</sup>'.**  
 Tar person made he stood it up there, well close to.  
 [= A tar baby]
- Tcĕtkana'a** **xok-ya<sup>n</sup>'** **yĕskasa<sup>n</sup>'** **dusi'** **ux<sup>n</sup>'e<sup>n</sup>'di.** **Eya<sup>n</sup>'** **hi** **ha'** **kĭki<sup>n</sup>'no'.**  
 Rabbit cane tin bucket took was coming. There he then he spoke to  
 arrived him.
- 10 Kawake'ni.** "Tĕna'xĕ, **kode'hi?** **Yakxi'di?**" **hĕ'di** **Tcĕtkana'** **Tca'kĭk**  
 He said "O friend, what is the Are you said Rabbit. Hand  
 nothing. matter? angry?" (ob.)
- o<sup>n</sup>'-ha** **kte'di.** **Atspa<sup>n</sup>'hi** **kte' ka<sup>n</sup>.** "Sa<sup>n</sup>'hi<sup>n</sup>' **kiya'** **nĕko<sup>n</sup>** **i<sup>n</sup>'kte' xo.**  
 [with] then he hit He stuck he hit when. "On the other again I do it I hit you will  
 used it. to it it side if
- Ya'ñi<sup>n</sup>'xnda'!**" **heo<sup>n</sup>'de'.** "I<sup>n</sup>'naxta' **xo,"** **hĕ'di.** **Naxtĕ' ka<sup>n</sup>** **atspa<sup>n</sup>'hi.**  
 Let me go!" he was saying that. "I kick you will, he said. He kicked when he stuck to it.  
 if"
- "Sa<sup>n</sup>'hi<sup>n</sup>'ya<sup>n</sup>' **kiya'** **nĕko<sup>n</sup>** **i<sup>n</sup>'naxta' xo,"** **hĕ'di** [**Tcĕtkanadi'**]. **Naxtĕ'**  
 "On the other again I do it I kick you will," said he Rabbit. He  
 side if" kicked it
- ka<sup>n</sup>** **atspa<sup>n</sup>'hi.** **Eka<sup>n</sup>'ha<sup>n</sup>'** **ko** **po'teka** **na'ñki.** **Eka<sup>n</sup>'** **Towe-ya<sup>n</sup>'** **eya<sup>n</sup>'**  
 when he stuck to it. And then when in a round he sat. Then Frenchman there  
 (?) ball
- 15 hi.** **Eya<sup>n</sup>'** **hi** **ha<sup>n</sup>'** **dŭ'kŭtckĕ'.** **Dŭ'kŭtckĕ** **ha<sup>n</sup>,** **i<sup>n</sup>'pi** **ha<sup>n</sup>,**  
 arrived. There arrived when he tied him. He tied him when laid him when  
 (or, and) (and) (and)
- kyā<sup>n</sup>'hi-x<sup>n</sup>'e<sup>n</sup>'di.** **Eka<sup>n</sup>'** **aso<sup>n</sup>'** **poska'** **i<sup>n</sup>'sihi'xti** **ma'ñki** **ĕ'di.** **Eka<sup>n</sup>'**  
 he was scolding him. Then brier patch he was much afraid of he Then  
 as he lay said.
- "Aso<sup>n</sup>' **ayi<sup>n</sup>'sihi'xti** **ko',** **aso<sup>n</sup>'** **i<sup>n</sup>'no<sup>n</sup>'da'hi** **na,"** [ĕ'di **Towedí'**].  
 "Brier you fear greatly as, brier I throw you" [said Frenchman (sub.)].
- Tcĕtkanadi',** "Atci!" **ĕ'di.** "Aso<sup>n</sup>' **kde'hi'ya** **na,"** **ĕ'di** [**Towedí'**].  
 Rabbit, (sub.) "Oh no!" said. "Brier I send you said [Frenchman  
 again (?) into (sub.)].
- "Aso<sup>n</sup>' **nĕi<sup>n</sup>'sihi'xti,"** **ĕ'di** **Tcĕtkanadi'.** "Ayi<sup>n</sup>'sihi'xti **ko',** **aso<sup>n</sup>'**  
 "Brier I fear greatly," said Rabbit (sub.). "You fear it as, brier  
 greatly"
- 20 kdehi'ya' xo',"** **e'-ha<sup>n</sup>,** **Tcĕtkana'** **du'si.** "Aso<sup>n</sup>'wa<sup>n</sup>' **i<sup>n</sup>'kanatocĕ',"**  
 I send you (contin- said and, Rabbit he took. "Into the brier I throw you,"  
 into gent sign),
- [ĕ'di **Towedí'**]. **Dĕ' taho'.** **Ha'xahĕ** **dĕ'di** **Tcĕtkanadi'.** **Ehĕ'da<sup>n</sup>.**  
 [said Frenchman (sub.)]. Went fell. Laughing went Rabbit So far.  
 (sub.).

## NOTES

This myth, which is evidently of modern origin, was dictated by Betsy Joe, the only full-blood Biloxi residing in Rapides parish, Louisiana, to her daughter, Maria Johnson, and Bankston Johnson, the husband of Maria. The man and his wife dictated it to J. Owen Dorsey, in the presence of Betsy Joe, so that the old woman might supply any omissions.

1. *Utcutu* (from *tcu*); *akitsi*, woman's word (used by Betsy Joe), but if Bankston had been speaking in his own name he would have used *akidisi*.

2. *Duti oapa*, "he ate, he devoured," i. e., he ate the potato vines till he had devoured all—one of the many examples of the function performed in the Biloxi language by mere juxtaposition. See 9 (*axok-ya<sup>n</sup> yěskasa<sup>n</sup> dusi uḡnedi*), 21 (*dě taho*).

5. *Ani kyā o<sup>n</sup>i kēdi xyo*. The use of *xyo* here is peculiar, but the author suggests "must" as its equivalent. A future idea seems to be expressed.

7. *nkaka<sup>n</sup>tcki kč*. If *kč* be part of the word, it is from *aka<sup>n</sup>tckikč*, in which event, *aka<sup>n</sup>tckikč*=*aka<sup>n</sup>tci*; but if it be a distinct word the meaning is a mystery.

9. *Uḡnedi* given; but it may have been intended for *u hinedi*. *Ha*, meaning not gained, perhaps "when."

11. *o<sup>n</sup>-ha*. *Ha* here may not be a distinct word, in which case it may form a word with the preceding syllable.

12. *Ya<sup>n</sup>k<sup>i</sup><sup>n</sup>enda*, see *i<sup>n</sup>ki*.

16. *Aso<sup>n</sup> poska i<sup>n</sup>sihiati ma<sup>n</sup>k<sup>i</sup> ždi* refers to what the Rabbit said, but is merely a report of it, not the exact remark. As the myth was told among the Biloxi, this sentence was probably expressed thus: *Eka<sup>n</sup> 'Aso<sup>n</sup> poska nk<sup>i</sup>sihiati,' ždi Tcētkanadi*, "Then the Rabbit said, 'I am in great fear of the brier patch.'"

TRANSLATION <sup>a</sup>

The Rabbit aided his friend the Frenchman with his work. They planted (Irish) potatoes. The Rabbit took the potato vines as his share of the crop and devoured them all. The next time that they farmed they planted corn, and this time the Rabbit said, "I will eat the roots." So he pulled up all the corn by the roots, but he found nothing to satisfy his hunger. Then the Frenchman said, "Let us dig a well." But the Rabbit did not desire it. He told the Frenchman that he must dig it alone. To this the Frenchman replied, "You shall not drink the water from the well." "That does not matter. I am used to licking off the dew from the ground," answered the Rabbit. The Frenchman

<sup>a</sup> Published also in *Journal of American Folk-lore*, VI, 48-49, 1893.



made a tar-baby and stood it up close to the well. The Rabbit approached the well, carrying a long piece of cane and a tin bucket. On reaching the well he spoke to the tar-baby, but the latter said nothing. "Friend, what is the matter; are you angry?" said the Rabbit. Still the tar-baby said nothing. So the Rabbit hit him with one forepaw, which stuck there. "Let me go, or I will hit you on the other side," said the Rabbit. And when he found that the tar-baby paid no attention to him, he hit him with his other forepaw, which stuck to the tar-baby. "I will kick you," said the Rabbit. But when he kicked him, the hind foot stuck. "I will kick you with the other foot," said the Rabbit. And when he did so, that foot stuck to the tar-baby. Then the Rabbit resembled a ball, because his feet were sticking to the tar-baby and he could neither stand nor recline.

Just about this time the Frenchman drew near. He tied the legs of the Rabbit, laid him down, and scolded him. Then the Rabbit pretended to be in great fear of a brier patch. "As you are in such fear of a brier patch I will throw you into one," said the Frenchman. "Oh, no," replied the Rabbit. "I will throw you into the brier patch," repeated the Frenchman. "I am much afraid of it," answered the Rabbit. "As you are in such dread of it, I will throw you into it," replied the Frenchman. So he seized the Rabbit and threw him into the brier patch. The Rabbit fell into it at some distance from the Frenchman. But instead of being injured, he sprang up and ran off laughing at the trick he had played on the Frenchman.

## 2. THE RABBIT AND THE BEAR

- Tcētkana' O<sup>n</sup>ti' kī'tēna'xtu xa'. Tcētkana' O<sup>n</sup>ti'-k', "Heya<sup>n</sup>-hi<sup>n</sup>-ta',"  
 Rabbit Bear they had been Rabbit Bear "There reach thou"  
 friends to each other. (ob. case) (m. to m.)  
 ki'ye-ha<sup>n</sup>' kīde'di. "Aso<sup>n</sup>' ta<sup>n</sup>'xti nḡati' na'" ē-ha<sup>n</sup>' kīde'di. E'ya<sup>n</sup>  
 said when went home. "Brier very I dwell in ." Said when went home. There  
 to (and) patch large (and)  
 him
- kī'di-ha<sup>n</sup>' kīduni' da tcactca'ḡe ha'maki. O<sup>n</sup>ti' ya<sup>n</sup>' e'ya<sup>n</sup> hi' aso<sup>n</sup>'  
 got when young gath- he hung up a lot. Bear the there arrived brier  
 home (and) canes-ered patch  
 moving one(?)
- ta<sup>n</sup>' i<sup>n</sup>da'hi hande'-t xya<sup>n</sup>. Aso<sup>n</sup>' poski'ḡḡi xē na'ḡḡi Tcē'tkanadi'.  
 large was seeking it (an archaic Brier round and he was sitting Rabbit the (sub.)  
 ending). patch little  
 (See Note.)
- 5 E'kiha<sup>n</sup>' tāptowe'di Tcē'tkanadi'. E'kika<sup>n</sup>' O<sup>n</sup>ti' yandi' i<sup>n</sup>skē'-ha<sup>n</sup>  
 And then made a popping Rabbit the (sub.) And then Bear the (sub.) was when  
 or pattering noise with his feet (= where- upon) scared (and)  
 (See Note.)
- yahe'ya<sup>n</sup> dē si<sup>n</sup>'hi<sup>n</sup>x-ḡa<sup>n</sup> Tcē'tkanadi', "Hi+ha', tēnaxi', aya<sup>n</sup>nde  
 to a distance went stopped when Rabbit the (sub.) "Oh! or Halloo! O friend, that was  
 and stood you
- ḡa<sup>n</sup>' ē'tiki<sup>n</sup>yo<sup>n</sup>'ni wo'? Ndoku' xaha-ta'," hē'di' Tcē'tkanadi'.  
 when did I do that way ? Come from sit down" (m. said that Rabbit the (sub.)  
 to you that place to me to m.)
- Kīduni'-ya<sup>n</sup> ku-ḡa<sup>n</sup>' duti' oxpa': Tcētkana' ko' so<sup>n</sup>'sa duti': Tcētkana'  
 Young canes gave when he ate swallowed Rabbit one (only) ate: Rabbit  
 to him all: (See Note.)

- so<sup>n</sup>'sa akú'skúsi'ñki na'x-ka<sup>n</sup>, O<sup>n</sup>'ti ya'ndi o'xpa. "Nka'kiyasí  
 one biting off little pieces, stood when Bear the (sub.) swallowed  
 (only) one at a time (or minc- all.  
 (See Note.) ing) (See Note.) "I liked it
- 10 xana' yahe' ko," O<sup>n</sup>'ti-yandi' he'di. He-ha<sup>n</sup>'tc kide'di. "Eya<sup>n</sup>'  
 always, this (See Note.)," Bear the said that. Said when went home. "There  
 or (sub.) that that (See Note.)  
 usually
- hi<sup>n</sup>-ta'," Tcětkana' ki'ye-ha<sup>n</sup>' kide'di. "Ha'me ta<sup>n</sup>' o<sup>n</sup>'ni nkatí na',"  
 reach thou," Rabbit said to when went home. "Bent tree large made I dwell ."  
 (m. to m.) him (and) in  
 (See Note.)
- ě - ha<sup>n</sup>' kide'-ka<sup>n</sup> Tcě'tkanadi' ti'-wo de'di. Ha'me ta<sup>n</sup>' o<sup>n</sup>  
 Said when went when Rabbit the (sub.) another departed. Bent tree large made  
 (and) home house  
 (=abroad)
- i<sup>n</sup>da'hi ande'-txye. Aya<sup>n</sup>' xotka' uxě' na'ñki, xyihě' na'ñki  
 was hunting it in the (archaic Tree hollow was sitting in, was growling  
 past ending).
- [O<sup>n</sup>'ti ya'ndi]. Tcě'tkanadi' koxta', yahe'ya<sup>n</sup> kide' xe'hě. O<sup>n</sup>'ti ya<sup>n</sup>,  
 Bear the (sub.). Rabbit the (sub.) ran from to a distance went sat down. Bear,  
 danger, ward
- 15 "He'+ha<, tēna'xě-di', aya'nde ka<sup>n</sup>'ě'tiki<sup>n</sup>'yo<sup>n</sup>i wo'? Ndoku' xaha-ta',"  
 "Halloo, O friend, that was when did I do that ? Come from sit down,"  
 you to you that place (m. to m.),  
 to me
- hě'di O<sup>n</sup>'ti-ya'ndi. Ka'wa ni'+ki na'x ka<sup>n</sup> 'ě'tikě ya'nde na'. Axo'g  
 said Bear the (sub.). What not having stood when he was still (or . Young  
 that (See Note.) it there now)
- duni' da de'di O<sup>n</sup>'ti ya'ndi. Eka<sup>n</sup>'ha<sup>n</sup>' akidi' si'psiwe'di duti' ha'nde.  
 canes to went Bear the (sub.). And then small black bugs that he went eating.  
 gather stay in decayed logs, (See Note.)  
 "Bessie bugs"
- A'nde a'o<sup>n</sup> dě' ha<sup>n</sup> axo'g kiduni' te'na yi'ñki da. E'ya<sup>n</sup> kidi'.  
 A long went when (and) young canes a few small gathered. There returned  
 time (ones) home.  
 [When he had been gone a long (See Note)  
 time]
- Tcětkana' kitcu'di, mi'xyi de'di (O<sup>n</sup>'ti ya'ndi). "Ū," kiyě' ha<sup>n</sup>  
 Rabbit put them down to go went Bear the (sub.) "Oh!" said when  
 for him around in a circle. that (and)
- 20 kiya' kīpana'hi dě' ha<sup>n</sup> iñkně' [O<sup>n</sup>'ti ya'ndi]. "Inaye'ya<sup>n</sup>," he'ka<sup>n</sup>  
 again turned back went when vomited Bear the (sub.). "This what you eat said when  
 (and) with (?)"
- Tcě'tkana'di, "Aduti' 'ě'tikě' ko ndu'xni xa' na," 'ě'di Tcě'tkana'di.  
 Rabbit the (sub.), "Food that sort I have not eaten ." said Rabbit the (sub.).  
 (?) in the past,
- E' ka<sup>n</sup>, "Ayi'ndi ko' iya'ñkaku'ya<sup>n</sup> iñkiya'nitepi' yahetu' ko'hě  
 Said when "You you fed me I like it so well (sic) like this (sic) sure  
 it enough
- na<sup>n</sup>'ni, nika<sup>n</sup>' 'ě'ti'kiyañko<sup>n</sup>'ni xyexyo'," O<sup>n</sup>'ti ya'ndi he'di-ha<sup>n</sup>'tca'  
 it has been when you treat me that way why?" Bear the (sub.) said that when  
 so (sic) (=as)
- te'yě tě Tcě'tkana'-ka<sup>n</sup>. "Ina-ya<sup>n</sup> kōk xahě'ni-k te'i'yě kī ima'ñki  
 to kill wish- Rabbit the (ob.). "Sun moves not when I kill (and) lay you  
 him ed. you down (sic)
- 25 xyo'," 'ě'di O<sup>n</sup>'ti ya'ndi. He ka<sup>n</sup>' ya'ndi-ya<sup>n</sup> tixtixyě' na'ñki  
 "I" said Bear the (sub.). Said when heart was beating as he sat  
 that
- Tcě'tkana'di. Aya<sup>n</sup>' xotka' akī'pūpsūki'. Ekiha<sup>n</sup>' te'yě tě Tcě'tkana'-  
 Rabbit the (sub.). Tree hollow he headed off Rab- Then to kill wish- Rabbit  
 bit (in it). him ed
- ka<sup>n</sup>, unatci'ktei-di hakū'nūki, xotkaya<sup>n</sup>' hakū'nūki. Hakū'nūki ha<sup>n</sup>'tca'  
 the (ob.) then dodged about got out of hollow tree got out of. Get out of when
- aso<sup>n</sup>' poska' dě xě'hě-ha<sup>n</sup>'tca' haxi'di [Tcě'tkanadi']. Tcě'tkana'  
 brier patch (cv.) went sat down when got angry Rabbit the (sub.). Rabbit

hakxi'di ha<sup>n</sup>tca', "I<sup>n</sup>yi<sup>n</sup>da'hi yukë'di ko' ayande'-yuwa'ya<sup>n</sup> nda'-hi  
 got angry when "They are hunting you when toward the place where (See  
 you are  
 30 hani'," [hë'di Tcë'tkanadi']. Eo<sup>n</sup>'ni-di' teu'ñki tčëtkä-k' no'xë  
 Note)," said that Rabbit the (sub.). For that reason dog rabbit the (ob.) they  
 yukë'di-xya<sup>n</sup> o<sup>n</sup>'ti-k' ha'ne o-tu'xa. Ėka<sup>n</sup>' Tcëtkana' de' o<sup>n</sup>'xa.  
 are chasing when Bear the find they shot him Then Rabbit had gone.  
 (ob.) (customary act).  
 Ehe'da<sup>n</sup>.  
 So far.

## NOTES

1. *kitënaxtu* (*tënaxi*).
3. *tcactcake* (*tcak*). In "*Oñti ya<sup>n</sup>*," etc., *ya<sup>n</sup>* may be the nominative sign, instead of that of motion.
4. *poskiñki*, pronounced *poski<sup>n</sup>+ki* (*poska+yiñki*).
5. *i<sup>n</sup>skë-ha<sup>n</sup>*, pronounced *i<sup>n</sup>skë<ha<sup>n</sup>*.
8. *so<sup>n</sup>sa* in two places, pronounced, *so<sup>n</sup>+sa*.
9. *akúskúsiñki* (from *akúskúsê+yiñki*), pronounced *akúskúsi<sup>n</sup>+ki*.
9. *Nkakiyasï xana yahe ko. Nkakiyasï* (*kiasï*). The author thinks that *ko* can not be translated by any single English word, and that it probably modifies *yahe*.
10. *Eya<sup>n</sup> hi<sup>n</sup>ta*, pronounced *Eya<sup>n</sup>hi<sup>n</sup>ta+*.
16. *Kawa ni<sup>n</sup>ki*, being pronounced *Ka'wa ni+ki*, conveys the idea, "you are here now, but I have nothing for you."
17. *duti hande*, pronounced *duti+ha<sup>n</sup>nde*. *Ande ao<sup>n</sup> dë ha<sup>n</sup>*, etc. A case of "hapax legomenon." The exact equivalents of *ande* and *ao<sup>n</sup>* can not be given.
18. *yiñki*, pronounced *yi<sup>n</sup>+ki*.
20. *Inayeya<sup>n</sup>* given as meaning, "this is what you eat with;" but it is rather, "You (O Rabbit) can swallow this."
21. *nduxni* (*ti*).
22. *iyañkaku<sup>n</sup>ya<sup>n</sup>* (*yaku*).
23. *ëtikiyañko<sup>n</sup>ni* (*o<sup>n</sup>*).
29. *nda-hi hani*, a case of "hapax legomenon," given as meaning, "I will go," but in ordinary Biloxi that is expressed by *Nda' dandë*. *Nda'hi* as recorded by the author may have been intended for *Nyi<sup>n</sup>dahi*, "I seek you."

TRANSLATION <sup>a</sup>

The Rabbit and the Bear had been friends for some time. One day the Rabbit said to the Bear: "Come and visit me. I dwell in a very large brier patch." Then he departed home. On reaching home he went out and gathered a quantity of young canes which he hung up. Meanwhile the Bear had reached the abode of the Rabbit and was seeking the large brier patch; but the Rabbit really dwelt in a very

<sup>a</sup> Published also in the *Journal of American Folk-lore*, VI, 49-50, 1893.

small patch. When the Rabbit knew that the Bear was near, he began to make a pattering sound with his feet. This scared the Bear, who retreated to a distance and then stopped and stood listening. As soon as the Rabbit noticed this, he cried out, "Halloo! my friend, was it you whom I treated in that manner? Come and take a seat." So the Bear did as the Rabbit had requested and went to him. The Rabbit gave the young canes to his guest, who soon swallowed all, while the Rabbit himself ate but one; that is, the Rabbit minced now and then at one piece of cane, while the Bear swallowed all the others. "This is what I have always liked," said the Bear, just as he was departing. Said he to the Rabbit, "Come and visit me. I dwell in a large bent tree." After his departure, the Rabbit started on his journey. He spent some time in seeking the large bent tree, but in vain, for the Bear was then in a hollow tree, where he was growling. The Rabbit heard the growls, and fled, going some distance before he sat down. Then said the Bear: "Halloo! my friend, was that you whom I treated in that manner? Come hither and sit down." So the Rabbit obeyed him. "You are now my guest," said the Bear, "but there is nothing for you to eat." So the Bear went in search of food. He went to gather young canes. As he went along, he was eating the small black bugs which stay in decayed logs. When he had been absent for some time, he returned to his lodge with a very few young canes. He put them down before the Rabbit and then walked round him in a circle. In a little while the Bear said "Oh!" and turned back toward the Rabbit before whom he vomited up the bugs which he had eaten. "Swallow this," said he to the Rabbit. "I have never eaten such food," said the Rabbit. This offended the Bear, who said, "When you entertained me, I ate all the food which you gave me, as I liked it very well; but now that I give you food, why do you treat me thus?" Then the Bear wished to kill the Rabbit, to whom he said, "Before the sun moves [sets?] I shall kill you and lay down your body." As he spoke, the Rabbit's heart was beating from terror, for the Bear stood at the entrance of the hollow tree in order to prevent the Rabbit's escape. But the Rabbit, who was very active, managed to dodge and thus he got out of the hollow tree. He went at once to the brier patch and took his seat, being very angry with the Bear. Then he shouted to the Bear, "When they are hunting you, I will go toward your place of concealment." For that reason it has come to pass since that day that when dogs are hunting a rabbit, they find a bear, which is shot by the hunter. After making his threat to the Bear, the Rabbit departed for his home. The end.

### 3. HOW THE RABBIT CAUGHT THE SUN IN A TRAP: AN OMAHA MYTH TRANSLATED INTO BILOXI

- Tcēt kana' kû<sup>n</sup>kû<sup>n</sup> kîno<sup>n</sup>pa' ti xyapka' ktihando<sup>n</sup> ētuxa'. E'witēxti'  
 Rabbit his grand- he with her, tent low he used to live they say. Very early in  
 mother (or, they two) the morning
- hena'ni waxde' ētuxa'. E'witēxti' hena'ni de' kikē', ēdi', a<sup>n</sup>yadi  
 every went to they say. Very early in every went though behold person  
 hunt the morning
- si' naskēxti' kito<sup>n</sup>ni de o<sup>n</sup>knē ētuxa'. A<sup>n</sup>ya' kaka' ye'ho<sup>n</sup> te'  
 feet very long he first had already they say. Person what (sort) to know wished  
 gone
- ha<sup>n</sup>de ētuxa', Tcētkanadi. "Xki'to<sup>n</sup>ni e'ya<sup>n</sup> nkihi<sup>n</sup> xyo," uyi'hi  
 sign of they say Rabbit the (sub.) "I first there I reach will (?) thought  
 continuous action
- 5 ha<sup>n</sup>de ētuxa' Tcētkanadi'. E'witēxti' ki'ne de' ētuxa' Tcētkanadi'.  
 sign of they say Rabbit the (sub.) Very early in arose went they say Rabbit the (sub.)  
 continuous the morning from re-  
 action clineing
- A<sup>n</sup>yadi si' naskēxti' kiya' kito<sup>n</sup>ni de o<sup>n</sup>knē ētuxa'. Tcēt kana'  
 Person foot very long again he first had already they say. Rabbit  
 gone
- kide'di ētuxa'. "Kû<sup>n</sup>kû<sup>n</sup>, xkito<sup>n</sup>ni te' nka<sup>n</sup>de kikē', tcīma'na  
 went they say. "O grandmother I first wish I contin- though again  
 home ually
- ya<sup>n</sup>xkito<sup>n</sup>ni o<sup>n</sup>knē," ēdi' ētuxa' Tcētkanadi'. "Kû<sup>n</sup>kû<sup>n</sup>, ka<sup>n</sup>ko<sup>n</sup>ni'  
 he had already arrived there said they say Rabbit the (sub.) "O grandmother trap  
 before me" he
- nko<sup>n</sup>-ha<sup>n</sup> nētkohi' xēheñkē' ndu'si xyo," ēdi' ētuxa' Tcētkanadi'.  
 I make and road I set it on I take will (?) said they say Rabbit the (sub.)  
 it him he
- 10 "Tēdikē' ētikayo<sup>n</sup>," ēdi' ētuxa' Tcēt kana' kû<sup>n</sup>kû<sup>n</sup>. "A<sup>n</sup>ya'di  
 "Why you do that way," said they say Rabbit his grand-  
 she mother. "Person
- n<sup>n</sup>ya<sup>n</sup>ni," ēdi' ētuxa' Tcētkanadi'. De'di ētuxa' Tcētkanadi'. E'ya<sup>n</sup>  
 I hate him" said they say Rabbit the (sub.) Went they say Rabbit the (sub.) There  
 he
- hi' xya<sup>n</sup> ki'ya de o<sup>n</sup>knē ētuxa'. Pska<sup>n</sup> yih' tō'x mañki' ētuxa'  
 ar- when again had already they say. Waiting for night was reclining they say  
 rived departed
- Tcētkanadi'. A<sup>n</sup>ya'di si' naskēxti' de' knē' ka<sup>n</sup>ko<sup>n</sup>ni' nētkohi'  
 Rabbit the (sub.) Person foot very long had gone trap trap road  
 xēhe'kiyē ētuxa' Tcētkanadi' ētu<sup>n</sup>ko<sup>n</sup>ni. E'witēxti' ka<sup>n</sup>ko<sup>n</sup>ni' do<sup>n</sup>hi  
 set it down they say Rabbit the (sub.) he did that Very early in trap to see it  
 for him way. the morning
- 15 tē' dedi' ētuxa'. Ēdi', Ina' ko dusi' [o<sup>n</sup>'xa] ētuxa'. Ta<sup>n</sup>hi<sup>n</sup>xti'  
 wish- he they say. Behold Sun the taken [in remote they say. Running very  
 ed went (ob.) past] fast
- kide'. He'ya<sup>n</sup> ki'di kû<sup>n</sup>kû<sup>n</sup>ya<sup>n</sup> kû<sup>n</sup>tiki'. "Kû<sup>n</sup>kû<sup>n</sup>, kawaya<sup>n</sup>  
 went There reached his grandmother he told her. "O grandmother, something  
 home. or other
- ndu'si xye'ni, i<sup>n</sup>ske'yañkē'," ēdi' ētuxa' Tcētkanadi'. "Kû<sup>n</sup>kû<sup>n</sup>,  
 I take it but it scared me," said he they say Rabbit the (sub.) "O grandmother,  
 i<sup>n</sup>ka<sup>n</sup> ndu'si na'ūñkihi' xye'ni i<sup>n</sup>ske'yañkē' hena'ni," ēdi' ētuxa'  
 cord I take it I wished that I but it scared me every," said he they say  
 could
- Tcētkanadi'. Psdehi' dusi' hañkeya<sup>n</sup> kiya' de ētuxa'. A'tekaxti'yē  
 Rabbit the (sub.) Knife took ha<sup>n</sup> keya<sup>n</sup> again went they say. He caused it to be  
 and to that very near  
 place (?)
- 20 ētuxa'. "Kûpini'xtihayē! Tēdi'l'ika<sup>n</sup> ē'tikayo<sup>n</sup>ni. Ndohu'  
 they say. "You have done very wrong! Why have you done thus? Come right  
 to me

ya<sup>n'</sup>xkiduwa'l'" Ina ɛ'tikihe'di ɛtuxa'. Akí'duwaxi' kida' o<sup>n'</sup>ni'  
 untie me!" Sun said that to him they say. Going to one side was going back  
 Teč'tkana'. Pá'si ha<sup>n'</sup> i<sup>n'</sup>ka<sup>n'</sup> ko psdehi' ko ukxa'ki Teč'tkana'[-di].  
 Rabbit. Stopped and low- (the) knife the out it Rabbit.  
 ered his head (with)

Ina' kuwo' dedi' ɛtuxa'. Teč'tkana' aso<sup>n'</sup>ti'wa'nihiya' hi<sup>n'</sup> adatcka',  
 Sun up above went they say. Rabbit between the shoulders hair was scorched,

Ina' ɛ'tuko<sup>n'</sup>ni. Ta<sup>n'</sup>hi<sup>n'</sup> kide'di Teč'tkana'. "A'tcicoi'+! kâ<sup>n'</sup>kâ<sup>n'</sup>,  
 Sun did that way. Ran went home Rabbit. "Ouch! O grand-  
 mother

25 ya<sup>n'</sup>ñkataxnixti'," ɛdi' ɛtuxa' Teč'tkana'[-di']. "Kode'ha<sup>n'</sup>, nyiñkado'di  
 I am burned severely," said they say Rabbit. "Alas! my grandson  
 he

de' a'taxnixti'," ɛdi' ɛtuxa' Teč'tkana' kâ<sup>n'</sup>kâ<sup>n'</sup> ko. Ehe'da<sup>n'</sup>.  
 this is burned severely," said they say Rabbit his grand- the. So far.  
 mother

## NOTES

As stated, this myth is from the Omaha, which the author told to Betsy Joe and Maria Johnson, her daughter, two Biloxi women, in February, 1892, in order to obtain the Biloxi equivalents for each sentence of the Omaha version. After gaining this text, the author was able, with the aid of Bankston Johnson (in addition to the two women), to obtain two Biloxi myths. The first line can begin with *Édi*, "Behold," or, "Once upon a time."

1. *ti xyapka* (= *ati xyapka*). Perhaps the initial *a* was omitted because the preceding word, *kino<sup>n'</sup>pa*, ended in *a*. *Ktihando<sup>n'</sup>*, i. e., *kti hande o<sup>n'</sup>*.

8. *ya<sup>n'</sup>xkito<sup>n'</sup>ni o<sup>n'</sup>knè*. The Sun had passed there long before the arrival of the Rabbit. Had he just passed, the Rabbit might have said, "*ya<sup>n'</sup>xkito<sup>n'</sup>ni knè*."

9. *xèheñkè*, an unusual contraction of *xèhehâñkè* (*xèhe*).

11. *nya<sup>n'</sup>ni (iya<sup>n'</sup>)*.

15. *Édi, Ina ko dusi [o<sup>n'</sup>xa] ɛtuxa*. First dictated without "*o<sup>n'</sup>xa*." The author thinks that it should read, "*dusi' o<sup>n'</sup>knè*," as the capture of the Sun occurred only a short time before the Rabbit reached the trap. "*Dusi' o<sup>n'</sup>xa*" would imply that he had been caught long before.

15. *Ta<sup>n'</sup>hi<sup>n'</sup>xti kide*, etc. The frequent omission of connecting words will be noticed. Expressed in full, the sentences read, *Ta<sup>n'</sup>hi<sup>n'</sup>xti' kide ɛtuxa'*; *He'ya<sup>n'</sup> k'i-di-ha<sup>n'</sup> kâ<sup>n'</sup>kâ<sup>n'</sup>ya<sup>n'</sup> kâ<sup>n'</sup>ki' ɛtuxa'*.

21. *Akíduwaxi kida o<sup>n'</sup>ni Teč'tkana*. The last word should be *Teč'tkanadi*.

## TRANSLATION

The Rabbit and his grandmother lived in a tent. He used to go hunting every day, very early in the morning. But though he used to go very early every morning, it happened that a person with very long feet had passed along ahead of him. For many days the Rabbit

wished to know what sort of a person this man was. He continued to think, "I will reach there before him!" Nevertheless it always happened that the person with the large feet had gone ahead of him. So one day the Rabbit went home, and said to his grandmother, "O grandmother, though I have long desired to be the first to get there, again has he gotten there ahead of me! O grandmother, I will make a trap, and I will place it in the road, and thus I will catch him."

"Why will you do that?" said his grandmother. "I hate the person," said the Rabbit. He departed. On reaching the place, he found that the person had already departed. So the Rabbit lay near by, awaiting the coming of night. That night he went to the place where the person with large feet had been passing, and there he set the trap (a noose).

Very early the next morning he went to look at the trap. Behold, the Sun had been caught! The Rabbit ran home with all his might. When he reached there, he told his grandmother what he had seen. "O grandmother, I have caught something or other, but it scared me. I wished to take the noose, but the thing scared me every time that I tried to get it," said the Rabbit. Then the Rabbit seized a knife and went again to the place of the adventure. He went very near the strange being, who thus addressed him: "You have done very wrong! Come and release me!" The Rabbit did not go directly toward him, but passed to one side of him. He bowed his head, and cut the noose with the knife. The Sun went up above. But before he went, he had scorched the fur between the Rabbit's shoulders. Then the Rabbit ran home (screaming with pain). "Ouch! I have been burned severely!" said the Rabbit. "Alas! this time has my grandson been burned severely," said the grandmother. The end.

## 4. A LETTER

Těnaxi', akũtxyi' na'teka nko<sup>n'</sup> de'hiñkiyě'. Těnaxi', tci'diki  
O friend, letter short I make it I send it to you. O friend, how

hi'mañkiya<sup>n</sup> u<sup>n</sup>na'xě te'. Ya'xkitca'daha' xye'ni, nki'xtu ko  
you are (=recline?) I hear wish. You have forgotten us but we

iñkca'tuni'. Yi'ndo<sup>n</sup>ha kikna'ni snisni'hi. Ta' ahi' ayatsi'-ya<sup>n</sup>  
we have not for- gotten you. We see you perhaps cold time. Deer skin you buy the re- mote (?)

u<sup>n</sup>na'xě na'ũñkihi'. Ni'stũti tko'hě ya'ñkukũtiki' na'ũñkihi'.  
I hear it I hope (or wish). Correct very, altogether you tell it to me I hope (or, wish).

5 Akũtxyi' ukxa'ni hu'yaxkiyě' ma'ũñkihi'. Nya'yi<sup>n</sup> naxě' naũñkihi'.  
Letter very soon you send it hither I hope (or, wish). I ask you a question I wish.

No'we na<sup>n'</sup>ni hi<sup>n</sup>ya'ndihi<sup>n'</sup> dande'.  
Day throughout I think of you will.  
(or, each)

## NOTES

Owing to the difficulty of obtaining a Biloxi text it occurred to the author that he might read an Omaha letter, sentence by sentence, to the Biloxi and obtain the corresponding sentences in their language. As his informants could not give the Biloxi equivalents for about half of the sentences in the Omaha letters the author was obliged to vary the phraseology now and then. In this manner he obtained two short texts, the one just given and the following one.<sup>a</sup>

1. *dehiñkiyě* (*de*).
2. *Yaxkitcadaha* (*kítca*); *iñkcatuni* (*kítca*); *yindo<sup>h</sup>ha* may be from *do<sup>h</sup>hi*.
3. *-ya<sup>n</sup>* may refer to objects at a remote place.
4. *yañkukâtiki* (*kâtî*); *huyaakiyě* (*hu*); *nyayi<sup>n</sup> naxě* (*hayi<sup>n</sup>*).
6. *h<sup>n</sup>yandihi<sup>n</sup>* (*yihî*).

## TRANSLATION

O friend, I write a short letter which I send you. O friend, I wish to hear how you are. You have forgotten us, but we have not forgotten you. We may see you in the autumn. I hope to hear that you have bought deer skins. I hope that you will tell me just how things are. I hope that you will send me a letter very soon. I wish to ask you a question. I will think of you each day [until I receive your reply?].

## 5. A LETTER

- |   |   |   |  |  |  |
|---|---|---|--|--|--|
| Hiñkso <sup>n</sup> tkaka',<br>O younger brother (m. sp.)   | akütxyi'<br>letter                                      | ayo <sup>n</sup> '<br>you made it                                     | no <sup>n</sup> 'd<br>to-day                             | ndo <sup>n</sup> hi'.<br>I saw it.                     | Kítsa <sup>n</sup> yatu',<br>O ye Americans,                               |
| nyi <sup>n</sup> 'do <sup>n</sup> -daha'<br>I see you (all) | kikna <sup>n</sup> .ni.<br>perhaps.                     | Yata <sup>n</sup> 'mitu'<br>You work for your-<br>selves              | kikině'pixti'<br>I like it ( <i>sic</i> )                | nkint-hě'<br>I too                                     | ětañko <sup>n</sup> '.<br>I do so.   |
| So <sup>n</sup> pxo <sup>n</sup> 'ni<br>Wheat               | uñkteu' dě'di<br>I sowed it                             | pixti <sup>n</sup> 'hiñkě'.<br>I did very well.                       | Aye <sup>n</sup> 'ki<br>Corn                             | uñkteu <sup>n</sup> 'di;<br>I planted;                 | ačo <sup>n</sup> ' po'teka<br>Irish potatoes                               |
| uñkteu <sup>n</sup> 'di;<br>I planted;                      | uñktei <sup>n</sup> ' sayi'<br>onions                   | uñkteu <sup>n</sup> 'di;<br>I planted;                                | awi'ska tu <sup>n</sup> 'do <sup>n</sup> 'ni'<br>turnips | uñkteu <sup>n</sup> 'di;<br>I planted;                 |  |
| 5 ta'tka<br>peas  | yiñka'.<br>small  | uñkteu <sup>n</sup> 'di;<br>I planted;                                | panaxti'<br>all  | pixti <sup>n</sup> 'hiñkě'.<br>I did very well.        | Nkti <sup>n</sup> 'ya <sup>n</sup> nko <sup>n</sup> 'ni<br>My house I made |
| [= beans]   |   |   |  |  |  |
| pixti <sup>n</sup> ' xye <sup>n</sup> ni,<br>very good, but | ya <sup>n</sup> 'xkiha'taxni'.<br>it was burned for me. | Kci <sup>n</sup> 'xka<br>Hog  | ohi'<br>ten  | iñkta',<br>I have,                                     | wa <sup>n</sup> 'k so <sup>n</sup> 'sa<br>cow one                          |
| iñkta',<br>I have,  | a <sup>n</sup> 'kikuně'<br>geese                        | topa'<br>four   | iñkta',<br>I have,                                       | ma'<br>turkey  | so <sup>n</sup> 'sa iñkta'.<br>one I have.                                 |
|   |   | Hiñkso <sup>n</sup> 'tkaka',<br>O younger brother,                    |  |  |  |
| naxa'xa<br>now  | nyu <sup>n</sup> 'kâtiki.<br>I have told it to you.     | Ka <sup>n</sup> 'wa<br>What   | nkyě'ho <sup>n</sup> 'tuni'<br>we knew not               | naxo'<br>heretofore                                    | nka <sup>n</sup> 'yasa <sup>n</sup> 'xtu<br>we were Indians                |
| hi'.<br>when (?)  | Tci <sup>n</sup> 'waxti'<br>Great trouble               | ndo <sup>n</sup> 'xt o <sup>n</sup> '.<br>we have seen (in the past). | Ku <sup>n</sup> 'timañkdě'<br>Being up above             | kihî'yeho <sup>n</sup> 'hi'yě<br>he taught you (sing.) | ětukě'<br>because  |

10 ka'hena<sup>n</sup> iyěho<sup>n</sup>'ni.  
everything you (sing.) know.

<sup>a</sup> The original of this (first) letter may be found in Omaha and Ponka Letters, pp. 15, 16, Bureau of American Ethnology, Washington, 1891.



## NOTES

This text consists of the Biloxi equivalents of some sentences of an Omaha letter, found on pages 37-40 of Omaha and Ponka Letters, a bulletin of the Bureau of American Ethnology, Washington, 1891. The English equivalents of the sentences were given, one by one, to Betsy Joe and her daughter, Maria Johnson, who then gave the author the corresponding Biloxi words.

2. *kikinëpiati*, rather, *ĩnkikinëpiati*, "I like it for you; I like what you do or have" (*pi*).

3. *uñktcudi* (*tcu*).

8. *nyukătiki* (*kătĩ*).

8. *nkyëho<sup>n</sup>tuni* (*yeho<sup>n</sup>*); *nka<sup>n</sup>yasaxtu* (*sahi*).

9. *ndo<sup>n</sup>xt o<sup>n</sup>*, in full *ndo<sup>n</sup>xtu o<sup>n</sup>* (*do<sup>n</sup>*).

10. *kahenan iyëho<sup>n</sup>ni*, in full, *kahenani iyëho<sup>n</sup>ni*.

## TRANSLATION

O younger brother, to-day I have seen the letter which you wrote. O ye Americans, I may see you. I like your working for yourselves, so I am working, too. I sowed wheat, and did very well. I planted corn, Irish potatoes, onions, turnips, and peas. I succeeded very well with all. I made a very good house for myself, but it was burned. I have ten hogs, one cow, four geese, and one turkey. O younger brother, now I have told you. When we lived as Indians, we knew nothing, and we experienced great hardships. You [white people] know everything because God has taught you.

## 6. THE BRANT AND THE OTTER

Pûdëdna'	Xyi'nixkana'	ki'tëna'xe	ha'nde o <sup>n</sup> ni.	"Wite'di ko
Ancient of Brants	Ancient of Otters	a friend, each to the other	was.	"To-morrow when
eya <sup>n</sup> hi <sup>n</sup> -ta',"	Pûdëdna'	kiye'di.	Xyi'nixkana'di e' ka <sup>n</sup> de'di.	
reach there" (male to male)	Ancient of Brants	said to him.	Ancient of Otters the (sub.)	said it when went.
Eya <sup>n</sup> hi <sup>n</sup>	[ha <sup>n</sup> ]	Pûdëdna',	"He + ha <,"	Xyini'xkana e'di.
Reached there	[when]	Ancient of Brants	"Hullo!"	Ancient of Otters said it.
"Kani'ki na'x-ka <sup>n</sup> tca na'.	Xë'xnañk-ta',"	ë' ha <sup>n</sup> ,	o'kûk de'di,	
"I have nothing at all as I sit.	Be sitting" (male to male),	said it when	to fish went	
5 ma <sup>n</sup> tu'hu	du'xtaxta <sup>n</sup> na de'di.	O' atca'xti	kĩ'di, o' huwe'di.	O'
leather vine	jerking now and then to straighten it	went.	Fish many were killed on his back (?)	he carried fish he cooked. Fish
hûwe'	de'-hëd-ha <sup>n</sup> ,	mû'sûda'	yi'ñki tcu'di.	Tcu' ha <sup>n</sup> kûstû'ki
cooked	that finished when	dish	small filled.	Filled when set it down before him
Pûdëdna'	ka <sup>n</sup> .	Duti'	Pûdëdna',	mûsûda' xa'pkaxti
Ancient of Brants	(the ob.).	Ate	Ancient of Brants	dish very flat he could not eat.
ë' ha <sup>n</sup> ,	natia <sup>n</sup> tata'	ha'nde.	Xë'naxkana'	pa o'xpa o' hûwe'.
said when it	raising his head often to swallow	he was.	Ancient of Otters himself (only)	swal. fish lowed cooked.

- “Iyi'xo<sup>n</sup> wo',” Pûdēdna' kiyē'ndi. “A<sup>n</sup>ha<sup>n</sup>, nki'yandi'pi na'.”  
 “Have you enough ?” Ancient of Brants he said to. “Yes, I am satisfied.”
- 10 “Hi'yandi'pi hi'usa<sup>n</sup>,” ki'ye ha<sup>n</sup> kiyō'wo utco' o<sup>n</sup>i kûstû'ki  
 “You are satisfied how possible?” said to when more he took it up set it down  
 (strong denial) him before him
- ha<sup>n</sup> i'ndi kiyō'xpa kîde'di. Pûdē'd-na kîde' ha<sup>n</sup>, “Wite'di ko  
 when he (Otter) ate it up for rapidly. Ancient of Brants started when, “To-morrow when  
 him home
- eya<sup>n</sup>hi<sup>n</sup>-ta',” kiyē'di Xyini'xkaka' Pûdē'dnadi. Xyi'nixka'di  
 reached there” said to him Ancient of Otters (ob.) Ancient of Brants [Ancient of] Otters  
 (male to male) (sub.) the (sub.)
- Pûdēdna' tiya<sup>n</sup> i<sup>n</sup>hi<sup>n</sup>, “He + ha <, kani'ki na'x-ka<sup>n</sup>tca na'.”  
 Ancient of his [remote] reached “Halloo! I have nothing at all as I sit.  
 Brants house there
- Xě'xnañk-ta',” ě' ha<sup>n</sup>, o'kûk de'di, ma<sup>n</sup>tu'hu du'xtaxta<sup>n</sup>na de'di.  
 Be sitting” (male to said it when to fish went “leather vine” jerking now and went.  
 male), then to straighten it
- 15 O' atca'xti kî'di, o' huwe'di. O' hûwe' de'-hěd-ha<sup>n</sup> mûsûda' yi'ñki  
 Fish many were he car- fish he cooked. Fish cooked that finished when dish small  
 killed ried on  
 his back (?)
- tcu'di. Tcu' ha<sup>n</sup> Xyi'nixka'ka<sup>n</sup> kyu'stûki. Ptcō<sup>n</sup>-ya<sup>n</sup> kuwě'ni ka<sup>n</sup>'  
 he filled. Filled when Ancient of Otters he set it down Nose the could not get when  
 (ob.) for him. in it
- kdu'x-ni. Pûdēdna' du'tcētce'hi aka<sup>n</sup>'tci Xyini'xkana'di. Tca'na  
 he could not Ancient of Brants he let it drip often licked it Ancient of Otters the Again  
 eat. up (sub.)
- o'xpa Pûdēdna'di o' hûwe'-ya<sup>n</sup>. “Iyi'xo<sup>n</sup> wo',” kiyē'di. “A<sup>n</sup>ha<sup>n</sup>,  
 swal- Ancient of fish cooked the. “Have you enough (?)” he said to him. “Yes,  
 lowed Brants the (sub.)
- nki'yandi'pi na'.” “Kě! hi'yandi'pi hi'usa<sup>n</sup>. Ě'tikiyañko<sup>n</sup> xkudi'  
 I am satisfied . . .” “Nonsense! you are satisfied how possi- You treated me so I came back  
 ble? (strong denial) hither
- 20 naxo',” kiyē' ha<sup>n</sup> tēna'x ksâ'. Etu'xa.  
 in the past,” he said when friend broken. They say it.  
 to him

## NOTES

Although obtained directly from the Biloxi, this will be recognized as an Indian version of Æsop's fable of the Fox and the Crane.

1. *Pûdēdna*, “the Ancient of Brants,” as distinguished from *pûdeda*, “a brant of the present day.” So, *Xyini'xkana*, “the Ancient of Otters,” as distinguished from *wyiniwka* or *wanawka*, “an otter of the present day.”

4. *okûk dedi* (*o* and *kûk*). *Duaxtaxta<sup>n</sup>na* (*xta<sup>n</sup>*): see *duaxta<sup>n</sup> dedi*. *O atca'xti*, “many fish were killed;” but [*o*] *atca'xě*, “to kill all of another's [fish].”

6. *de-hěd-ha<sup>n</sup>*, “in full,” *de hěda<sup>n</sup> ha<sup>n</sup>*, “that finished when,” i. e., “when he finished that.”

8. *nati<sup>n</sup>tata*, to raise the head often in order to swallow something, as a duck, goose, or chicken does; but *a<sup>n</sup>ta*, to raise the head, as a person, dog, or horse does.

10. *Hiyandipi hiusa<sup>n</sup>*; *hiusa<sup>n</sup>* expresses the idea of a positive denial, the very opposite of a previous assertion. Compare the *Œgiha axta<sup>n</sup>* (followed by *ta*, *tada<sup>n</sup>*, or *taba*).

8. *ě ha<sup>n</sup>*; 10. *kiye ha<sup>n</sup>*; 11. *kide ha<sup>n</sup>*. *Ha<sup>n</sup>* causes the omission of the ending *-di* in verbs that it follows, as in *edi*, *kidedi*, *kiyedi*, etc.

11. *kiyoəpa* (*əpa*, see 8).

12. *eya<sup>n</sup>hi<sup>n</sup>-ta*. 1st masc. imperative addressed to a male (*e*). See *Xənañk-ta* in line 4.

16. *kyustáki=kástáki* (6). *Kuvèni*, negative of *uwe* (see *wahe*, to go into).

17. *kduə-ni*, negative of *duti* (7). *Dutčətcehi*, pronounced *dutčətce* + *hi*.

20. *ksá*, archaic for the modern word, *oye* (see *xo*).

#### TRANSLATION

Once upon a time the Ancient of Brants and the Ancient of Otters were living as friends. One day the Ancient of Otters said to the Ancient of Brants, "Come to see me to-morrow," and departed. When the Ancient of Brants reached the abode of the Ancient of Otters, the latter being exclaimed, "Halloo! I have nothing at all to give you to eat! Sit down!" Then the Ancient of Otters went fishing, using a "leather vine," which he jerked now and then in order to straighten it. Many fish were caught, and when he reached home he cooked them. When the fish were done, the Ancient of Otters put some into a very flat dish, from which the Ancient of Brants could not eat. So the Ancient of Brants hit his bill against the dish ("Tə!"), and raised his head often as if swallowing something. But the Ancient of Otters was the only one that swallowed the cooked fish. Then said he to the Ancient of Brants, "Have you eaten enough?" To which his guest replied, "Yes, I am satisfied." "No, you are not satisfied," rejoined the Ancient of Otters, taking up more of the fish which he set down [in the flat dish] before his guest, and then he, the host, devoured it rapidly.

When the Ancient of Brants was departing, he said to his host, "Come to see me to-morrow." When the Ancient of Otters reached the abode of the Ancient of Brants, the latter being exclaimed, "Halloo! I have nothing at all to give you to eat! Sit down!" Then the Ancient of Brants went fishing, using a "leather vine," which he jerked now and then in order to straighten it. Many fish were killed, and when he reached home with them he cooked them. When the fish were done the Ancient of Brants put some into a small round dish into which the Ancient of Otters could not get his mouth. So the Ancient of Otters had to satisfy his hunger with what dripped from the mouth of the Ancient of Brants. This the former licked up. Again did the Ancient of Brants swallow the cooked fish. Finally he said to his guest, "Have you eaten enough?" To which the Ancient

of Otters replied, "Yes, I am satisfied." "Nonsense!" rejoined his host, "you are not satisfied. I have served you as you served me." This event ended their friendship.

## 7. THE OPOSSUM AND THE RACCOON

- Ska'kana'di ewitěxti e'ya<sup>n</sup>hi' yūhi' yo'hi ya<sup>n</sup>-ka<sup>n</sup>' ka'wa kitā'ni  
Ancient of Opos- very early in e' to reach he thought pond the (ob.) what he first  
sums the (sub.) the morning there
- e'ya<sup>n</sup>hi o<sup>n</sup>' ayo'hiya<sup>n</sup> a'du ha<sup>n</sup>' kī'de o<sup>n</sup>' kaně eya<sup>n</sup>'hi Ska'kana.  
got there long ago the pond went around it when had gone home reached Ancient of  
ago the morning there Opossums.
- Etīkē' xo<sup>n</sup>'ni eķeka<sup>n</sup>'k kū'teko Skakana'di. Kū'teko ha'nde ha'ně  
He did that all the and then lay in wait Ancient of Opos- Lying in wait he was he found  
time the (sub.). for him sums the (sub.). for him him
- Atuka'. Kika'dětu ha<sup>n</sup>' "Tcī'dīkē andede' ewitěxti kine'tu ko'  
Raccoon. They talked when "Which of the two very early in they get up if  
together the morning
- 5 hayo'ha dē adudi." "Ńki'ya<sup>n</sup> nķana<sup>n</sup>'pini' xana'," Atuka' he'di.  
pond that he goes "I sleep I do not till day indeed," Raccoon said that.  
around it." [=I do not sleep till day]
- Skakana' he', "Ńkind-hě' Ńki'ya<sup>n</sup> nķana<sup>n</sup>'pini' xana'," he'di. Ě  
Ancient of too "I too I sleep I do not till day indeed," said that. Said  
Opossums [=I do not sleep till day] it
- ha<sup>n</sup>' ka'dě: Atuka'na kidě'di hi<sup>n</sup>' Skakana' hě kidě'di. Kīde' ha<sup>n</sup>  
when they went Ancient of went home when Ancient of too went home. Went when  
Raccoons Opossums
- kī'di ha<sup>n</sup>' ayu-xo'tka taho' ya<sup>n</sup>' ně-kde'. Ina' kuhi'xti kī'ně ha<sup>n</sup>'  
reached when hollow tree lying he was sleeping Sun very high he arose when  
home down so long.
- dě'x-ně. Atuka' ki'tāni o<sup>n</sup>' yohi-ya<sup>n</sup>' apě'ni, xo<sup>n</sup>'niyo'hiya<sup>n</sup> de  
was going. Raccoon he first long pond the went around it  
before
- 10 oxpa'. Kidě'x-ne yao<sup>n</sup>' Ska'kana'di naxě' ne'di. Ind-he' yao<sup>n</sup>'ni:  
he He was going singing Ancient of listening was (std.) He too sang  
swallowed. home Opossums
- "Hi'na ki'-yu wūs-se'-di." Atuka'di o'kxipa. Atuka'di xo<sup>n</sup>'niyo'hi-  
[Song of the Opossum]. Raccoon the (sub.) met him. Raccoon the (sub.) crawfish
- ya<sup>n</sup>' o'xpa. "Ńka'dit o<sup>n</sup>'di' xkīda' o<sup>n</sup>'ni Ńkiya<sup>n</sup>' te ha<sup>n</sup>'," Atuka' hě'di.  
the he "I have been eating I was going I am sleepy," Raccoon said  
swallowed. so long home (in the past) that.
- "Ńkind-hě' Ńka'dit o<sup>n</sup>'di' Ńki'ya<sup>n</sup>'ti'-xti xkīda' o<sup>n</sup>'ni," he'di Ska'kanadi',  
"I too I have been eating I (was) very I was going said that Ancient of Opos-  
so long sleepy home" (in the past) sums the (sub.)
- yě'tepi wa'di. E'keo<sup>n</sup>'nidi kītě' no<sup>n</sup>'dě' kīķě' kīně' de' o<sup>n</sup>' kaně'di  
tells a fle always. Since then hits it throws it although he gets has gone already  
away up
- 15 yě'tepi wa'di Ska'kana'di. E<sup>n</sup>'tu' xa.  
he tells a always Ancient of Opos- They say.  
lie sums the (sub.)

## NOTES

1. ewitěxti eya<sup>n</sup> nķihī' nķuhī' would be "I thought that I would get there very early in the morning."

2. adu ha<sup>n</sup>, stem du; etī'kaxo<sup>n</sup>'xa would be "you do that all the time, do no other way but that;" ctī'kayē'daya<sup>n</sup>, "you say that all the time."

4. tcī'dīkē ande'yañka' would be "which one of them (way off, not seen);" tcuwa'ha<sup>n</sup>'de'ya<sup>n</sup>, "which one (if seen)."

8. *taho' nē-kde'*, would be "he lay down so long;" *wena'x sahi'xyě*, "he was standing so long," or *si'hi' nēkde'*, "he was standing so long."

*dēx-ně*; *idě'tu* and *ndě'tu* are not used.

9. *apěni*=*adu'di* (stem *du*).

11. *wūs-se*, the crackling noise of a breaking stick.

## TRANSLATION

The Ancient of Opossums thought that he would reach a certain pond very early in the morning [and catch the crawfish that might be found on the shore]; but some one else had reached there first and had gone round the pond and then had started home long before the Ancient of Opossums had arrived there. This unknown person acted thus regularly every day. So at length the Ancient of Opossums lay in wait for him. At length he found the person, who proved to be the Ancient of Raccoons. They conversed together, and they agreed to see which one could rise the sooner in the morning and go round the pond. The Raccoon said, "I rise very early. I never sleep till daylight comes." The Opossum made a similar assertion, and then they parted, each going to his home. The Opossum lay down in a hollow tree and slept there a long time. He arose when the sun was very high and was going to the pond; but the Raccoon had already been there ahead of him and had gone round the pond, devouring all the crawfish. The Raccoon sang as he was returning home. The Opossum stood listening, and then he sang thus: "*Hi'na ki'-yu wūs-se'-di*." He met the Raccoon, who had eaten all the crawfish. The Raccoon said, "I have been eating very long, and I was going home, as I am sleepy." To this the Opossum said, "I, too, have been eating so long that I am sleepy, so I was going home." The Opossum was always telling a lie. The people say this of the Opossum because when one hits that animal and throws it down [for dead, pretty soon] he [the opossum] gets up and departs.

## 8. THE WILDCAT AND THE TURKEYS

*Tûmo'tchkana'di* *Mani'-k* *akde'di-daha'* *handě' o'n'dě*; *te'di'kě ni'ki*  
 The Ancient of Wild- Wild Tur- he crept (pl. ob.) he was in the past what the not  
 cats (sub.) key (ob.) up on matter  
 [=in vain]

*ha'n' pa'hi'n' utoho'* *xa'nina'ti* *ha'nde*. *Ma' i'tci'na a'tekayě ind-hě'*  
 when bag he lay in it he was rolling along. Turkey Ancient of he got near he too  
 old men  
 [=Ancient of Turkey  
 gobblers]

*utoho' do'n'hi hi' pa'hi'n'-ka kiya' kiye' ka'n utoho' ka'n dükütckě'*  
 to lie in it to see how it is bag (ob.) again said to when he lay when he tied it  
 him in it

*de' - hěd - ha'n' Tûmo'tchkana'di xa'ninati' kde'.* *De'-heya'n' kidi' ka'n*  
 that finished when Ancient of Wild- rolled it off for some So far he when  
 cats (sub.) time. reached  
 again

- 5 kĭdu'wě Tûmo'tekana. "Pixti'," hedi' Ma' i<sup>n</sup>tcina'di. I<sup>n</sup>xt-hě' utci'  
untied it Ancient of Wild- "Very good," he said Ancient of Turkey They too they lie  
for him cats. that gobblers (sub.) in it
- do<sup>n</sup>'xtu hi kiyě-'daha' Ma' i<sup>n</sup>tcina'di. Ado'pi yuķe' yańka'  
they see he said to them Ancient of Turkey Young they are the (ob.)  
how it is gobblers (sub.) [=The young ones.]
- ko'x-ni yuķe'di kiķe' e'tiķo<sup>n</sup>'-daha' ant-kde' so'sa' utoho' dükütke'  
they were unwilling though he treated he till one lay in it he tied it  
them so was
- pa<sup>n</sup>hi<sup>n</sup>' yańka' a<sup>n</sup>ntatc-ko'ye de'ye dě' kúďě'ni. "So<sup>n</sup>'sa detiķe',"  
bag the (ob.) he placed it cross- sent it then did not go. "One that is the  
wise (with the end off (?) toward him) reason,"
- e'di Tûmo'tekana'di. "Wi'xkaxti e'tiķe. Kiyow' utoho' hi'," kiyē  
he Ancient of Wild- "Very light that is the Another lie in it let(?)," he said  
said cats (sub.). reason. (More?) to
- 10 ka<sup>n</sup>, utoho' kiyow' pa<sup>n</sup>hi<sup>n</sup>-ya<sup>n</sup>' dükütke'. Axe' a<sup>n</sup>ńu-dě kĭďe'di  
when lay in it another bag the he tied. Shoulder he laid it went  
home
- Tûmo'tekana'di. He'ya<sup>n</sup> kĭ'di i<sup>n</sup>'pi. I<sup>n</sup>'pi ha<sup>n</sup>', "Ko<sup>n</sup>'ni', ka'wa  
Ancient of Wild he got laid it Laid it when, "O mother, what  
Cats (sub.). home down. down.
- ńķaki'x kĭ'di ķama'ńķiya'. Idu'wě ido<sup>n</sup>'hi ya'nda na'," he'di.  
I carried on I have he caught both she beware you you be lest," he said  
my back come home. you untie look at it that.
- Ĕha<sup>n</sup>' kûpa'ħani. Kûpa'ħani ka<sup>n</sup>' ko<sup>n</sup>'niya<sup>n</sup>', "Ka'wakehi' ha'ndeħa<sup>n</sup>,"  
And he disappeared. He disap- when his mother, "What is that, anyhow?"  
then peared
- kiyě' ha<sup>n</sup>, pa<sup>n</sup>hi<sup>n</sup>-ya<sup>n</sup>' du'wě. Du'wě ka<sup>n</sup>' so<sup>n</sup>'sa-k du'si. So<sup>n</sup>'sa-k  
she said when bag the untied. Untied when one (ob.) she held. One (ob.)  
it to
- 15 du'si ha<sup>n</sup> yukpe'-ya<sup>n</sup>' a'kipta'ye da<sup>n</sup> axe'-ya<sup>n</sup>' a'kipta'ye da<sup>n</sup>' ha<sup>n</sup>,  
she when leg the she caught both she wing the she caught both she when,  
held in one hand held in one hand held
- "Topa' nda<sup>n</sup>'ni nu+", hě'di. Ĕka<sup>n</sup>' Tûmo'tekana'di ta<sup>n</sup>hi<sup>n</sup>' ma'ńki  
"Four I hold help!" she said that And then Ancient of Wild- was running  
cats (sub.)
- na'xě ha<sup>n</sup> e'ya<sup>n</sup> kĭ'di. Sû'psûpi hu'x mańki': pa' nati' po'teki  
he heard when there he reached Black here he was coming head for round  
again. and there nothing
- yĭ'ńki hu'x mańki' e'ya<sup>n</sup> kĭ'di. Ko<sup>n</sup>'niya<sup>n</sup>' kya<sup>n</sup>'hi ha'nde naha'  
small he was coming there he reached again. His mother he was scolding her after
- Ma'-ya<sup>n</sup> te'yě. U'a hi' kiyě'di ko<sup>n</sup>'ni'-ya<sup>n</sup>'ka<sup>n</sup>. Kiyē' ka<sup>n</sup> ue'di.  
Tur- the he killed. To cook he told her his mother the He told when she  
key it (ob.) her cooked it.
- 20 U'e de'-hěď[a<sup>n</sup>] ka<sup>n</sup>' ti<sup>n</sup>'hi<sup>n</sup>'yoķi'-ya<sup>n</sup>' u'wa hi' kiyě'di. "A<sup>n</sup>ya'  
Cooked that finished when a room at the side to enter he told her. "Persons  
it
- tahi'xti i<sup>n</sup>'hi<sup>n</sup> dande'," kiyě'di ko<sup>n</sup>'ni'-ya<sup>n</sup>'ka<sup>n</sup>. Ĕka<sup>n</sup>' u'we ha<sup>n</sup>'  
very many they come will," he told her his mother the (ob.). And then she en-tered when  
mother tered
- do'di dükütke'—Ndu'x-ni hi' yühi' e'tiķe' nixki' do'di dükütke'. Te  
throat she tied it I am not to she for that because throat she tied it. Dead  
eat it thought reason
- o<sup>n</sup>' nańki'. Tûmo'tekana'di i<sup>n</sup>'t-pa' ka<sup>n</sup> Ma huwe' duti' ķoko'hě ne'di.  
she sitting. Ancient of Wildcats he him- when Turkey cooked he ate he was making a  
was (sub.) self noise by walking  
[=he back and forth.]  
was alone]
- Ko<sup>n</sup>'ni naxě'na'ńki hi'yühi' ķoķohě' tu'wa kĭ'di ne'di, adětko' nedi',  
His was hearing as he thought made a back and forth he was he was contin-  
mother she sat noise, etc. walking talking uously
- 25 tcinasě' ně de'-hěď-ha<sup>n</sup>' "Xkidě'di na'," e hi<sup>n</sup>', ķoķo'x e hi<sup>n</sup>'  
he was con- that fin- when "I am going home ." he when made a said when  
rattling tin-ished  
(some- uous-  
thing) ly

kiya' kipa'nahi kiyo'wo kiya' kide' koço'x ě hi<sup>n</sup> i<sup>n</sup>'txahe'ni ě'čikě ně o<sup>n</sup>  
 again turned around another again home he made said when he alone was doing it  
 etc.

de'-hěd-ha<sup>n</sup>, "Ko<sup>n</sup>ni'," kiyě', "Ma' huwe' oxpatu' na'," kiya' e.  
 that fin- when "O mother," he told "Turkey cooked they have devoured" again he  
 ished her, her, the door. said  
 it.

"Ko<sup>n</sup>ni', tcindaho'-pa ma'ñki na'," kiyě'di. "Aka'naki datca-di',"  
 "O mother hip bone alone lies ." he told her. "Come out gnaw on it,"  
 (male to female)

kiyě'di. Kawake'ni e'taxkiye' ka<sup>n</sup> dupa'xi. Dupa'x ka<sup>n</sup> te o<sup>n</sup>  
 he said to her. Nothing when he opened the door. He opened when dead was  
 the door

30 nañki'. Pa<sup>n</sup>/hi<sup>n</sup> tcûpa<sup>n</sup>-k adûksě' ha<sup>n</sup> kox-ta'di.  
 sitting. Bag old (ob.) he put when he ran off.  
 over her

## NOTES

1. *tečdikě niki*, "What is the matter," or "what result," "there is none" = *Čegihā*, "a<sup>n</sup> činġe, e'a<sup>n</sup> činġe," "in vain, to no purpose."

2. *Ma intcina*, "the Ancient of Turkey gobblers;" *intci* < *intcya*, "an old man;" *-na*, "the Ancient one," or eponym used in the myths in forming the name of each mythical character, as *Tččika-na*, "the Ancient of Rabbits;" *Tûmotckana*, "the Ancient of Wildcats;" *Pâdēd-na*, "the Ancient of Brants," etc.; *ind-hě*, "he too;" i. e., "the Ancient of Turkey gobblers." *Hi*, used to modify other verbs when they occur before verbs of saying or thinking: *ind-hě utoho do<sup>n</sup>hi hi pa<sup>n</sup>hi<sup>n</sup>-ka kiya kiye* (2, 3); *do<sup>n</sup>xtu hi kiyě-daha* (6); *utoho hi* (9); *ua hi* (19); *uwa hi* (20); *ndux-ni hi* (22); *naxěnañki hi* (24); et passim.

4. *de-hěd-ha<sup>n</sup>*, in full, *de hěda<sup>n</sup> ha<sup>n</sup>*, "when he finished that;" this occurs very often in the myths.

4. *de heya<sup>n</sup> kidi*, "he went so far, and stopped:" the latter clause is implied, not expressed.

5. *utci*, cf. *utoho (toho)*.

7. *kox-ni* = *kâha<sup>n</sup>ni*. *ant-kde*, in full, *ande* or *hande* and *kde* "he continued doing so until —."

8. *antate-koye*. Instead of placing the bag with the side toward himself so that he could roll it easily, he placed it with one end toward himself and pretended to try to turn it end over end.

11. *Ko<sup>n</sup>ni*, "O mother;" *ko<sup>n</sup>niya<sup>n</sup>* = *û<sup>n</sup>niya<sup>n</sup>*, "his mother;" *nġakix kidi* from *kix kidi* (< *kġ*, *ha<sup>n</sup>*, *kidi* ?); *kamañkiya*, 1st sing. archaic for *nġi<sup>n</sup>pi* (< *i<sup>n</sup>pi*).

12. *Iduvě . . . yanda na*; *yande*, 2d sing. from *hande* or *ande*, becomes *yanda* before *na* in prohibitions.

13. *Kawakehi handeha<sup>n</sup>*, "what it is anyhow" (?).

14. *so<sup>n</sup>sa-k dusi*. "She held but one, as the other escaped." The old woman was blind. She held the turkey's legs in one hand and its wings in the other, thinking that she held four turkeys.

16. *nu+* implies a cry for help.

17. *Sapsûpi* . . . *eya<sup>n</sup> kîdi*. The exact force of the clause referring to the head of the Wild Cat is not clear to the writer.

22. *Ndux-ni hi yûhi*: double use of phrase: 1, She thought, "I am not to eat it;" and 2, He thought that I ought not to eat it. The former is the meaning in the present case.

24-25. *nêdi* . . . *nêdi'* . . . *nê*. These indicate that the Wildcat was standing or walking, and they also show continuous or incomplete action.

25. *hi<sup>n</sup> = ha<sup>n</sup>*; as *xyi<sup>n</sup> = xya<sup>n</sup>*.

#### TRANSLATION

The Ancient of Wildcats had been creeping up on the Wild Turkeys. When he found out that his efforts were in vain, he got a bag in which he lay and rolled himself along. He approached the Ancient of Turkey gobblers, whom he advised to get into the bag and see how pleasant it was to roll in it. So the Ancient of Turkey gobblers got into the bag, which the Ancient of Wildcats tied and rolled along for some time. He rolled it a certain distance and then stopped and untied the bag. "It is very good," said the Ancient of Turkey gobblers. Then the Ancient of Turkey gobblers said to the other Wild Turkeys that they, too, ought to lie in the bag and see how pleasant it was to be rolled. Though the young Turkeys were unwilling, the Ancient of Turkey gobblers continued urging them until one got into the bag. The Ancient of Wildcats tied the bag, placed it with one end toward himself, and pretended to attempt to roll it off, but it would not go. Said he, "It will not go because there is only one in it. The bag is too light. Let another get into it." Then another Turkey got into the bag, which the Ancient of Wildcats tied and placed on his shoulder, and he started home. When he reached home, he laid the bag down.

Then he said to his mother, "O mother, I brought something home on my back and placed it outside. Beware lest you untie the bag and look at it!" Then he disappeared. His mother said, "What is that, anyhow?" She untied the bag, and one of the Turkeys escaped. She managed to catch hold of one. She grasped both legs with one hand and both wings with the other, calling out, "Help! I have caught four!"

Then the Ancient of Wildcats ran swiftly as soon as he heard her cry. He ran so swiftly that he appeared a mass of black here and there, with a small head (?). He scolded his mother, and then he killed the remaining Turkey. He told his mother to cook it, and she did so. When she had finished cooking it, he told her to enter a room at the side of the lodge, and stated that very many persons were coming. The mother entered the side room and choked herself to death, for she thought, "I am not to eat any of it." She was sitting there dead.



The Ancient of Wildcats was there alone, and as he was eating the Turkey he was making a constant noise by walking back and forth. Thinking that his mother was listening, he was making a noise as he walked back and forth, and he was talking continually and keeping up a constant rattling. When he stopped the rattling, he said, "I am going home," as if it was a guest speaking; then he made a noise, retraced his steps, and made a noise as if another person was going. He was doing this by himself and kept it up for some time; but at length he desisted, and said, "O mother, they have devoured the Turkey. Only the hip bone remains. Come forth and eat it." As she did not reply, he opened the door, and behold, she was sitting there dead!

Then he put an old bag over her and ran off.

### 9. HOW KUTI MAŅKDĚ MADE PEOPLE

- Ku'ti ma'ŅkdĚ a<sup>n</sup>ya' o<sup>n</sup>ni, a<sup>n</sup>ya' so<sup>n</sup>sa-k o<sup>n</sup>ni, A<sup>n</sup>ya sa'hi. Ya<sup>n</sup>x  
 The One Above people made person one (ob.) made Indian. He was  
 ne'di a<sup>n</sup>xti'-k o<sup>n</sup> ha' i'no<sup>n</sup>pa'ye ya<sup>n</sup> kde'-na<sup>n</sup>pi. Aduti'-k kiko<sup>n</sup>-  
 sleeping woman (ob.) made then caused to be slept till day. Food (ob.) to make  
 with him
- da<sup>n</sup>ha' da<sup>n</sup>nde de'di. Ka'wat iyo'x-ne de o<sup>n</sup>ka, a<sup>n</sup>ya'wodi, "Te'điĚe  
 for them (fut. sign) he went. What was standing after he had another person "Why  
 up straight gone (sub.)
- idu'xtuni' kanĚ. E'k iduxtu' hi ka<sup>n</sup> ětĭko<sup>n</sup>kanedi' űkihi' na."  
 you have not eaten it already. The for you to (sign of be- he has made it I think "  
 aforesaid eat it inten- cause tion?)
- 5 Ěka<sup>n</sup> ue'di a<sup>n</sup>xti'-yandi. Ěka<sup>n</sup> du'xtu. Du'ti de' hĚd-ha<sup>n</sup> ma'x-ka<sup>n</sup>  
 And she woman the (sub.). And they Ate that fin- when they when  
 then cooked it then ate it. ished two sat
- kĭ'di. Aduti'-k kiko<sup>n</sup>-da<sup>n</sup>ha' da<sup>n</sup>nde ha' kĭ'di xe'ni ka<sup>n</sup> aduti' de'heda<sup>n</sup>  
 he came Food (ob.) to make for them (fut. sign) then he came but when food that finished  
 back.
- ama'x-ka<sup>n</sup> kĭ'di. "Iűkowa' ata'mĭni aduti' ya'ne, idu'ti ya'yukĚ' te  
 they two when he came "For himself to work you find it you (pl.) be eating want  
 sat back.
- ětĭĚ'tu nixkĭ', ě ha<sup>n</sup>tca de'di. De o<sup>n</sup>-yandi', a'kĭdixyo<sup>n</sup> kĭdi'ya,  
 it is so because," he when (in he went. When he had gone letter he he sent it  
 said anger) a long time made it back
- kĭ'dikyĭ' da<sup>n</sup>ha' xe'ni, A<sup>n</sup>ya' sahi-ya<sup>n</sup> kĭdĭ's-ni, Kĭtsa<sup>n</sup>yadi dusi',  
 he sent it back to but Indian the did not take American the he took  
 them it from him (sub.) it
- 10 akĭdi'xya du'sio<sup>n</sup>ni e'ġeo<sup>n</sup>nidi' Kĭtsa<sup>n</sup>ya a'kĭdixyo<sup>n</sup> i<sup>n</sup>spĚ'xtitu.  
 letter he took it therefore American to write they know very  
 well how to do it.
- Eġeha<sup>n</sup> a'ni ksĚ'pixti' nax-ka<sup>n</sup> hanĚtu'. Kĭtsa<sup>n</sup>ya-ya<sup>n</sup> ta'naki' utoho'  
 And then water very clear sit- when they found American the first lay in it  
 (or ob.) it.
- o<sup>n</sup>ni. Ěka<sup>n</sup> To'we-ya<sup>n</sup> a'kiya<sup>n</sup> toho'; e'ġĚd-xyi<sup>n</sup> A<sup>n</sup>ya-sa'hi-ya<sup>n</sup> hĚ'  
 in the And French- the next he lay; afterward Indian the too  
 past. then man
- a'kiya<sup>n</sup> toho'. Eġeo<sup>n</sup>ni kasa<sup>n</sup>tuni' xa. Spani' a'kiya<sup>n</sup> ni-ya<sup>n</sup> to'ho  
 next he lay. Therefore they are not as a Spaniard next wa- the lay  
 white rule. ter
- o<sup>n</sup>ni, kasa<sup>n</sup>ni: a'ni-ya<sup>n</sup>ndi xwitka'xti ka<sup>n</sup> kasa<sup>n</sup>ni o<sup>n</sup>ni. HĚka<sup>n</sup>  
 in the he was not water the (sub.) very muddy as he was not in the And then  
 past white: white past.
- 15 a'ya' tohi' o<sup>n</sup> de'heda<sup>n</sup> ata'mĭni-pa' akĭta' anda-he' kĭhi' ha<sup>n</sup>  
 person blue made that finished to work only to attend he con- too (?) he when  
 [= negro] to it tinued thought (or and) for him

ptco <sup>n</sup> -k nose (ob.)	kĩduptca'siye caused to be flat for him	ka <sup>n</sup> ' when	ani-ya <sup>n</sup> '-ka <sup>n</sup> wa- the (ob.) ter.	xwitka'xti very muddy	dĩkohě'. sure enough. (or, altogether).
Tca'ke-ya'ndi-pa' Middle of the palm only of the hand	du'tca, washed,	e'keo <sup>n</sup> 'nidi' therefore	sũpi'xtitu' they are very black	xa. as a rule.	Etu' xa. They regu- say larly (?).

## NOTES

Biloxi version of the story of the Garden of Eden.

1. *a<sup>n</sup>ya o<sup>n</sup>ni*. We should have expected here, *a<sup>n</sup>ya-k o<sup>n</sup>ni*, *k* being one of the signs of the object, as in *so<sup>n</sup>sa-k*, *a<sup>n</sup>xti-k*, *aduti-k*, etc.
- 1, 2. *Yā<sup>n</sup>x nedi*, no attitude specified.
2. *ha* = *ha<sup>n</sup>*, then (and); *k* = *ka<sup>n</sup>*, objective sign.
3. *Kawat*; *t*, a contraction of *-di*, denoting the subject. *Ek iduxtu hi*, etc.; *Ek*, probably from *e*, the aforesaid, and *-k*, the sign of the object; *hi* probably expresses the thought or intention of *Kuti mañkdčě* as alleged by the "other person."
4. *kaně*, *kanedě*, "already," a sign of completed action.
8. *akĩdiwo<sup>n</sup>*, rather *akĩdėwoyi o<sup>n</sup> (kdě)*.
8. *kĩdiya*, archaic form of *kidiye*; cf. *kĩdikyi-daha*.
- 12-13. *toho* used instead of *utoho*; *ekěd-wyi<sup>n</sup>* = *ekěd-wyo<sup>n</sup>*.
15. *anda* = *ande* (?).

## TRANSLATION

Kuti mañkdčě, The One Above, made people: He made one person, an Indian. While the Indian was sleeping, Kuti mañkdčě made a woman, whom he placed with the Indian, and the latter slept till day. Kuti mañkdčě departed for the purpose of making food for the Indian and the woman. After his departure, something was standing erect [it was a tree], and there was another person, who said to the Indian and the woman, "Why have you not eaten the fruit of this tree? I think that he has made it for you two to eat." And then the woman stewed the fruit of the tree, and she and the Indian ate it. As they were sitting down after eating the fruit, Kuti mañkdčě returned. He had departed for the purpose of obtaining food for the Indian and the woman, and he returned after they had eaten the fruit of the tree and had seated themselves. "Work for yourself and find food, because you shall be hungry," said Kuti mañkdčě in anger as he was about to depart.

When he had gone a long time, he sent back a letter to them; but the Indian did not receive it—the American took it, and because he took it, Americans know very well how to read and write.

And then [after the receipt of the letter] the people found a very clear stream of water. The American was the first one to lie in it; next came the Frenchman. They were followed by the Indian. Therefore Indians are not usually of light complexion. The Spaniard was

the next to lie in the water, and he was not white because the water had by this time become very muddy. Subsequently the negro was made, and as Kuti mañkdě thought that he should continue to attend to work alone, he made the negro's nose flat, and as the water had become very muddy, the negro washed only the palms of his hands, therefore negroes are very black with the exception of the palms of their hands.

## 10. WHY THE BUZZARD IS BALD

A<sup>n</sup>ya'di o tca'y'xti a'nde o<sup>n</sup>'xa. Na'we na<sup>n</sup>'ni o tca'ye naha'di  
 Man fish killed all continued in the Day every fish he killed boat  
 [=was killing all] past.

dī'x-towě wite'-ya<sup>n</sup> tćuma'na<sup>n</sup> dě' nahadi' nate'da<sup>n</sup>yě. Eka<sup>n</sup>' o'  
 he filled to morn- the the next he boat he filled half And fish  
 the top ing ing went full. then

nita<sup>n</sup>'xti aka'nañki kya<sup>n</sup>'hi kidedi'. "Oya' idu'ti tē ko' so<sup>n</sup>'sa no<sup>n</sup>'pa  
 very large came up scolded went "Fish you eat wish when one two  
 home. (ob.)

kikě' tca'hayě idu'ti pi' hena'ni. A<sup>n</sup>'ya ñkita'ya<sup>n</sup> de'x tca'yũkxi'yěxti  
 or you kill you eat good every time People my now you have  
 them [=should have.] killed all  
 for me

5 na," ki'yě ka<sup>n</sup>' kided'. Eya<sup>n</sup>' ki'di ha<sup>n</sup>', "Ani' ndo<sup>n</sup>'ni ñka'nda hi'  
 " said to when went There reached when "Water I see not I continue (sign of  
 him home. home home thought,  
 etc.  
 =ought)

yi'hi xidi' ě'tiyañko<sup>n</sup>'ni nixki'," ě' ha<sup>n</sup> ama'wo de o<sup>n</sup>'xa. Ama'wo-k  
 he chief he did that to me because" said when another went in the Another (ob.)  
 thought land land remote  
 past.

i<sup>n</sup>'hi<sup>n</sup>, ati'-k i<sup>n</sup>'hi<sup>n</sup> a<sup>n</sup>'xti' a<sup>n</sup>'hi<sup>n</sup> nax-ka<sup>n</sup>', a'kũdũksa'yě do<sup>n</sup>'hi ne'di,  
 he house (ob.) he reached woman crying sat the peeping through a he was std. look-  
 ing at her

ti' kũdũksa'yě do<sup>n</sup>'hi ne'di. Eka<sup>n</sup>'ha<sup>n</sup>' "Dupa'xi-di'," kiyě' o<sup>n</sup>  
 house a crack he was std. look- And then "Open the door" (male said to her in the  
 ing at her. to female) past

tcidike' ni'kixti. "Ka'tcidikte' ho<sup>n</sup>'na ñkande' na," hě ha<sup>n</sup>', kũdũksa'  
 how not at all "Ant just like I am ." said when crack  
 [=altogether in vain.] that

10 yiñkixti' u'wě ha<sup>n</sup>, "Tci'dikě iya<sup>n</sup>'hi<sup>n</sup> hi' ina'ñki wo," kiyědi. Ěka<sup>n</sup>'  
 very small he when "Why you cry (see you sit ?)" said to her. And  
 went  
 in

e'keka<sup>n</sup>', "Ka'wa xidi' ko'hidi hu' ha<sup>n</sup> tidupi', a<sup>n</sup>yadi' tca'yě.  
 then "Some- strange far up comes when alights people it kills  
 thing above them all.

Pis'de ko' ñkind-hě teya'ñka da'nde," kiyě'di ka<sup>n</sup>', "Tca'k tidu'wi  
 To-night when me too he kill me will," she said when "Where he alights  
 to him

xa wo'," ki'yě ka<sup>n</sup>' a'kuwe de'di. Heya<sup>n</sup>' a'hi. Heya<sup>n</sup>' a'hi ha<sup>n</sup>  
 usu- ?" to her when she took him away. She reached there She reached there when  
 ally with him. with him

a<sup>n</sup>'xti' ya<sup>n</sup> kide'di. Eya<sup>n</sup>' a'hi tox ma'ñki. Ěka<sup>n</sup> tidupi' ka'wa  
 woman the started back. She reached there he was reclining. And then alighted (or some-  
 came to thing  
 with him the ground)

15 xiya'- ya<sup>n</sup>, ka'wa xi' nito<sup>n</sup>'xti naski'xti. Ěka<sup>n</sup>' te'yě. Nixu'xwi  
 bad the some- myste- very large very tall. And then he killed Ear  
 (cunning) thing rious it.

so<sup>n</sup>'sa kidakxo'pi, ptcō<sup>n</sup>'-ya<sup>n</sup> ki'dakxo'pi : ě'tiko<sup>n</sup>' ha' kide'di. Kide' ka<sup>n</sup>  
 one cut off from it nose the cut off from it he did that when went back Went when  
 to it (started back  
 home.)

ewitě'xti E'xka po'tekana' ha'ně ewitě'xti. Nixu'xwi isa<sup>n</sup>hi<sup>n</sup>'xa ma'x-  
 very early Buzzard 'short old one found very early in the morning Ear on one side lying  
 in the morning

ka<sup>n</sup> ha'ně. Hind-hě ha'ně ha<sup>n</sup>' nixuxw ya<sup>n</sup> dakxo'pi, yo a'wo dakxo'pi.  
 (ob.) he found it He too found it when ear the cut it off flesh another cut it off.  
 [piece]

Ekeha<sup>n</sup>' Hě'xkanadi' a<sup>n</sup>'ya' tca'yě ha'nde ha<sup>n</sup>' he'ya<sup>n</sup>- k' te'yě hě'di.  
 And then the Ancient of Buzzards people killed them all he was (or continued) when that one (ob.) he killed that.  
 him

20 "I<sup>n</sup>ta<sup>n</sup>'-nikixti'." A<sup>n</sup>'ya'xi ti'- ya<sup>n</sup> e'ya<sup>n</sup> kiha'hi<sup>n</sup>. A<sup>n</sup>'ya' te'yě,  
 "I was the first" (?). Chief house the he carried it there for him. Man he killed

hě'di. Ěka<sup>n</sup>' xiy o<sup>n</sup> te. Dutca' de' hě'd- ha<sup>n</sup> sa<sup>n</sup>'pi<sup>n</sup>'pixti' ku'hiya<sup>n</sup>  
 he said that. And then chief make wanted. Washed that finished when white and up high  
 clear

axěhe' kana', ku'hiya<sup>n</sup> haxe'yetu kana'ñki. Te'yě ande'- ya<sup>n</sup>- ka<sup>n</sup>'  
 they set in the him past up high they made him sit past. He who had killed the (ob.)  
 him (at a distance)

i<sup>n</sup>da'hiyetu ka<sup>n</sup>' i<sup>n</sup>'hi<sup>n</sup>. Ěka<sup>n</sup>' p<sup>n</sup>co<sup>n</sup>'- ya<sup>n</sup> nixu'xwi- ya<sup>n</sup> yahe'ya<sup>n</sup>  
 they sent for him when he reached there. And then his nose the ear the these

e'ya<sup>n</sup> a'hi, a<sup>n</sup>'ya xi'- ya<sup>n</sup> kītcu' de'di. Ekeha<sup>n</sup>', "Ě'tu na'ñkdědi  
 he brought thither chief the he threw them down before him. And then "Is this st. one

25 a<sup>n</sup>'ya'xi'di wo', " ě ha<sup>n</sup>' du'si pe'ti- ka<sup>n</sup>' pa' wewe'yě. Ě'tike ha<sup>n</sup>'  
 chief " ?" Said when took fire into head he stuck it And then  
 it hold of partly in.

a'y<sup>i</sup>'ki<sup>n</sup>'nātcě'-k idě'- k taho' kiya'. Ekeha<sup>n</sup>' xyixyi'he a'nde  
 he threw at when fell when fell to again. And then he was making a sort  
 random ( ?) the ground ( ?) of blowing noise

o<sup>n</sup>'di. E'keya o<sup>n</sup>'nidi' pa'- ya<sup>n</sup> yū'ko. E'keo<sup>n</sup>'nidi' a<sup>n</sup>'yaxi'- yandi  
 in the past. That is why head the is naked (bald). Therefore chief the (sub.)

a<sup>n</sup>'xti'- ya<sup>n</sup>' i<sup>n</sup>'nt- ka<sup>n</sup> ku o<sup>n</sup>'ni. Ku' ka<sup>n</sup> yi'ñko<sup>n</sup> a'nde o<sup>n</sup>'ni.  
 woman the him (ob.) gave to him past. Gave to when he was marrying in the  
 him past. her past.

Eka<sup>n</sup>' a<sup>n</sup>'xti'- ya<sup>n</sup>'ndi, "Ñku'ma<sup>n</sup> ñka'da," kiyě'- di. Ěka<sup>n</sup>' de ko'x-ni  
 And then woman the (sub.) "We bathe we go", she said to him. And then to go he refused

30 hande'- ya<sup>n</sup> a'kuwě dē' tē ha'nde de' ko de'di. Ěka<sup>n</sup>' ani' yi'ñki  
 he con- tinued ( ?) when to take him along wish- ing she was this And water small  
 then

nax-ka<sup>n</sup>' eyi<sup>n</sup>'hi<sup>n</sup>. Ekeha<sup>n</sup>', "Uma'ki-di'," ki'yě ha<sup>n</sup>' ě'xtiya<sup>n</sup> xěna'ñki.  
 sitting (ob.) they reached it. And then "Go and bathe", he said when at some distance he was sit-  
 (male to female) to her ting.

"U'mak-tě'," kiyě'di, ko'x-ni ka<sup>n</sup>, tca'ki- k o<sup>n</sup>' ani' ika<sup>n</sup>'hi<sup>n</sup>  
 "Go and bathe", she said to him he refused when hand (ob.), using water she dipped  
 (female to male) him up

a'tcu de'di. A'tcu de' ka<sup>n</sup> ani' nito<sup>n</sup>'xti- ka<sup>n</sup>' wě dē'di. Ěka<sup>n</sup>'  
 threw it on him. Threw it on him when water very large into enter- ing he went. And  
 then

a<sup>n</sup>'xti' wahě' kīdē'di. Kī'de o<sup>n</sup>'xa.  
 woman she cried out aloud (?). Went in the remote  
 home past.

## NOTES

1. *tca'yixti*. Before *xti*, *ě* becomes *š*, as in *naskě*, *nask'ł-xti*; *i<sup>n</sup>spě*, *i<sup>n</sup>sp'ł-xti*, etc.

3. *oya*, according to the Biloxi archaic for *odi* (sic); rather for *o ya<sup>n</sup>* (J. O. D.).

5-6. *ani . . . niaki*. This reads, "Because the chief did that to me (i. e., scolded me), he thought that I ought not to see the water," but the better rendering is, "The chief said that to me because he thought that I ought to keep away from the water."

6. *amawo*, i. e., *ama awo*.

9. *ho<sup>n</sup>na*, archaic for *eke*.

10. *tcidikē yā<sup>n</sup>hi<sup>n</sup> hi inañki wo*, given as meaning, "Why do you sit there crying?" So, *Tcidikē ayiñkxyihi hi inañki wo*, "Why do you sit there laughing?" As *inañki* is the 2d sing. of the classifier (denoting continuous action) instead of *wēhe*, "to sit," the exact force of *hi* before this classifier is not plain.

12. *teak tīduwi xa wo*, archaic for *teak tīduwi xya*.

17. *Exka potkana*, "the Ancient of Black-headed Buzzards," identical with *Hēxkanadi* in 37, 7.

18. *Hind-hē* instead of *ind-hē*; so, *haweyetu* (22) for *aweyetu*. *Niwawo ya<sup>n</sup>*, in full, *nirawwi ya<sup>n</sup>*, as in 23.

21. *wiy o<sup>n</sup>*, contracted from *wi ya<sup>n</sup> o<sup>n</sup>*.

22. *kana* used where *kane* might have been expected.

22. *kanañki*, "sitting in the past." Compare *kane*, "moving or standing in the past," and *ka-mañki*, "reclining in the past"—these three being past forms of *nañki*, *nē*, and *mañki*.

25. *peti-ka<sup>n</sup>*, "into or out of the fire."

26. *ayi<sup>n</sup>kīnātcē-k idē-k taho*, probably contracted from *ayi<sup>n</sup>kīnātcē ka<sup>n</sup> idē ka<sup>n</sup> taho*.

33. *ani nito<sup>n</sup>ati- ka<sup>n</sup> wē dēdi*, "he went into the very large water," is better than, "when the water was very large;" *wahē kīdēdi*, "she cried out aloud, or forcibly," rather than, "she cried out and started home," for the latter is the meaning of *kīde o<sup>n</sup>wa*.

#### TRANSLATION

There was a man who was killing all the fish. One day he would kill many fish and fill his boat with them quite to the top, and the next morning when he went to the water he filled his boat half full. At length a very large fish came to the surface of the stream and thus reproved the man: "When you wish to eat fish, you ought not to kill more than two or three. As it is, you are killing all of my people." On hearing this the man departed. On reaching his home he thought, "The chief of the fishes said that to me because he thought that I ought to keep away from the water." So he went to another place. On arriving there, he went to a house in which sat a woman crying. He stood looking at her through a crack in the house. At length he said to her, "Open the door," but it was altogether in vain. She paid no attention to him. Then he said, "I am just like an ant." He became that small, and crept through a very tiny crack. When he got within, he said to her, "Why do you sit here crying?"

Then the woman said, "There is some strange being that comes from the country far up above [in the upper world?], and when it alights on the ground, it kills the people. It will kill me, too, to-night."

The man asked her, "Where does it usually alight?" Then she took him thither. He lay down there, and the woman started home. By and by something bad and cunning alighted. It was very large and tall as well as mysterious. But the man killed it, cut off one ear and the nose, and started home.

Very early the next morning the Ancient of Black-headed Buzzards found the body of the slain monster. He cut off the other ear and a piece of the flesh, and he said that he, the Ancient of Black-headed Buzzards, had killed the monster that had been devouring the people. "I was the first [to overcome him]," said he. He carried the ear and piece of flesh to the chief's house, and said that he had killed the man. Then they wished to make the Ancient of Black-headed Buzzards a chief. They washed him, making him very white, and seated him on an elevated seat, and they were seated, too.

They sent for the man who had really killed the monster; and he brought to the chief's house the nose and ear of the monster, throwing them down before the chief. And then he said, "Is this sitting one [the Ancient of Black-headed Buzzards] a chief?" No sooner had the words passed his lips than he seized the Ancient of Black-headed Buzzards and thrust his head into the fire. He threw him about at random, making him fall to the ground. And then the Ancient of Black-headed Buzzards was making a sort of blowing noise, just as buzzards now make. And because he was treated thus, his head is bald.

When the chief learned the truth, he gave to the real slayer of the monster the woman whom he had met in the solitary house. And the woman said to her new husband, "Let us go bathing." But the man refused to go for some time. At length he yielded to her entreaties, although he did not care about going. They went to a small stream. He said to the woman, "Go and bathe," but he sat at some distance from the stream. The woman said to him, "Go and bathe," and on his refusal she took up water in her hand and threw it on him. Immediately the stream became very large, and the man went into it and was never seen again. Then the woman shrieked aloud and went home.

#### 11. HOW THE DOG DELIVERED MEN

Ma'ni	ande'-ya <sup>n</sup>	A <sup>n</sup> ya'	tcaxti'ye	a'nde	o <sup>n</sup> 'xa.	E'ke	o <sup>n</sup> 'nidi'	a <sup>n</sup> ya'
Wild	that run-	Men	was killing many of		in the	Therefore		people
Turkey	ning one	(People)	them as he ran		past.			
anahi <sup>n</sup> '-ka <sup>n</sup>	na <sup>n</sup> pū'ni	ha'nde	o <sup>n</sup> 'nidi	e'keo <sup>n</sup> 'ni	ū'nāho <sup>n</sup> 'ni.	A <sup>n</sup> ya'		
hair (ob.)	wore as a necklace	was	because	therefore	he has hair.	People		

tca-uxe'-k dasi' yukpě'- ya<sup>n</sup> adu' a'nde o<sup>n</sup>'nidi' yukpě' kûde'xyě.  
 finger (ob.) strung leg the was wrapping because leg striped or  
 nails (sub.) around spotted.

A<sup>n</sup>ya' tei'diko<sup>n</sup>' te'tu hi ni'kixiti ta<sup>n</sup>hi'-xti ka<sup>n</sup>' Teu'n̄ki a'kûtitā<sup>n</sup>'tu  
 People how to do they in or- not at all he ran so as Dog they set him  
 kill it der to fast on it

5 ka<sup>n</sup>' no'xě a'tekaxti kide' dusi' te'yě. Mañk te' ka<sup>n</sup>' aduti'-k  
 when he ran very short with force took it killed it. Wild dead when food (ob.)  
 Turkey (or as)

kiko<sup>n</sup>'tu a<sup>n</sup>ya'di, Teu'n̄ki kiko<sup>n</sup>'tu. Aduti' pi'xti-k duti' a'nda  
 hey made people the Dog they made it for him. Food very (ob.) duti' a'nda  
 it for him (sub.) it for him. good be eating it

hi' kiyē'tu xe'ni adu'ti hena'nixti mañki'. Ekeka<sup>n</sup>' "Aduti'  
 that he they said but food all kinds were there. And then "Food  
 should to him

kû-da'nixti ndu'ti nka'nda he'," he'di Teu'n̄ki. Ekeha<sup>n</sup>'  
 infe- superfluous I eat it I continue shall" said that Dog. And then  
 rior, (=what is left)

sû<sup>n</sup>'niho<sup>n</sup>'ni ne ka<sup>n</sup>' du'si mantk de' xěhě du'ti ha'nde o<sup>n</sup>'ni.  
 mush sit- (ob.) he took he went he sat du'ti ha'nde o<sup>n</sup>'ni.  
 ting (sub.) he took aside down was eating it in the  
 past.

10 Eke'di aduti'-k kûda'ni-k du'ti xya'. Etu' xa.  
 That is food (ob.) not the (ob.) he habit- They regu-  
 why best eats ually. say it larly.

## NOTES

2. *ũ<sup>n</sup>na<sup>h</sup>o<sup>n</sup>'ni*, "the tuft of hair on the breast of a turkey gobbler."

4. *ta<sup>n</sup>hi'-xti*, for *ta<sup>n</sup>hi<sup>n</sup>'-xti*.

6. *aduti pi'xti-k*, "good food." The noun and adjective together are the object of the verb, as the objective sign is joined to the adjective rather than to the preceding noun.

9. *mantk de*, in full, *mant-ka<sup>n</sup> de*.

## TRANSLATION

The Wild Turkey was killing very many human beings. He took their scalps, and wore their hair as a necklace; therefore the turkey has a tuft of hair at the present day. He took off the finger nails of the people and strung them [on sinew], wrapping the strings of nails around his legs; consequently a turkey's legs are now covered with ridges just above the feet.

The people could find no way to kill the Wild Turkey because he ran so fast; therefore they set the Dog on him, and the Dog did not have to run very far before he caught the Wild Turkey and killed him. Then men made a dinner in honor of the Dog: they told him that he should be eating the very best kinds of food; but they had there all kinds of food. Then the Dog said, "I am going to eat the food which others leave." And the Dog took some mush which was there, went aside, sat down and spent some time in eating it. Therefore dogs do not eat the best kinds of food, but those which are regarded as inferior, or what is left.

## 12. THE ANT, THE KATYDID, AND THE LOCUST

Ka'tcidikte-na'-di ti' o<sup>n</sup>x nē'. Ēka<sup>n</sup>' snihī'-xti ka<sup>n</sup>' Sīsoti'-di  
 The Ancient of Ants (sub.) house was making. And cold very when Katydid (sub.)  
 Yosaha' i'no<sup>n</sup>-pa' eya<sup>n</sup>'hi. Ti' utcu'wē tē ha'nde ka<sup>n</sup>', Ka'tcidikte'  
 Locust he too arrived there. House to borrow wished continued when Ant  
 kya<sup>n</sup>'hi-daha': "Ami<sup>n</sup>'hi<sup>n</sup>-dixyi<sup>n</sup>' iksa'pi ha<sup>n</sup> ya'o<sup>n</sup>-pa ya'kitatu ha'  
 scolded them "Warm when you grow when singing only you attend when  
 to it (pl.)  
 ati'-k kayo<sup>n</sup>'ni." Ēka<sup>n</sup>' wo'xakitu ha' tca'tu o<sup>n</sup>'ni, snihī'xti ka<sup>n</sup>'.  
 house (ob.) you do not And they became and they died very cold as.  
 make."  
 5 E'keo<sup>n</sup>'nidi' ana<sup>n</sup>' dixyi<sup>n</sup>' tcautu' xa. Etu' xa. E'ke'-dixyi<sup>n</sup>' ami<sup>n</sup>'  
 Therefore winter when they die regu- They regu- That is why warm  
 [=every winter] larly. say it larly. weather  
 dixyi<sup>n</sup>' kiya' a'kuwetu' xa. Etu' xa. E'ke o<sup>n</sup>'nidi' ami<sup>n</sup>' dixyi<sup>n</sup>'  
 when again they come out regu- They regu- Therefore warm when  
 larly. say it larly. weather  
 yao<sup>n</sup>' pa a'kitatu' xa. Etu' xa.  
 singing only they follow regu- They regu-  
 it larly. say it larly.

## NOTES

This must be a version of the Ant and the Grasshopper fable, as told by Æsop.

2. *Yosaha*, used where we should expect some such form as *Yosahena*, the Ancient of Locusts, as *yosahe-di*, is a locust; but as *yosahayi* is another name for locust, *Yosaha* may be the Ancient of Locusts.

## TRANSLATION

The Ancient of Ants was building a house. When it was very cold, the Katydid and the Locust arrived at the house of the Ancient of Ants, asking for shelter. The Ancient of Ants scolded them, saying, "When you get your growth in warm weather, instead of building a house, you give all your attention to singing." Then the Katydid and the Locust became ashamed, and as the weather was very cold they died. Therefore katydid and locusts die regularly every winter, and for that reason, too, they come forth again every summer. And therefore they do nothing but sing in the warm weather.

## 13. THE CROW AND THE HAWK

A<sup>n</sup>'tckaho<sup>n</sup>'na' tando'-ya<sup>n</sup> Paxëkana' yiñka'ti. E'ke-ha'nde-ka<sup>n</sup>  
 The Ancient of Crows her younger The Ancient of she married At length  
 brother [Chicken-] hawks him.  
 tēdi yiñka'ti. E'keo<sup>n</sup>'ni ka<sup>n</sup>' A<sup>n</sup>'tcka-na' a'tcodo<sup>n</sup>-ta' ha'nde o<sup>n</sup>'ni  
 he her husband. Therefore the Ancient she was mourning for him in the  
 died of Crows past  
 Paxëkana'. E'keo<sup>n</sup>'nidi' hane' dixyi<sup>n</sup>' wahē' dusi' dē o<sup>n</sup>'ni. Etu  
 the Ancient of Therefore it finds when cries out catches has gone (?). They  
 [Chicken-] hawks. one it it say it  
 xa'. Eke' xya ka<sup>n</sup>' hane' dixyi<sup>n</sup>' awa'he yu'ke xya'. Etu' xa.  
 regularly. So regu- as it finds when they are crying out as regu- They regu-  
 larly. larly one they move larly. say it larly.



## NOTES

1. *A<sup>n</sup>tckaho<sup>na</sup>*, identical (?) with *A<sup>n</sup>tcka-na* of 2. The exact signification of the syllable "ho<sup>n</sup>" is not clear (see *ta<sup>n</sup>to<sup>na</sup>*, p. 47). *Tando-ya<sup>n</sup>*, "her younger brother," used where we should expect to find *sw<sup>n</sup>tckaka*, "his younger brother." *Paw<sup>w</sup>akana* is represented as a female in this myth. *E<sup>k</sup>e-hande-ka<sup>n</sup>*, "at length," from *e<sup>k</sup>e*, "so;" *hande*, idea of continuance; *ka<sup>n</sup>*, "when;" *t<sup>e</sup>di*, instead of *t<sup>e</sup>di*; *yi<sup>n</sup>kati=yi<sup>n</sup>katiya<sup>n</sup>*.

2. *E<sup>k</sup>e-o<sup>ni</sup> ka<sup>n</sup>* seems to be identical with *e<sup>k</sup>e o<sup>ni</sup>-di*; *atco-do<sup>n</sup>-ta hande o<sup>ni</sup>* (sic)—perhaps *a<sup>n</sup>tco<sup>do</sup>-ta* is another form of *a<sup>n</sup>tco<sup>do</sup>*, "to mourn for the death of a relation;" *hande* expresses continuance, and *o<sup>ni</sup>* shows that the action was in the past.

3. The subject of *hane* is *A<sup>n</sup>tcka-na*.

## TRANSLATION

The Ancient of Chicken-hawks took for her husband the younger brother of the Ancient of Crows. In the course of time the husband died. Therefore the Ancient of Chicken-hawks was mourning for her husband [the younger brother of] the Ancient of Crows. For this reason when a crow finds a chicken-hawk it cries out and goes after it in order to catch it (?). The people say that this happens regularly when a crow finds a hawk: they are crying out as they move.

## 14. THE CROW AND THE WOOD-RAT

- A<sup>n</sup>ya'* xo'hi-ya'ndi yi'n<sup>n</sup>ki kso'wo<sup>n</sup> na'n<sup>n</sup>ki ha<sup>n</sup>, so<sup>n</sup>sa' A<sup>n</sup>'tckaho<sup>na</sup>na  
 Person old the (sub.) son she raised them she sat and one Ancient of Crows
- ku' ha<sup>n</sup> awo'-ya<sup>n</sup> Adu'ska-na ku'. Yi'n<sup>n</sup>kado<sup>n</sup>'tu. E<sup>k</sup>eka<sup>n</sup>' wax a'de  
 gave and other the Ancient of Wood-rats gave. They married. And so hunting they went
- a<sup>n</sup>ya<sup>to</sup>'-ya<sup>n</sup>. Ade' o<sup>n</sup>nidi' so<sup>n</sup>sa' nasuki' o' dixyi<sup>n</sup>' awo'-ya<sup>n</sup> ko'  
 man the. They went as one squirrel killed other the (sub.)
- a<sup>n</sup>suna'-k o' dixyi<sup>n</sup>', e'ti<sup>k</sup>e ki<sup>n</sup>'hi<sup>n</sup> ha<sup>n</sup>' nasuki' A<sup>n</sup>'tckaho<sup>na</sup>na  
 duck (ob.) killed thus they arrived when squirrel Ancient of Crows
- 5 ku' ha<sup>n</sup>, awo'-ya<sup>n</sup> a'ndeha<sup>n</sup> ko' a<sup>n</sup>suna'-k' ku. E<sup>k</sup>ka<sup>n</sup>' nasuk' a'dusudu'ye  
 gave and other the duck (ob.) gave. And squirrel she was singeing
- ha'nde o<sup>n</sup>'di, psnunu'nta awa'hiye. E<sup>k</sup>eha<sup>n</sup>' Adu'skana' a'puduxka'  
 off the hair [see midnight she got it cooked. And then Ancient of Wood-rats industrious  
 15]
- wa'di a<sup>n</sup>suna' du'sta'sta<sup>n</sup>'hi<sup>n</sup> de-hed'ha<sup>n</sup> u<sup>e</sup>' awa'hiy<sup>e</sup>'. A<sup>n</sup>ya' xo'hi-  
 very duck picked feathers that finished when stewed got it done. Person old  
 often and fast
- ya<sup>n</sup> aku'd-ha de'-hed'ha<sup>n</sup>' ya<sup>n</sup>' hamax ka<sup>n</sup> A<sup>n</sup>'tckaho<sup>n</sup>' naxa'xa awa'hiy<sup>e</sup>,  
 the feeding her that finished when sleep- they lay when Crow just then she finished  
 ing cooking,
- psnunu'nt ka<sup>n</sup> awa'hiy<sup>e</sup> ha<sup>n</sup>', "Awa'hi<sup>n</sup>ke ni'. Kine' ha duxtu-te',"  
 midnight at finished and "I have finished cooking. Arise and eat ye" (female  
 cooking to males)
- 10 kiy<sup>e</sup>'-daha' a<sup>n</sup>'ya xo'hi. E<sup>k</sup>eka<sup>n</sup>' a<sup>n</sup>'ya xo'hi-ya<sup>n</sup>, "N<sup>n</sup>kadute'da<sup>n</sup>' ni'  
 she said to person old. And then person old the, "I have finished  
 them eating

Ŋkixo<sup>n</sup>pi ni<," ě ha<sup>n</sup> kiya' ya<sup>n</sup>ni. Eķeka<sup>n</sup> A<sup>n</sup>tckana<sup>n</sup>di  
I have had plenty " said and again slept. And then Ancient of Crows

woxaki' na'ņki ha<sup>n</sup>, wite'-ya<sup>n</sup> a'kitūpe' de'di. A'kitūpe' wa' ande'  
ashamed sat and next the to carry went. She was carrying something all the time.

A<sup>n</sup>tckana<sup>n</sup>di na'wi ka<sup>n</sup> eķed-xyi<sup>n</sup> Adu'skana ko pūsi' -ya<sup>n</sup> ka<sup>n</sup>  
Ancient of Crows day when after that Wood-rat the (sub.) night the when  
a'kitūpě' ne kidě', na'wan-dixyi<sup>n</sup> ya<sup>n</sup>x ne kde'-pūsi'; kiya' tcūmana  
was (stood) carrying all day was till night again long ago (?)

15 a'kitūpe' de'di pūsi'd-xyi<sup>n</sup>. Ě'tiķě'tu o<sup>n</sup>de' A<sup>n</sup>'tckanadi', " Ku'hadi  
to carry went night when. They did that after(?) (see o<sup>n</sup>di', line 6.) Ancient of Crows, "Up-stairs (sub.)

do<sup>n</sup>xtu-tě'. Pūsi' adadi' yuķě' ko yihi'xtitu ha'ni. Ŋkint ko'  
look ye (female to males). Night gather at they who the most might have (?) I (sub.)

na'wi ŋkada' ŋkande' ko yaŋktei'diķě ni'ki ni'. E'tūxkiķě'. Kuhadi'  
day I gather I am I am of little or no account. It makes no difference. Up-stairs

do<sup>n</sup>xtu-tě'," ě ka<sup>n</sup> kohi' aditu' ka<sup>n</sup>, tcina' psohě' tcutcū'k ma'x  
look ye" said when up-stairs they climbed when very few corner piled here (ob.) lay (female to males) and there

ka<sup>n</sup>, "U+! ědidi<sup>n</sup> uti' ě'tiķě," ě 'ha<sup>n</sup>, da<sup>n</sup> du'ti de'-hěd-ha<sup>n</sup> eķeka<sup>n</sup>  
when "O! (See Note.) " said and took ate that finished when and then

20 Adu'skana hě', "Na'wi ada'di yuķě'ko ayi'hitu ha ni'. Ŋkint ko'  
Wood-rat too, "Day gathers at they who they have may I (sub.)  
much have (?)

pūsi' ha<sup>n</sup> ŋkada' ko yaŋktei'diķě ni'ki ni'. E'tūxkiķě. Kuhadi'  
night when I gather I am of little or no account. . . It makes no difference. Up-stairs

do<sup>n</sup>xtu-te'," ě ka<sup>n</sup> Aduskana'. Aditu' ka<sup>n</sup>, Hidě'de nedi'! u'ti-ya<sup>n</sup>  
look ye" (female to males) said when Wood-rat. They climbed up when, They were falling continually mast the

a'yix wa'di. Eķeka<sup>n</sup> xo'hi-ya<sup>n</sup> ahiskě' wa' da<sup>n</sup> duti' de- hěd- ha<sup>n</sup>  
she had so much. And then old the fond of it, very took ate that finished when begrudged it to any one else, was greedy

tcipu'xi ado'pixti ktei<sup>n</sup>hi<sup>n</sup>yě'. Eķo<sup>n</sup> ha<sup>n</sup> A<sup>n</sup>'tckaho<sup>n</sup>na' ko tei<sup>n</sup>to'hū  
blanket very new she covered [wood-rat]. Did when Ancient of Crows blue cover

25 tcū'pa<sup>n</sup> ka<sup>n</sup> ktei<sup>n</sup>hi<sup>n</sup>yě A<sup>n</sup>'tckaho<sup>n</sup>nā. Eķeha<sup>n</sup> iŋkana'ŋk-wadě'  
decayed (ob.) she covered [Ancient of Crows] Ancient of Crows. And then sunrise toward

udu'nahi de'di. Eķeha<sup>n</sup> ayitū't sūpi' a'xěhe yao<sup>n</sup> na'ņki. Eķeha<sup>n</sup>  
turned went. And then stump black sat on sang sat. And then  
akīdi' xaxa'hi du'si ha<sup>n</sup> a<sup>n</sup>'tcka tūkpě' o<sup>n</sup>di', "A+!-a+!" e' ha<sup>n</sup>'tea de'di.  
insect rough here took and crow she changed "Caw! caw!" said awhile went.  
and there into it

E'ķe o<sup>n</sup>'nidi' o<sup>n</sup>ho<sup>n</sup> ě'tiķihe'tu xa'. Etu' xa. E'ķed-xyi<sup>n</sup> Adu'skana'  
Therefore crying they say that always. they regularly. After that Wood-rat  
say it larly.

ko tcipu'xi ktei<sup>n</sup>hi<sup>n</sup>t ka<sup>n</sup> adu'ska tū'kpě ha<sup>n</sup> isa'-k uwě' o<sup>n</sup>'nidi'  
blanket she covered when wood-rat changed and thicket (ob.) went be-  
her into it into cause

30 e'ķe o<sup>n</sup>'nidi' hi<sup>n</sup> o<sup>n</sup>'xti xya'. Etu' xa.  
therefore hair is very always. They regularly.  
say it

## NOTES

1. *ksowo<sup>n</sup>* (*ksapi*); *a<sup>n</sup>ya xohi*, "old person," in this myth and elsewhere, "an old woman."

2. *Yñkado<sup>n</sup>tu*. One son of the old woman was given to the Ancient of Crows as her husband, and the other son to the Ancient of Wood-rats; *a<sup>n</sup>ya<sup>o</sup>-ya<sup>n</sup>*, "the two sons of the old woman."

3. *o<sup>n</sup>nidi*, "as," "while"; *so<sup>n</sup>sa* . . . . *awo-ya<sup>n</sup>* one [man], the other [man].

6. *o<sup>n</sup>di*, "as," "while" (?): compare *o<sup>n</sup>de* (15) and see p. 46, line 1; *psnünänta* (*psi*).

8. *akud-ha* (= *akudi-daha?*), said to be the archaic form of *akudi*; *hamax ka<sup>n</sup>* from <*mañki* (*ma*), and *ka<sup>n</sup>*.

10. *Nñkadutëda<sup>n</sup>* = *nñkaduti*, *eda<sup>n</sup>* (*ti*).

12. *akitüpe*, not "to carry on the back" (*k'i'di*) nor "to lay on the shoulder" (*anü dë*), but to carry, either on the shoulder or in a wagon, etc.

15. *päsüd-ayin*, contracted from *päsi diyin*, during the night.

17. *niki ni*, pronounced *ni+k'i ni*, the last vowel with considerable emphasis.

19. *ëdidi<sup>n</sup> uti ëtikë*. The exact meaning is uncertain. The phrase was first given as meaning, "Are these acorns or mast that you have here?" Subsequently *ëtikë* was rendered, "It is that way," which does not seem to make sense with the rest.

22. *Hidëde nedi*. *Hidëde* (*idë*), to fall of its own accord. The reduplication of *de* indicates repetition of the action; *nedi*, a classifier or auxiliary verb, to move or stand, denoting continuous action.

23. *ayix* < *ayih* or *yih*; *ahiskë*, to be unable to get one's fill; hence, to wish to keep all for himself, to be greedy.

24. *tein<sup>n</sup>tohü*; used here for *tohi*, "blue;" *tein<sup>n</sup>* may be compared with *ktein* in *ktein<sup>n</sup>hi<sup>n</sup>yë* "to cover."

25. *iñkanañk-wadë* (*ina*, "sun;" *akanaki* or *akañki*, and *wadë*).

26. *ayitüt* (*tudi*).

29. *ktein<sup>n</sup>hi<sup>n</sup>t* (*tein<sup>n</sup>*).

## TRANSLATION

There was an old woman who raised two sons. One son she married to the Ancient of Crows, the other to the Ancient of Wood-rats. When the two men went hunting, one killed a squirrel, and the other a duck. On reaching home, one man gave the squirrel to his wife, the Ancient of Crows; the other gave the duck to his wife. She who took the squirrel was singeing off the hair for a long time, and she did not get it cooked until midnight. But the other woman, the Ancient of Wood-rats, was very industrious; she picked off the duck feathers very quickly, and then she stewed the duck, which was soon done. The old woman [mother of the two men] gave the food to her [the Ancient of Wood-rats], and when the meal was over they went to bed

and were sleeping when the Ancient of Crows finished cooking. This was at midnight. She said: "I have finished cooking. Arise [ye] and eat." Then replied the old woman: "I have finished eating. I have had plenty;" and she went to sleep again.

Then the Ancient of Crows sat there ashamed. The next morning she went to bring something on her back. She was doing this all day. Subsequently the Ancient of Wood-rats was carrying something on her back all through the night, and during the day she was sleeping; but when night came she resumed her occupation.

After they had been acting thus for some time, the Ancient of Crows said: "Look upstairs. They who gather at night ought to have collected the most. As I gather in the day, I am of little or no account. But it makes no difference to me! Look upstairs." Then the others climbed up, and found a few things piled here and there in the corners. The old woman exclaimed, "O! all that you have collected is a parcel of acorns!" (?) Then she took them by the handful and ate them. Subsequently the Wood-rat, too, said: "Those who gather during the day ought to have collected much. As I gather things at night, I am of little or no account. But it makes no difference to me! Look upstairs." When they climbed and looked the objects were falling constantly, as the Wood-rat had gathered a great quantity of mast. The old woman was very greedy; she took the mast by the handful and ate it. Then to show her appreciation of the Ancient of Wood-rats she gave her a new blanket. But when she did that, she put on the Ancient of Crows a decayed blue cover [of some sort]. Then the Ancient of Crows turned and went toward sunrise. She came to a black stump on which she sat and sang. By and by she seized an insect which had a rough body, and immediately she changed into a crow flying off as she cried "A! a!" And the people always say that for that reason crows are cawing.

Subsequent to the departure of the Ancient of Crows, the Ancient of Wood-rats changed into an ordinary wood-rat, after putting on the new blanket, and went into a thicket. And because of the blanket, the wood-rat always has plenty of hair.

### 15. AMA KĪDUNAHĪ, OR THE WORLD TURNED OVER

Ama' kĭdu'nahix ka<sup>n</sup> a<sup>n</sup>'ya de' tca o<sup>n</sup>'ni etu' xa. Ekeka<sup>n</sup>  
 Earth rolled [or turned over and over?] when people this they died (in the past) they say regularly. And then

a<sup>n</sup>'xti so<sup>n</sup>'sa a<sup>n</sup>'tatka' no<sup>n</sup>'pa'yĕ da<sup>n</sup> aya<sup>n</sup>'-k a<sup>o</sup>'wĕ nañk o<sup>n</sup>'ni.  
 woman one child she took two finished (?) tree (ob.) she lodged in it sat in the past.

Na'x kĭde' ani-ya<sup>n</sup>' xĕ'pi ka<sup>n</sup> tei'dikĕ de' tĭ'dupi' hi ni'ki nax  
 Sat till water the went down when how to go to alight none sat

ka<sup>n</sup> Ĕ'xka-na'skĕ-na' ka<sup>n</sup> "Tĭdu'wi-yañka-ĕ," kiyĕ' ka<sup>n</sup>, "e'ke  
 when Ancient of Red-headed Buzzards when "Help me to get down" (female to male), she said to him when "so

5 ko' a<sup>n</sup>'tatka' so<sup>n</sup>'sa iku' hi ni'," kiyĕ'di. Kiyĕ' ka<sup>n</sup> tĭdu'wiyĕ  
 if child one I will give to you" she said to him. She said when he helped her (female speaking) to him to get down

xé'ni ka<sup>n</sup> a<sup>n</sup>tatka'-ya<sup>n</sup> ku'ni o<sup>n</sup>'ni etu' xa. Kūḍeska' natci'ya<sup>n</sup>  
 though when child the she did not in the they regularly. Bird cloud the  
 give to him past say

du'stūki na'ñk o<sup>n</sup>'ni, si'ndi-pa' kīduspé' na'ñk o<sup>n</sup>'nidi' si'ndi-  
 grasped with sat in the past tail alone sank in the sat in the past, tail  
 their claws because water

pa'di so<sup>n</sup>so<sup>n</sup>'ti yuḱé' xya etu' xa. Oma'yi-na' é'tiké nañk  
 only why all sharp at they are always they regularly. Ancient of Yellow- was there sat  
 the ends hammers

o<sup>n</sup>'ni, e'ke o<sup>n</sup>'ni si'ndi-pa so<sup>n</sup>so<sup>n</sup>'ti. Pūka'yi hě' é'tiké na'tci-k  
 in the so in the past tail only all sharp at Large red- too was there cloud (ob.)  
 past the ends. headed woodpecker

10 du'stūki na'ñk o<sup>n</sup>'ni:e hě' si'ndi-p so<sup>n</sup>so<sup>n</sup>'ti. Te'-iñkayi' ehe'tike  
 grasped in sat in the past he too tail alone all sharp at Ivory-billed was there  
 his claws the ends. woodpecker too

na'ñk o<sup>n</sup>'nidi' si'ndi-p so<sup>n</sup>so<sup>n</sup>'ti etu' xa.  
 sat in the past, tail alone all sharp at they say regularly.  
 because the ends

## NOTES

1. *Kīdunahix*, probably contracted (judging from the *x*) before *ka<sup>n</sup>*, from *kīdunahihī*, "to turn over more than once." When the world turned over, it made water so deep that it reached to the sky and drowned all the people but the woman and her two children [probably a boy and a girl]; *so<sup>n</sup>sa*, pronounced *so<sup>n</sup>+sa*.

3-4. *Nax ka<sup>n</sup>*, a contraction of *nañki* before a *k*.

4. *Ēwka-naskē-na ka<sup>n</sup>*, perhaps we should insert *eyaw<sup>n</sup>hi*, "he arrived there," between the noun and *ka<sup>n</sup>*, in order to complete the sense.

5. *iku hi ni*, given as archaic for *nyiku dande*; but *iku* now means, "you give (or gave) it to him," and at present they would say, *iñku dande* or *nyiku dande*, "I will give it to you;" *hi ni* is a feminine future ending, "*must*," of which *hi na* is the masculine.

6. *Kūḍeska*. "The birds were clinging to the edges of the cloud, their tails hanging down into the water."

8. *so<sup>n</sup>so<sup>n</sup>'ti*, "all [the tail-feathers] were sharp at the ends." Had it referred to one alone, *ps<sup>n</sup>ti* would have been used.

8. *Omayi-na*. The *omayi* is so called from its note, "*Hw' hu'*," made when it gets an insect from a tree, etc.

9. *Pūkayi*, a large red-headed woodpecker, with a long bill, stays in the swamps, and cries, "*Kī-ti-tī-tī-tī-tī-tī-tī*." The white people call it the "Kate bird."

10. *Te-iñkayi*, a white-billed [woodpecker?] that stays in swamps and cries, "*Te'-iñk! Te'-iñk! Te'-iñk!*"

## TRANSLATION

They say that when the world turned over, the people died. A woman took two children and lodged in a tree. She sat there waiting for the water to subside, for she could find no way of reaching the ground. On seeing the Ancient of Red-headed Buzzards, she cried

to him, "Help me to get down, and I will give you one of the children." He assisted her, but she did not give him the child. There were birds clinging by their claws to the cloud, their tails alone being under the water, and that is why their tails are always sharp at the ends. One of these birds was the Ancient of Yellowhammers. Therefore its tail-feathers are sharp at the ends. The large Red-headed Woodpecker was there too, as well as the Ivory-billed Woodpecker, therefore their tails have their present shape.

## 16. THE RABBIT AND THE OLD WOMAN

A<sup>n</sup>ya xohi-di' a<sup>n</sup>ya' tcaxti' ka<sup>n</sup> tei'diko<sup>n</sup> de' tetu' hi ni'ki. Ĕka<sup>n</sup>  
Old woman (sub.) people she killed when how to do it that they kill can (?) not. Then  
very many her

Tcētkanadi' a<sup>n</sup>ya' xo'hi tūkpē' heya<sup>n</sup>/hi. A<sup>n</sup>ya xo'hi-ya<sup>n</sup> te'yē,  
Ancient of Rabbits, old woman he changed he reached Old woman the he killed  
(sub.) into one there.

pa'-k ukxa'ki ha<sup>n</sup> ko' psūki'-k xēhe'yē ha<sup>n</sup> isa'-yañk ustū'ki  
(ob.) he cut off and gourd cut in when .he set it in and thicket the (ob.) he stood  
it up (?)

ha'nde ha<sup>n</sup> te'x ma<sup>n</sup>x ka<sup>n</sup> ane' yuke' ha<sup>n</sup> pa ni'ki ma'x ka<sup>n</sup>  
head (or, and dead she lay when found they were and head wanting she lay when  
continued) (her)

5 a'ne. Tcētkanadi i'ndi ni'ki kiya'xtu hi' yi'hi wahē' na'ñki.  
found Ancient of Rabbits, he not they think that he thought he cried he sat.  
(her) the (sub.) about him out

A<sup>n</sup>ya' xohi' kye'ho'tuni'-di ē'tike ha'nde ha<sup>n</sup>, "Ĕ'de ande'dē do<sup>n</sup>  
Old woman they did not know as (did) so (?) she was (?) and, "This one

o<sup>n</sup>' na'ni xyo'," ē ha<sup>n</sup>, "Te'yē xyē na'," ē ha<sup>n</sup>, ti'-k ha'psūktu'  
done it must have," said and "Let us kill her" said and house (ob.) they sur-  
rounded

ka<sup>n</sup> ti' una'kteiktci'-de' u'tūpi kane' ya<sup>n</sup> ka<sup>n</sup> kûdūksa' aka'nañki  
when house he dodged about hole dug stood (?) the (?) when crack he came forth  
from

ha<sup>n</sup> de'yiñki-daha' de' ande. Awode'-ya<sup>n</sup> natekē' no<sup>n</sup> dē'de ha<sup>n</sup>  
and he got away from them he was Skirt the kicked off threw away and  
departing.

10 ko' psūki-ya<sup>n</sup> du'si ha<sup>n</sup> mahē' dē'di, a<sup>n</sup>ya'ō' tūkpē ha<sup>n</sup> mahē'  
gourd cut in the he took and crying out went man changed and crying  
two into out

dē'di. E'ya<sup>n</sup> ki'di ha<sup>n</sup> ko'-k psūki-ya'ñk a<sup>n</sup>yaxi'-ya<sup>n</sup> ku'.  
went. There got home and gourd (ob.) cut in two the (ob.) chief the gave to  
him.

A<sup>n</sup>ya'xi-ya<sup>n</sup> ku' ka<sup>n</sup> a<sup>n</sup>xti pī' di'ko'hixti nax ka<sup>n</sup> a<sup>n</sup>yaxi'-yandi  
Chief the gave to when woman good sure enough sitting when chief the (sub.)  
him

a<sup>n</sup>xti'-ya<sup>n</sup>ka' Tcētkanak' ku' ka<sup>n</sup> yiñko<sup>n</sup> na'ñk o<sup>n</sup>ni'. E'ke o<sup>n</sup>nidi'  
woman the (ob.) Ancient of (ob.) gave when he sat married. Therefore  
Rabbits to him

a<sup>n</sup>ya'di ki'kē' do<sup>n</sup>-daha' dixyi<sup>n</sup> mahē' ha'nde o<sup>n</sup> yandi' a<sup>n</sup>ya'di  
man though he sees them when crying out continues man

15 ki'kē' do<sup>n</sup>-daha' dixyi<sup>n</sup> wahē' de xa'. E'kcha<sup>n</sup> tūpto'we de xa'.  
though he sees them when crying out he regu- And then making patter- he regu-  
goes larly. goes larly. ing sounds with goes larly.  
the feet

Etu' xa.  
They say regularly.

## NOTES

1. *tc̣ḍịḳọn̄*, etc. The people did not know how to kill the Old Woman.

2. The Ancient of Rabbits took the form of an old woman.

3. *isa-yañk ustūki hande*, "he was standing it up in the thicket" (sic). How a gourd could be stood up is a puzzle. Better say, He was placing it upon a thicket;  $ma^nx = max < mañki$  (*ma*) before a *k*. *Ane = hane*.

5. *kiyaxtu (yih)*.

6. *ēịḳe hande*, as the friends of the bad old woman did not know the disguised Ancient of Rabbits, they thought that she (he) was the cause of the death of the bad old woman; *do<sup>n</sup> o<sup>n</sup>*, the meaning of *do<sup>n</sup>* here is uncertain, a case of hapax legomenon (?).

7. *Teȳ xȳ na*, "let us kill her;" analogous to *kūtūki xȳ na*, "let us tell it;" *aku xȳ na*, "let us feed him;" *atam̄ni xȳ na*, "let us work," etc.; *hapsūktu (psūk)*.

9. *no<sup>n</sup> dēde*, probably intended for *no<sup>n</sup> dē'di*.

11. *ko-k*, in full, *ko-ka<sup>n</sup>*, "gourd, object of an action;" *psūkiyañk*, contracted from *psūki ya<sup>n</sup>-ka<sup>n</sup>*.

13. *yīñkō<sup>n</sup> nañk o<sup>n</sup>ni*, "he sat married;" (1, married; 2, sit; 3, past sign). The act of sitting beside the woman in the presence of the chief and others constituted the public marriage ceremony.

13-15. Therefore as the Ancient of Rabbits was crying out when he saw the people, so does an ordinary rabbit go off crying out and making pattering sounds with his feet when he sees human beings. This appears to be the sense.

## TRANSLATION

There was an Old Woman who killed many human beings. But how to kill her, the people did not know. At length the Ancient of Rabbits took the form of an old woman, going to the house of the bad Old Woman, whom he killed. He cut off her head and placed it in a gourd which he had cut in two. Then he placed the gourd containing the head on a thicket, allowing the dead body to lie undisturbed. When the people of the bad Old Woman arrived, they found her headless body lying there. The Ancient of Rabbits sat there, crying out because he thought that by thus crying he would disarm suspicion that he was the slayer of the Old Woman. But as the disguised Ancient of Rabbits was a stranger to the friends of the bad Old Woman, they began to suspect him. They said, one to another, "This one must have done it. Let us kill her!" They surrounded the house [to prevent the escape of the Ancient of Rabbits]. But the

Ancient of Rabbits dodged about, and after digging a hole he escaped through a crack, getting beyond his pursuers. As he went, he kicked off the skirt and threw it away. He seized the gourd containing the head of the Old Woman, and went along crying out, though he had assumed the form of a man.

On reaching home, he gave the gourd and the head to the chief, and the latter gave him a very pretty woman as his wife. The Ancient of Rabbits sat beside her.

It was because of what the Ancient of Rabbits did, as told in this story, that ordinary rabbits now cry out and run off, making pattering sounds with their feet, when they see human beings.

### 17. THE ANCIENT OF TINY FROGS (PĚSKANA) AND HIS GRANDMOTHER

PĚskana' kũ<sup>n</sup>kũ<sup>n</sup>'ya<sup>n</sup>-di axi'kiyĕ, iñkane'yĕ ha'nde o<sup>n</sup>di'.  
Ancient of Tiny grandmother (sub.) shut him up caused him [she] was in the  
Frogs to make him mysterious to vomit past(?).

I<sup>n</sup>tohe'da'yĕ ha<sup>n</sup> a'kũwĕ ha<sup>n</sup> i'ñkana'ñki uwa'dĕ udunahi' yao<sup>n</sup> nĩx  
She finished [mak- when took him and sunrise toward she turned sang walked  
ing him brave ?] along

ne'. Ekeka<sup>n</sup> Ta<sup>n</sup>to<sup>n</sup>na' kĩ'di ka<sup>n</sup>, "Itũ'ksik dĕ' dusi' do<sup>n</sup>ho<sup>n</sup>-tĕ,"  
moved. And then Ancient of came when "Your sister's this grasp look at him" (fe-  
Panthers there son him male to male)

kiyĕ' ka<sup>n</sup> i<sup>n</sup>do wa'di, aya<sup>n</sup> adĩx de' kuhl'xtiya<sup>n</sup> i<sup>n</sup>hi<sup>n</sup> dusa' uxtaho'  
said to when brave very tree he went very high he reached tore he fell  
[him] [him] climbed

5 ha<sup>n</sup> e'ya<sup>n</sup>hi'. PĚskana' kĩ'dus ka<sup>n</sup> du'si ha<sup>n</sup> aya<sup>n</sup> i<sup>n</sup>dũko' ka<sup>n</sup>  
and arrived Ancient of took hold when grasped and tree he whipped when  
there. Tiny Frogs of him

yatka' xoxo'ki po'teka de o<sup>n</sup>ni. Ekeka<sup>n</sup> kiya' de'di. Ekeka<sup>n</sup>  
jaw broken here short went in the And then again went. And then  
and there (=round) past.

kiya' yao<sup>n</sup> nĩx nĕ' ka<sup>n</sup> O<sup>n</sup>ti' kiya' kĩ'di ka<sup>n</sup>, "Itũ'ksiki' idu'si  
again singing walking when Bear again came there when "Your sister's you seize  
son him

do<sup>n</sup>hi ha<sup>n</sup> da-tĕ," kiyĕ ka<sup>n</sup> aya<sup>n</sup> adĕ'di du'kũka'pi tcudĕ' a<sup>n</sup>nde  
look at him and go" (female said to when tree limbs pulled off threw he was  
to male) [him]

ha<sup>n</sup> u du'si PĚskana'. Ekeka<sup>n</sup> du'si ayi<sup>n</sup>dũko' ka<sup>n</sup> si<sup>n</sup>di tu'di  
and com-grasped Ancient of grasped whipped him when tail [at the]  
lug him Tiny Frogs. him against the tree root

10 psũ'ki de o<sup>n</sup>ni. Ekeka<sup>n</sup> i<sup>n</sup>tcpĕ' yuĕ' naha' a'de. Ketca'na yao<sup>n</sup>  
broke it he in the And then laughing they after they Again singing  
off went past. at him were went.

nĩx nĕ' ka<sup>n</sup> Yanasa' kiya' kĩ'di. Ekeka<sup>n</sup> ehe'dũxkiyĕ', "Itũ'ksi  
walking when Buffalo again came there. And then she said the same "Your sister's  
son

dĕ' idu'si do<sup>n</sup>hi ha<sup>n</sup> da-tĕ," kiyĕ ka<sup>n</sup> extih<sup>n</sup> sa<sup>n</sup>ha<sup>n</sup> wa' aya<sup>n</sup>  
this you look at and go thou" (fe- said to when that very strong very tree  
grasp him him male to male) (him) one

i<sup>n</sup>tũtcu' tca'yĕ a<sup>n</sup>nde naha' u du'si PĚskana'ka. Ekeka<sup>n</sup> du'si ha<sup>n</sup>  
he pulled used it up was after com-seized Ancient of Tiny And then seized and  
up by the (?) ing him Frogs (ob.). him

aya<sup>n</sup> i<sup>n</sup>dũko' ka<sup>n</sup> ti<sup>n</sup>ska' kso ha<sup>n</sup> to<sup>n</sup>xka' dĕ' ka<sup>n</sup> i<sup>n</sup>tcpĕ' yuĕ' naha'  
tree whipped when back of broken and hump- went when laughed they after  
him against it the neck backed at him were

15 kiya' a'de. Ekeka<sup>n</sup> kiya' yao<sup>n</sup> nĩx nĕ' ka<sup>n</sup>, Ita' kiya' kidi' ka<sup>n</sup>  
again they And then again singing was walking when Deer again came when  
went. there



ehě, "Itũksi' dē idu'si do<sup>n</sup>-tě," ki'yě ka<sup>n</sup> piteč' tidupi' ha'nde  
to him "Your sister's this you grasp look at him" said to when leaping alighting he was  
too (?) son him (female to male) (him) up

naha' u du'si. Ekeka<sup>n</sup> aya<sup>n</sup> indũko' ka<sup>n</sup> pũtco<sup>n</sup> xoxo'ki ha<sup>n</sup>  
after com- seized And then tree whipped him when nose broken here and  
ing him. And then against

e'keo<sup>n</sup>ni pũtco<sup>n</sup> yĩnk sti'. Ekeka<sup>n</sup> Pěskana', "Ha'awitka' dē  
therefore nose small very. And then Ancient of Pěskana', "Ha'awitka' dē  
Tiny Frogs "Under the leaves here

na'ñki da'nde na', Ena<sup>n</sup>x kikč' ita' kinoxwo<sup>n</sup> ya<sup>n</sup> i<sup>n</sup>hi<sup>n</sup> ya<sup>n</sup>xa  
I sit will na', (see Note.) deer chase him ya<sup>n</sup> i<sup>n</sup>hi<sup>n</sup> ya<sup>n</sup>xa  
(see Note.) arrive nearly

20 i'ñkũdũta<sup>n</sup> da'nde na', ki'yě ha<sup>n</sup>, ekeha<sup>n</sup>, "Pěs! pěs! ñkedi'  
I urge you on will " said to and, and then "(cry of the Tiny Frog) I say it  
[him]

ko, teiwa'ya-ta," ki'yě ha<sup>n</sup> eya<sup>n</sup>hi<sup>n</sup> diko'he ko, "Pěs! pěs! pěs!  
when do your best" said to and arrived there just when "(cry of the Tiny Frog)  
(male to male) [him]

ñka' dande' na. E'ke ko', tei'nahi<sup>n</sup>-ta', tei'waxtiya-ta," ki'yě o<sup>n</sup>ni.  
I say will So (?) when go fast do your best" said to in the  
it (male to male) (male to male) [him] past.

Etu' xa. E'keo<sup>n</sup>nidi' Pěskana' oho<sup>n</sup> hande' dixyi<sup>n</sup> ita' kinoxwo<sup>n</sup>  
They regu- Therefore Ancient of crying he was when deer runs after him  
say it larly. Tiny Frogs out

ya<sup>n</sup>xa etu' xa a<sup>n</sup>ya'adi.  
almost they regu- people  
say larly (sub.).

## NOTES

1. *Pěskana*. The *pěska* is said to be a tiny black frog, not more than an inch long, with a sharp nose, living in muddy streams in Louisiana; its note is, "*Pěs-pěs-pěs!*" It is called also "*apěska*." It differs from the bullfrog, common frog, and tree frog.

1. *axikiyě* (*xi*, "mysterious," "superhuman," and the causative ending *kiyě*), given as meaning "to shut one up in a house, give him an emetic and diet him." Had the mother acted instead of the grandmother, *axiye* would have been used; *o<sup>n</sup>di* here seems equivalent to *o<sup>n</sup>ni*, a sign of past action (-*di* being occasionally used instead of -*ni*), rather than "as" (see No. 14, line 6; *o<sup>n</sup>de*, No. 14, line 15); *I<sup>n</sup>tohedo<sup>n</sup>yě*, given as meaning, "to finish," but as *eda<sup>n</sup>* and *hedo<sup>n</sup>* mean finished, and -*yě* is a causative ending, may not *into* be "brave" (compare *indo*, *i<sup>n</sup>dovti*, *i<sup>n</sup>toxti*, "to be brave")?

2. *iñkanañki*, i. e., *ina akanañki*, "sun comes forth;" *uwadě* = *wade* (*wa*).

2, 3, *ni<sup>x</sup> ne*, to be compared with *adi<sup>x</sup> de*, line 4, *ni<sup>x</sup>* being from *ni*, and *adi<sup>x</sup>* from *adi*. Most words ending in *i* add an *x* before a dental (*d*, *n*).

3. *Ta<sup>n</sup>to<sup>n</sup>na*, archaic for *ta<sup>n</sup>ta*; probably *Ta<sup>n</sup>t-ho<sup>n</sup>-na* (compare *A<sup>n</sup>tcka-ho<sup>n</sup>-na*, No. 13, line 1).

3, 7, 11, 15. *kidi*, used instead of *eya<sup>n</sup>hi* or *i<sup>n</sup>hi<sup>n</sup>* (?):

3. *Itũsik* = *itũsiki* in line 7, etc.; *dusi* used instead of *idusi* as in line 7; *o<sup>n</sup>*, in *do<sup>n</sup>ho<sup>n</sup>-tě*, an imperative, can not have a past reference; it must be the other *o<sup>n</sup>ni* expressing continuous action or action at the moment of speaking.

4. *kuhixtiya<sup>n</sup>*: compare *kohi*, *kūhi*; *dusa dusadi*; *ustaho*; see *taho toho*; *si*.

5. *i<sup>n</sup>dūko* (*i<sup>n</sup>*, instrumental or locative, "place where;" *duko dukoḍi*); *potcka* usually means "globular," but here it is said to mean "short."

8. *adēdi*, *adēti* = *aya<sup>n</sup> adēti*; *tcudē* = *tcu dēdi*; *u* = *hu-di*.

9. *ayi<sup>n</sup>dūko*, contracted from *aya<sup>n</sup>, i<sup>n</sup>-*, instrumental or locative sign, "place where," and *dūkodi*.

11. *kiya*. The use of *kiya* here and elsewhere in this text before *kidi* is peculiar, as each animal did not come "again."

13. *i<sup>n</sup>tātcu tcayē* may be *i<sup>n</sup>dutitcu tcayē dutitcu*.

14. *kso*: see *ksa*.

16. *ehē* refers to the one addressed, the Deer.

18. *Haarwitka*, contracted from *haarwi*, "leaves," and *itka*, "under, within;" *nañki* intended perhaps for *w<sup>n</sup>nañki*, "I sit;" *ena<sup>n</sup>x kikē*, contracted from *enañki kikē*, according to a law of euphony, and translated (1) "I am going to stay so—it makes no difference;" and (2) "Let it stay so—it makes no difference;" *kīnoawo<sup>n</sup>* (= *kīnoawo o<sup>n</sup>*) *noaw* or *noawē*; *ya<sup>n</sup>* shows that a remote place is referred to, "the place where they chase the deer."

20. *iñkūdūta<sup>n</sup>* (*duta<sup>n</sup>*).

21. *tcivaya-ta*, from *tcivayē*.

20-22. "*Pēs! pēs!—tcivaya-ta*," and "*Pēs! pēs! pēs!—tcivaxtiya-ta*," seem to be equivalents, but it is probable that the second phrase was an actual warning given to the Deer after the instruction given in lines 20-21.

22. *tcīnahi<sup>n</sup>-ta*, *tcīnahixti de—tcivaxtiya-ta*, *tcivaxtiyē*, *tcivayē*.

23. *Pēskana*: this should be *pēska*, an ordinary tiny frog (?).

24. *a<sup>n</sup>yaadi* = *a<sup>n</sup>yadi*; *waadi* = *wadi*; *haarwi* = *hapi* and *arwiya<sup>n</sup>*.

#### TRANSLATION

The Ancient of Tiny Frogs was shut up by his grandmother in order to give him superhuman power; and for that purpose she was making him vomit. When she finished, she took him along, going eastward and singing as she proceeded. At length the Ancient of Panthers met them. To him the old woman said, "This is your sister's son. Look at him and wrestle with him!" The Ancient of Panthers was very brave. He climbed very high up a tree, which he tore to pieces, falling to the ground with it. Then he seized the Ancient of Tiny Frogs, but the latter caught hold of the Ancient of Panthers by the hind legs and whipped him against a tree, breaking his jaw in several places, so the Ancient of Panthers slunk off with a short jaw.

The old woman and her grandson resumed their journey. By and by they encountered the Bear, to whom the old woman said, "Look at your sister's son and go and wrestle with him." The Bear was pulling off the limbs from a tree [to show his strength]. Presently he rushed on the Ancient of Tiny Frogs and seized him. But again was the Ancient of Tiny Frogs the stronger; he took the Bear by the hind legs, whipped him against a tree, breaking off his tail near the roots, and in this state did the Bear depart. After laughing at the Bear, the two resumed their travels.

Again was the old woman singing as she walked, and on meeting a Buffalo she said to him, just as she had said to the others, "Look at your sister's son, and go to wrestle with him." That very one, the Buffalo, was very strong; with his horns he uprooted a tree and spent a little while in destroying it. Then he rushed at the Ancient of Tiny Frogs. But the latter was too powerful for the Buffalo, whom he seized by the hind legs and beat against a tree, till the back of his neck was broken and he became humpbacked. As he departed the old woman and her grandson were laughing at him, but very soon they went along.

Again did the old woman sing as she walked, and it was not long before they met a Deer. To him, too, she said, "Look at your sister's son and wrestle with him." After leaping up and alighting on the ground, the Deer attacked the Ancient of Tiny Frogs; but the latter seized him by the hind legs and beat him against a tree, breaking his nose in several places and leaving him a very small nose.

Then said the Ancient of Tiny Frogs to the Deer: "I shall remain here under the leaves. It makes no difference. When [the hunter] has nearly reached the place where they chase the deer, I will urge you on [to escape], by saying, 'Pës! pës!' When I say that, do your best [to get away]!" The Ancient of Tiny Frogs had scarcely finished giving this information to the Deer, when he cried out, "Pës! pës! pës! I will say it, as it is so. Go quickly! Do your best!" For just then the hunter had come sure enough.

Therefore when a tiny frog cries out now the people say that some one has almost run after a deer [or, is on the point of running after a deer].

## 18. THE WATER PEOPLE

A<sup>n</sup>ya' xoxo'hitu a<sup>n</sup>tatka' nax ka' kino<sup>n</sup>'tu ha<sup>n</sup>' si<sup>n</sup>to' ya'ndi ade'  
 People they are old child sitting (ob.) they had the and boy the (sub.) speech  
 care of [another's  
 children]

kuna'xëni'xti ka<sup>n</sup> ade' ki'yetu' dixi<sup>n</sup>' ëtike' kwia'hanixti ande'  
 did not listen to when speech they said to when[-ever] so he would not think was  
 at all him  
 [=they spoke to him] of such things

xya ha' ka'wa kiķē' ki'yetu' dixyi' ē'tike na'ni wo' yuhi'  
always and what no matter they said to when[-ever] it will not be so he thought

xa. Eķe' niķa', "Na'wi ne'ya<sup>n</sup> ani' nita<sup>n</sup> hu ha' kīduspe'yē  
usually. So since, "Some of these days water great be com- and to cause to  
sink in it

5 ido<sup>n</sup>ho<sup>n</sup>dak-tē," ki'yetu' dixyi', "Ē'tike na'ni wo'," e'di. Eķeka<sup>n</sup>  
you might see it" (fe- they said to when [-ever] "It will not be so" he said it. And then  
male to male) him

"Na'wi ne'ya<sup>n</sup> ido<sup>n</sup>hi da'nde," kiye'di. Ki'yē ka', "Ē'tike na'ni  
"Some of these days you see it shall" she said to She said to when, "It will not be  
him. him

wo'," yi'hi ha' a'tctu ka' ayo'hi ye'hiya<sup>n</sup> taŋkiya<sup>n</sup> a'kuwē da' o<sup>n</sup>, "Ani'  
so," he and they sent when lake close to his sister he took along "Water  
thought him for something as he went

de'tike kīdūspēyū'ŋke-ḍaḥa'," yi'hi. Ani'-k do<sup>n</sup>hi ne'di. Eķeka<sup>n</sup> ani-  
this is the it sinks us" he Water (ob.) looking [he] Eķeka<sup>n</sup> ani-  
way thought. at stood. And then water

ya<sup>n</sup> hu o<sup>n</sup>ni. Eķeka<sup>n</sup> tci'diķe de' mant ada' hi ni'ķixti ne'di. Eķeka<sup>n</sup>  
the was coming. And then how this out of they to with none [they] And then  
the way go reach at all stood. And then  
[=get]

10 de' kīdūspe'-ḍaḥa'. Kuki<sup>n</sup>hi<sup>n</sup>nixti ka' xoxo'hi ya'ndi i'ndaha'de  
now it sank them. Did not get home when old people the (sub.) to hunt, they  
(sic) at all (sing.) went

tcu'wa-k a'de ne'di ko' utoho'ye yuķe'di. Ayo'hi ye'hiya<sup>n</sup> i<sup>n</sup>x ka<sup>n</sup>  
somewhere they moving when following they were. Lake close to stood when  
went the trail

ani' hu' o<sup>n</sup>de' taho' ki'pana'x kanē' ka<sup>n</sup> do<sup>n</sup>hi yuķe' naha' ka'de.  
water had been it lay it turned back it stood when looking they afterward they  
coming or moved at it were went  
back.

E'ya<sup>n</sup> ki<sup>n</sup>hi<sup>n</sup> ha' "Ani'-k wahetu' yeķe'," e' yuķe' naha' ayo'hi-k  
There reached when "Water (ob.) they went into must saying they afterward lake (ob.)  
home into have" it were

sahi'xti wa'tatu kiķē' kudo<sup>n</sup> xto<sup>n</sup>i'xti ha' a<sup>n</sup>ya xo'hi ka' aķuwē' ha'  
very long they though they could not see and old woman (ob.) carrying and  
time watched it [them] at all her along

15 ayo'hi ye'hiya<sup>n</sup> a'hi<sup>n</sup>tu ha' ya'o<sup>n</sup> hi' kiyē'tu ka' ya'o<sup>n</sup> nax ka' a'ni  
lake close to her there and sing to they said when sing she sat when water

na'ta a'kuwē axaxa' hama'ŋki ha' i'ŋkihi do<sup>n</sup>hi' amax ka'. "Yao<sup>n</sup>  
middle they coming forth they were standing and laughing they were looking when. "Sing

sa<sup>n</sup>ha<sup>n</sup>'hadi'," ki'yē ka' yao<sup>n</sup> sa<sup>n</sup>ha<sup>n</sup>'xtihē' na'ŋki xē'ni ka' ka-  
make it loud" (male he said when sing making it very loud she sat but when they  
to female) to her

kuwetu'ni o<sup>n</sup>ni. Etu' xa. E'keo<sup>n</sup>nidi' a'ya' a'nitka'k yuķē'  
did not come out [on They regularly say [usually]. Therefore people in the water they are  
the land].

xa. Etu' xa.  
usually. They usually.  
say

## NOTES

1. *a'ntatka*, "a boy and his sister;" *nax ka*, wrongly rendered "orphan" by an informant, but "orphan" is implied in the following verb, *kin<sup>n</sup>tu* (*no<sup>n</sup>*); in this case, *kin<sup>n</sup>tu-ḍaḥa*, "they had the care of them," might have been used.

4. *Eķe niķa<sup>n</sup>*, "as it was so," or, "since he acted so."

5. *ido<sup>n</sup>ho<sup>n</sup>dak-tē*, imperative in form, but used in a prediction = *ido<sup>n</sup>hi dande* (line 6), "you shall see it."

8-9. *Ani-ya<sup>n</sup> hu o<sup>n</sup>i*, "the water was rising and approaching the bank."

10. *Kuki<sup>n</sup>hi<sup>n</sup>ixti* really applied to one person, the regular plural being *kuki<sup>n</sup>xtunixti*; *indahade*, contracted from *indahi* and *ade*.

12. *Ani hu o<sup>n</sup>de taho kipanax kanë*; here are three stages: 1, the rising (*hu o<sup>n</sup>de*); 2, the turning point (*taho*); 3, the receding of the water.

13. *wahetu* refers to the two children.

14. *kudo<sup>n</sup> ato<sup>n</sup>niixti*, used instead of *kudo<sup>n</sup>xtu-daha-niixti*, "they did not see them."

17. *sa<sup>n</sup>ha<sup>n</sup>hadi* is here the imperative (a male speaking to a female) of the indicative, which has the same form (*sa<sup>n</sup>ha<sup>n</sup>hadi*, *sa<sup>n</sup>ha<sup>n</sup>hayed*, etc.).

18. *anitkak*, contracted from *ani*, "water," *itka*, "within," and *ka<sup>n</sup>*, the objective sign.

Another ending of this account is:

Ekeo <sup>n</sup> xadi'	a <sup>n</sup> ya'adi	ani'-k	yukë'di	etu'	xa.
That is usually the reason why	people (sub.)	water in	they are	they usually.	say

#### TRANSLATION

An old couple had the care of two orphan children. One of these children was a boy who was disobedient, paying no attention when the old people spoke to him. Whenever they said anything to him, no matter what it was, he always thought, "It will not be so." Since he acted so, the woman often said to him, "Some of these days there will come deep water which you shall find will take you beneath it;" but whenever she said this, he replied, "It will not be so." As he always made this response, the old people sent him on an errand, allowing him to take his sister. They went close to a lake, and as the boy stood looking at the water, he thought, "This must be the water that is to sink us." And then the water rose higher. The boy and his sister stood there, being unable to find any way of escape, and finally they were submerged.

As the children did not return home, the old people started out to seek them; they were going somewhere following the trail. At length they stood close to the lake, where they were standing looking at the water which after rising had receded again, and by and by they departed. On reaching home, they were saying, "They must have gone into the water." And as from that day they watched the lake for a very long time, they did not see the children at all. So at length they took an old woman close to the lake, and commanded her to sing [magic songs?]. As the old woman was singing, the children appeared above the surface in the middle of the lake; they were standing there laughing and were looking about.

Then the old man said to the old woman, "Sing loud!" But although she sang very loud, the children did not come out of the water [to the land]. Therefore the people usually say that there are people under the water.

## 19. THE BUFFALO: A FRAGMENT OF A MYTH

Ku'ti ma'ñkdě Yīnisa' ayiñk-ta' ti tcu' ha<sup>n</sup> a<sup>n</sup>ya'-sahi'  
The One Above Buffalo. his animal house put them and Indian  
in it

i<sup>n</sup>da'hiyě-daha' ma'x kide' e'ya<sup>n</sup> i<sup>n</sup>'hi<sup>n</sup>, i<sup>n</sup>'toho' ma'ñki ha<sup>n</sup>  
he sent for them he sat till there they arrived sunset he reclined and

i<sup>n</sup>da'hiyě-daha' ma'x kide' ko a'de o<sup>n</sup>di' eyi<sup>n</sup>'hi<sup>n</sup>. Eķeka<sup>n</sup> ti'  
he sent for them he sat till now they in the past they arrived And then house  
(?) went there.

dě ne' ka<sup>n</sup> dupa'xi kido<sup>n</sup>'hiye'-daha'. Eķeka<sup>n</sup> Yī'nisadi' ti'  
there stood (ob.) he opened showed it to them. And then Buffalo (sub.) house  
[the door]

5 dē'x-towe na'x ka<sup>n</sup> do<sup>n</sup>'hi'yuke' de'- hēd- ha<sup>n</sup> kiya' kūdūske'yě.  
full of them, sat when they were look- that finished and again shut the door.  
or filled it ing at

Tik kiyo'wo ně dupa'xi. Eķeka<sup>n</sup> e'ya<sup>n</sup> ko' O<sup>n</sup>'ti dē'x-towe  
House another std. he opened And then there when (?) Bear full of them,  
(ob.) [the door].

na' do<sup>n</sup>'hi'yuke' ehē'da<sup>n</sup> kūdūske'yě. Kiyo'wo ně dupa'xi e  
they were looking at so far and shut the door. Another std. he opened that  
no farther (?) [or, that finished] [the door]

ko' Ita' dē'x-towě na'ñki. Eķeka<sup>n</sup> do<sup>n</sup>'hi'yuke' de'- hēd- ha<sup>n</sup>  
when Deer full of them it sat. And then they were looking at that finished when  
(?) or fill it

kiya' kūdūske'yě. Eķeha<sup>n</sup> ti'wo ne'ya<sup>n</sup> dupa'xi ka'wa ni'ki.  
again shut the door. And then another the std. he opened [the what [was] not  
house door]

10 "Ku'hi- k ado<sup>n</sup>'xtu-ta'," kiyě'-daha' ka<sup>n</sup> ku'hiya'ñ-k ado<sup>n</sup>'xtu  
"Upward ob. (?) look ye" (male to he said to them when upward ob. (?) they looked  
males)

ka<sup>n</sup> a<sup>n</sup>ya' nita<sup>n</sup>'xti tox ma'ñki ka'wa ka'toho'ni, ani' tētece'hi  
when person very large was lying what he was not lying on water was dripping  
off of him

ma'ñki. Do<sup>n</sup>'hi ama<sup>n</sup>x ka<sup>n</sup> wīdwide' ka<sup>n</sup> e'uka'de i'de yuke' ka<sup>n</sup>  
was lying. They were looking while it lightened because they just went falling about when  
at him (See Note.)

i<sup>n</sup>tepě'-daha' ande'. Eķeha<sup>n</sup> duxtuxta<sup>n</sup> a'ko de'yě-daha' ha<sup>n</sup>  
he laughing at them he was. And then he pulled them out out he sent them and  
[one after another?]

ti'wo ne'ya<sup>n</sup> ka<sup>n</sup> dupa'x ka<sup>n</sup> doxpe'di yihi'xti ne' ka<sup>n</sup>,  
another the std. (ob.) he opened [the when clothing (sub.) a great quan- stood when  
house door] tity

15 "Tcīna' ayo'yuxtu' ko da<sup>n</sup>'tu-ta," kiyě'daha' ka<sup>n</sup>, i<sup>n</sup>'ske wa'  
"As much you (pl.) desire as take ye" (male to he said to them when greedy very  
males)

yihi'xti da<sup>n</sup>' қа'hi ha<sup>n</sup> tike' wa' ka<sup>n</sup> doxpe' tcu de' yuke'  
a great took they were when heavy very as clothing they threw they were  
quantity returning down

ki<sup>n</sup>'ho<sup>n</sup>'xa. E'ķeo<sup>n</sup>'nidi' a<sup>n</sup>ya'-sahi' ka'wa kike' do<sup>n</sup>'hi<sup>n</sup> dixyi<sup>n</sup>  
they came back Therefore, Indians, what soever they see it whenever  
in the past.

ahi<sup>n</sup>'skēta<sup>n</sup>' yuke' xa. Etu' xa. E'ķeo<sup>n</sup>'ni ka<sup>n</sup> Yīnisa' ti  
covetous they are usually. They say it usually. Therefore, Buffalo house

tei'	nañki'	dande'	o <sup>n</sup> ni	xye'ni	si <sup>n</sup> to'	yandi	ksi'x	wa'di	dupa'x
they	[sit] in	future sign	past sign	but	boy	the (sub.)	bad	very	opened [the
	the	[= were going to]							door]
20	ka <sup>n</sup>	akuwe'	adè'	o <sup>n</sup> ni'	E'keo <sup>n</sup> nidi'	ayo'ka	yuke'	xa.	O <sup>n</sup> ti ya <sup>n</sup>
	when	they got out	they in	the past.	Therefore,	swamp	they are usually.	Bear	the
		went							
hè'	ti	tei'	nañk	o <sup>n</sup> ni	xye'ni	ehè'deko <sup>n</sup>	akuwe'yè.	Ita'	ya <sup>n</sup>
too	house	they sit	in	(past sign)	but	just so he did	he turned them	Deer	the
							out.		
ehè'deko <sup>n</sup>	akuwe'yè.	Si <sup>n</sup> to'-di	ksi'hu	wa'di	è'tiko <sup>n</sup> tu	o <sup>n</sup> xa'.			
just so he did	he turned them out.	Boy (sub.)	bad	very	they did so	regularly			in the past.
Ekeka <sup>n</sup>	ka'hena'ni	ayo'ka	yuke'	xa.	Ètu	xa'.			
And then (or	so many things	swamp	they are	usually.	They say	usually.			
Because so)									

## NOTES

This is all that the informant could remember; hence there is no information about the "bad boy" of line 19.

1. *ayin̄k-ta*, compare *hayin̄ki*, "stock, horses, cattle;" *in̄dahi-yè-daha*, "he caused some [one] to seek them."

2. *nax kide* shows that *Kuti man̄kdè* continued sending messengers for the Indians until (*kide*) they came; *in̄toho*, contracted from *ina*, "sun;" *toho*, "to recline."

3. *eyin̄hin̄ = e'ya<sup>n</sup> in̄hin̄*.

4-5. *Yinisadi ti dèx-towe nax ka<sup>n</sup>*, etc. *Yinisadi* is subject of *dèx-towe*, "the Buffaloes filled the house," *nax* refers to the house. *don̄hi yuke*, "the Indians were looking at the house;" "they were looking at them" [the Buffaloes], would have been, *don̄hi-daha yuke* or *don̄x-daha yuke*.

9. *ka<sup>n</sup>* "when," should be inserted between *dupaxi* and *kawa niki*.

12. *eukade ide yuke*: the exact sense of *eukade* is uncertain; *ide yuke*, "they were falling of their own accord." The flashes of lightning alarmed the Indians so much that they kept falling. *in̄tepè-daha ande*, *Kuti man̄kdè* was laughing at their terror; *duxtu<sup>n</sup>ta<sup>n</sup> ako deyè*, "to pull them out of it;" *duxtu<sup>n</sup>ta<sup>n</sup> ako deyè* also means "to pull him out of it," and *duxtu<sup>n</sup>ta<sup>n</sup>* seems to be frequentative (as if *dux-du-xta<sup>n</sup>*, instead of *duxtu<sup>n</sup>ta<sup>n</sup>*), from *duxtu<sup>n</sup>* (see *xta<sup>n</sup>*).

14. *doxpe-di*, *di* sign of the subject: "many garments were standing there," i. e., were piled up.

15. *ayoyuxtu*, as if from *oyuhi*, instead of *ayoyixtu* from *oyihi*; *yihixti*, pronounced *yihixti*.

16. *kahi*, 3d pl. of *kudi*; *kin̄ho<sup>n</sup>xa*, contracted from *kin̄hin̄ o<sup>n</sup>xa*.

17. *don̄hin̄* (*don̄*); *ahin̄skëta<sup>n</sup>* (= *ahiskë*), "to be greedy, covetous."

19. *ksix* < *ksihu* of 22; *ti tei nañki*, etc. *Tei* is probably from *teid̄i*, "they recline" (< *toho*), but as *nañki* refers to a sitting object, perhaps *man̄ki*, "the reclining object," or *aman̄ki*, "the objects," should be substituted after *tei* in 19 and 21.

## TRANSLATION

The One Above put his animals, the Buffaloes, into his house and continued sending messengers to the Indians [to visit him] until they consented and went to him. He dwelt in the west and continued sending messengers to the Indians [to visit him] until they started to his house. When they arrived he opened the door of the house and showed them the objects within. The Buffaloes filled the house, and the Indians were looking on the scene for some time. When they had gazed long enough he shut the door, and, taking them to another house, he opened the door of that one. Behold, it was full of the Bears, on whom the Indians gazed a while, and then the door was shut. When he opened the door of a third house it was full of Deer, and when the Indians had gazed on them long enough he closed the door. When he opened the door of a fourth house nothing was seen. Then the One Above said to the Indians, "Look upward." They did so, and lo! a giant was reclining in the air, resting on nothing, and water was continually dripping from him. As they stood looking at him lightning gleamed, and the Indians fell here and there, while the One Above was laughing at their terror.

He pulled them out of the house and conducted them to a fifth one, and when he opened the door they beheld many piles of garments. "Take as many as you please," said the One Above to the Indians. As they were very greedy, they took a great many and were carrying them homeward; but as they were very heavy they threw down the greater part and came home with only a few garments. That is the reason why the Indians are covetous whenever they see anything.

The Buffaloes were designed to remain in the house [and Indians would have had no trouble in making use of them], but a boy was so bad that he opened the door and let them out; therefore they are in the swamps [sic: probably, on the prairies]. In like manner, the Bears were to have remained in the house, but the bad boy turned them out. Just so did he let out the Deer. The boy was very bad, and he acted thus toward the different animals [which the One Above had confined for the benefit of the Indians]. Therefore so many things [animals, etc.,] are now in the swamps.

## 20. THE DUCK AND HER BROTHERS

A<sup>n</sup>x<sup>t</sup>i-di' pa'-tōtcukī' de'-hēd-ha<sup>n</sup> awodē'-k i<sup>n</sup>'dasko<sup>n</sup>' nañkī'. E'kē  
 Woman(sub.) head that fin- when sunshine(ob.) with her she sat. So  
 [=to wash the ished back to it  
 head]

nax ka<sup>n</sup>' anētu' ha<sup>n</sup>tca'. Ekeha<sup>n</sup>', "Kawa-di<sup>n</sup>' ta<sup>n</sup>'niki'xti eya<sup>n</sup>hi<sup>n</sup>'  
 sat when they after And then "Whoever one the first to reach  
 found her a while (?). there

tūtce'dī ko tañkixti,'" e ha<sup>n</sup>' kī'tūtī'kī a'xa ha<sup>n</sup>' Tcoñk<sup>n</sup>tco<sup>n</sup>a' eya<sup>n</sup>-di<sup>n</sup>'  
 touches her if his full sister," said and in a row they and Ancient of Fish- he was the  
 hood hawk (? ) one



ta'nik'i'xti eya<sup>n</sup>hi<sup>n</sup>' apu'xi ka<sup>n</sup> wahēdi'. Eḱeka<sup>n</sup>' Kota'pkana'di ki'ya  
 the first arrived there felt her when she squaled. And then the Ancient of Marsh Hawks again

5 eya<sup>n</sup>hi' apu'xi. Eḱeka<sup>n</sup>' wahē'di. Paxē'xkana he' eya<sup>n</sup>hi' apu'xi.  
 reached there felt her. And then she squaled. Ancient of Red-tailed Hawks (?) too arrived there felt her.

Kûdēs'ska da-ha'yi-na hē' eya<sup>n</sup>hi' apu'x ka<sup>n</sup> wahē'. "Tehinye' te ni'ki  
 The Ancient of Blue Darters too reached there felt her when she squaled. "We kill you wish not

xye'ni hētinyo<sup>n</sup>' nyuḱē'di na'," ē' ha<sup>n</sup> a'kuwēx ka'de. Pe'tuxte'-ya<sup>n</sup>  
 but we just do so to you we are " said and they took her home Fire was made the  
 [- the camp]

aḱi<sup>n</sup>hi<sup>n</sup>' ha<sup>n</sup>' waṭa'yē. Pe'tuxte'-ya<sup>n</sup> waṭa'yē ha<sup>n</sup> wax-ni' yuḱē'di.  
 they took her thither and made her watch it. Camp the made her and hunting they went.

Wax-ni' yuḱē' ha<sup>n</sup> ki<sup>n</sup>hi<sup>n</sup>' ya'o<sup>n</sup>-ḁaha'. Eḱeka<sup>n</sup>' Yīnisa'di ayih'i'xti  
 They were hunting and to return she sang for them. And then Buffalo very many

10 ki<sup>n</sup>hi<sup>n</sup>'. Atcka'di ki<sup>n</sup>hi<sup>n</sup>' ko "Ita<sup>n</sup>'ni ne' a'wixtupi' xtu'wiyū'ṅkitu-te'."  
 they came. Close they came when "Mortar that turned over or upside down on me" (female to males)

Eḱeka<sup>n</sup>' awixtu'witu ha<sup>n</sup>' Yīnisa' kitē' tca'yē. Tca'yētu ka<sup>n</sup>' ki'ṅkiṅḱe  
 And then they turned it over and Buffalo shot at killed them. They killed when half

a'dē, a'tcū yuḱē'di. Eḱeka<sup>n</sup>', "ṅḱint-ko' Yīnisa' ndu'x-ni ha ni'.'  
 de-parted (pl.) they were "barbecuing" [jerking meat]? And then "I (sub.) Buffalo I eat not idea of duration [- I never eat]

e ka<sup>n</sup>', "kûdēska' nasūki' yahe' pa ndu'ti xya'." Eḱeka<sup>n</sup>' kû'dēsk  
 said when "bird squirrel these only I eat usually or habitually." And then bird

kiyo' a'dē ka<sup>n</sup>', eḱeha<sup>n</sup>' ita<sup>n</sup>' awixtu'wiye a'de o<sup>n</sup>'-ka<sup>n</sup>' anahi<sup>n</sup>'-ya<sup>n</sup> akuwē'  
 to they when and then mortar turned over on they (past when hair the coming shoot went her went sign) out of

15 max ka<sup>n</sup>' Kûdēska' tcut-kana' anahi<sup>n</sup>'-k si'-ya<sup>n</sup> adudu'yē toho' ha'nde  
 lying when Ancient of Red birds (?) hair (ob.) foot the got wrapped fell was around [- was falling about]

ka<sup>n</sup>, eḱeka<sup>n</sup>' poda'dē eya<sup>n</sup>hi<sup>n</sup>', a<sup>n</sup>ya' i<sup>n</sup>tciteya' ino<sup>n</sup>pa' eya<sup>n</sup>hi<sup>n</sup>'. Ita<sup>n</sup>'  
 when and then owl came there man old man with him came there. Mortar  
 ku'hiyētu ka<sup>n</sup>' a<sup>n</sup>'xti de' e'ya<sup>n</sup> xēhē' pa'x kûdēxyo<sup>n</sup>' na'ṅki. Eḱeka<sup>n</sup>'  
 they raised it when woman this there sat bag striped making sat. And then

a'ko de'ye ha<sup>n</sup>', "Tcī'diḱē a'teu a'yihixti' hayētu' wo," he' yuḱē'ka<sup>n</sup>,  
 they took her when "How jerked you (pl.) have so much ?" said they when  
 out meat (?) of it that were

"Iṅkowa' i<sup>n</sup>da'hi o'tu ni'," e ha<sup>n</sup>'t kiḱē', "Tcī'diḱē yo<sup>n</sup>' o'tu ko' ṅḱind-  
 "Themselves hunting they shoot ." said although "How you they as we  
 make shoot

20 hē'd ya<sup>n</sup>'xkiko<sup>n</sup>'-ḁaha'," kiyē' yuḱē' kide', "E'keko', Aṅks-o<sup>n</sup>'tu-te'."  
 too you do it for us" they they for some "Well Arrow make ye" (female to males)  
 (See 73, 3)

kiyē'-ḁaha' ka<sup>n</sup>, a'ṅksi so<sup>n</sup>'sa o<sup>n</sup>'tu. Eḱeka<sup>n</sup>' "A'ṅksi so<sup>n</sup>'sa ē'tiḱē,  
 said to them when arrow one they they And then "Arrow one if so  
 made.

tcī'diḱē de' tca'hiyetu' na'ni xa'," kiyē'-ḁaha' ka<sup>n</sup>, "E'tax kiḱē'! xkite'  
 how now you kill them can it be said to them when "It makes no I shoot  
 all possible?" difference at

ndutckē' nda'o<sup>n</sup>' ndo<sup>n</sup>hi' na," e ka<sup>n</sup>', "Ē'ti a'hi<sup>n</sup>' ko' ita<sup>n</sup>'  
 I pull out [the arrow] I am going I see it " said when "Here they when mor-  
 (masc.) are coming tar

awixtu'wiyēya'ṅktu-te'," hē'di xyē'ni ka<sup>n</sup> ita<sup>n</sup>' kûku'hini' yuḱē' ka<sup>n</sup>  
 you (pl.) turn it upside down over [she] but when mortar could not raise they when  
 me" (female to males) said that were

25 de'-həd ki'xka<sup>n</sup> kīte' u'tcīne ha<sup>n</sup> int-ka<sup>n</sup> iñko'wa yukē' kide' du'si  
 then too they when shot missed and that (ob.) they were depending on her took  
 (sic) (?) came at [one] to protect them (See line 19) her

dedi' Yīnīsa' intcīya'. A<sup>n</sup>-he' ka<sup>n</sup> anahi<sup>n</sup>-k adu'yē dē'di. Eḷeka<sup>n</sup>  
 de- Buffalo old man. With horn (ob.) hair (ob.) wrapped departed. And then  
 parted it around

"Tcīdīkē'di ka'wa ñḷe' ya<sup>n</sup>ka<sup>n</sup> naxētū' kiḷa'," ḷ ha<sup>n</sup> ya'o<sup>n</sup>ni.  
 "How what I say when they hear I wonder" said and she sang.  
 [she]

Eḷeka<sup>n</sup> Kūdēska' daha'yi-na-di' a'tcka a'nde ha<sup>n</sup> na'xē ha<sup>n</sup>  
 And then Ancient of Blue Darters (sub.) close was and heard it and  
 Paxē'xkana'-k kiyohi'. Paxē'xkana'-k na'xē ha<sup>n</sup> kiya' ká'wa de'  
 Ancient of Red- (ob.) he called to. Ancient of Red- (ob.) heard and again a little (See  
 tailed Hawks (?) tailed Hawks (?) farther Note)

30 kiyo'-daha' awo' yukē'-ya<sup>n</sup>, "Ta'ñkīd ka'wa-k e nañkē'di na'," ḷ  
 called to them other they were the "Your sister what (ob.) is saying in the " said  
 distance as she (masc.)  
 sits

ha<sup>n</sup> kī'kiyo'ho<sup>n</sup> ha<sup>n</sup>tca' ka'de. Heya<sup>n</sup> ki<sup>n</sup>x ka<sup>n</sup> kūpa'ḷani o<sup>n</sup> ḷañē  
 and they were call- they There got when she had already past of  
 ing to one an- went home disappeared nē  
 other home

[= they went home  
 at intervals, one  
 after another].

ha<sup>n</sup>, kū'dēsk dūkūtckē' peti-ya<sup>n</sup> i<sup>n</sup>kī'natcē amixyē' ḷadedi'. A<sup>n</sup>ni  
 and bird tied fire the threw it into they passed went on Water  
 rapidly.

na'taxti'-ya<sup>n</sup> ande'. Eḷeka<sup>n</sup> Kūdēska' daha'yi-na-di ta'nikixti'  
 very middle the she was. And then Ancient of Blue Darters (sub.) the first

de'heya<sup>n</sup>hi<sup>n</sup> ha<sup>n</sup> anahi<sup>n</sup>-k tcīna'ni kīdu'wē ha<sup>n</sup> kī'di. Kī'di ka<sup>n</sup>  
 he reached there and hair (ob.) some he untied and came Came when  
 for her back back

35 Paxē'xka-na'-di kiya' de'di. Eya<sup>n</sup>hi<sup>n</sup> kiya' na<sup>n</sup>tcka ne'hi kīdu'wē  
 Ancient of Red- (sub.) again went. Arrived again a little more (sic) he untied  
 tailed Hawks(?) there for her

ha<sup>n</sup> kī'di. Eḷeka<sup>n</sup> Kota'pka-na' kiya' de' yandi' kiñki'ñkē kīdu'wē  
 and came And then Ancient of Marsh again went when one half he untied  
 back. Hawks for her

ha<sup>n</sup> kī'di ka<sup>n</sup> Tcoñkctona' kiya' de ya'ndi pana<sup>n</sup> duwē ha<sup>n</sup>tca' dusi'x  
 and came when Ancient of Fish- again went when all untied after so took  
 back hawks (?) long a hold of  
 delay (?) her

ku'di di<sup>n</sup> a'ni ye'hi kī'di ha<sup>n</sup> dutcūpi' taho'. Po'xwē taho' ha<sup>n</sup>,  
 was re- water edge of came and dropped her she fell. Made a she and  
 turning back splash- sound in  
 ing water

"To-ho<sup>n</sup>-k" ḷ ka<sup>n</sup> a<sup>n</sup>ya' yandi' kīkido<sup>n</sup>hi axēhē' ḷa'maki.  
 cry of the yellow- said when person the (sub.) looking at one they were sitting.  
 eyed duck another

40 Eḷeka<sup>n</sup>, "Nḷo'wa ahi-te'," kiyē'-daha'. Eḷeka<sup>n</sup> eyi<sup>n</sup>hi<sup>n</sup>, a'ni-ye'hi-  
 And then "This way come ye" said to them. And then reached water edge  
 (female to  
 males)

ka<sup>n</sup> i<sup>n</sup>hi<sup>n</sup> a'xaxa. Eḷeka<sup>n</sup> yatco<sup>n</sup>-daha'. Tcoñkctona' ta'nikixti'  
 (ob.) they reached and were standing. And then she named them. Ancient of Fish-  
 hawks (?) he first

yatco<sup>n</sup>. "A<sup>n</sup>ya'di Tcoñkctona'hiye' e ya'tc-iyon<sup>n</sup> tū-k ya'nda hi  
 she named "People calling you that they name when you shall be so  
 him. Ancient of Fish-hawks (?) you

ni'. Ekeha<sup>n</sup> o'di tca'ḷayē idu'ti a<sup>n</sup>sūna' yahe' ya<sup>n</sup> tca'ḷayē'di  
 (fem.) And then fish you kill you eat duck this (ob.) you kill all

idu'ti aya'nde kīkē' ñḷkint-ko' te'heya'ñkani'," kiyē' o'ni'.  
 you eat you con- though me (sic) you kill me not" she was saying to  
 tinue him.

- 45 Kota'pkana' he'da<sup>n</sup>xkiyedi'. Paxě'xkana ko', "Paxě'xkana' a<sup>n</sup>ya'adi  
 Ancient of Marsh she said the same Ancient of Red- "Ancient of Red- people  
 Hawks thing to him. tailed Hawks (?) tailed Hawks (?)  
 ẽ ya'tciyo<sup>n</sup>t-k aya'nde ha<sup>n</sup> a'ya' hama<sup>n</sup> dũksě'tu ko tčě'tka  
 that they name when you con- when people ground they clear when rabbit  
 you tinue up [clear it]  
 kikě' kokta' teł'mũx kikě' a'dě kokta' ẽ'tiķětu' ko tca'hayě idu'ti  
 whether run out rats, mice or (?) catch run out they do so when you kill all you eat  
 (?) fire  
 kikě' yanda' hi ni', "kiyě' o<sup>n</sup>ni. E'ķeo<sup>n</sup>ni ka<sup>n</sup> nawũndě' uksi' hande'  
 though you shall be " she was saying Therefore to-day smoky it [forest]  
 [at any so (fem.) it to him. is  
 rate?]  
 dixy<sup>n</sup> e'kande' xya. Etu' xa. Kũdě'ska daha'yi-na ko', "Kũdě'ska  
 whenever so he is usually. They usu- Ancient of Blue Darters (ob.?) "Bird  
 say it ally.  
 50 mi'ska kikě' tca'hayě idu'ti ya'nda hi ni'. Kũdě'ska daha'yi-na'  
 small though you kill all you eat you shall con- Ancient of Blue Darters  
 (?) tinue (fem.)  
 e' ha<sup>n</sup> yatc-iyon<sup>t</sup> ka<sup>n</sup> yanda' hi ni', e' ni a<sup>n</sup>ya'adi." E'ķe o<sup>n</sup>ni  
 say when they name you when you shall con- (fem.) say (fem.) people." So she  
 tinue (fem.) did  
 ka<sup>n</sup> Tahañkona' yatco<sup>n</sup>-daha' o<sup>n</sup>ni'. E'ķeo<sup>n</sup>ni ka<sup>n</sup> ẽ'tiķe ya'tci yu'ķe  
 when the Summer Duck she named them in the Therefore so name they are  
 past.  
 xya'. E'tu xa'.  
 usually. They usually.  
 say it

## NOTES

1. *pa-tčitcuki* (*pa* and *tčitcuki*); *tčitcuki* differs from *duťcadi*, "to wash;" *awodě-k*, *awode*, archaic for *haode*, and *k=ka<sup>n</sup>*, the obj. sign.

3. *Tcoñktcona*, "a hawk as large as an eagle;" it eats fish and certain species of ducks, but never harms the summer duck (see lines 42-43). It is probably the fish-hawk. (See Ridgway on birds; also Baird.)

4. *Kotapkana*, the marsh hawk [identified by the large white patch on the rump], "a hawk with a white spot on the back; the rest of the feathers resemble those of a dove. It catches ducks [except the summer duck], though rats form its chief article of food. It lies about in the fields. It is smaller than the *paxěska* and the *tcoñktcona*."

5. *Paxěskana*. The *paxěska* "eats rats, mice, and rabbits that are scared out from the brush when, in the spring, the people clear the ground by burning brush." Is this the red-tailed hawk [see *paxěska* in the dictionary]?

6. *Kũděska da-hayi-na*. The *kũděska dahayi*, or "blue darter," as it is called in Louisiana, eats small birds; but neither it nor the *paxěska* eats summer ducks.

7. *petuxte-ya<sup>n</sup>* (*peti*, "fire;" *uxte*, "to make a fire;" *ya<sup>n</sup>*, "the").

10. *awiastupi atuwiyũñkitu-te*. The use of *awiastupi* here seems unnecessary. *awiastuwiťu* instead of *awiastuwiyěťu* (see line 14).

11. *kiñkiñke* instead of *ukiñkiñke*; *ndux-ni ha ni*, *ha ni* used instead of *xa ni* (female sp.).

12, 18. *atcu*, given as meaning "to barbecue" meat; but *atcu* is also, "jerked or dried meat," therefore "barbecue" is used in the first sense, "to smoke or dry meat."

14. *kīyo adē*; but *kīyo* in *kīyo-dāha* (line 30) is from *kīyohi*.

14. *ēkeha<sup>n</sup>* used after *ka<sup>n</sup>*, instead of at the beginning of a sentence. So, too, *ēkeka<sup>n</sup>* after *ka<sup>n</sup>*, in line 16.

14. *anahi<sup>n</sup>*, "hair;" the topknot or crest of the summer duck is called "hair," because the *Tahañkōna* was once a woman with hair. The cry of this duck is given as "*Sp! sp!*" and once as "*To-ho<sup>n</sup>+k*" (line 39).

15. *Kūdēska tēūt-kana*, the Ancient of Red Birds. Nothing in the text gives a clew to the identity of this bird, or why he was introduced just at this place. He may have come with the Buffaloes (see line 28).

16. *podadē*, archaic name for the *pādi* or swamp owl.

16. *a<sup>ny</sup>a i<sup>n</sup>tcīteya*, peculiar for two reasons: 1, the use of *a<sup>ny</sup>a* "man, person," before "old man," which appears unnecessary; 2, the use of *i<sup>n</sup>tcīteya*, a frequentative of *i<sup>n</sup>tcīya*, as if several old men were there.

17. *pax kūdēxyo<sup>n</sup> nañki*, in full, *pahi kūdēxyi o<sup>n</sup> nañki*.

18. *ayihixtihayētū*, you (pl.) have so much of it (*yīhi*). Compare Kansa and Osage *hū*; Čegihah *ahigi*.

19. *ha<sup>n</sup>t*, probably *ha<sup>n</sup>tca*, idea of duration (continuance or delay).

19-20. *ñkind-hēd*, "us too," or, "for us too;" *tañkid*, in line 30.

20. *kīyē yukē kīde*; line 25. *iñkōwa yukē kīde*. In each case *kīde* indicates duration; "for some time," or "until."

20. *añks-o<sup>n</sup>tu-te* < *añkso<sup>n</sup>ni* (*añks, o<sup>n</sup>*).

22. *tcīdikē . . . nani wa*, "how can it be possible?" *Nani* or *na<sup>n</sup>ni*, when preceded by a pronoun ending in *-xihī<sup>n</sup>*, expresses strong improbability; and in this case a similar idea is conveyed. *wa* here, "can," seemingly unnecessary after *nani*.

22. *etax kīke*, "it makes no difference!" = *etūxkīke*.

23. *ēti*, "here." See *ēti*, "this." Compare *de*, "this; that; here;" etc. *ahi<sup>n</sup>* = *ahi*, 3d pl. of *hu*.

24. *awiātwiwyāñktu-te*, used where analogy would require *awiātwiwyāñktu-te*, as the objective fragment pronoun *yañke* or *yañk* supercedes *-yē*; *kūkuhīni*, neg. of *kūhiyē*; *de-hēd*: perhaps *hēd* = *hē*, "too."

25. Perhaps *xyēni*, "but," should be supplied between *kīde* and *dusi dēdi*.

26. *A<sup>n</sup>-he*, peculiar use of the instrumental or locative (*a<sup>n</sup>*) before the noun instead of before the verb, "with or on his horns."

29. *Paxākana-k naxē*, etc. Here *Paxākana-dī*, the nominative, appears to be the proper form, as the subject of the verb. *kāwa dē*, perhaps intended for *kāwa dēyē*, "to send it [his voice] a little farther."

30. *Tañkid* (*tañki*). See *ñkind-hēd* in lines 19, 20. *kīkīyoho<sup>n</sup>*, contracted from *kīkīyohi o<sup>n</sup>* (*yohi*).

31. *ki<sup>n</sup>x=ki<sup>n</sup>hi<sup>n</sup>* before a *k*-sound; *kaně*, past form of *ně*, the standing or moving ob. [in the past;] *kūděsk dākūtckě* may be the *kūděska tcūt-kana* of line 15.

32. *amiaxyě haded'i*, used because they were going rapidly. Had they been walking at an ordinary gait, *miaxyě a'de* (3d pl. of *miaxyě ded'i*) must have been used. The woman was sitting on a buffalo in the middle of the stream when the four brothers saw her. This association of the buffalo with water occurs also in the tradition of the *Iñke-sabě* gens of the Omaha tribe.

37-38. *đusix kudi*, perhaps contracted from *đusi ha<sup>n</sup> kudi*.

39. *a<sup>n</sup>ya*, "the four Hawk persons."

44. *ñkint-ko*, instead of *ñkint-ka<sup>n</sup>*.

46. *hama<sup>n</sup>=hama, ama*.

46-47. *tcětka kikě—tcāmāx kikě* "whether" rabbit "or" rats and mice (?).

## TRANSLATION

There was a woman who washed her head, and then sat with her back to the sunshine. When she had been sitting thus for some time, the Hawk persons found her. Whereupon it was said, "Whoever is the first one to reach her and touch her shall have her for his full sister." No sooner was this said than the four were standing in a row. The Ancient of Fish-hawks was the first to reach her, and when he felt her she screamed. Then the Ancient of Marsh Hawks reached her and felt her. And she cried out. The Ancient of Red-tailed Hawks, too, reached her and felt her. Last of all the Ancient of Blue Darters reached her and felt her, and she screamed once more. Then said he to the woman, "We do not wish to kill you, but we are just doing so to you." Then the four took her away with them. They took her to their camp and made her attend to it while they went hunting.

While they were absent hunting, she sang [magic] songs [to induce them] to return. By singing these songs she made a great herd of Buffalo come to the camp. [The brothers could not have gone far, because] when the herd had come very close, the woman said to the four brothers, "Turn the mortar upside down over me." And when they had done so, the brothers attacked the Buffalo and killed many. About half of the herd escaped, and the men spent some time in jerking the meat. Then said the woman: "I never eat buffalo meat. I always eat birds and squirrels." Then the brothers departed to shoot birds for her, and as they were starting they turned the mortar upside down over her, leaving some of her long hair outside the mortar. Consequently the Ancient of Red Birds [who chanced to pass there] got her hair wrapped around his feet, which made him fall about here and there.

Presently the Swamp Owl and an old man arrived there. When they raised the mortar, there sat the woman making a striped bag. They said to her, "How is it that you have such a great quantity of jerked meat?" To this she replied, "They themselves [i. e., the brothers] seek the game and shoot it." Then the inquirers said, "Do for us as you have done for them when they shot at the game." The woman replied, "Make some arrows." Then they made a single arrow. "If there is but one arrow, how is it possible for you to kill all the game?" exclaimed the woman. "It makes no difference," replied one of the questioners; "I shoot at the game, and then I go on till I see the arrow and pull it out [ready to shoot at something else?]." Just then the woman said, "When the animals are approaching, turn the mortar upside down over me." But they could not raise the mortar, and when the animals came, one of the two men shot at one and missed. Then were they depending on the woman to protect them, but an aged Buffalo man seized the woman, wrapping her hair around his horns, and thus carried her away.

Then the woman said [to herself], "I wonder if they can hear if I say anything?" So she sang. And the Ancient of the Blue Darters was close to her and heard her. So he called to the Ancient of Red-tailed Hawks. And when the Ancient of Red-tailed Hawks heard, he went a little farther and called to the others. "What is your sister saying as she sits in the distance?" said each one to the others. Then they started home at intervals, one after another. On reaching home they found that their sister had disappeared. They seized the bird that was tied (perhaps the Ancient of Red Birds), threw it into the fire, and went off in great haste. Behold, the woman was [sitting] in the very middle of the stream.

The Ancient of Blue Darters was the first to reach her. He untied some of her hair and returned. Then the Ancient of Red-tailed Hawks went to aid his sister. He untied a little more and then returned. The Ancient of Marsh Hawks went and untied one-half before he returned. When the Ancient of Fish-hawks went he untied all the rest, and after some delay managed to take hold of her. He was returning to land with her, and on reaching the edge of the water he lost his hold and dropped her. She made a splashing as she fell and cried out "*Toho<sup>n</sup>+k!*" as the four brothers were sitting on the land looking at one another.

Then said she to them, "Come hither." So they approached her and stood at the water's edge. Then she gave them names, beginning with "the Ancient of Fish-hawks." "The people shall call you *Tcoñktcona*, and you shall have that name. You shall eat fish and ducks, but you must never kill me or any of my kind," said she. She said the same thing to the Ancient of Marsh Hawks. To the Ancient of Red-tailed Hawks she said, "The people shall call you *Paxēaka*, and

you shall continue so. When the people clear the ground, and rabbits, rats, and mice run out of brush on account of the flames, you shall kill and eat them." And to-day the people say that this is the reason why, when the forest is smoky, this hawk acts thus. To the Ancient of Blue Darters she said: "Though the birds be small, you shall always kill and eat them. The people shall call you The One Who Always Collects Birds, and that shall always be your name."

When she had done this, she named the Summer Ducks. Therefore the summer ducks always have the name *tahañkõna*.

## 21. THE WOLF AND THE OPOSSUM

Kûcka'yokana' Ayi'hi<sup>n</sup> -k te'yě ha<sup>n</sup> i<sup>n</sup>su'- ya<sup>n</sup> kida' de'  
The Ancient of Wolf (ob.) killed and teeth the gathered that  
Opossums

hěd- ha<sup>n</sup> u'dasi' ha<sup>n</sup> nũpũ'ni nĩx ně'di.  
finished when strung them and wore around was walking.  
his neck

"Ha'ma yuxku'+ Ha'ma yuxku'+!  
"Ground dew Ground dew

I<sup>n</sup>'su-na' hi<sup>n</sup>wa'+yě,  
Teeth

5

A'nixa'nixyě."  
He plays at intervals  
as he goes along."

Ĕ'tikēhě' nĩx ně'di. Ayi'hi<sup>n</sup>na'-di e'ma a'hi a'kuwe'di. Eķeha<sup>n</sup>,  
Saying so was walking. The Ancient (sub.) close to him came out. And then  
of Wolves

"Ka'wa-k iye' ya'nde wo'." Eķeka<sup>n</sup>, "Ya'ma<sup>n</sup> na'," hědi.  
"What (ob.) you say you continue wo'." And then "Nothing na'," he said  
[you are] (masc.) that.

"Axaye'hi pixti' nĩkě'x nĩka'nde na'." Eķeka<sup>n</sup> a'de ha<sup>n</sup>  
"Flowers very pretty I said I continued na'." And then he spoke and  
[I was] (masc.) (when)

kĩto'he tãni'ya<sup>n</sup> a'xaxa:  
to hide from [going] or they were  
him to be ahead standing

10

"Xaye' pixti+! Xaye' pixti+!  
"Flowers very pretty Flowers very pretty.

Hi<sup>n</sup>wa'+yě! Hi<sup>n</sup>wa'+yě!

A'nixa'nixyě!"

He plays at intervals  
as he goes along."

Ĕ'tikēhě' nĩx ně' naha', "Ĕ'xtixti'k dě'di wo'," ayũ'hi  
Saying so was walking subse- "A very long dis- he went wo'," he thought  
quently tance

ha<sup>n</sup> kě'tcũma'na i<sup>n</sup>su' kĩa<sup>n</sup>'hi<sup>n</sup>-ao<sup>n</sup>'-daha' nĩx ně'di. Eķeka<sup>n</sup> e'ma  
and again teeth he sang about them was walking. And then right  
here [or  
close to  
him]

15

a'hi a'kuwe'tu. Eķe' yandi', "E'de te'yañkě'-daha' ya'ndi  
they were they came in So (?) when "This one he killed us the one who  
coming sight. (sub.)

na'ni xyo'," ĩ ha<sup>n</sup> dũkũtěkě' hi'pi' i<sup>n</sup>su'-ya<sup>n</sup> kiya' kiha'nětu' ha<sup>n</sup>,  
must be" said and tied him laid him teeth the again they found for him and  
down

eķeha<sup>n</sup> teye' tětũ ka<sup>n</sup>, "Aya<sup>n</sup> te'i'dikě' tiki-k' ayo<sup>n</sup> ya<sup>n</sup>  
and then to kill him they wished when "Stick any sort (ob.) you use you  
xkitě'tu ka<sup>n</sup> nta hi'-usa<sup>n</sup>," ĩ'x to'mañki. Eķeha<sup>n</sup>, "Aya<sup>n</sup>  
hit me when [if] I die shall not" when he was reclin- And then "Tree  
he ing said it

- tč'kasa<sup>n</sup> ne' tu'di-ya<sup>n</sup> in'dutckë'x ka'hi ha<sup>n</sup> ya<sup>n</sup>xkitë'-so<sup>n</sup>'sa-tû  
 with bark std. root the by dig it up when they bring it and they hit me once  
 peeled off
- 20 ka' (or ko) ûnkte' so<sup>n</sup>'sa xo','' ë ka<sup>n</sup> dutckë' a'dë. A<sup>n</sup>ya'  
 when (when) I die once will'' said when to dig it up they went. Person  
 tûtco<sup>n</sup> so<sup>n</sup>'wa wata'yë ëtikë' yuke' ka<sup>n</sup> eķeka<sup>n</sup> wa'ta na'ñki.  
 eye on one side caused to watch so they were when and then watching he sat.
- Eķeka<sup>n</sup> wa'ta na'x ka<sup>n</sup> "Ya<sup>n</sup>xkidu'wë ha<sup>n</sup> aya<sup>n</sup> tč'ka ma'ñki,  
 And then watching he sat when "Untie me and tree dead lies  
 e'ķike kse' haku ha<sup>n</sup> ya<sup>n</sup>xkitë' teya'ñkë ha<sup>n</sup> yañki<sup>n</sup>hi<sup>n</sup>'tota<sup>n</sup>-'  
 break it bring it hither and hit me kill me and you be so brave on  
 account of me
- ñka'kito'x-mañk-ta', e'ķeyañko<sup>n</sup>-ûnkto'x-mañk-ta','' ki'yë ha<sup>n</sup>,  
 [as] I am lying down (masc. do so to me that I may lie so (masc. said to him and  
 for (?) imper. ending) or I will lie so" imper. ending)
- 25 "Ya<sup>n</sup>'xkidu'wë" ha<sup>n</sup> anisti' kidu'wë ha<sup>n</sup> aya<sup>n</sup> tč'ka ksë'  
 "Untie me" when sure enough he untied and tree with bark off to break it
- të ha'nde ka<sup>n</sup> ama' tûpë-k' u'wë Kûska'kana'di. Eķeka<sup>n</sup>  
 wished continued when ground hole (ob.) went in Ancient of Opossums. And then  
 [was]
- Ayi'hi<sup>n</sup> ya'ndi ki<sup>n</sup>'hi<sup>n</sup> ha<sup>n</sup> kiya' naxa'xa kë'tu ama'-ya<sup>n</sup>.  
 Wolf the (sub.) came and again just now they dug ground the.  
 Eķë' yuke' ka<sup>n</sup> ma<sup>n</sup>'tka<sup>n</sup> hu' haka'naki. Eķeha<sup>n</sup> kina'hi teu'ti  
 So they were when elsewhere was came out. And then painted red  
 himself
- u'xne heya<sup>n</sup>'hi. Eķeha<sup>n</sup>, "Ka'wa-k o<sup>n</sup>'-k ëtikë yayukë'di  
 he was he reached. And then, "What (ob.) doing when so you (pl.) are  
 coming there.
- 30 wo','' kiyə'daha' ka<sup>n</sup>'tca', "Kûckana'di te'hiyañkë'-daha' ha<sup>n</sup>  
 "I" said to them when [for some time] "Ancient of Opossums (sub.) he killed us and
- ë'ti-k u'wë ka<sup>n</sup> ë'taño<sup>n</sup>' nyukë'di na','' ë'tu ka<sup>n</sup>, "Ñku'wë  
 there (ob.) went in as [be- cause] we do that we are (masc.) they when "I go in  
 said
- ndu'si ñka'kana'x ka<sup>n</sup> te'yëtu-ta','' kiya' he'ya<sup>n</sup> kidë'. [Hu'  
 I catch I come out when you (pl.) kill him" again there he went Was com-  
 him (male to males) back. ing
- haka'naki ha<sup>n</sup> miķo<sup>n</sup>'ni a'xe a'tcu kina'hi yo'ki na'ti si'  
 came out and hoe [on his] put painted different-[ly] all over yellow  
 shoulder himself
- hu'di. Eķeha<sup>n</sup> eya<sup>n</sup>'hi<sup>n</sup> ha<sup>n</sup>, "Ka'wa-k iyo<sup>n</sup>' ya'yukë'di wo',''  
 was com- And then reached when "What (ob.) you do you (pl.) are ?"  
 ing. there
- 35 ë ka<sup>n</sup>, "Kûckana' te'-yañka-daha' ha<sup>n</sup> ë'ti-k u'wë ka<sup>n</sup>  
 said when, "Ancient of he killed us and there (ob.) went in because  
 Opossums
- ë'taño<sup>n</sup>' nyu'ke','' e'tu ka<sup>n</sup>, "Ñku'wë ndu'si akana'ñki ķe  
 we do that we are" they said when "I go in I catch him come out
- ko' te'hiyetu'hi na','' ë' ha<sup>n</sup> u'wë de'di. Eķeha<sup>n</sup> "E'xtixti'  
 when you all must kill him" said and went in departed. And then "A very long dis-  
 distance
- ñki<sup>n</sup>'hi<sup>n</sup> wo','' ayi'hi ha<sup>n</sup>, "Ñki<sup>n</sup>'ndi na'. Ñki<sup>n</sup>'ndi ñko<sup>n</sup>'ni  
 I have come he thought and "I (sub.) (masc.) I (sub.) I did it
- naxo'+,'' kiyə' de' ka<sup>n</sup>, si'ndi-ya<sup>n</sup> aka'naki ne' ka<sup>n</sup> si'ndi-  
 in the past' said to going when tail the came out [in stood when tail  
 [act seen] sight]
- 40 ya<sup>n</sup> kiduxta<sup>n</sup> duki<sup>n</sup>'xtu kide' o<sup>n</sup>'ni.' Eķeo<sup>n</sup>'nidi' si'ndi haho'-  
 the they pulled they slipped the Therefore tail bone  
 for him skin off
- txa ëtu' xa.  
 only they say usually.



## NOTES

1. *Kūckayokana*, given as *Kūskakanadi* in line 26; *Kūckanadi* in line 30; and *Kūckana* in line 35, archaic names for the opossum, now called *keiaka yoka*, "swamp hog." This last name confirms the suspicion that *yoka*, in *Kuckayokana*, means "swamp;" if so, the first name may be rendered "the Ancient of Swamp Opossums," and *Kusk-aka-na*, "the Ancient of Younger Opossums (*a'ka*, in kinship terms being "younger"). Why so many variants should occur in the same myth is a mystery. *Udasi=dasi*.

3-5. The words of this song are given just as they were sung, but their exact meaning has been lost. *Hama=ama*, "ground;" *yucku*, said to mean dew; *hi<sup>n</sup>wa+yě* is unintelligible; no reason can be suggested for the connection of *anixanixyě* with the preceding words of the song; *anixanixyě*, frequentative of *anixyě*, to play [at one place or time].

7. *Yama<sup>n</sup> na*, etc. This absolute denial, followed by a modifying assertion, resembles a Čegiha idiom: "What did you say?" And, "I said nothing," meaning, "I said nothing which concerns you, nothing which you think that I said." This is said when the one questioned was observed to be speaking.

8. *ñkěx ñkande na: ñkěx < ñke (e)*, by a law of euphony, *e* before *ñ* becomes *ěx*, just as *i* before *d*, *n*, etc., becomes *ix*.

9. *kitohe* refers to the Wolf people.

10. The Ancient of Opossums made this change in the first line of his song because he knew that the Wolf people could hear him. But as soon as he thought that he had passed out of hearing he sang the original words.

13. *wo* before the verb, "he thought," does not indicate a query, hence it should not be rendered by a "?" (See line 38.)

14. *ki<sup>n</sup>hi<sup>n</sup>-ao<sup>n</sup>-daha*, "to sing about him or her." See *yao<sup>n</sup>ni*, "to sing."

14-15. *ema ahi akuwetu*, 3d pl. of *ema hu akanaki*, "right there, coming hither, he came in sight."

17. *teidikě tiki*, "any sort;" Čegiha *a<sup>n</sup> ctectě; nta* used instead of *uñkte*, "I die" (see line 20).

18. *hi-usa<sup>n</sup>*. Is *usa<sup>n</sup>* used after any other word or syllable besides *hi*?

18. *ěx tomañki*. Does *ěx=ě ha<sup>n</sup>*, or is the *x* introduced for euphony between *e* and *t*?

19. *i<sup>n</sup>dutchěx kahi*, the *x* is a contraction of *ha<sup>n</sup>*, before a *k*, rather than a euphonic insertion; *tećkasa<sup>n</sup>*, after *aya<sup>n</sup>*, not to be confounded with *tećka sa<sup>n</sup>*, "a white rabbit." (See lines 22, 25.)

19. *ya<sup>n</sup>akitě-so<sup>n</sup>sa-tu*, "they hit me once;" *ka ko*,—if *ka* be retained, *ko* should be omitted, and vice versa.

21. *so<sup>n</sup>wa*, evidently from *so<sup>n</sup>sa*, "one," and *wa* or *waya<sup>n</sup>*, "toward, on that side." *watayē* or *waṭayē?*

23-24. *yañki<sup>n</sup>hi<sup>n</sup>tota<sup>n</sup>-ñkakitoṣ-mañk-ta*, from *i<sup>n</sup>hi<sup>n</sup>tota<sup>n</sup> kitoṣ-mañki*, "he (A) is so brave over [or, on account of] him (B) as he (B) is lying down;" *i<sup>n</sup>hi<sup>n</sup>tota<sup>n</sup>* (<*i<sup>n</sup>tō*), "to be brave:" compare *i<sup>n</sup>tōxti*, *i<sup>n</sup>dōxti*, "to be very brave."

40. *duki<sup>n</sup>xtu* (<*ki<sup>n</sup>ti*).

40-41. *haho-txa* (*aho, txa*).

#### TRANSLATION

The Ancient of Opossums killed a Wolf, and, after stringing the Wolf's teeth as a necklace for himself, he walked along singing a song:

Hama yuxku+! Hama yuxku+!  
I<sup>n</sup>su-na hi<sup>n</sup>wa+yē!  
An<sup>i</sup>xan<sup>i</sup>xyē.

While he was singing, the Ancient of Wolves came in sight close to him. "What are you singing?" said he to the Ancient of Opossums. "Nothing," replied the latter. "I was saying, 'What very pretty flowers [are here]!'" After this conversation the Ancient of Wolves disappeared, and he and his people went some distance ahead and hid from the Ancient of Opossums.

Meanwhile the latter walked along singing:

Xaye pixti+! Xaye pixti+!  
Hi<sup>n</sup>wa+yē! Hi<sup>n</sup>wa+yē!  
An<sup>i</sup>xan<sup>i</sup>xyē!

He sang this for some time until he thought that he had gone very far from the Ancient of Wolves. Then he sang again about the wolf teeth as he was walking. Just then the Wolf people were coming out of the undergrowth, and appearing before him. When they appeared near him they said, "This one must be he who has killed some of us." So they tied the Ancient of Opossums and laid him down; whereupon they searched him and found the necklace of wolf teeth. Then they wished to kill him, but the Ancient of Opossums said, "If you hit me with any sort of stick I shall not die, but if some persons go to a dead tree which has the bark peeled off and dig it up by the roots and bring a stick from that and hit me but once with it I shall die at once [and shall not revive]. Then the Wolf people went to dig up the tree. They left as a guard over the Ancient of Opossums a one-eyed person, who sat there watching him. Then the Ancient of Opossums in order to play a trick on his guard said, "Untie me and bring a stick from the dead tree and kill me by hitting me, and be very brave over me as I recline; do so to me and I shall lie so [dead]." When he had said this, sure enough the one-eyed person untied him, and was thinking of breaking off the fatal stick when the Ancient of Opossums entered a hole in the ground, and thus escaped.

On the return of the Wolf people just at this time they dug into the ground. While they were digging their foe came in sight at another place. He had painted himself red before he approached them. "Why are you all acting thus?" said he. At length they replied, "We are doing so because the Ancient of Opossums killed some of us and entered a hole here." "I will enter," said the Ancient of Opossums, "and after catching him I will bring him out and you all must kill him." Then he entered the hole. In a little while he emerged bearing a hoe on his shoulder and with his body painted yellow all over. "What are you all doing?" said he, as if he were a stranger. "We are doing so because the Ancient of Opossums killed some of us and entered this hole," replied the Wolf people. "I will go in and catch him, and when I bring him out you all must kill him," said the Ancient of Opossums. Again did he enter the hole. When he thought, "I have gone a very long distance," he began to call out, "I am he! I am the one who did it!" But while he thought that he had gone far into the hole, he was in error; for his bushy tail stuck out of the hole in full sight of the Wolf people, who seized it immediately and slipped off the skin. Therefore the tails of opossums since that day have been nothing but bone.

## 22. THE WOLF THAT BECAME A MAN

A<sup>n</sup>ya'di wa'x- ni yu<sup>k</sup>e' ha<sup>n</sup> uxté' yu<sup>k</sup>e' ha<sup>n</sup> tao'. E'ya<sup>n</sup> ki<sup>n</sup>'hi<sup>n</sup>' yu<sup>k</sup>e'  
 Person hunting walk- they and making they and shot a There they were arriving  
 ing were a fire were deer.

dixyi<sup>n</sup>' Ayi<sup>n</sup>'hi<sup>n</sup>'di' tuka<sup>n</sup>'nitu' tú'kpě eya<sup>n</sup>'hi<sup>n</sup>. E<sup>k</sup>e<sup>k</sup>aka<sup>n</sup>' tuka<sup>n</sup>'nituya<sup>n</sup>'  
 when Wolf (sub.) their uncle changed into reached And then their uncle  
 there.

wo' yihi' ha<sup>n</sup> "Tuka<sup>n</sup>'ni ko' e'ya<sup>n</sup> na'x ka<sup>n</sup> nyido<sup>n</sup>'hi ñkahi' ûñkihi' na,"  
 that [they] and "Uncle the there sits as we see you we were [we] thought;  
 thought (sub.) coming

he'tu ka<sup>n</sup>, "Ñki<sup>n</sup>'ñksu wa'di ka'wa-k yo' ma'ûki na'ni ñkihi'  
 they when "I want fresh meat very what (ob.) you lies perhaps I  
 said [bad] shot thought

5 utoho'hinyě'-daha' nku'x ne'di," e'di. E<sup>k</sup>e<sup>k</sup>aha<sup>n</sup>' petuxté' wata'yě  
 I followed your (pl.) trail I have been said he. And then camp causing him  
 coming to watch

wax a'de. Tuka<sup>n</sup>'nituya<sup>n</sup>' yi'hi ha<sup>n</sup> wax a'de o<sup>n</sup>' tao' ki<sup>n</sup>'x ka<sup>n</sup>  
 they went Their uncle thought and went hunting still on shot a came when  
 hunting. the way deer back

ahi<sup>n</sup>'ske' wa' a'nde ta dũxkě' a'nde de'-hěd-ha<sup>n</sup> a'yukûni' ti sa'hiyě  
 he was very he was deer he was flaying that fin-when roasted it all it was  
 greedy lshed over raw

ti ha'-i-txa' du'ti ha'nde ka<sup>n</sup>, "Ká! tuka<sup>n</sup>'ni kâ ta' a'yukûni' ti  
 all it was bloody he was eating when, "Oh! uncle oh! deer roasted all  
 over

sa'hiyě du'ti ha'nde. Tuka<sup>n</sup>'ni ko' ha'-i-txa ha'nde ko' kũdo<sup>n</sup>'ho<sup>n</sup>'ni  
 raw he is eating. Uncle (sub.) bloody it is the he does not see  
 [when?,  
 as?]

10 ha'nũ<sup>n</sup>," kiyě'tu ka<sup>n</sup> "E'ěde tũku'yixti'," hě'di. E<sup>k</sup>i<sup>k</sup>e' ha'nda  
 perhaps" they said when "This way very sweet" he said So he should  
 to [him] that. be

hi' kiye' ha<sup>n</sup> kiya' waxa' a'de. E<sup>k</sup>e<sup>k</sup>aha<sup>n</sup>' ita' kiyo'wo o ki'x ka<sup>n</sup>  
 that said to him and again hunting they went. And then deer more shot carried when  
 on the  
 back

ahi<sup>n</sup>ske' wa'di, tca'na duxkě' ne'di. E'ke ha'nde ka<sup>n</sup>' te'ipu'xi te'upa<sup>n</sup>'  
 greedy very again flaying stood. So he was when blanket old  
 i<sup>n</sup>'xkiyadu'yě a'nde ka<sup>n</sup>' ětikě' ta duxkě' ne' ka<sup>n</sup>' si'ndiya<sup>n</sup>  
 he wrapped around he was when so deer flaying it stood when tail the  
 himself  
 kiha'nětu. "Xo + xo, tuka'ni ko si'ndi o<sup>n</sup>'ni wo," kiyě'tu ka<sup>n</sup>'  
 they found for "Oh! uncle (sub.) tail uses ?" they said to when  
 him.

15 "Xo'oxo'xo," ět̃ de'di. E'keha<sup>n</sup>' Ayihi<sup>n</sup>' i<sup>n</sup>'tcyo'xti de'di.  
 "Oh! Oh!" he said went. And then Wolf very aged man went.  
 E'keo<sup>n</sup>'nidi' a'ya' wax ni' yuķě' oxtětu' dixyi<sup>n</sup>' a'tcka wohě'  
 Therefore men hunting walk they are they make whenever close barking  
 a fire  
 a'nde xya', etu' xa. ět̃'xa.  
 it is usually they usually. That is all.  
 say

## NOTES

3. *wo*, before the verb, "to think" (see myth 21, lines 13, 38).
3. *ănkîhi*, sing. for pl.; so *yîhi* (line 6), "he thought" for "they thought."
4. *ăkîăksu* (*ăks*), "to crave or want fresh meat;" *yo* (*o*); *utoho-hinyě-daha* (*toho*).
6. *wax ade o<sup>n</sup>* (*o<sup>n</sup> < o<sup>n</sup>ni*, "action going on at the time"); they were then on the way, were going in search of game, when they shot a deer.
10. *te'ikuyixti* (*te'kuyě xti*); *handa hi* (*hande, hi*), euphonic change.
12. *tcana* = *tcamana*.
15. *i<sup>n</sup>'tcyoxti* (*i<sup>n</sup>'tc*), pronounced *i<sup>n</sup>'tcyo + xti*, "a very old man."
16. *oxtětu*, "they make a fire," i. e., they camp; *atcka wohě ande aya*, "there is usually a barking close by;" *ande*, being in the singular, can not refer to a number of wolves; *ěxa* (*xa*), to stop doing anything.

## TRANSLATION

Some persons who were going hunting, having camped, shot a deer. As they were returning to camp with the game a Wolf who had assumed the form of their mother's brother reached there. They thought that he was indeed their mother's brother, so they said, "As you, our mother's brother, live yonder, we thought that we would be coming to see you." The supposed uncle replied, "I have a strong craving for fresh meat, and thinking that perhaps you had shot some animal and that its body was lying here, I have been following your trail till I got here."

Then the men made him watch the camp while they went hunting again. They thought that he was their mother's brother, and while they were walking along in search of game they shot a deer and returned to camp. The Wolf was very greedy, so after flaying the deer he roasted the meat, and was eating some of it while it was entirely raw and bloody all over. Observing this, the men said:

"Oh! mother's brother! oh! he is eating the venison that is still raw, though it has been put on to roast. Perhaps he does not see that it is all bloody." But the Wolf-man replied, "This way it is very sweet."

They said to him that he should remain so, and they went hunting again. They shot more deer, carried them home on their backs, and found that the Wolf-man was very greedy. Again he stood flaying the bodies. While he was doing this he had an old blanket wrapped around himself, and as he stood flaying the men discovered his tail. "Oh! does mother's brother have a tail?" said they to him. On hearing this, he said, "Oh! oh!" and departed. Behold, he departed as a very aged male wolf. Therefore when Indians go hunting and camp there is usually the barking of wolves close by them. That is all.

## 23. THE RED-WINGED BLACKBIRD

A<sup>n</sup>ya' xohi' axka' tcu yihixti' nax ka' Ita' no<sup>n</sup>pa' eyi<sup>n</sup>'hi<sup>n</sup>.  
 Person ancient persim- put be- very many sat when Deer two reached  
 mons fore fire to dry there.

"Tei'dike-yo<sup>n</sup>'nidi' ayihixti' hayë wo'." Ekeka<sup>n</sup>, "A<sup>n</sup>südi' tci<sup>n</sup>'xti ka<sup>n</sup>'  
 "How do you do that you have so many ?" And then "Pine very fat (ob.)

ñku'tcutca'ti ûñkpatco<sup>n</sup>' ûñkpa<sup>x</sup>' ha<sup>n</sup> ûñkta<sup>n</sup>'hi<sup>n</sup>' nde' a'xka ne'ya<sup>n</sup>  
 I split it my nose I stick it in and I run I go persim- the std.  
 mon

ñki<sup>n</sup>'hi<sup>n</sup>'yo' ka<sup>n</sup> i'dë ka<sup>n</sup> ñku'kidadi' di<sup>n</sup> e'ta<sup>n</sup>ko<sup>n</sup>'xti ni'," ë' ha<sup>n</sup>  
 I butt agai<sup>n</sup>st when they because I gather I do just so said and  
 fall (fem.)

5 so<sup>n</sup>'sa kuku'-daha' ta'-ya<sup>n</sup>. Ekeka<sup>n</sup>, "Pi' tiko'hixti na'," du'ti  
 one she gave to each deer's. And then "Good sure enough" ate  
 of them (masc.)

do<sup>n</sup>'hi ha<sup>n</sup>, "Ñki<sup>n</sup>'xtu he' ëta<sup>n</sup>ko<sup>n</sup>' ndu'xtu hi na'," ë' ha<sup>n</sup> a<sup>n</sup>südi'  
 saw and "We too we do so we must eat" said and pine  
 u'tcutca'ti ha<sup>n</sup>' pûteco<sup>n</sup>' paxa' ha<sup>n</sup> ta<sup>n</sup>'hi<sup>n</sup> de' ha<sup>n</sup> hi<sup>n</sup>'yo' ka<sup>n</sup> ndoku'  
 split and nose stuck in and ran went and butted when back  
 against it hither

ktaho' tē ma'ñki. Ekeka<sup>n</sup> a<sup>n</sup>ya' xohi' i<sup>n</sup>kxihi' ha'nde naha'  
 he fell dead lay. And then old woman laughing at she was a while  
 [them]

adukso<sup>n</sup>'ho<sup>n</sup> axka' tcu'-k pëhë' ne' yao<sup>n</sup>' ne' ka<sup>n</sup> Yih<sup>n</sup>'di ki<sup>n</sup>'hi<sup>n</sup>  
 covered it up persim- which pound- stood singing stood when Wolf (sub) came  
 mon she had dried ing

10 ha<sup>n</sup>, "Ka'ka yë hine'di wo'," ki'yëtu ka<sup>n</sup>, "Ya'ma<sup>n</sup> na'," ëdi  
 and "What are you saying as you stand ?" they said when "Nothing" she  
 to her (masc.) said

A<sup>n</sup>ya' xo'hi-ya<sup>n</sup>. Kiya' a'dë ha<sup>n</sup> kitohë' a'max ka<sup>n</sup> kiya' tēma'na  
 Old woman the. Again they and hiding from they when again a second time  
 went her stood

yao<sup>n</sup>' ne' ka<sup>n</sup>, naxë' ama'ñki naha' kiya' ki<sup>n</sup>'hi<sup>n</sup> ha<sup>n</sup>, "Ka'wa-k  
 singing she when listening they stood a while again came and "What (ob.)  
 stood

iyë' hine'di wo'," kiyë'tu ka<sup>n</sup>, "Ya'ma<sup>n</sup> na'," e' hande' kikë', "Kak  
 were you saying ?" they said when "Nothing" she she was though "What  
 as you stood to her (masc.) said

tohë'hayë' ayi'ne ha'tca' yeke' na," kiyë' yuke' naha' i'da'he ta'-ya<sup>n</sup>  
 you hide you stand must said to they a while seeking deer the  
 (masc.) were

15 ha'në du'si ha'dë. Ekeka<sup>n</sup> a<sup>n</sup>ya' xo'hi ya'ndi a<sup>n</sup>'hi<sup>n</sup> nax ka<sup>n</sup>'  
 found took they went. And then old woman the (sub.) weeping sat when

Kûtcin'ckana' eyin'hi<sup>n</sup> ha<sup>n</sup>, "Ka'k ayo<sup>n</sup>-k ya<sup>n</sup>hi ina'nkî wo',"  
 Ancient of Red- came there and "What you when you cry you sit ?"  
 winged Blackbirds

kiyě'tu ka<sup>n</sup>, "Ta-k' ya'nka-kyan'hi a'de ni'," é' ka<sup>n</sup>, "E'ke ko'  
 they said when "Deer (ob.) they took from me they she when "Lo! if  
 to her went (fem.) said

n̄kacya<sup>n</sup>hi<sup>n</sup> n̄kin'x ka<sup>n</sup> i'duti hi na'," é' ha<sup>n</sup> a'dě. Ekeha<sup>n</sup>  
 we take it from we when you shall eat it " said and they And then  
 [them] come (masc.) went.

aküde'diyě a'da o<sup>n</sup>ni. Ekeha<sup>n</sup> a'tekaxti'yě ha<sup>n</sup> niyě'tu, "Tin'wětu"  
 creeping up on they were And then [they] got very and they flew They made a  
 [the wolves] going. close up, whirring sound

20 niyě'tu ya'ndi. Ekeka<sup>n</sup> ta'-ya<sup>n</sup> i'nki kixyoxtu' Yi'hi<sup>n</sup> ya'ndi.  
 they flew when. And then deer the leaving they ran off Wolf the (sub.).  
 up

Ekeka<sup>n</sup> ta'-ya<sup>n</sup> du'si e'ya<sup>n</sup> kiki<sup>n</sup>xtu ha<sup>n</sup> e'keo<sup>n</sup>nidi' Kû'tcin'cka'adi  
 And then deer the took there brought it and therefore Red-winged (sub.)  
 back to her Blackbird

Yihi<sup>n</sup>-k ki<sup>n</sup>si<sup>n</sup>hiyě' o<sup>n</sup>nidi' e'keo<sup>n</sup>nidi' niye'tu xyi<sup>n</sup> nati' ti<sup>n</sup>we'  
 Wolf (ob.) they made [them] as therefore they fly up when only whirring  
 towards [entire]

a'de xya', etu' xa.  
 they regularly, they usually.  
 go say

## NOTES

1. *A<sup>n</sup>ya wohi* refers to an old woman. *tcu*, "to [string and] put down a number of small objects," refers here to persimmons. The Biloxi used to string the persimmons and place them before a fire to dry. They pounded the dried persimmons, and made bread of the powder. *Tcidi'ke-yo<sup>n</sup>nidi*, probably from *tcidi'ko<sup>n</sup>ni* (*tcidi'kě*, *o<sup>n</sup>ni*), "how did he do that?"

3. *n̄kcutcutcati* (*tcati*).

3. *ûn̄kpatco<sup>n</sup>* (*ptcô<sup>n</sup>*); *ûn̄kpa<sup>n</sup>*, 1st sing. of *pa<sup>n</sup>*; *n̄ki<sup>n</sup>hi<sup>n</sup>yo*, 1st sing. of *hi<sup>n</sup>yo* (line 7).

4. *n̄kukidadi* (*da*).

9. *adûkso<sup>n</sup>ho<sup>n</sup>* (*adûksě*, *o<sup>n</sup>*, *ho<sup>n</sup>*).

9. *Yihî<sup>n</sup>di*, the *Ayihî<sup>n</sup>di* of myth 22, 2; *kaka* for *kawa-ka<sup>n</sup>* (line 10); *yě* for *iyě* (*e*); *hinedi* = *ayine* of line 14.

10, 13; *Yama<sup>n</sup> na* (masc.) should be *Yama<sup>n</sup> ni* (female sp.).

13, 16. *kak*, cf. *kawa-k* (12); *ayine* (*na*); see *hinedi* (10).

15. *hadě* for *adě* (*dě*).

19. *aküdediyě*, given as *kđědyě* in 1892.

20. *kixyoxtu* (*koxta*).

21. *kiki<sup>n</sup>xtu* (*ki*). *Kûtcin'cka'adi* used instead of *Kûtcin'ckanadi*.

## TRANSLATION

Once upon a time there was an Old Woman who was putting a great quantity of [strung] persimmons before a fire to dry. While she sat there two Deer came to her and said, "How do you manage to have so many?" The Old Woman replied, "I split a very fat pine into many slivers, and I run two of them into my nostrils; then I run and butt against the persimmon tree, the persimmons fall, and I gather them.

Thus have I done to acquire what you see." Then she gave a persimmon to each Deer. They tasted them, and said, "This food is very good." (?) Having seen what she had, and having eaten some, they said, "We, too, must do so in order to eat." So they split a pine tree, and stuck slivers into their nostrils, and running along they butted against the tree, and so hard did they butt that they fell dead and lay there.

Then the Old Woman after laughing a while at their folly covered them up, and stood there pounding the persimmons which she had dried and singing as she stood there. Then came the Wolf people and said to her, "What are you saying as you stand here?" The Old Woman replied, "Nothing." Then the Wolf people departed a short distance and hid themselves. Again sang the Old Woman, the Wolf people listening a while. Then they came again, saying, "What were you saying as you stood?" "Nothing," replied she; but the Wolf people could not be deceived. "You must be hiding something where you stand," said they for some time. At length after searching around they found the bodies of the Deer, which they seized and carried off.

And then the Old Woman sat there crying. By and by the Ancient of Red-winged Blackbirds came, and said, "What have you suffered that causes you to cry?" She said, "They have carried off the Deer from me." "If so," replied the Ancient of Red-winged Blackbirds, "we will take it from them, and when we bring it back you shall eat it." So they departed [all the Red-winged Blackbirds], and they arrived near the place where the Wolf people were, and crept up on them. When they got very close they flew, making a great whirring. This scared the Wolf people, who ran off, leaving the venison. Then the Ancient of Red-winged Blackbirds [and his people] took the venison and brought it back to the Old Woman. Therefore the red-winged blackbirds make cowards of the wolves, and when these birds fly up they always make a whirring sound.

## 24. A GHOST STORY

A<sup>n</sup>ya' t̄iḱo'hēdi' nipa atsi' ustūki' ant ka<sup>n</sup>' Ana'tci-di eyi<sup>n</sup>'hi<sup>n</sup>' ha<sup>n</sup>'  
 Person real (sub.) whisky bought set it up he was when Ghost (sub.) came there and  
 kii<sup>n</sup>' yuḱē'di. Ayihixti' i<sup>n</sup>' ha<sup>n</sup>' awo' ne kiya' ku e'ya<sup>n</sup>' he'tiḱe  
 drank it they were. Very much drank when another std. again gave there he did that  
 for him to him

ayi<sup>n</sup>'xti i<sup>n</sup>' ē'tiḱē yuḱe' ka<sup>n</sup>' do<sup>n</sup>ho<sup>n</sup>'-daha' ne'di. A<sup>n</sup>ya' t̄iḱo'hē  
 very much he drank so they were doing when was looking at them stood. Man real  
 ya<sup>n</sup>'ndi. Eḱeha<sup>n</sup>' "De ya<sup>n</sup>'xkiyo'xpa tē yuḱē'di ha<sup>n</sup>'nū<sup>n</sup>," yi'hi  
 the (sub.) And then "Here they drink up for me wish they are perhaps" he thought  
 [or This]

5 do<sup>n</sup>ho<sup>n</sup>'-daha' ne' ka<sup>n</sup>," Kode' ya<sup>n</sup>'xkiyo'xpa tē' ya'yuḱē'di ha<sup>n</sup>'nū<sup>n</sup>  
 was looking at stood when "Now drinking it up for me wish you (pl.) are perhaps  
 them

hi' yihi' ayine' yeḱe' na," kiyē'tu Anatci' ya<sup>n</sup>. Kiyē' ha<sup>n</sup>  
 that thinking you stand [ing] must be (masc). they said to Ghost the. Said to him and  
 him

konicka' ya<sup>n</sup> kutu' dixyi<sup>n</sup> tci'na o<sup>n</sup>'ni ko' he'ena'ni xya' ne'di.  
 bottle the they gave when how much had been as so much yet (?) it stood.

Ekeka<sup>n</sup>' i'ndidi<sup>n</sup> i<sup>n</sup>' ya<sup>n</sup> ko' fwühi'. Ekeka<sup>n</sup>' Anatci' yuke'-  
 And then he for his part drank it when low. And then Ghost they are  
 ya<sup>n</sup> ě'tu ka<sup>n</sup>', "Yata'naxti' iki'kahi<sup>n</sup>' ko i'ta xo'," kiyě'tu  
 the they said when "Very soon you tell about it if you die shall (if)" they said  
 to him

10 ka<sup>n</sup> - "Iki'kahi<sup>n</sup>'ni ko' yandě' xya'xti xyo'," kiyě'tu ka<sup>n</sup>,  
 when "You do not tell when (if) you be (live) always shall, if—" they said to him when  
 kú'kikahi<sup>n</sup>'ni ha'nde de' ha<sup>n</sup> i<sup>n</sup>'titeya' ha<sup>n</sup> ta'-hi-ya<sup>n</sup> i<sup>n</sup>hi<sup>n</sup>' ka<sup>n</sup>  
 he did not tell he was there and old man and the time to die arrived when  
 about it (now?) (when?) (past)

ki'kahi<sup>n</sup>'. A<sup>n</sup>ya'di-di<sup>n</sup>' a'kika'hi<sup>n</sup> ma'ñktu ka<sup>n</sup>' naxě' ma'ñki  
 he told about it. People (sub.) for telling news to they when listening he reclined  
 their parts one another reclined

naha' ind-hě' ě'tikě' do<sup>n</sup>ho'ni' ě'di. Ekeha<sup>n</sup>' kana'mini te o<sup>n</sup>'  
 a while he too so (such) he had seen he said. And then not day dead was  
 ma'x ka<sup>n</sup> na<sup>n</sup>'pi. Etu' xa.  
 reclining when day. They say usually.

## NOTES

The narrator failed to see any connection between the two kinds of spirits referred to in this text. (See page 175 of *Old Rabbit the Voodoo and other Sorcerers*, by Miss Mary A. Owen, 1892, for an account of the alleged importance of whisky in the preparation of "luck balls.")

1. *A<sup>n</sup>ya t̄ikohědi*, a real or living person, as distinguished from a ghost; *ust̄iki* refers to the bottle, *konicka* (7); *ant*, a contraction of *ande*; *kii<sup>n</sup>* (*i<sup>n</sup>*).

2. *avo ne*: the first ghost, after drinking his (ghostly) fill, passed the bottle to another ghost.

4. *ya<sup>n</sup>ak̄iyoxpa* (*oxpa*).

4-5. The ghost speaks about the secret thought of the living man.

8. *-di<sup>n</sup>*, for his part (?).

9-10. *ko . . . xo*, and *ko . . . xyo*, "if, shall, provided (conditional)."

11. *k̄ik̄ikahi<sup>n</sup>'ni* (*ka<sup>n</sup>hi*); *i<sup>n</sup>titeya* = *i<sup>n</sup>teiya* or *i<sup>n</sup>teya*; *ta-hi-ya<sup>n</sup>* (*ta<-tedi*, "to die;" *hi* conveys a future idea; *ya<sup>n</sup>*, "the"); so, *itahiya<sup>n</sup>*, "the time for you to die;" *ũñktahiya<sup>n</sup>*, "the time for me to die."

12. *ak̄ikahi<sup>n</sup> mañktu*, continuous form of *ak̄ikaxtu*, "they tell one another" (*ka<sup>n</sup>hi*).

13. *kanamini* (*ka*, *ni*, negative signs; *nami* = *na<sup>n</sup>pi*, *nawi*, "day.")

## TRANSLATION

A certain man bought [a bottle of] whisky, and when he was putting it up [on a shelf?], some ghosts came thither, and they were drinking his whisky. When the first ghost had drunk a great quantity, he gave it [the bottle] to another [ghost], who likewise drank a great deal. When the ghosts were acting thus, the man stood looking at them,



thinking, "Perhaps they wish to drink all of my whisky, and leave me none." "You must be thinking, 'Perhaps they wish to drink up all of my whisky,'" said one of the ghosts as he handed the man the bottle. When the man examined the bottle, behold, it was just as full as it had been when the ghosts had appeared! But when the man took a drink, the supply of whisky ran low. Then said the ghosts to him, "If you tell about this very soon you shall die; but if you do not tell it, you shall live always." So the man did not tell of this incident till he had become a very aged man, and his time to die had arrived. Then were the people telling news to one another, when this old man lay there listening. After a while he, too, said that he had seen such [things as ghosts]. And then he died before day, and when day came he was lying there dead, so they say.

## 25. A FOX STORY

Toxka' di	nětkohi'	i'dě'	xěhe'yě	ha <sup>n</sup>	ě'tikě	ha'nde	ha <sup>n</sup>		
Fox (sub.)	road, path	dung	caused it to sit	and	he had done so		when		
ē-k	wa'ta.	Na'wi	na <sup>n</sup> 'ni	eya <sup>n</sup> 'hi <sup>n</sup>	do <sup>n</sup> 'hi.	Ka'wa	kikě'	ku'sini'	
it (ob.)	he watched.	Day	every	he came there	he looked.	What	ever	had not stepped in it	
ka <sup>n</sup>	akxi'	ha <sup>n</sup>	a <sup>n</sup> ya	-ti'	-k i <sup>n</sup> hi <sup>n</sup> '	akxi' ne'	ka <sup>n</sup>	a <sup>n</sup> ya'	ya'ndi
when (past)	he got angry	and	man	house	(ob.) reached	angry stood	when (past)	man	the (sub.)
i <sup>n</sup> ske'yě	ka <sup>n</sup>	koḱta'	de	o <sup>n</sup> 'xa.	E'ke-	o <sup>n</sup> 'xa-	di <sup>n</sup> '	a <sup>n</sup> ya'	-k
scared him	when (past)	ran off	went	in the past.	Because of this which occurred in the past			man	(ob.)
5 i <sup>n</sup> si <sup>n</sup> 'hi <sup>n</sup> 'xti	ětu'	xa.	E'ke	o <sup>n</sup> 'xa	toxka'	ě	ya'tctu.	E'ke	o <sup>n</sup> 'xadi'
he is much afraid of	they say	usu-ally.	Therefore	[from this past act]	toxka	that	they name him.	Therefore	[on account of this past act]
toxka'-di	nětkohi'	-k	i'dě'	ni'tu	a <sup>n</sup> ya'di	kikě'	usi'	dixya <sup>n</sup> '	kině'pi
fox (sub.)	road	(ob.)	dungs	they walk	person (sub.)	soever (some)	steps in it	if	he is glad
wa'adi	tako'tci	taho'	ande',	xa,	a <sup>n</sup> ya'adi	etu'	xa.		
very	turning somersaults	falling	he is	usu-ally	the people	they say it	usu-ally.		

## NOTES

This story was told by Bankston Johnson alone, the women being absent. He would not tell it in their presence. Biloxi men used to say that when a fox saw a person stepping in his (the fox's) dung, he was so delighted that he turned somersaults.

2. *Kawa kikě*, "whatsoever," followed by a negative, means "nothing at all" (Āgeiha, *edada<sup>n</sup> cterwa<sup>n</sup>-ji* or *maji*, or *baji*); *kusini* (*usi*)—*akxi* < *hakxidi*.

4. *E'ke o<sup>n</sup>'xa-di<sup>n</sup>*, and (5). *E'ke-o<sup>n</sup>'xadi* forms of "therefore," referring to an act in the (?) remote past (sign, *o<sup>n</sup>'xa*).

5. *toxka* *ě yatctu*, "They named the fox;" *Toxka*, "because he had run away (*koḱta* or *koḱta*) from the man." Is this a case of metathesis?

## TRANSLATION

There was a Fox that left his dung in the path, and when he had done so, he watched it. Every day he used to return to the place and look at it. And when he saw that no one had stepped in it, he became angry and went to a man's house; but the man scared him and caused him to run off. From this event, people called the fox *toaska*. It is on this account that foxes are now afraid of human beings. And it is on this account, also, that when a fox sees a person stepping in his (the fox's) dung, he is so delighted that he turns somersaults.

## 26. THE HUMMING-BIRD

A<sup>n</sup>tatka' tcude'tu. A<sup>n</sup>'tckaho<sup>n</sup>'na ha'ne-ḍaha', naha'ti teu' kode'yě  
Child they abandoned. Ancient of Crows found them boat put taking all  
them  
in it

kide'di. Eya<sup>n</sup>' ki'di ha<sup>n</sup>' na'wi-k xēhe' na'ñkini aduti' hande', e ha<sup>n</sup>'  
she went There reached and day she was not sitting food was she and  
home. home said

kiya'yeki akū-nūxa<sup>n</sup>' de'di. Eḷeka<sup>n</sup>' yek-su' to'pa ne' ka<sup>n</sup> du'si  
again corn to go together she went. And then corn grain four there when took  
over the scat- were  
again tered

ko'wohe de'yě. Eḷeka<sup>n</sup>' aye'k pī' ṭiḷo'hixti si'nd o<sup>n</sup> ma'ñki.  
upward she sent. And then corn good exceedingly tail having reclined (?)

5 Eḷeka<sup>n</sup>' ti'-ya<sup>n</sup> he du'si ko'wohe de'yě. Eḷeka<sup>n</sup>' ti'-ya<sup>n</sup> pī'  
And then house the too took upward she sent. And then house the good  
ṭiḷo'hixti, ti' kūde'xyi ne'di. Eḷeka<sup>n</sup>' tando' he du'si ko'wohe  
exceedingly house spotted it stood. And then her too she took upward  
younger  
brother

de'yě: tīdupi' a<sup>n</sup>ya' pī' ṭiḷo'hixti ne'di. Eḷeka<sup>n</sup>', "Ñkīnd-hě'  
she sent he alighted man good exceedingly he stood. And then "I too  
[him]

yandu'si ko'wohe deya'ñka-tě'," kiyě'di tando' yañka'. Eḷeka<sup>n</sup>' du'si  
take me upward send me" she said her the (ob.). And then took  
(female to male) to him younger  
brother

ko'wohe de'yě ka<sup>n</sup>', tīdupi ha<sup>n</sup>' a<sup>n</sup>xti' pī' ṭiḷo'hixti. Eḷeka<sup>n</sup>'  
upward sent her when she alighted and woman good exceedingly. And then

10 teu'ñki-ya<sup>n</sup> du'si ko'wohe de'yětu: tīdupi ha<sup>n</sup>' teu'ñk pī' ṭiḷo'hixti.  
dog the took upward they sent he alighted and dog good exceedingly.  
him

Eḷeka<sup>n</sup>' ṭoxpě' teūpa<sup>n</sup>' ne ka<sup>n</sup> da<sup>n</sup> ko'wohe de'yě. Eḷeka<sup>n</sup>'  
And then clothing decayed there was (ob.) took upward sent it. And then

ṭoxpě' pīxti' apstūki' na'ñki. Eḷeka<sup>n</sup>' A<sup>n</sup>'tckana'di ku'x nañke'di.  
clothing very sewing it [she] sat. And then Ancient of Crows was returning in  
good (sub.) the distance.

E'ḷe o<sup>n</sup>'nidi' kūkid-o<sup>n</sup>'ni-xti ka<sup>n</sup> ku'x na'ñki o<sup>n</sup>'ni ko', "Te'ḍiḷe  
Therefore she had not re- when was returning (i. e. was when "Why  
turned home at all then on the way)

kūki'd-o<sup>n</sup>'ni," e ha'nde ha<sup>n</sup>', ḍě ha<sup>n</sup> ani'-ya<sup>n</sup>hi<sup>n</sup> ka<sup>n</sup>' ēk xě  
has she not re- say- was and went and wa- the reached when there was  
turned" ing (when) (when) ter

15 nañki A<sup>n</sup>'tckaho<sup>n</sup>'na. Naha't tcoka' xwě'hě ha<sup>n</sup>' ē'ṭiḷe na'x ka<sup>n</sup>  
sitting Ancient of Crows. Boat piece she sat in and so sat when  
broken out at the top (when)

e'ya<sup>n</sup>hi<sup>n</sup> ha<sup>n</sup>', "Ka'k i-yo<sup>n</sup>' ē'ṭiḷe ina'ñki ha'," kiyě' ka<sup>n</sup>,  
she arrived and "What you do so you sit" said to when  
there (when) her

"Ūnkti'-ya<sup>n</sup> n̄kyēho<sup>n</sup>ni ē'tiķē na'n̄ki ni'," hē' ka<sup>n</sup>, "Iti'-ya<sup>n</sup> ē'ti,  
 "My house the I did not so I sit "said when "Your the this  
 (fem.) that house is it

ni'," kiyē' ka<sup>n</sup>, i<sup>n</sup>skē' nati'. I<sup>n</sup>skē' wa' a'nde ha<sup>n</sup> aka'naki  
 (fem.) said to when she was so (much). She was very was and came out of  
 her scared scared (when)

ha<sup>n</sup> yēk-su' da<sup>n</sup> ha<sup>n</sup> ni utcu'dē ha<sup>n</sup> nahaṭi' naxti'k ani' na'ta-  
 and corn grain took and water them threw and boat kicked when water middle  
 them into

20 ya<sup>n</sup> de' ka<sup>n</sup> do<sup>n</sup>hi ha<sup>n</sup>tc kide'di. Eya<sup>n</sup> ki'di ha<sup>n</sup> ma<sup>n</sup>  
 the went when looked at it a while went home. There reached and ground  
 home (when)

duksē' de'-hēd-ha<sup>n</sup>, tca'k dutca' dē'-hēd-ha<sup>n</sup>, ti'-ya<sup>n</sup> a'puxi,  
 swept that fin- when hands washed that fin- when house the felt  
 ished

do<sup>n</sup>hi. Eķeha<sup>n</sup> tca'k kūde'ni na'n̄ki, ka'wa pastū'ki na'x ka<sup>n</sup>,  
 looked And then where she went sat what sewing sat when  
 at it. not

Paxka' isi' ye'hi ka<sup>n</sup> paya' da o<sup>n</sup>ni. Eķeka<sup>n</sup>, "Aya<sup>n</sup> toho'  
 Mole her close to when plowing was going And then "Log  
 foot along.

tēupa<sup>n</sup> nañki' na<sup>n</sup>xkiya'," e'hēxa. Eķeha<sup>n</sup> kiya' apstū'ki na<sup>n</sup>x ka<sup>n</sup>  
 decayed I am not that" stopped And then again sewing sat when  
 right there.

25 Mo'moxka'di e'ya<sup>n</sup>hi<sup>n</sup>, yo<sup>n</sup>wē' adu' ha'nde ka<sup>n</sup>, "Axi'yehi nañki'  
 Humming-bird come there making a going was when "Blossom I am  
 (sub.) humming around

na<sup>n</sup>xkiya'," kitē'tu ka<sup>n</sup> nati' yo<sup>n</sup>wē' dē'x kūpa'ha<sup>n</sup>i. E'yan ki'di  
 not that" she hit at when making a went disappeared. There reached  
 him humming home

ha<sup>n</sup>, "Ani'sti na! A<sup>n</sup>xti' pī' ṭiķo'hixti na'n̄ki na'" ē' ka<sup>n</sup>,  
 and "Sure enough (it is) Woman good exceedingly sits "said it when  
 (when) [male]

īndaxtu'. Eķeha<sup>n</sup>, "O<sup>n</sup>'d-ahi-di' tci'x kide' e'ya<sup>n</sup> ki'di ka<sup>n</sup> akini'  
 they sought And then "Bear skins lay them all there reach when walk  
 her. along on it

kide' e'ya<sup>n</sup> ki'di, tēidiķē' ha ni'," ē'tu ka<sup>n</sup>, "Teitca'pixti ni!  
 going there reach how would ?" they when "Too slippery (fem.)  
 home home it be said

30 Toho' ni," ēdi' A<sup>n</sup>'tcaho<sup>n</sup>na. Eķeka<sup>n</sup>, "Itani' tci'x kide' e'ya<sup>n</sup>  
 Fall said it Ancient of Crows. And then "Mortars lay them all there  
 (fem.) along

ki'di xya<sup>n</sup> akini' kide' e'ya<sup>n</sup> kidi' dixyi<sup>n</sup>, tēidiķē' ha ni'," ē'tu  
 reach when walk on go there reach when how would ?" they  
 home home home it be said

ka<sup>n</sup>, "Ha<sup>n</sup>a<sup>n</sup>! ē'xtih<sup>n</sup>i' inahi<sup>n</sup>tixti ni'. Inahi<sup>n</sup>-k tohō'-k a'dūkta  
 when, "Oh no! how could is too apt to rock (fem.) It turn when she when [might] crush her  
 that be? rock [might] fall crush her

ni.'" Eķeka<sup>n</sup> "A<sup>n</sup>ya'di tci' kide' de e'ya<sup>n</sup> ki'di dixya<sup>n</sup>, eķeka<sup>n</sup>  
 (fem.) And then "Men lay them all this there reach if and then  
 along home

akini' kide' e'ya<sup>n</sup> kidi' dixyi<sup>n</sup>, tēidiķē' ha ni'," ē'tu ka<sup>n</sup>, A<sup>n</sup>'tckana'  
 walk on go there reach home if how would it ?" they when Ancient of  
 home home be said Crows

35 de' kake'ni. A<sup>n</sup>'hi<sup>n</sup> na'n̄ki de'-hēd-ha<sup>n</sup> a<sup>n</sup>'xti ṭopi'-ya<sup>n</sup> ki'tci  
 this said noth- Was crying that fin- when woman young the did not  
 [time] ing. ished wish to give her  
 up

ha<sup>n</sup> a<sup>n</sup>'hi<sup>n</sup> na'n̄ki de'-hēd-ha<sup>n</sup> ita'mino'yē. Ita'mino'yē de'-hēd-ha<sup>n</sup>  
 and was crying that fin- when she dressed She dressed that fin- when  
 (when) her. ished her ished

anahi<sup>n</sup>-ya<sup>n</sup> kida'katekē' de'-hēd-ha<sup>n</sup>, tando'-ya<sup>n</sup> ita'mino'yē de'-hēd-  
 hair the tied it for her that fin- when her the she dressed him that fin-  
 ished brother ished

ha<sup>n</sup>, e'ķe ha<sup>n</sup>'tca kūduta<sup>n</sup>-ḍaha'. "Aya'yiki' ma'n̄ki ko, sa<sup>n</sup>ha<sup>n</sup>'xti'yē  
 when so after delay (?) she sent them off. "Your kindred lie if very hard  
 [there]

- astu-tě', kiyě'-daha'. Eķeka<sup>n</sup> a'dě. Akini' ha'dě. Tuka'nitu-ya<sup>n</sup>  
 step ye on" she said to them. And then they Walking they Their mother's the  
 (female to male and female) went. on went. brother
- 40 ma'x ka<sup>n</sup> a'si sa<sup>n</sup>ha<sup>n</sup>xti'yě a'de. Ino<sup>n</sup>ni ya'ndi ya'hi ye'hiya<sup>n</sup> ɬox  
 lying when step- very hard they Her elder the (sub.) bed close to was  
 ping in went. sister
- ma'x ka<sup>n</sup>, "Ati' kűdě'xyi do<sup>n</sup>ha'-ya<sup>n</sup> ẽ'ti ma'ńkide ha'," ẽ' ha<sup>n</sup> pitce'  
 lying when "House spotted saw it (?) the this the this recl.ob. ?" said and leaping  
 one
- a's-ka<sup>n</sup> tũpo' ka<sup>n</sup> pitce' ya'hi-ya<sup>n</sup> adi' dẽ xěhe'. A<sup>n</sup>ya'xidi' yińka'ditu  
 stepped burst when leaped bed the climb-went sat Chief they married  
 when on ing down. ing her to him
- ka<sup>n</sup> ińktca<sup>n</sup>/hi xěhe' o'ni'. Wax a'de. Eķeka<sup>n</sup> a<sup>n</sup>xti'-ya<sup>n</sup> he' a<sup>n</sup>tatka'  
 when next to her he was sitting. Hunt- they And then woman-the too child-  
 ing went.
- du'si da' o<sup>n</sup> ha<sup>n</sup> wa'xi yińki' ha'aksi'hi ha'nde ha<sup>n</sup> kiya' kįpo'nahi.  
 took was go- and shoe small she forgot and was and again turned back.  
 ing left
- 45 Eya<sup>n</sup> ki'di ha<sup>n</sup> waxi' yi'ńki dusi'. Kiya' da o<sup>n</sup> ka<sup>n</sup>, I<sup>n</sup>su'-kětco'na  
 There re- and shoe small took. Again was go- when Ancient One with  
 turned ing Crooked Teeth
- ẽ'k xě na'ńki ha<sup>n</sup>, "Nda'o hu' ha<sup>n</sup> si'ńiho<sup>n</sup> du'ti ha'tca'," kiyě'  
 there was sitting and "This way come and mush eat a while" said to  
 her
- ka<sup>n</sup>, e'ya<sup>n</sup>hi<sup>n</sup> dutcũpa<sup>n</sup> dusi' a'pád o<sup>n</sup> ha<sup>n</sup>tca ki'ya de'di. Eķeka<sup>n</sup>  
 when went there dipped it up took wrapped it and sub- again de- And then  
 with the hand up sequently parted.
- kiya' tcũma'na tániya<sup>n</sup> kiya' xě na'ńki'. Eķeha<sup>n</sup> kiya' tcũmana',  
 again a second ahead of again was sitting. And then again a second time  
 time her
- "Nda'o hu' ha<sup>n</sup> si'ńiho<sup>n</sup> du'ti ha'tca'," kiya' kiyě' ka<sup>n</sup>, "Si'ńiho<sup>n</sup> ni'  
 "Hither come and mush eat a while" again said to when "Mush  
 her
- 50 ndu'ti tẽ' ẽ'tiķě ńķande' na'xkiya'," ẽ' ka<sup>n</sup>, "Tama'ńk tci<sup>n</sup>'cti  
 I eat wish so I am not that one" said when "Deer brisquet very fat  
 ndu'ti hi' ẽ'tiķě nda' o'ni ni'" ẽ' ka<sup>n</sup>, "Idu'ti hi ya'. Du'ti hi'  
 I am to eat it and so I am going " said when "You are not the one The one to  
 (fem.) to eat it.
- ko' ńki'ndi ni'" ẽ' ha<sup>n</sup> a'su o<sup>n</sup>xti-k tániya<sup>n</sup> de'kiyě. Eķeka<sup>n</sup>  
 the I am " said and large brier (ob.) ahead sent for her. And then  
 (fem.) patch
- a'nde o<sup>n</sup>di' aka'naki ni'x ne' ka<sup>n</sup> a'su toho<sup>n</sup>ni kiya' de'kiyě ka<sup>n</sup>  
 was going along came out of was walk- when bamboo brier again sent for when  
 it ing (vine) her
- a'nde o<sup>n</sup>di' aka'naki ni'x ne' ka<sup>n</sup> ama<sup>n</sup> kũ'dote o<sup>n</sup>ni de'kiyě ka<sup>n</sup>  
 was going along came out of was walk- when ground muddy made sent for her when  
 it ing
- 55 a'nde o<sup>n</sup>di' aka'naki na'nteķe ha<sup>n</sup> noxpě' na'x ka<sup>n</sup> I<sup>n</sup>su'-kětco'na  
 was going along came out of nearly and got mired sat when Ancient One with  
 it
- eya<sup>n</sup>hi<sup>n</sup> te'yě ha<sup>n</sup> a'hi-yańk kįdu'si ha<sup>n</sup> hi<sup>n</sup>'a'hi ha<sup>n</sup> waxi' yi'ńki-  
 came there killed and skin the (ob.) took from and made it and waxi' yi'ńki-  
 her her her grow on her-  
 self
- ya<sup>n</sup> du'si ha<sup>n</sup> de'di. Eķeha<sup>n</sup> o'xte-ya<sup>n</sup> eya<sup>n</sup>hi<sup>n</sup>. A<sup>n</sup>tatka'-ya<sup>n</sup>  
 the took and went. And then camp the she reached Child the  
 there.
- du'si ha<sup>n</sup>, "Itũ'ksiki pis tẽ'xti a'nde ha xa<sup>n</sup>," kiyě' ha<sup>n</sup>, "Du'si  
 took and "Your sister's suck has a is (?) (fem. said to and, "Take it  
 child to suck strong desire speaking)" him
- haķu-tě'" kiyě' ka<sup>n</sup> du'si e'ya<sup>n</sup> kiki'x ka<sup>n</sup> psi'ye tẽ' ka<sup>n</sup> psi' tẽ'  
 bring it said to when he took there he when to she when to it  
 hither" him it it brought it back suckle wish- suck wish-  
 there for her ed ed

- 60 nīkī'. Ekeha<sup>n'</sup> wahé'xti. Ekeka<sup>n'</sup>, "E'de héd'a<sup>n</sup> de xkí'di ka<sup>n'</sup>  
not And then it screamed And then "That far (?) now I have when  
exceedingly. back
- kuyañkye'ho<sup>n</sup>i na'ñkī ha<sup>n'</sup>tca ha',," ð ha<sup>n</sup> kíte'di. Ekeka<sup>n'</sup>  
you do not know me ? " said she and she hit at And then  
it.
- tuka'niya<sup>n</sup> du'si ha<sup>n'</sup> a'ni ye'hi da' o'ni', ya'o<sup>n</sup> da' o'ni'.  
its mother's took it and water edge was going singing was going.
- Ekeka<sup>n'</sup> èxtixti' yañka' a'ni táwè nañkè'di. Eke' na'ñke o'ndi'.  
And then very far when water making nañkè'di. Eke' na'ñke o'ndi'.  
And then very far when water making a slap- in the dis- So [she] was sitting  
ing sound tance. there.
- E'ya<sup>n</sup> kí'di. Ekeka<sup>n'</sup> a<sup>n</sup>tatka'-ya<sup>n</sup> kudi. Ekeka<sup>n'</sup> psi'yè a'nde de'  
There she And then child the he gave And then suckling she was that  
came back [to land]. it
- 65 héd'tu ka<sup>n'</sup> du'si kide'di. E'ya<sup>n</sup> kí'di ka<sup>n'</sup> a<sup>n</sup>tatka' a'diya<sup>n</sup> dusi'  
they finished when he took went There reached when child the father took i  
it home.
- yeho<sup>n'</sup> ha<sup>n</sup>, "Psi' xyu'hu hí'usa<sup>n</sup>," "Tohu'di wiho'hañko<sup>n'</sup> xku'  
knew it and "Sucking smells bad [how possi- "Rattan vine I got milk from it I gave  
ble?]" to it
- ñka'nt ka<sup>n</sup>tca na' e' hande' kikè', "Tea'k a'nde ko ya'ñkùtiki-ta',"  
I have because " say- he was though "Where she is the tell me (male to male),"  
been (male ing sp.) [-ver]
- héd'i. E ha<sup>n</sup>t ka<sup>n</sup>, "A<sup>n</sup>xti' a'nde ko' kù te ni'kī è'di na',"  
said Say- a while when, "Woman that the to be wishes not said  
that. ing it ing back (male sp.)
- ð ka<sup>n</sup> "O'xtè ta<sup>n</sup>'xti ha<sup>n</sup> i<sup>n</sup>xyo<sup>n</sup>'xti awa'hi du'ti ha<sup>n</sup> wa'x ada  
he when "Making a very and making haste cook it eat and hunt-  
said fire large ing go
- 70 hí'," è'tu ka<sup>n'</sup> awahi' ne' ka<sup>n</sup> uxta'x ka<sup>n</sup> awo' ne'ya<sup>n</sup> uxta'ki.  
let," they when cooking stood when [he] when that other one he pushed  
said [she] pushed her
- È'tikè yuke' ha<sup>n</sup> uxta'ki pe'ti de'yè da'xuni'yètu. Ekeha<sup>n'</sup>  
Sodoing they were and pushing her fire sending they burnt her. And then  
her [into it]
- inda'hi a'de a<sup>n</sup>tatka' o'ni'ya<sup>n</sup>. E'ya<sup>n</sup> i<sup>n</sup>'hi na'ntekè ha<sup>n'</sup> aya<sup>n'</sup>  
to seek they And then child his mother. There arrived nearly and tree  
her went
- tcúpa<sup>n'</sup> tú'kpè né' ka<sup>n</sup> a<sup>n</sup>xti'-ya<sup>n</sup> tando'-ya<sup>n</sup> ani' ye'hi-ya<sup>n</sup> i<sup>n</sup>'hi<sup>n</sup>  
decayed changed stood when woman the her the water edge the reached  
into brother
- ha<sup>n'</sup> yao<sup>n'</sup> ne' ka<sup>n</sup> e'ya<sup>n</sup> kí'di a<sup>n</sup>xti'-ya<sup>n</sup>. Ekeka<sup>n'</sup> a<sup>n</sup>tatka'-ya<sup>n</sup>  
and singing stood when there reached woman the. And then child the  
again
- 75 ku' ha<sup>n</sup> anahi<sup>n'</sup> kido<sup>n</sup>'hi né ha<sup>n'</sup> tcakí-k' adudu'ye de' - héd - ha<sup>n'</sup>  
gave and hair looking at stood and hand (ob.) wrapped that fin- when  
to her and round ished  
and round
- tcakí-k' i'ñkiyo'ho<sup>n</sup>. Ekeka<sup>n'</sup> eya<sup>n</sup>'hi<sup>n'</sup> du'si yin'ka'di ya'ndi.  
hand (ob.) he called to him And then arrived took her her husband the (sub.)  
with it. there
- Ekeha<sup>n'</sup> ka'dedi. E'ya<sup>n</sup> ki<sup>n</sup>'x ka<sup>n</sup> apèhè' a'nde ha<sup>n'</sup> tando'-ya<sup>n</sup>  
And then they took There reached when pounding she was and her the  
her home. [corn?] younger brother
- a'tci ha<sup>n</sup>, "Ka<sup>n</sup>'xo ti' - ya<sup>n</sup> dè' ha<sup>n</sup> ateta<sup>n'</sup> utcu'wí ku-tè',"  
she and "Grandfather house the go and steve borrow it be coming  
asked him back" (fe-  
male to male)

- kiyə' ka<sup>n</sup> de ko'x-ni. "Ayi'ndi dē'd-kī," kiyē' ka<sup>n</sup> de o'n'ndi'  
said to when to go he was un- "You go yourself" said to when having de-  
him willing. her parted
- 80 eya<sup>n</sup>'hi<sup>n</sup> ha<sup>n</sup>' ka'wa a'hi ne' -ka<sup>n</sup> do<sup>n</sup>'hi. I<sup>n</sup>'su' ketco'na a'hi-ka<sup>n</sup>  
she arrived and what skin stood (ob.) she saw it. Ancient One with skin (ob.)  
there Crooked Teeth
- nati'x ka<sup>n</sup>e' -ka<sup>n</sup> daxū'ni na'ntekē na'x ka<sup>n</sup> ha'ne du'si duxkē'.  
stretched had been (ob.) burnt nearly sat when found it took it skinned  
standing her.
- Ĕtiko<sup>n</sup>' ka<sup>n</sup>e' ka<sup>n</sup> do<sup>n</sup>'hi' ha<sup>n</sup>'tca, "E'wa ne' ko ka'wa a'hi,"  
Had done had been when she saw a while "Yonder stand- the what skin"  
so standing it ing
- e ha'nt ka<sup>n</sup>, "Ta<sup>n</sup>'ta'hi da'nde," kiyē' ka<sup>n</sup>, "Ĕtike' na<sup>n</sup>kihi,"  
she was when "Panther skin it is" said to when, "It is so I do not  
said think"
- ĕ ka<sup>n</sup>, "Ka<sup>n</sup>'xo', ka'wa a'hi." "Tūmo'tek a'hi da'nde xya<sup>n</sup>,"  
said when, "Grandfather, what skin." "Wildcat skin it is "
- 85 kiyē' ka<sup>n</sup>, "Ĕtike' na<sup>n</sup>kihi," ĕ ha<sup>n</sup>, "Ka'wa a'hi ko' ya'nkūtiki'  
to her when, "It is so I do not think" said and "What skin the you tell me
- ko ta'ma<sup>n</sup>k tci<sup>n</sup>'cti nyi'ku hi ni'," kiyē' ka<sup>n</sup>, "Ta<sup>n</sup>k awo' a'hi  
if deer brisket very fat I give to you will "she said when "Sister other skin  
(fem.) to him
- da'nde xya<sup>n</sup>," kiyē' ka<sup>n</sup> "Ĕtike' ha ni' nīkedi' nixki'," e'  
it was he said to her when "So it is I said because" she  
(fem.) said
- ha<sup>n</sup>'tca' ta<sup>n</sup>hi<sup>n</sup>'x kide'. Eya<sup>n</sup>' ki'di ha<sup>n</sup>' tama'ñki-ya<sup>n</sup> da<sup>n</sup>' ta<sup>n</sup>hi<sup>n</sup>'  
and subse- running went home. There reached and deer brisket the took running  
quently
- de e'ya<sup>n</sup> a'hi. Kitcu' ha<sup>n</sup> ta<sup>n</sup>hi<sup>n</sup>'x kide'. E'ya<sup>n</sup> ki'di ha<sup>n</sup>'  
went there she took it. She put it down for him and running went home. There reached and  
home
- 90 si<sup>n</sup>'to' ta'ya<sup>n</sup> du'si ha<sup>n</sup>' ta<sup>n</sup>hi<sup>n</sup>' de' a'ni-ya<sup>n</sup> kide' taho' ha<sup>n</sup>,  
boy her took and running went water the went back fell and
- "Tao<sup>n</sup>'" ekē' dixya<sup>n</sup>. Eke' dixyi<sup>n</sup>' si<sup>n</sup>'to' ta'ya<sup>n</sup> kosa'yi te'  
cry of the she when. She when boy her minnow face  
"squealer became so became so  
duck"
- sa<sup>n</sup> tū'kpē. E'keo<sup>n</sup>'nidi' ĕtike' xya, Taha'ñkona'di ĕtike' o<sup>n</sup>'ni.  
white changed into. That is why it is so now (?) The "squealer duck" (sub.) is so.

## NOTES

This text is all of the myth that Betsy could remember; but there was more of it.

1. *A<sup>n</sup>tckaho<sup>n</sup>'na*, "the Ancient of Crows," a female; *tcu* never refers to a single object, hence it is unnecessary to add *-daha*; *ko<sup>n</sup>deyē kidedi*, "to take them all home" (*-daha* not added), refers to objects that can walk.

3, etc. Though the context gives no clew, the Indians say that it was the girl who threw the grains of corn, the house, etc., into the air, changing them by her magic power.

4. *si<sup>n</sup>d o<sup>n</sup>' ma<sup>n</sup>ñki*, "it was tasseling."

18. *i<sup>n</sup>skē nati*. *Nati* usually precedes the qualified word.

25-26. The speaker was the Pretty Woman, who had recently been a child. The people of the other village trusted the Hummingbird; hence they sent him to learn about the Pretty Woman. Because

of this first visit of the Humming-bird, the Indians now, when they see a humming-bird, say, "A stranger is coming," for the humming-bird can be depended on at all times.

28-29. The people who wished to have the Pretty Woman go to their village were ready to honor her by spreading bearskins all along the path from the abode of the Ancient of Crows to their own village.

30-31. Then they offered to cover the path with mortars on which the Pretty Woman could walk.

33. Next they offered to cover the entire way with recumbent people, on whom the Pretty Woman might walk. No objection to this was raised by the Ancient of Crows.

35. *A<sup>n</sup>hi<sup>n</sup>*, pronounced *A<sup>n</sup>+hi<sup>n</sup>*.

37. *kidakatckë*, archaic for *këdükütckë*.

38. *küduta<sup>n</sup>-daha* (*duta<sup>n</sup>*). The Ancient of Crows sent off the Pretty Woman and her brother, hence *-daha* is added.

40. *ino<sup>n</sup>ni yandi*, not the real elder sister of the Pretty Woman.

42. The Pretty Woman married the chief of the village to which she and her brother had come; *yin<sup>n</sup>kaditu*, from *yin<sup>n</sup>ka*, to give a female in marriage; in this instance the *di* is not dropped before *tu*. It might be written *-ti* instead of *-di*.

45. *I<sup>n</sup>su-këtconä*, perhaps *I<sup>n</sup>su-këtco-<sup>n</sup>na*, from *i<sup>n</sup>sudi*, "teeth;" *këtci*, "crooked" (*këtci*, "bent like a fishhook"); *o<sup>n</sup>ni*, "to use or have;" and *-na*, a termination for names of archaic or mythical personages.

47. *apäd* (*po*).

48. *wë* refers to Crooked Teeth.

50, etc. *na<sup>n</sup>wkiya*; and 51, *iduti hi ya*. The "*ya*" in these instances may be a contraction of *yama<sup>n</sup>*, "no, nothing," with which compare *iyama<sup>n</sup>*, *kiyama<sup>n</sup>*, *koyama<sup>n</sup>*, "to have none."

56. *hi<sup>n</sup> ahi*, she [Crooked Teeth] made the skin of Pretty Woman grow on herself.

58. *pis tæti*; and 59, *psiye, psi*: the first is from *psi=psi*.

63. *na<sup>n</sup>këdi*, i. e., the Pretty Woman, who was still alive.

67. *Tcak ande*, etc. Said by the chief, the husband of Pretty Woman, who suspected that Crooked Teeth had removed his wife.

68. *A<sup>n</sup>wi ande*, etc. The reply of the wife's brother.

69. *Oxtë*, etc. Said by the husband; *awahi* refers to Crooked Teeth.

78. *Ka<sup>n</sup>wo*. This old man was not the real grandfather.

82, etc. The questions were asked by the Pretty Woman of the grandfather.

#### TRANSLATION

Once upon a time a man and his wife abandoned their two children, a daughter and a son. These children were found by the Ancient of Crows, who put them in her boat and carried them home. She did

not remain at home, for she said that she must seek food, so she departed for the purpose of going over the cornfields again to gather the scattered corn.

After her departure the little girl found four grains of corn, which she threw up into the air. On coming down again, behold, the four grains had changed into stalks of corn that had tasseled. Then the girl threw the house [skin tent] into the air, and when it came down, behold, it was a very beautiful house, spotted all over. Next she threw her little brother up into the air, and when he alighted, behold, he had become a very handsome man.

Then said the girl, "Take hold of me and throw me up, too." And so her brother threw her up into the air. When she alighted, behold, she was a very beautiful woman, who became famous as Pretty Woman. Then she threw the dog up into the air, and when he alighted, behold, he was an excellent dog, far different from what he had been. Then she threw their old clothing up into the air, and when it came down, behold, the Pretty Woman sat there sewing the best of garments.

Meanwhile the Ancient of Crows was returning home, though still at a distance. Before she had returned, while she was yet on the way, Pretty Woman said, "Why has she not returned?" So Pretty Woman departed to seek the Ancient of Crows, whom she found sitting by the stream in a boat that had a piece broken out at the top near the gunwale. On reaching her, Pretty Woman addressed her, "Why are you acting thus?" The Ancient of Crows replied, "I am here because I did not recognize my house; I do not know what has become of it." And when the Pretty Woman said, "That is your house," the Ancient of Crows was so scared that she took some grains of corn in her hands, threw them into the water, kicked her boat out into the middle of the stream, gazed at it for some time, and then started home.

When the Ancient of Crows got home, she swept her yard, washed her hands, and felt of the house and gazed at it. From this time forward she did not wander, but remained at home sewing. By and by the Mole came close to the feet of Pretty Woman and went along rooting up the soil. When Pretty Woman noticed him, she exclaimed, "I am not a rotten log, that you should come so close to me." As soon as she spoke the Mole stopped rooting the ground.

The Ancient of Crows and Pretty Woman continued their sewing. In a little while the Humming-bird approached, making a humming noise and going around Pretty Woman, who exclaimed, "I am not a blossom that you should fly around me!" As she spoke she hit at the Humming-bird, who flew away making a great humming, and soon was out of sight. When he reached home he said to the people, "It is



really so. There is a very beautiful woman there." So the people went to seek her, as they wished to take her to their own village.

When they reached the abode of the Ancient of Crows they made known their errand and said, "If we should spread bearskins all the way from this house to the house of our chief, so that she could walk on them all the way, how would that suit?" "They would be too slippery," replied the Ancient of Crows; "she would be sure to fall." "Suppose then," said the messengers, "we should lay a row of mortars all along from this house to that of our chief, so that she could walk on them all the way, how would that suit?" "Oh no!" replied the Ancient of Crows, "that could not be; they would be apt to rock and as they turned with her she would fall and might be crushed to death!" "Well," replied the messengers, "suppose that a row of people should be laid on the ground from this house to that of our chief, so that she could walk on them, how would that suit?" The Ancient of Crows could say nothing in reply; but she was weeping at the thought of having to give up the Pretty Woman, whom she did not wish to leave her house. But finally she stopped weeping and dressed Pretty Woman in her finest clothing, tied her hair for her, and then put on the brother his gayest attire. When this was done she told them to depart, saying to them, "If your kindred lie there, step on them with all your might." Then the two departed with the messengers.

When they beheld their [adopted] mother's brother lying there, they stepped on him with all their might. The Pretty Woman's [adopted] elder sister was lying close to a bed, and as she said, "Is this one who is reclining the one who saw the spotted house?" she leaped, and as her feet came down on her, the elder sister burst open. Then the Pretty Woman climbed upon the bed and took her seat. And they married her to the chief, who sat next to her.

In the course of time, the people went on the hunt. The Pretty Woman took her child and was about to accompany the people, but she had forgotten the shoes of the little one, so she left it and turned back to get them. When she reached the deserted village site, she found the shoes, and started off again, hoping to overtake her family. But on the way she encountered a bad woman, called "Crooked Teeth," who was a kind of witch. This bad woman called to her, "Come this way and eat mush with me." So Pretty Woman went thither, dipped her hand into the kettle, took out some mush, which she wrapped up and carried with her as she resumed her journey. But Crooked Teeth got in advance of her and again took a seat, awaiting her arrival. Again did Crooked Teeth say to Pretty Woman, "Come this way and eat mush with me." But Pretty Woman replied, "I am not the one who wishes to eat mush. I am to eat a very fat deer brisket, and

it is for that purpose that I am journeying." "No," said Crooked Teeth, "you are not the one to eat that, but I myself am the person." So she by her magic power made a large brier patch and placed it in front of Pretty Woman. The latter spent some time in getting through the large brier patch, but at length she emerged from it and was walking along, when Crooked Teeth interposed another obstacle, a number of bamboo briars [vines], which she placed in advance of Pretty Woman. The latter spent some time in passing these bamboo briars, but at last she got clear of them and was walking along, when Crooked Teeth made a very muddy place in front of Pretty Woman. The latter had nearly passed all of this, when she got deep in the mire and could not escape from Crooked Teeth, who went to her and killed her.

Then Crooked Teeth took off the skin of Pretty Woman, and put it on herself. She took the little shoes, and proceeded to the house of the chief. The chief, when he saw her, thought that she was his wife. She took the child and said to his mother's brother, "Your sister's child must have a strong desire to be nursed. Take him up and hand him to me." So the young man took the child and handed him to the supposed mother. She wished to nurse him, but the child refused to be nursed, screaming vehemently. Then said the supposed mother, "I went far away for your sake, and now that I have returned, is it possible that you do not know me?" She was very angry, and hit the child. Then the child's uncle took it and carried it to the edge of the stream, singing as he went along. When he got there, the true mother was sitting far out in the stream, making a slapping or splashing sound in the water. On his approach with the child she came to land, and received the child from her brother. She nursed it and handed it back to her brother, who took it home again.

When they reached home, the child's father suspected that his brother-in-law had taken the child to the true mother, and remarked, "How is it possible that the child should smell so bad after being nursed?" And when the uncle replied, "I got some milk from a rattan vine and gave to it," the chief said, "No matter where my wife is, tell me." Then Pretty Woman's brother said, "Yonder woman does not wish her to come back." Whereupon the chief said to the disguised Crooked Teeth, "Make a very large fire, and hasten to cook food so that they may eat it and go hunting." While the bad woman stood there superintending the cooking, first one man pushed her, then the other, and they finally pushed her into the fire where she was burnt to death.

Then the chief went with his brother-in-law in search of Pretty Woman. When they had nearly reached the place, the chief changed himself into a decayed tree, and the woman's brother went to the edge of the water and sang, causing the woman to come ashore. He

handed the child to her, and looking for a few moments at her hair, he wrapped it round and round one hand, while he waved the other hand to the chief. When the chief reached there, he took hold of his wife, and then the men took the woman home.

When they reached home, Pretty Woman sat there pounding corn. By and by she asked her brother to go to their grandfather's house and borrow a sieve; but the brother refused to go, saying, "Go, yourself."

So she departed. On her arrival she saw some sort of skin there. It was the skin of Crooked Teeth. The old man had found the body of Crooked Teeth after she had been burnt; he had flayed it and had stretched the skin. "What kind of skin is that one?" asked Pretty Woman. "It is a panther skin," replied the old man. "I do not think so," replied Pretty Woman. "Grandfather, what skin is it?" "It is the skin of a wildcat," said he. "I do not think so," replied she. "If you will tell me what skin it is, I will give you a very fat deer brisket." "It is the skin of your other sister," said the old man [referring to Crooked Teeth]. "That is so, and I said what I did because I suspected this," answered Pretty Woman. Then she ran homeward.

On reaching home, she took the deer brisket in her hand and ran till she arrived at the house of her grandfather, to whom she gave it.

Returning home again, she took her boy and ran toward the water. She fell into the water, saying, "Ta-o," and immediately she became a "squealer duck," that utters such a note. At the same time her boy was changed into a minnow. Therefore since that time there have been "squealer ducks" and minnows.

## 27. THE INDIAN AND THE DEER PEOPLE

- A<sup>n</sup>ya' wūki'xti wax ni' ha'nde ha<sup>n</sup> sika-k' a'fo'pixti ha'ně, da<sup>n</sup>x  
 Person worthless hunt- walk- was and deer-skin very fresh found, took it  
 ing ing ing (ob.) up
- kidě' ne'di. Ekeha<sup>n</sup>' eya<sup>n</sup>'x ki'di ya<sup>n</sup>'xa ko, "Ñko' ha<sup>n</sup> ñko'di ñka  
 going moved. And then there reached almost when, "I shot and I shot it I say  
 home (?) home at it
- ni'," yih' ni'x ne' ka<sup>n</sup> Ita' kīdixi'yětu', a<sup>n</sup>'xti ha<sup>n</sup> kīdixi'yětu'.  
 will," he going moved when Deer they caught up woman they caught up  
 thought (?) with him, with him.
- Ekeha<sup>n</sup>' a'hi-ya<sup>n</sup>' kitci' yuķě'di, i<sup>n</sup>'xtuta'tu ha<sup>n</sup>', "Ya<sup>n</sup>xku'-daha-tě',"  
 And then skin the did not they were, it was theirs and, "Give it [back] to us"  
 give it up wish to (females to male)
- 5 e' yuķe' ka<sup>n</sup>, "E'ke ko', nyiku'-daha' ko', ya<sup>n</sup>'yiñkaxtu' hi hi'da<sup>n</sup>,"  
 say- they when, "So if, I give it back to if, you (pl.) marry will  
 ing were you (pl.) me ."
- e' ka<sup>n</sup>, "I'da'l" hetu' ka<sup>n</sup>, ku'-daha'. Ekeha<sup>n</sup>' akuwi'x ka'dě,  
 said when "Well!" they said when, he gave it to And then taking him they  
 he that them. went home,
- "A<sup>n</sup>ya'xi-ya<sup>n</sup>' na'xě ka<sup>n</sup>tca'," he' ha<sup>n</sup>tca' a'de o<sup>n</sup>nidi'. Ama<sup>n</sup>' tupe'  
 "Chief the hear it must first saying and after they departed for Ground hole in  
 [and then-], that that that reason.

- ne' ka<sup>n</sup> i<sup>n</sup>'x ka<sup>n</sup> xa'pid aduksě' ne' ka<sup>n</sup> ma'nta de'yě wahě'  
stood (ob.) reached when box covering it stood (ob.) out of the sent it entering  
way (pl.)
- a'dě. E'ya<sup>n</sup> i<sup>n</sup>'x ka<sup>n</sup> aho<sup>n</sup>'yě, a<sup>n</sup>ya' xi-ya<sup>n</sup>' a'hi-ya<sup>n</sup>' ku'di. Eķeka<sup>n</sup>'  
they There reached when caused a chief the skin the gave to And then  
went. [put] to be him.
- 10 ya'ñki-ya<sup>n</sup> aķuwě' dě, "Ama<sup>n</sup>' tupě't ka<sup>n</sup> aka'naki ko'; ya'ñki-ya<sup>n</sup>  
female the taking him went, "Ground this hole (ob.) she gets out when, female the  
from
- pĩtcě'di ko ayind-hě' pĩtca hi'," kiyě'di xye'ni, pĩtce'ni ha'nde ka<sup>n</sup>  
leaps when you too leap will," said to him but, leaping not was when  
awo'd aķya<sup>n</sup>'hi. A'de o<sup>n</sup>' ni ha'nde ka<sup>n</sup> a<sup>n</sup>ya'di o'tu.  
another took her from him. They had gone walking he was when persons they  
shot at him.
- O'tu ya<sup>n</sup>'xa kiya' kĩ'de o<sup>n</sup>' e'ya<sup>n</sup> kĩ'di. Eķeka<sup>n</sup>' a'hi-ya<sup>n</sup>  
They shot almost again he had gone back there arrived again. And then skin the  
him
- kiyo'wo ku' ha<sup>n</sup> "Aksűp-ta! kiya' de'," ẽ'tu ka<sup>n</sup> de'  
another gave to and "Look sharp! again she they when went  
him goes," said
- 15 kiķě' iñkowa' ksi'hi ha'nde ka<sup>n</sup> o'tu ķetca'na. Eķe' kiķě'  
though he himself not was when they shot at again. So though  
him
- kũte'ni, ķetca'na kide'di. Eya<sup>n</sup> kĩ'di ka<sup>n</sup>, ķetca'na a'hi-ya<sup>n</sup>  
he did not die, again he went back. There arrived again when, again skin the
- ku' ka<sup>n</sup> ķetca'na dě. Kětca'na iñkowa' ksi'hi ha'nde ka<sup>n</sup>  
gave when to him again went. Again he himself not was when  
thinking
- ķetca'na o'tu. Eķeka<sup>n</sup> kiya' kĩ'de. E'ya<sup>n</sup> kidi' xye'ni ka<sup>n</sup>  
again they shot at him. And then again went back. There arrived again but when
- a<sup>n</sup>ya'-xi ya'ndi, "Kiya' idě' ite' tĩko'he na<sup>n</sup>'ni xyo'," kiyě' ha<sup>n</sup>  
chief the (sub.), "Again you you die enough sure must in that case," him and  
went.
- 20 Ta xi'di-k ku' kidu'si ha<sup>n</sup> kidě'di, tca'k hu o<sup>n</sup>'ni ko' eya<sup>n</sup>'  
Deer mystery gave to took from and went home where coming he had been the there  
(ob.) him [chief] [-whence he had come]
- kide'di. Eya<sup>n</sup> ki'di ha<sup>n</sup> ta'-o wa'adi tci'diki'xti ka<sup>n</sup> wata' yuķe'  
he went home. There reached home and killed deer very how he could (ob.?) watch- they  
ing were
- ha<sup>n</sup> kiha'ně ta-xi' ya<sup>n</sup>-ka<sup>n</sup> kiyo'tu. Eķeka<sup>n</sup> eya<sup>n</sup>'hi<sup>n</sup> du'si ha<sup>n</sup>  
and they found mystery it for him deer the (ob.) They shot at it for him. And then he reached he took and  
there
- tca'k hu o<sup>n</sup>'ni ko' eya<sup>n</sup> kiya' de'di. De o<sup>n</sup>'nidi' eya<sup>n</sup>'hi<sup>n</sup> ka<sup>n</sup>,  
whence he had come there again he went. Going he was he reached when  
there
- "Kĩ'di o<sup>n</sup>'ni na'," ẽ'di a<sup>n</sup>ya-xi' ya'ndi. Eķeha<sup>n</sup>' ta-pa'-k. kiya'  
"She came long ago (male) said chief the (sub.) And then deer head (ob.) again
- 25 o<sup>n</sup> de'-hěd-ha<sup>n</sup>' ku' kidu'si ha<sup>n</sup> kiya' kide'di. Eya<sup>n</sup> kidi' ha<sup>n</sup>  
made that finished when gave took it from and again went home. There reached and  
to him [chief] home
- e'ya<sup>n</sup>-k o<sup>n</sup>' ta-o' ha'nde o<sup>n</sup>'ni. Eķe o<sup>n</sup>'ni hetu' xa. Eķe ka<sup>n</sup>'  
that (ob.) using killing deer was in the past. So in the they usually. That is why  
past say
- ta-pa'-k o<sup>n</sup>' ta-o yuķe' o<sup>n</sup>'xa' a<sup>n</sup>ya' sahi-di' tećmana' yañka' etu'  
deer head (ob.) using killing deer were the past Indians (sub.) a long time ago they  
say
- xa. Eķe' edi' ta tě' topa' ya<sup>n</sup>'xa<sup>n</sup>' te' tĩko'hě ẽtu xa'.  
usually. That is why deer dies four when dies sure enough they usually.  
[times] say

## NOTES

1. *da<sup>n</sup>w*, i. e., *da<sup>n</sup> ha<sup>n</sup>*, before *kĩdĩ*; so *eya<sup>n</sup>w* (2) for *eya<sup>n</sup>hi<sup>n</sup>* before *kĩdĩ*.

3. *a<sup>n</sup>xti ha<sup>n</sup>*, etc. Can *ha<sup>n</sup>*, "here," be used instead of *ka<sup>n</sup>*, "if, when" (perhaps used in the sense of although)? According to the context the meaning appears to be, "Though they were women they overtook him." The Deer people who overtook the man were women. These Deer women seem to have been harmless compared with the Deer women of Dakota folklore.

5. *ya<sup>n</sup>yĩñkaxtu*, *-tu*, pl. ending; *w*, a sign of contraction before *-tu*, therefore the verb stem must have been either *yĩñkaha<sup>n</sup>* or *yĩñkahi*, rather than *yĩñka'<sup>n</sup>do<sup>n</sup>i'* or *yĩñka'<sup>n</sup>to<sup>n</sup>i'* (*yĩñkati* + *o<sup>n</sup>i*), the usual [modern] form; *hi* has a future reference; *hida<sup>n</sup>*, judging from the context, is a masculine interrogative sign; *i<sup>n</sup>da*, a sign of consent.

7. *A<sup>n</sup>yaxi-ya<sup>n</sup> nawě ka<sup>n</sup>tca*, etc. The chief must hear your request before we can give you our answer; *ade o<sup>n</sup>nidi*, for that reason [to notify the chief] they departed; *o<sup>n</sup>nidi* usually refers to some antecedent generally expressed.

8. *xapid*, instead of *wapi*: (A) the final *d* may be a contraction of *-di*, the sign of the nominative or subject (see *awod*, 12); or (B) it may be compared with *tupět* (10) used instead of *tupe* (in 7); *aduksě'* = *atřikse'*; *wahě* (compare, *uwě* and *wa*), "they go down into [a hole in the ground or under water]."

9. *aho<sup>n</sup>yě* (*ahi*, *o<sup>n</sup>*, *-yě*).

12. *awod*; final *d* is perhaps a contraction of *-di*, the sign of the subject or nominative. (See *xapid*, 8.)

14. *Aksúp-ta* (*aksúpi*), "to be on the alert, look sharp." Compare the Čegiha *sabě'*; imperative, *saba'-ga!*

20. *Ta xidi*, a magic deer.

22. Though the Indians shot the magic or mystery Deer they could not kill its spirit. The man to whom it had been given took up its skin and carried it back to Deer Land.

24. The deer head now given differed from the deerskin and the mystery Deer.

27. *yañka*, a sign in form of the object, but in use of the subject.

## TRANSLATION

There was once a worthless man who was walking along in search of game. He found a deerskin that had but recently been taken from the animal. He took up the skin and started toward home. When he had nearly arrived there, he thought, "I will say that I shot at it and killed it." While he was thinking thus, some Deer women overtook him. They did not wish to let him retain the skin, which they said was theirs, so they said to him, "Give it back to us."

The man replied, "I will return it to you if you [all] will marry me." "Agreed," said the Deer women, and then he gave them the skin. "But before we can act in the matter, we must first tell the chief," said the Deer women, and for that reason they departed for Deer Land, taking the man with them. By and by they came to a hole in the ground that was covered by a box. They pushed the box aside, and went down into the hole. When they reached their own land, they put a deerskin on the man: it was a skin which the chief gave him.

In the course of time the Deer women departed, taking the husband along. [Up to this time only one woman had become his real wife, the rest must have been his potential wives.] Said the chief to the man before starting, "When your wife emerges from the hole in the ground and makes a leap, you too must leap." But the man did not leap at the proper time, so another person came and deprived him of his wife. After he was separated from the Deer women he was walking about as a deer, and when some Indians spied him they shot at him. They had almost given him a fatal wound, when he started off to Deer Land, which he soon reached.

Another skin was given him, and the chief said, "Look sharp; she goes again!" And though he went with his wife, he was forgetful of the warning given him, and so they shot at him again. Though he was wounded, he did not die, but off he went again to Deer Land. On his return thither another deerskin was given him, and again did he depart for the Indian country. Another time did he prove forgetful, and therefore he was wounded again. On his return to Deer Land the chief said, "If you go again, and do not remember, in that case you must surely die!" Then the chief gave him a magic deer instead of a deerskin, and let him return to the Indian country. On his return thither he killed so many deer that the Indians wondered how he could do it. So they watched all his movements, and at last they found his magic deer, at which they shot. The man went to the spot, took up the deerskin [of the magic deer] and carried it back to Deer Land. After going for some time, he arrived, and when he saw the chief, the latter said, "She came back long ago," referring to the magic deer.

Then the chief gave to the man a deer head, instructing him how to use it. The man took the deer head and departed once more for the Indian country. He reached there again, and from that time forward he was using the deer head, by means of which he killed many deer, so the old people have said. It was in consequence of the gift of the deer head to the Indian that the Indians who lived long ago became expert in killing deer by means of other deer heads. And the people say that, because of the acts of the man who had the Deer woman for a wife, now each natural deer seems to die four times, and not till it dies the fourth time does it really expire.

## 28. TUHE, THE THUNDER BEING

- Tuhe' tukani' yandi' Tuhe' tĩ'tka de'yě, axi'kiyě ha'nde ka<sup>n</sup>  
 Thunder his mother's the (sub.) Thunder into the sent him treating him was when  
 being brother being house (= "doctoring")
- axi'kiye' ha<sup>n</sup> tixyi' ke de'di. Ekeka<sup>n</sup> yĩnko<sup>n</sup> a'nde i<sup>n</sup>ka<sup>n</sup>hi<sup>n</sup>  
 treating him and medicine to dig went. And then his wife was to dip up  
 water
- dě ne' ha<sup>n</sup> na'sukĩ-k ha'ne ha<sup>n</sup> "Nasuki' yande' ya<sup>n</sup>xkiyo'tu-te',"  
 was going and squirrel (ob.) found and "Squirrel that shoot at it for me" (female  
 to males)
- e' ha'nde ka<sup>n</sup>, "Tci'dikě de' n̄ko' hi ni'ki na;" e' hande'  
 say- she was when "How this I shoot can not saying was  
 ing it (masc.)
- 5 kikě', "Iteitca' atu'wě ha'nde ni'," e' ha'nde ka<sup>n</sup>, "Tci'dikě  
 though "Brush (under- lodged in it it is saying was when "How  
 growth) (fem.) it
- n̄ko<sup>n</sup> de' n̄ko' hi ni'ki na;" e' ha'nde ka<sup>n</sup>, ta'n̄ki yandi'  
 I do this I shoot can not saying was when his sister the (sub.)  
 (masc.) it
- añksa'wi-k akũ'dũksa'yě kũ' ka<sup>n</sup> kũ'dũksa'yě o'k taho' ka<sup>n</sup>  
 arrow (ob.) pushing it through gave it when through a crack he shot it, it fell when  
 a crack to him when
- ta'n̄kiya<sup>n</sup> eya<sup>n</sup>hi<sup>n</sup>, tcaoxě' kida de', pa'naxti'kiyě yihĩ' xe'ni  
 his sister arrived there claws picked up went she got all from it she but  
 thought
- ka<sup>n</sup> tca'oxě i'ñk sti' ne' ka<sup>n</sup> a'ksix kane' ka<sup>n</sup> e'-ya<sup>n</sup>  
 when claw small very stood (ob. or she forgot the past (ob. or  
 when) and left it (ob.) when) that
- 10 ki'du'si ha<sup>n</sup> i<sup>n</sup>xki'du'sasa de' e'da<sup>n</sup> ha<sup>n</sup> ha-i'txaxti' ha<sup>n</sup>  
 took from and scratched herself often this finished and (when) very bloody and  
 pe'taxti yehiya' toho' ha<sup>n</sup> ihě' ma'n̄ki. Ma'x ki'di yĩnka'di.  
 fire-place close to she lay and grunting the recl. [As she was] he came her husband.  
 ob. reclining home
- Ekeka<sup>n</sup>, "Itũ'ksiki' axiya'ki-daha' yande' dixya<sup>n</sup> aka'naki'  
 And then "Your sister's son you putting them in the you were when(=but) he got out  
 house to treat them
- yandu'sasa' te'hěd-ka<sup>n</sup> ętikě' ma'n̄ki ni'," ędi. Ekeka<sup>n</sup>,  
 scratched me in that fin- when so I recline (fem.) she said. And then  
 many places ished
- "Yaka'naki yande' xa di' iñkě' nixki' aka'naki a'nde-ha<sup>n</sup>tca-ta',"  
 "You got out you are in the past so because to get out be continue"  
 (male to male 1st time)
- 15 ki'yě ha<sup>n</sup>, "A'ñksi da' ku hi'," ki'yě ka<sup>n</sup> de'di. Ekeha<sup>n</sup>  
 said to and "Arrow gather come in order said to when went. And then  
 him back to (?)" him
- a'ñksi da' ki'di. Ekeka<sup>n</sup>, "Ętikě' niki'," kiyě' ka<sup>n</sup>, "a'ñksi  
 arrow gath- reached And then "Such not," said to when "arrow  
 ered home.
- kũdęxiyí," kiya' kiyě' ka<sup>n</sup> kiya' de'di. In'yě o<sup>n</sup> ha<sup>n</sup> de'di  
 spotted" again said to when again went. Food made and went  
 him
- xěhe'yě ha<sup>n</sup> ni ha'nde. Añksi' i<sup>n</sup>dahi ni ha'nde ka<sup>n</sup>  
 putitdown and walking was. Arrow seeking walking was when  
 Tcětkana'di i<sup>n</sup>yě-ya<sup>n</sup> ha'ně du'ti na'n̄ki. Ekeka<sup>n</sup> e'ya<sup>n</sup> ki'di.  
 Ancient of food the found eating the sitting And then there came  
 Rabbits back.
- 20 "Ka'wak iyo<sup>n</sup> ini' ya'nde wo'," kiyě' ka<sup>n</sup>, "Tuka'nidi' a'ñksi  
 "What you do you walk you are (?)" said to when "My mother's arrow  
 brother
- kũdęxiyí' ę' ka<sup>n</sup> ętikě' ũni' n̄ka'nde na;" hě' ka<sup>n</sup>, Tcě'tkanadi',  
 spotted said when so I walk I am (masc.) that said when Ancient of Rabbits  
 (=as)
- "To'hu sũp'ka' pũpě' topa'yě ku-ta'," kiyě' ka<sup>n</sup>, pũpě'. E'ya<sup>n</sup>  
 "Black rattan vine cut through in four be returning" said to when he cut it There  
 often pieces [with]—(male him through. to male 1st time),

- kí'di ka<sup>n</sup> xa'nina'ndiye ka<sup>n</sup> de' ka<sup>n</sup> ndēs-xidi' di<sup>n</sup> akikino'xwě  
 came when he [Rabbit] rolled when went when rattlesnakes the ran after one  
 back them over (sub.) another
- ka<sup>n</sup> ańksí-k kűdě'xyi yihi'xti ka<sup>n</sup> pűpě' de' dűkűtckě' topa'yě ha<sup>n</sup>  
 when arrow (ob.) spotted a great when he cut there tied four pieces and  
 many through (?) often
- 25 ki'x kűde'di. Eya<sup>n</sup> kű'di ka<sup>n</sup> ańks o<sup>n</sup> na'ńki ha<sup>n</sup>, ma hi<sup>n</sup>, kiya' kiyě'  
 [Tuhe] went There reached when arrow mak- was sit- and turkey again said to  
 carried home. home ing ting feathers him  
 on his  
 back
- ka<sup>n</sup> ma i'dahi' ha'nde o'de'. Ma'-ya<sup>n</sup> ha'ně hi<sup>n</sup> kűda'  
 when turkey to seek was in the past (?) Turkey the found feather gathered  
 for [un-  
 cle]
- te'- hěd- ha<sup>n</sup> e'ya<sup>n</sup> kűkihi<sup>n</sup> dixya<sup>n</sup>, "Ĕtike' niki'. Ma'  
 that finished when there took home to him when, "Such not. Turkey  
 sa<sup>n</sup> hi<sup>n</sup>," kiya' kiyě' ka<sup>n</sup>, kětca'na kiya' dě. Ma' sa<sup>n</sup> i'dahi  
 white feather," again said to him when a second time again went. Turkey white seeking  
 ande' dixya<sup>n</sup> ayo' yeho<sup>n</sup> da o<sup>n</sup> dixya<sup>n</sup> A<sup>n</sup>ya' i<sup>n</sup>'titeya' -di  
 was when edge of lake was going when man old man (sub.)  
 along
- 30 a<sup>n</sup>sűna' kańķo<sup>n</sup> na'ńki. Eķeka<sup>n</sup> tćuńk-ta' yandi a<sup>n</sup>sűna'  
 duck trapping he sat. And then dog his the (sub.) duck  
 dűkta'x ka<sup>n</sup> ani' na'ta- ya<sup>n</sup> a'de ta'a't ka<sup>n</sup>, "He-he+ha'<!  
 scared them when water middle the they went they sat when "Oh!  
 off
- ka'wa- di<sup>n</sup> ě'tku hu'o<sup>n</sup> ha<sup>n</sup> a<sup>n</sup>sűna' ya<sup>n</sup>xkűdűkta'x ka<sup>n</sup>," ě' ha<sup>n</sup>,  
 who (sub.) here is coming and duck scares off for me ?," said and  
 "Te'hinyi i<sup>n</sup>no<sup>n</sup>dě-k do<sup>n</sup>-ta'," ě' ka<sup>n</sup> de o<sup>n</sup>'ni di'. Atcka'yě ka<sup>n</sup>,  
 "I kill you I throw you when See it!" said when he was going He [Tuhe] got when  
 away (male to male along. close  
 1st time)
- "Ka'k iyo<sup>n</sup> ini' ya'nde wo'," kiyě' ka<sup>n</sup>, "Tuka'ni-di' ma' sa<sup>n</sup>  
 "What you do you you are ?" said to him when, "My mother's (sub.) turkey white  
 walk brother
- 35 hi<sup>n</sup> ě' ka<sup>n</sup>, ě'ti'ķě nűka'nde na'," ě' ka<sup>n</sup>, "E'ya<sup>n</sup> xkű'di nűka'dud  
 feather said when so I am (masc.) said when, "There I get home I eat
- ě'd ka<sup>n</sup> Aya<sup>n</sup>-toho' xa'ninando'- ya<sup>n</sup> nűki'x ka<sup>n</sup> nyintko' te'-  
 finish when Log-they-roll the I reach there when I whip you that  
 hěda<sup>n</sup> ko, ma sa<sup>n</sup> yate' yuka' xo," kiyě' ha<sup>n</sup> a'ķuwě de'di.  
 finished when turkey white all about they be will (pro- said to and taking him went.  
 (everywhere) vided)"
- Eya<sup>n</sup>hi<sup>n</sup> asu' to'hĩ-k pűpě' topa'yě dűko' de o<sup>n</sup>di'. Sa<sup>n</sup>hi<sup>n</sup>ya<sup>n</sup>  
 Reached there bamboo brier (ob.) cut it through often four pieces whipped him he was going Other side  
 along.
- ki<sup>n</sup>hi<sup>n</sup> ha<sup>n</sup> kiyo'wo aťo'pĩ- k o<sup>n</sup> kiya' dűko' de o<sup>n</sup>di'. Sa<sup>n</sup>hi<sup>n</sup>ya<sup>n</sup>  
 he reached and another new (ob.) using again whipping he was going Other side  
 there [with him] along.
- 40 kű'di ě'ti'ķo<sup>n</sup>di' topa'yě ha<sup>n</sup> i<sup>n</sup>'kix kűde' ka<sup>n</sup> xě' nańki' ayi'txaxti  
 he he did that four times and he left him went when sitting the st. one very bloody  
 reached again and home
- ha<sup>n</sup> tćuńki ya<sup>n</sup> amaki' ade' wahě' ka<sup>n</sup> sűde' nax ka<sup>n</sup>  
 and dog the trailing they went yelping when whistling he sat when  
 something
- tćuńki ya<sup>n</sup> ki<sup>n</sup>hi<sup>n</sup> ha' aka'tci' te'hěda<sup>n</sup> a'-i- ya<sup>n</sup> tćaki'yětu  
 dog the reached and licked him finished that blood the they took it all  
 there off [clean] for  
 him
- ha'tca' kode'yě-daha' de'di di<sup>n</sup> A<sup>n</sup>ya' i<sup>n</sup>'titeya' ti'- ya<sup>n</sup> i<sup>n</sup>hi<sup>n</sup>  
 after some he took them all he went man old man house the he  
 time along reached
- ka<sup>n</sup> tćuńki e'ya<sup>n</sup> ade' ya<sup>n</sup> i<sup>n</sup>'titeya- k' du'si te'yětu. Eķeha<sup>n</sup>  
 hen dog there they went old man (ob.) seized they killed him. And then  
 ["without stopping"]



- 45 *A<sup>n</sup>ya' xo'hi- ya<sup>n</sup> hē' dū's-tu ka<sup>n</sup>,* "Ŋkint-ko' ŋkaku'di ni'," e'  
 Person old the too they seized when "I I fed him say-  
 [old woman] her (fem.) ing  
*ha'nde ki'kē, te'yētu ka<sup>n</sup> ku'hiya<sup>n</sup> a'di ha<sup>n</sup> a'sūna' a'tcu*  
 [she] was although they killed her when upward he climbed and duck dried  
*ayihixti ka<sup>n</sup> pa'wehi i'dē ka<sup>n</sup> du'ti tēu'ŋki ya<sup>n</sup> kode'yē duti'*  
 a great many (ob.) he knocked [they] fell when ate dog the he collected eating  
 them them  
*ha'nde o<sup>n</sup>di'.* *Ē'da<sup>n</sup> ha<sup>n</sup> kide' ne' ka<sup>n</sup> ta'ŋki ya'ndi te o<sup>n</sup>ni yihī'*  
 he was in the past. (?) He finished and going stood when his sister the (sub.) dead he was she  
 thought  
*ha<sup>n</sup> utoho'yē hu<sup>x</sup> nē'.* *Ekeka<sup>n</sup> ma sa<sup>n</sup> tēu'ŋki no'xētu ka<sup>n</sup> ta'ŋki-*  
 and following his she was And then turkey white dog they chased when his sister  
 trail coming.
- 50 *ya<sup>n</sup> hu<sup>x</sup> ne' yuwa'ya<sup>n</sup> ka<sup>n</sup> niye' de' ka<sup>n</sup> ta'ŋki- ya<sup>n</sup> asā'hi*  
 the was coming toward her (ob.) flying went when his sister the leaped up  
 with arms  
 above her head  
*du'si toho' ka<sup>n</sup> eya<sup>n</sup>hi<sup>n</sup>.* *Hi<sup>n</sup> kida' tē-hēd-ha<sup>n</sup> eya<sup>n</sup> kiki'x ka<sup>n</sup>*  
 to catch fell when he reached. Feathers picked that fin- when them (ob.) he carried when  
 there. off ished him  
*tuka'ni- ya<sup>n</sup>ka<sup>n</sup>,* "Īta' ka<sup>n</sup>," *kiya' kiye' ka<sup>n</sup> a'nde o<sup>n</sup>di'.* *Kiya' ta-o'*  
 his mother's the (ob.), "Deer sinew," again said to when he was going Again shot  
 brother him about. deer  
*ha<sup>n</sup> ika<sup>n</sup> ya<sup>n</sup> kida' tē-hēda<sup>n</sup> e'ya<sup>n</sup> kikihi<sup>n</sup> dixya<sup>n</sup>,* "Ētiķe' niki' Īta'  
 and sinew the picked that finished that he carried when, "Such not. Deer  
 (collected) (ob.) home to him  
*sa<sup>n</sup> ika<sup>n</sup>,"* *kiya' kiyē' ka<sup>n</sup> ita' sa<sup>n</sup> i<sup>n</sup>da'hi ni ha'nde ka<sup>n</sup> Īta' sa<sup>n</sup> ya<sup>n</sup>*  
 white sinew," again said to when deer white seeking walk- he was when Deer white the  
 him ing
- 55 *ha'nē ha<sup>n</sup>,* "Ka'k iyo<sup>n</sup> ini' ya'nde wo'," *kiye' ka<sup>n</sup>,* "Tuka'nidi' ita'  
 found and, "What you do you you are ?" him said to when "My mother's Deer  
 him walk him brother (sub.)  
*sa<sup>n</sup> ika<sup>n</sup> ya<sup>n</sup> ŋke' ka<sup>n</sup> ē'tiķe ŋka'nde na',"* *kiyē' ka<sup>n</sup>,* "Ŋkiŋka' dūs-ta'."  
 white sinew said to me as so I am said to when "My sinews, take (male  
 (masc.), him to male, 1st  
 time).  
*Ekeha<sup>n</sup> a'sa<sup>n</sup>qudi- k duka' ya'xkuno<sup>n</sup>da-ta',"* *kiyē' ka<sup>n</sup> eko<sup>n</sup>ni.*  
 And then mulberry tree (ob.) peel off put it in for me" (male to said to when he did so.  
 male, 1st time), him  
*Ekeka<sup>n</sup>,* "Nati' ita ni' iki'yūhi' di<sup>n</sup> ētiķiyo<sup>n</sup> ka<sup>n</sup> kaya'nde  
 And then "Just you die that they wish because "they" do when you are  
 for you  
*na.* *Ku'-ite'ni he'eya<sup>n</sup> yaki'di ido<sup>n</sup>hi hi na',"* *kiyē' ka<sup>n</sup>*  
 (masc.) You do not die to the same you reach they see you shall (masc.) said to him when  
 place home
- 60 *ki'de o<sup>n</sup>nidi'.* *E'ya<sup>n</sup> ki'di ka<sup>n</sup>,* "Kū'deska yi'ŋki i<sup>n</sup>da'hi ku-ta'."  
 he was going There he reached when, "Bird young to seek it be coming  
 homeward. home to male, 1st  
 time).  
*A<sup>n</sup>ta-tka' inixyi' hi na',"* *kiyē' ka<sup>n</sup> de'di.* *Eya<sup>n</sup>hi<sup>n</sup> ka<sup>n</sup> Kū'deska*  
 Child to play shall " " said to when went. Reached when Bird  
 roughly (masc.), him there  
 with it  
*yi'ŋki dusi' ya<sup>n</sup>xa ha'nde ka<sup>n</sup> xo'hi ya'ndi ki'di ha<sup>n</sup> adudu'di.*  
 young took it almost he was when old one the (sub.) reached and was flying  
 (female) home round and  
 round.  
*Ekeha<sup>n</sup> a'nde ha<sup>n</sup>,* "Ka'k iyo<sup>n</sup> ini' ya'nde ha'," *kiyē' ka<sup>n</sup>,*  
 And then she was and "What you do you walk you are ?" said to when,  
 [doing so] (when) him  
*"Tuka'ni di<sup>n</sup> kū'deska yi'ŋki a<sup>n</sup>tatka' i'nixyi hi',* *ē' ka<sup>n</sup> ētiķe'*  
 "My mother's the (sub.) bird young child play roughly must, said as so  
 brother with it
- 65 *ŋka'nde na',"* *ē' ka<sup>n</sup>,* "Eke'ko, ŋki'ndi di<sup>n</sup> tá'niki ta<sup>n</sup>ya<sup>n</sup> xki'di  
 I am " " said when, "Well I (sub.) first village I come  
 (masc.), back from

ndo<sup>n</sup>'x ka'tca', "é' ha<sup>n</sup> ko'x ti<sup>n</sup>'pka' ka<sup>n</sup> da<sup>n</sup>' ha<sup>n</sup>tca de'di. Ekeha<sup>n</sup>'  
I see wait!" said and poke-berries (ob.) took a and subse- went. And then  
her claws lot in quently

eya<sup>n</sup>'hi<sup>n</sup> ha<sup>n</sup>' ku'hiya<sup>n</sup> udu'nah<sup>n</sup>' ha<sup>n</sup> ko'x-ti<sup>n</sup>'pka' dutcitcki' ka<sup>n</sup>  
reached there and up above [the house] went [flying] around and poke-berries squeezed when

ako'hi-k i'dé a'nde ka<sup>n</sup>', "Tedi'," kiyé', "kiné'pi wa'," Tei'diké'xti  
yard (ob.) fall- ing was when, "He is dead" said to, "glad very." Just so

yuké' ka<sup>n</sup> ta'nkiya<sup>n</sup> ko a<sup>n</sup>'hi<sup>n</sup> a'nde ka<sup>n</sup> do<sup>n</sup>'hi ha<sup>n</sup> kidedi'  
they were when his sister the (sub.) crying was when [she] saw and went home  
her

70 Pasa<sup>n</sup>'-di<sup>n</sup>. Eya<sup>n</sup>' ki'di ha<sup>n</sup>', "A<sup>n</sup>'tataka' tca'naska ha'," é' ka<sup>n</sup>,  
Eagle the (sub.) There reached and, "Child how large ?," said when,

"Xé'hé na'," é' ka<sup>n</sup>, "Eke' ko, a'ka ande'dedi<sup>n</sup>' aduté' xa ni," é'  
"Sits alone (masc.)," said when, "Well youngest this one (sub.) hungry always ." said  
(fem.)

ha<sup>n</sup>, ku' ha<sup>n</sup>, "Eya<sup>n</sup>' yaki'di ko xé' na'ni<sup>n</sup> ko, 'kâ'desk yiñki', ayé'x  
and give it and "There you get (fut.) sit the st. one if 'Bird young you said  
to him home when ting

yayuke' ya<sup>n</sup> te' a'nde na', é' ha<sup>n</sup> asâ'hiya-té', kiyé' ha<sup>n</sup>, nati'  
you are the this is it (masc.), say it and pitch it on him said to and just  
(female to male),

i'ta ni' iki'yihí' di<sup>n</sup>' é'tikiyo<sup>n</sup>' yu'kedi' ni ka<sup>n</sup>' ku'-ite'ni.  
you die that they wish for you be- cause they do to they are because you do not  
die.

75. Eya<sup>n</sup>' yaki'di ka<sup>n</sup> ido<sup>n</sup>'xtu' hi ni'," kiyé' ka<sup>n</sup> kidedi'. Eya<sup>n</sup>'  
There you get when they see shall (fem.) to said when he went There  
home (fem.) to him home.

ki'di ha<sup>n</sup>', "Kâ'desk yiñki' ayé'x yayuke' ya<sup>n</sup> te' a'nde na',"  
he got and "Bird small you said you were the this it is (masc.),  
said

é' ha<sup>n</sup> asâ'hiyé ka<sup>n</sup> du'si dé' ka<sup>n</sup> akí'kino'xé a'dé. Ku'hi  
said and he pitched when [bird] took went when they chased it one after they went.  
it on [child] another [child]

de'di aho'-ya<sup>n</sup> pa' i'dé de'di. Eke on'nidi' aya'p pa sa<sup>n</sup>'  
went bone the alone falling went. Therefore eagles

a<sup>n</sup>.tataka'-k oyihí'xtitu xa', dutute'di, etu xa'.  
children (ob.) they want badly always they wish to eat them they always.  
say

80 Ekeka<sup>n</sup>' tuka'ni yandi' a'ñksi o<sup>n</sup> te'-héd-ha<sup>n</sup>' naha'ti uxéhe'yé  
And then his mother's the (sub.) arrow mak- that finished when boat caused him  
brother ing to sit in it

a'ni ta<sup>n</sup>' sa<sup>n</sup>hi<sup>n</sup>'ya<sup>n</sup> ha'hi ha<sup>n</sup> na'o<sup>n</sup>de'yé. "Na'o<sup>n</sup>de'yé da-ta',"  
water large on the other took him and set the grass "To set the grass go" (male to  
side thither afire afire time),

ki'yé ha<sup>n</sup>' int-ko' a'kiya ade'yé a'nt ka<sup>n</sup> nao<sup>n</sup>'de'yé da o<sup>n</sup>'ni  
said to and he (sub.) behind burning it was when setting the he was  
him the grass afire

xe'ni nao<sup>n</sup>'de'yé sù'p ka<sup>n</sup>, "Kide' yéke' na," yihí' ta<sup>n</sup>hi<sup>n</sup>'x  
but grass set afire black when, "Gone home must have he he ran and  
(masc.) thought

kide'. E'ya<sup>n</sup> ki'di ka<sup>n</sup> a'ni nata'-ya<sup>n</sup> a'nt ka<sup>n</sup> ańska'pixti ika<sup>n</sup>'  
went There reached when water middle the he was when bow string  
back. again

85 du'wé i<sup>n</sup>ki'natečé, uka'ñki du'xta<sup>n</sup> hu'. A'ni ye'hi-ka<sup>n</sup> i<sup>n</sup>hi<sup>n</sup>' dixya<sup>n</sup>'  
untied threw it it caught pulling it it was Water edge of (ob.) it came to when  
on to it coming.

uksa'ki kiya' de. Pükxyi' o<sup>n</sup> te'-héd-da<sup>n</sup> ha<sup>n</sup>' kiya' i<sup>n</sup>ki'natečé, kiya'  
he cut it again went. Loop made that finished and again threw it again  
it lodged or again pulling it it was Water edge of (ob.) it came when he cut it  
caught on to

kiya' de. Pükxyi' o<sup>n</sup> tēhē'da<sup>n</sup> ha<sup>n</sup> kiya' i<sup>n</sup>kī'natečē kiya' uka'ŋki,  
again went. Loop made finished and again threw it again it lodged or  
  that caught on it

kiya' du'xta<sup>n</sup> hu'. A<sup>n</sup>i ye'hi-ka<sup>n</sup> i<sup>n</sup>hi<sup>n</sup> dixya<sup>n</sup> ukxa'ki kiya' de.  
again pulling it it was Water edge of (ob.) it came when he cut it again went.  
  coming.

90 Pükxyi' o<sup>n</sup> tē-hē'da<sup>n</sup> ha<sup>n</sup> kiya' i<sup>n</sup>kī'natečē kusta<sup>n</sup>'hi<sup>n</sup>ni ka<sup>n</sup> i<sup>n</sup>ki'x  
Loop made that finished and again threw it could not reach when he left  
  to it him and

kīde'di. Ekeka<sup>n</sup>', "Ŋka'peni," na<sup>n</sup>'we ni<sup>n</sup>x ne' ka<sup>n</sup> pū'spūs ni<sup>n</sup>x ne'  
went home. And then, "I can go he he was when getting he was  
  around it" thought walking dusk walking

ka<sup>n</sup> Tiŋka'na, "Ti<sup>n</sup>+" he' ka<sup>n</sup>, "Se'hiyē! kū'dēsk kū'dini  
when Sap-sucker note of the bird said when, "O pshaw! bird ugly

ētikšēxtihi<sup>n</sup>," ē ha<sup>n</sup>' ni<sup>n</sup>x ne' ka<sup>n</sup>, "Ŋki'ndi ŋko<sup>n</sup>' dixya<sup>n</sup> ayi'ni  
such a one is that," said and was when, "I (sub.) I do it if you get  
  walking well

pi'hena'ni." "Tēidi'yaŋko<sup>n</sup>' ka<sup>n</sup> ŋki'ni pi'hēdi ko e'kiyaŋko<sup>n</sup>-ta<sup>n</sup>,"  
could." "You do anything if I get well can if do so for me" (male  
  for me to male, 1st time)

95 ki'yē ka<sup>n</sup>', "Ūnkti'-dik iya<sup>n</sup>-ta<sup>n</sup>," ki'yē ka<sup>n</sup>, "Tē'dikē  
said to when "My house (ob.) you sleep" (male said to when, "How  
  to male, 1st time) him

dē' ŋka'di na'ni wo',," ē' ka<sup>n</sup>, yē'tēi kina'wiyē  
this I climb can ?" said when tongue poked it out  
  for him

ka<sup>n</sup> yē'tēi naski'xti ka<sup>n</sup> du'si a'di de'di. Ekeha<sup>n</sup>'  
when tongue very long when took hold of it climbing he went. And then

ku'hiya<sup>n</sup> adi' to<sup>x</sup> ma'x ka<sup>n</sup> A<sup>n</sup>'ya xo'hiya<sup>n</sup> hu'x naŋkē'di. E'ke  
up there climbed he was lying when Old woman was coming in the Well  
  distance.

he'eya<sup>n</sup>'hi<sup>n</sup> ha<sup>n</sup>', "He+! nē'tka ma'ŋki ha' xa<sup>n</sup>," ē' ha<sup>n</sup>'te kītē' hant  
there she ar- and, "O yes! right he lies ?" said when she hit was  
  rived here on (the tree)

100 kīde' na<sup>n</sup>'p ka<sup>n</sup> kiya' kupa'hani. Ekeha<sup>n</sup>' tidupi' ha<sup>n</sup> kiya' ni<sup>n</sup>x ne'  
till day when again she disappeared. And then he alighted and again was walk-  
  ing

kīde'-psi. Pūspūs-k' ni<sup>n</sup>x ne' ka<sup>n</sup> Pūkpūka'yi-na'di oho<sup>n</sup>' ha'nde  
till night. Getting dusk when was when Ancient of large black was crying out  
  walking Woodpeckers (sub.)

ka<sup>n</sup>, "Se'hiyē! kū'dēsk kū'dini ētikšēxtihi<sup>n</sup>," ē ha<sup>n</sup>' ni<sup>n</sup>x ne' ka<sup>n</sup>,  
when "O pshaw! bird ugly such a one as that" said and was walking when

"Ŋki'ndi ŋko<sup>n</sup>' dixya<sup>n</sup> ayi'ni pi'hena'ni." "Tēidi'yaŋko<sup>n</sup>' ka<sup>n</sup>  
"I (sub.) I do it if you get well could." "You do anything for me if

ŋki'ni pi'hēdi ko e'kiyaŋko<sup>n</sup>-ta<sup>n</sup>," ki'yē ka<sup>n</sup>, "Ūnkti'-dik iya<sup>n</sup>-ta<sup>n</sup>,"  
I get can if do so for me" (male to said to when, "My house (ob.) you sleep"  
  male, first time) him (male to male,  
  first time)

105 ki'yē ka<sup>n</sup>, "Tē'dikē dē' ŋka'di na'ni wo',," ē' ka<sup>n</sup>, yē'tēi kina'wiyē  
said to when, "How this I climb can ?" said when tongue poked it out  
  him for him

ka<sup>n</sup>, yē'tēi naski'xti ka<sup>n</sup> du'si a'di de'di. Ekeha<sup>n</sup>' ku'hiya<sup>n</sup> adi'  
when tongue very long when took hold climbing went. And then up there climbed  
  of it ing

to<sup>x</sup>ma'x ka<sup>n</sup> A<sup>n</sup>'ya xo'hiya<sup>n</sup> hu'x naŋkē'di. E'ke he'eya<sup>n</sup>'hi<sup>n</sup> ha<sup>n</sup>,  
he was lying when, Old woman was coming in the Well there she ar- and  
  distance. rived

"He+! nē'tka ma'ŋki ha' xa<sup>n</sup>," ē' ha<sup>n</sup>'te kītē' hant kīde' na<sup>n</sup>'p ka<sup>n</sup>  
"O yes! right here he lies ?" said when she hit was till day when  
  [on the tree]

kiya' kupa'hani. Ekeha<sup>n</sup>' tidupi' ha<sup>n</sup> kiya' ni<sup>n</sup>x ne' kīde' psi.  
again she disappeared. And then he alighted and again was walking till night.

- 110 Pûspûs-k' nix ne' ka<sup>n</sup> Po'dadi oho<sup>n</sup> hande ka<sup>n</sup>, "Sé'hiyel Podi'  
Getting when he was when Swamp was hooting when, "O pshaw! Swamp  
dark walking Owl  
kûdîni' é'tiké'xtihi<sup>n</sup>!" é' ha<sup>n</sup>tca, "Ñki'ndi ñko<sup>n</sup> dixya<sup>n</sup> ayi'ni  
ugly such a one as that!" said when (?) "I(sub.) I do it if you get  
well  
pi'hena'ni." "Teidi'yañko<sup>n</sup> ka<sup>n</sup> ñki'ni pi'hédi ko e'kiya'ñko<sup>n</sup>-ta',"  
could." "You do anything if I get well can if do so for me" (male to  
for me male, first time)  
ki'yé ka<sup>n</sup>, "Ûñkti'-dik iya<sup>n</sup>-ta'," kiyé' ka<sup>n</sup>, "Tei'diké d'é' ñka'di  
said to when, "My house (ob.) you sleep" [at] said to when, "How this I climb  
him (male to male, first time) him  
na'ni wo'," é' ka<sup>n</sup> txoki' xéhëx xéhëyë so<sup>n</sup>sa' nati' a'xéhe'yé  
can ? " said when toad stools put cv. ob-jects on one just set it on  
(barely)
- 115 na'x ka<sup>n</sup>, "Te' ko nati' a'xéhe'hañkë na'ñki na'," é' ka<sup>n</sup>, apûdi' de'di.  
it was when "This (ob.) barely I have stuck it on (masc.) said when he went.  
sitting stepped over it  
Eya<sup>n</sup>hi<sup>n</sup> tox ma'ñki. Teûma'na hu'x nañkë'di A<sup>n</sup>ya xo'hi. E'ke  
He arrived he was reclining. Again she was coming in Old woman. Well  
there the distance  
e'ya<sup>n</sup>hi<sup>n</sup> ha<sup>n</sup>, "E'de në'tka ma'ñki ya xa'," é ha<sup>n</sup> "Ñka'di ha<sup>n</sup>  
arrived and, "Right here he lies said and "I climb and  
there  
ûñkpa'ni toho' ko du's-tu-té'," teuñk-ta'ya<sup>n</sup> kiyé'-daha' ha<sup>n</sup>,  
I knock him he falls when you (pl.) catch him" dog his she said it to them and,  
(female to males)  
"Ñki'ndini', é ha<sup>n</sup>t kikhé' ayi<sup>n</sup>ktuni'," é' ha<sup>n</sup>tca' adi'x da o<sup>n</sup> txox nati'  
"It is I he contin- though do not [ye] she contin- climb- was go- toad- just  
says ues let him go," said ued (?) ing ing stool (=bare-ly)
- 120 axéhe'yé na'ñki-k a'si natcûpi' ama'-ya<sup>n</sup> de'x taho'. E'keka<sup>n</sup>  
stuck on sitting (ob.) stepped on foot ground-the going fell. And then  
on slipped (dis-tant)
- teuñk-ta' yan-di du's-tu i'nt-ka<sup>n</sup>. "Ñki'ndi ni'! Ñki'ndi ni'!" e'  
dog her the (sub.) they seized her. "It is I! It is I!" said  
her  
hande' kikhé', ki'ñktuni'xti. De' ana<sup>n</sup>pi ha<sup>n</sup> i'ñktu ka<sup>n</sup> teu'ñki  
continued though they did not let her go at all. Then daylight and they released dog  
her  
kîte' hande' naha' kûpa'hani. E'keka<sup>n</sup> tí'dupi ha<sup>n</sup> ké'teûma'na  
she hit continued a while disappeared. And then alighted and a second time  
at (=was)  
de' kide'-psi. Ka'wa ki'ké kawaké'ni ni'x ne ha<sup>n</sup> a'ma tupé'  
going till night. What at all said nothing walk- he and ground hole  
ing moved
- 125 ne' ka<sup>n</sup> ha'ně ha<sup>n</sup> uwé' de to'x ma<sup>n</sup>x ka<sup>n</sup> e'keka<sup>n</sup> teûma'na  
stood (ob.) found it and going in went was lying down when and then again  
(?) when  
hu'x nañkë'di. E'ya<sup>n</sup>hi<sup>n</sup> ha<sup>n</sup>, "E'de në'tka ma'ñki ha xa<sup>n</sup>,"  
she was coming in the She reached and "Here right here he lies,"  
distance. there  
é' ha<sup>n</sup> e'ya<sup>n</sup>hi<sup>n</sup> akûdi' ka<sup>n</sup> wûdwûdé' ka<sup>n</sup> yahe'ya<sup>n</sup>ka<sup>n</sup> de'x  
said and reached there she peeped when it lightened when away off she went  
down into it  
taho'. É'tiké' ne' kide'-na<sup>n</sup>pi'. E'keka<sup>n</sup> teûma'na kûpa'hani.  
fell. She doing moved till day. And then again she disappeared.  
that  
E'keka<sup>n</sup> aka'naki ha<sup>n</sup> nix ne' ka<sup>n</sup> kide'-kütüta'xéhe' ka<sup>n</sup> tidupi'  
And then he got out and he was when till noon when a ford  
walking
- 130 ne' ka<sup>n</sup> ha'ně. Aya<sup>n</sup> ne' ka<sup>n</sup> a'di de' ku'hiya<sup>n</sup> xé'x na<sup>n</sup>x  
stood (ob.) he found it. Tree stood (ob.) climb- went up above sitting he was  
ing (st.)

ka<sup>n'</sup> a<sup>n'</sup>xti'-di<sup>n</sup> i<sup>n'</sup>ka<sup>n</sup> a<sup>'</sup>hi a<sup>'</sup>maki. E'ke a<sup>'</sup>ni-ya<sup>n</sup> i<sup>n'</sup>hi<sup>n'</sup> a<sup>'</sup>ni akúdi<sup>'</sup>tu  
when woman (sub.) to dip they were coming. Well water the reached water they peeped  
water down into

ka<sup>n</sup>, tūnatei'-yañk kido<sup>n'</sup>hi ha<sup>n'</sup>, "A<sup>'</sup>ya' pi<sup>'</sup>xti na<sup>'</sup>ñki ni<sup>'</sup>," é'  
when shadow the (ob.) they saw it and, "Man very good sits (fem.," said  
for him

ha<sup>n</sup>, uwé' de dusi' wiyúhi', a<sup>'</sup>wi-ya<sup>n</sup> pa' da<sup>n</sup> aka<sup>'</sup>naki. Etíké'  
and went in de- she that, she leaves the only took came out. So  
parted caught him thought up

ha<sup>'</sup>maki de' snickité'xtitu' ka<sup>n</sup>, do<sup>n</sup>-daha' na<sup>'</sup>ñki naha' a<sup>'</sup>túteku'-daha'.  
they were this they were very when he them he sat a while he spit on them.  
cold saw

135 Ekeka<sup>n'</sup> ku<sup>'</sup>hiya<sup>n</sup> a<sup>'</sup>do<sup>'</sup>xtu ka<sup>n</sup> e<sup>'</sup>ya<sup>n</sup> xé' na<sup>n</sup>x ka<sup>n'</sup>, "Tidupi'  
And then upward they looked when there sitting he sat when, "Get down  
hi+!" kiyé' yuke'. De'x tidu ka<sup>n'</sup>, akuwí'x ka<sup>'</sup>dé' titatu'-ya<sup>n</sup>  
I " they were saying Then he got when they took they their the  
to him. down him along went home house

ki<sup>n'</sup>xtu ka<sup>'</sup> e<sup>'</sup>ya<sup>n</sup> a<sup>'</sup>ki<sup>n</sup>hi<sup>n'</sup> ha<sup>n</sup> aku'tudi. A<sup>'</sup>ya' uwedi' ku<sup>'</sup>tu-ka<sup>n'</sup>,  
they when there they took and they fed him. Human stewed they when,  
reached with him being gave to him

"É'ti<sup>'</sup>ke ko ndu'x-ni xa na'," é' ka<sup>n</sup> ta'x uwedi' kiya' kú't  
"Such (ob.) I do not eat ever (masc.," said when venison stewed again they  
gave to him

ka<sup>n</sup> eya<sup>n'</sup> ko du'ti ha<sup>'</sup>nde te'-heda<sup>n</sup> ha<sup>n'</sup> ekeka<sup>n'</sup>, "Ko<sup>n</sup>ni'  
when that (ob.) eating he was that finished and and then, "Mother  
140 kúpi'nixti ni'," é' ha<sup>n'</sup>, xam naske' ko uno<sup>'</sup>dé' ha<sup>n</sup> a<sup>'</sup>ták tóúko<sup>'</sup>yé'  
is so bad (fem.," said and, box long (ob.) they laid and locked him in  
him in it

ma<sup>'</sup>x ka<sup>n</sup> ki<sup>'</sup>di A<sup>'</sup>ya' xo<sup>'</sup>hi ya<sup>'</sup>ndi. Kí'di ha<sup>'</sup> aduti'  
was when came Old woman the (sub.) She and eating  
lying back reached home

na<sup>'</sup>ñki ha<sup>'</sup> po<sup>'</sup> na<sup>'</sup>ñki. "Dudu'ta xyu<sup>'</sup>hu," é'  
she sat and smelling she sat. "Food smells strong," say-  
ing

na<sup>n</sup>x ka<sup>n</sup>, yo<sup>'</sup>dao<sup>'</sup>ni, "Duduta'x ka<sup>n</sup> iduti' inañki'  
she sat when her daughters, "Food must be (?) if you eat you sit  
ûñkihi' ni," kiyé' yuke' ka<sup>n</sup>, "A<sup>'</sup>to<sup>'</sup>pi xyu<sup>'</sup>hu," é'  
I think (fem.," saying they when, "Fresh smells strong," said  
to her were

145 ka<sup>n</sup>, "A<sup>'</sup>to<sup>'</sup>pix ka<sup>n'</sup>, idu'ti ina<sup>'</sup>ñki ûñkihi' ni," kiyé' yuke'  
when "Fresh must be(?) if you are [sitting] eating I think (fem.," they were saying  
they were

ka<sup>n</sup>, "Te'í'díkúna', xa<sup>'</sup>pxotka'-ya<sup>n</sup> du<sup>'</sup>xta<sup>n</sup> aku'-ka<sup>n</sup>," é' ka<sup>n</sup>,  
when "Old but small box empty the pull it bring it hither" said when  
(see Note.) (female speaking),

du<sup>'</sup>xta<sup>n</sup> mañki. E<sup>'</sup>ya<sup>n</sup> ki<sup>'</sup>x ka<sup>n</sup> dupúde' ka<sup>n</sup>, a<sup>'</sup>hi ne<sup>'</sup>di. Ekeka<sup>n'</sup>,  
pulling it the recl. There arrived when opened it when empty it stood. And then  
one.

"Awo' ne<sup>'</sup>ya<sup>n</sup> xa'," kiyé' ka<sup>n</sup> kiya' duxta<sup>'</sup>, mañki. E<sup>'</sup>ya<sup>n</sup>  
"Other that std. bring!(?)" said to when again pulling it the recl. There  
one him one.

ki<sup>'</sup>x ka<sup>n</sup> dupúde' ka<sup>n</sup> a<sup>'</sup>hi ne<sup>'</sup>di. Ekeka<sup>n'</sup>, "Kiyó'wo ne<sup>'</sup>ya<sup>n</sup> xa<sup>'</sup>,"  
arrived when opened it when empty it stood. And then, "Other that std. bring it!"  
one (?)

150 é' ka<sup>n</sup> kiya' duxta<sup>'</sup> mañki. E<sup>'</sup>ya<sup>n</sup> ki<sup>'</sup>x ka<sup>n</sup> dupúde' ka<sup>n</sup> a<sup>'</sup>hi  
said when again pulling it the recl. one. There arrived when opened it when empty  
ne<sup>'</sup>di. Ekeka<sup>n'</sup> "Xa<sup>'</sup>m na<sup>'</sup>ske<sup>'</sup> ya<sup>'</sup>," é' ka<sup>n</sup> eya<sup>n</sup>hi<sup>n</sup>. Duxta<sup>'</sup>  
it stood. And then "Box long the," said when arrived there. Pulled it

ka<sup>n</sup>, "Ko<sup>n</sup>ni', tóké'xti na'," é'tu ko', é'ka<sup>n</sup>, "In<sup>'</sup>xka<sup>n</sup> na<," é'  
when, "O mother very heavy (masc.) they when then, "Let it alone!" said  
said

- ha'n'tca ta'hi'n' de'di. Eya'n'hi'n dupûdê' ka'n, wûdwûdê' ka'n  
 when (?) running she went. Reached there opened it when it lightened when  
 (or a while)
- yahe'ya'n kîdê'k taho'. Ekê'x kîne ha'n, "Yahêdi' ha ni', nîkêdi'  
 far off when she she fell. She got up and, "This is the way I said it  
 went back (fem.)
- 155 nixki'," ê' ha'n, "Ti'hi'yo'kî-ka'n o'xtêtu ha'n," kiyê'-daha' ka'n  
 because," said and, "Back room in make a fire" she said to them when  
 (female to female)
- oxtê' yu'ke' ka'n, "Tei'dîkûna' i'taha'ni'ya'n," kiyê'-daha' ka'n,  
 making they were when, "O Tei'dîkûna your sister's husband," she said to them when,  
 a fire (sic)
- "kû'dêski yi'ñki ne'ya'n da'n'x ku ka'n nîka'duwa'xka ni'," ê'  
 "bird small that one take be com- when let me swallow them (?) " said  
 and hold of ing back whole
- ka'n, "Kûdê'ska yi'ñki' yin'da'hi ya'ku ka'n ko'n'nidi a'duwa'xka  
 when, "Bird small you seek you be com- when mother she swallow it  
 ing back whole (sub.)
- hi, ê'di na," ê' ha'n, [kîdê' ka'n de' tē ne' ka'n, "Kûdê'ska  
 that she said " said and [Tei'dîkûna] when to go wished stood when, "Bird  
 it (masc.) went home
- 160 yi'ñki ida' te' ko ku'hixti ada' dandê' ka'n i'daha'x ku-tê',"  
 small you take wish when very high they go will when you let them be return-  
 alone ing" (females to males)
- kiyê'tu ka'n de'di xyëni kûdê'ska yi'ñki-ya'n da'n' te dixya'n'  
 they said when he went but bird small the took wished when  
 to him hold of
- ku'hi' ade'. Ku'hixti de'di ko, "I'ñki ku-tê'," kiyê'tu ka'n  
 higher they went. Higher went when "Let it go be returning" they said to when  
 (female to male), him
- dê'di xye'ni dūs tē dixya'n' ku'hi ê'ŋike' de o'di'. Ku'hixti  
 went but to catch wished when higher so he was going. Very high  
 it
- nê' ka'n, "Tei'dîkûna', de' do'n'x-ka'n tei'dîkê' yu'ke'. Ku'hi'xti-ya'n  
 stood when, "O Tei'dîkûna, go to see how they are. Very high the  
 165 ma'n na'ni xya'" kiyê' ka'n Tei'dîkûna', eya'n'hi'n ka'n ku'hixti'ya'n  
 reclin- might be" said to when Tei'dîkûna reached when very high  
 ing him there
- kane ka'n, do'n'hi ha'n kiyô'hi: "Ko'ni'," ê' ka'n, pêt du'si  
 what was (ob.) he saw it and called to her: "O mother," said when fire she took  
 in the past
- eya'n'hi'n ha'n aya'n' ade'yê. Eŋeka'n' yao'n' ne' ka'n xohi'xti  
 reached when tree set it afire. And then singing he stood when a great rain  
 there
- kî'di ka'n xo'hi -ya'n kokta' kîdê' ka'n pe'ti-ya'n sū'p ka'n  
 came when old woman the ran went back when fire the black when  
 back
- tîdu'pi ha'n kîdê'di. Eya'n' kî'di ka'n, "Tei'dîkûna', e'wa de' ha'n  
 he came and went home. There reached when, "O Tei'dîkûna, yonder go and  
 down home
- 170 ya'taha'ni kiyê'-daha'-ka'n, ta'hi'n' kîdêyañko'n-daha hi ni," ê' ka'tca',  
 thy sister's hus- say to them running let us get ahead of one " said when (?)  
 band (female to male—sic) another (fem.),
- kêtca'na de'di. De' tē ne' ka'n, "Heya'n' a'yi'hi'n ko ama' tûpê'-ka'n  
 again he he went. Go wished stood when, "There you reach when ground hole (ob.)
- yuno'de te' di'n ê'ŋikê' hē nedi ni," kiyê'tu ka'n, "Ide'yi'ñki ko  
 to throw you wishê as so saying she " they said when, "You get there when  
 into it (?) that stands (fem.) to him ahead
- pîtçê'hayê' ama' tûpê' yatku'hi ko êma'n'hi'n ko uxta'xk utoho-tê',"  
 you jump over ground hole you reach when she gets when push her fall  
 it the other just there and in" (females to male)
- kiyê'tu ka'n'tca de'di. Eya'n'hi'n ka'n, "N+du<," ê' ha'tca' dêx kîñkê  
 they said when he he went. He got when, "Let us go," said when to go pretend-  
 to him (?) went there ing

175 nedí' <. "Ko', yínskítu' ha xa'n'," ě ně' naha' de'di. De'di  
she stood. "Oh yes! You are all scared eh?" saying she stood a while went. Went  
di' ama' tûpě' pítčě' atkyu'hi sa'hi'n' ya'n de' si'n'x ka'n a'ya'  
when ground hole leaped he reached other side this stood when old  
(?) over the other side

xo'hi- ya'n ě'ma'n kí'di ka'n uxta'xk ka'n uto'ho ha'n kókohe'  
woman the just there came when he pushed when she fell in and making rattling sounds  
again her

dě'x kûpa'hani. Eķeka'n' kide'di. Eķeka'n' Tci'dikûna' a'hi'n' nanķi'  
she disappeared. And then he went back. And then Teidikûna' crying sat  
went

e'- hěd- ha'n', Ko'ní' u'kańka'yi ku'kidatcke'yě te'- hěd- ha'n'  
that finished when His mother her vine he tied them together that finished when  
for her

180 de'yě de' ha'n o'ní'-ya'n uka'ńki aka'naki. Eķeka'n' a'ķuwě kide'di.  
he sent went and mother the she caught she came she came  
it out. And then he took her home.

E'ya'n kí'di ha'n kětca'na i'da'hiyě. "Īta' pa'wehi nķo'n' ka'n  
There reached and again she sent him for (Tuhe). "Deer conjuring to I make when  
home him it

taotu' hi ni'," ě' ka'n'tca' Tci'dikûna' tca'na i'da'hi eya'n'hi'n.  
they shoot must (fem.) said when (?) Teidikûna' again to seek him went  
deer (fem.) (Tuhe) thither.

Eķeka'n', "Ta' a'yińkta'ya'n iya'nox tědi ě'tiķe he' ha'nde ni',"  
And then "Deer her pet one to chase you she so saying that she is  
(fem. See Note)

kiyě' ha'n, "ako'hi i'na ni'," ki'yě ha'n, a'ya' dūk-o'n'-ya'n ustú'ki  
said to and, "yard do not stand in it," said to and man doll stand it  
him

185 ha'n kító'hě ně ka'n ta'-ya'n tčú'uxti eya'n'hi'n ha'n' a'ya' dūk-o'n'-ya'n  
and hiding stand when deer the very old arrived and man doll the  
there

pxwě no'dě hande ka'n kité' o'-k taho'. Eķeka'n' kide'di. Eya'n'  
goes it throwing was when shot hit when fell. And then went home. There  
it down at him him

kí'di ha'n' kě'tcúma'na i'da'hiyě. "Īta' ka'n nķo'n' kúně  
reached and again she sent him for (Tuhe). "Deer trap I have made it  
home

a'de do'n'xtu ni'," kiyě' ka'n, Tci'dikûna' tca'na eya'hi'n' kiyě'di.  
let them go to see it," said to him when Teidikûna' again reached said it to  
there him (Tuhe).

Eķeka'n', "Ańkadaki yi'ńķi na' dandě ka'n tútca'ya ni," kiyě' te'hětu  
And then, "String small stand (=be) will when do not touch it," saying it they  
to him finished

190 ka'n de'di xye'ni "Ańkadaka enaski' yi'ńķi-ya'n ka'waķo'n' na'ni  
when he went but "String of that size small the what it do can  
(ob. seen)

wo'," ě ha'n' tútčě' ka'n dūkútčě' nax ka'n Tci'dikûna' tca'na  
? "said when touched it when it tied him sat when Teidikûna' again  
[with his foot]

eya'n'hi'n. Dūkútčě' na'x ka'n do'n'hi ha'n', "Ko'ní', ko'ní',  
arrived there. Tied sat when saw him and, "O mother! O mother

uka'n'x kana'ńki no-+!" ě' ka'n a'n'sě'p poxka' so'o'ní'  
it caught the one that has been sitting (said in calling)!" said when sledge-hammer kettle  
him

pe'ti yahe'yě ha'n kí' dě'di. Eya'hi'n' ha'n oxtě' ani' axi'hiyě  
fire she took together and carrying went. She reached there and made a water made it boil  
together on her back fire

195 ha'n'tca' te'yě tě' a'n'sě'wi-ya'n du'si ha'n, "Ka'wa iksixtu'  
at length to kill him wished ax the took and "What you are crazy  
xűde'diķe ni'," ě' ha'n, "Tcańe', ikte'tu-k itě'-so'n'sa-tu pi'hědi  
that way (fem. sp.) (fem.) said and, "Where is it you are when you once pl. ought (?)  
hit die ending.

- ha'." kiyé' ne' ka<sup>n</sup>, "Ūnkpayá'," é' ka<sup>n</sup>, "E'ni kihí',"  
 ?" said to him stood when, "My head," said he when, "Not it I think,"  
 é' ha<sup>n</sup>, "Tcane' ikte'tu-k ité'-so<sup>n</sup>sa-tu pi'hédi ha'," kiyé' ne' ka<sup>n</sup>,  
 said and, "Where is it you are when you once pl. ought (?)" ?" said to stood when,  
 she hit die end- ing him
- "Ūnkpayá'," e' ka<sup>n</sup> "E'ni kihí'," é' ka<sup>n</sup>, "Inkspo'niya'," é' ka<sup>n</sup>,  
 "My head," said when "Not it I think," said when, "[On] my ankle," said when,  
 he he
- 200 "Heha ni' n̄kedi' nixki'," é ha<sup>n</sup> kité' tē ha<sup>n</sup>de ha<sup>n</sup> dekiñke'  
 "That is it (fem.) I said it because," said and to hit she was and motioning  
 she down in her him wished
- y'x nē ha<sup>n</sup> de'yē ka<sup>n</sup> pitcé' ka<sup>n</sup> añkada' yin̄ki-ya<sup>n</sup> k'ydūksúki  
 stood and she sent when he jumped when string little the she cut it in two  
 it for him
- ha<sup>n</sup> a'se'wi yañka' akya<sup>n</sup>hi ha<sup>n</sup> i'nt-ka<sup>n</sup> kité' te'yē ha<sup>n</sup> so<sup>n</sup> axihi'  
 and ax the (ob.) he took and her he hit killed and kettle boiling  
 from her her
- ne'ya<sup>n</sup>-ka<sup>n</sup> xwūhe' unaski'ki ha<sup>n</sup>, "Tc'idikūna', kiyoxté' nax ka<sup>n</sup>  
 that stand- (ob.) he put her pressed her and, "O Tc'idikūna make a fire sitting when  
 ing one in down in it for
- wa'x ka<sup>n</sup> du'ti ha<sup>n</sup> kida-ta'," kiyé' ha<sup>n</sup>tc kide'di. Eķeka<sup>n</sup> Tc'idikūna'  
 cooked when eat it and go home" (male said at length he went And then Tc'idikūna'  
 to male, 1st to him home.
- 205 pa wahi' ha<sup>n</sup>de. E'ķe he'ya<sup>n</sup> k'idi ka<sup>n</sup>, "Tehiye' iyūhi' ha  
 alone crying out was. So (or well) there reached when, "You killed her you  
 again thought.
- ni'. Kiya' kidi' da'nde ni'," kiyé' yuké' ka<sup>n</sup> anisti' é'ya<sup>n</sup>  
 Again she come will "," saying to they were when sure there  
 back (fem.) him enough
- k'idi. E'ya<sup>n</sup> k'idi ka<sup>n</sup> yo<sup>n</sup>dao<sup>n</sup> so<sup>n</sup>sa' pa' kido<sup>n</sup>hi na'ñki ha<sup>n</sup> tūpé'  
 she came There she when her daughters one head looked at sat and hōle  
 back. home
- ne'ya<sup>n</sup> ako'hiye na'x ka<sup>n</sup> so<sup>n</sup>sa' mas a'dasa<sup>n</sup>yē nē' ka<sup>n</sup> tūpé'-ya<sup>n</sup>  
 that cleaned away sat when one iron heating it stood when hole the  
 (remote) the hair
- ako'hiyē é'da<sup>n</sup> ha<sup>n</sup> tca'ki-k iñki'yoho<sup>n</sup> ka<sup>n</sup> mas é'ya<sup>n</sup> a'hi<sup>n</sup> ka<sup>n</sup>  
 away cleaned finished and hand (ob.) she called to her when iron there took it when  
 the hair with it
- 210 tūpé'-ya<sup>n</sup> usi<sup>n</sup>hi<sup>n</sup>yē kité'tu ka<sup>n</sup> a'ta' ha<sup>n</sup>de e'ķe o<sup>n</sup>ni te' t̄iķo'hē.  
 hole the stuck it in they hit it when she was throwing therefore died really.  
 her head back
- Eķeka<sup>n</sup> yin̄ka'ti yuké'di. E'ķe yuké' de' ka<sup>n</sup> kide'-t ka<sup>n</sup> i'ye'  
 And then they were marrying. So they went(?) when to go home when food  
 were he wished
- kiko<sup>n</sup> tēhédetu' ka<sup>n</sup> eķeha<sup>n</sup> ind-hē' añksiyo<sup>n</sup> tē'hēd-ha<sup>n</sup> a<sup>n</sup>xti'  
 made for they finished when and then he too making arrows that he when woman  
 him that finished
- noxti' yande' yandi' ani' ye'hiya<sup>n</sup> i<sup>n</sup>hi<sup>n</sup>. Yao<sup>n</sup> na<sup>n</sup>x ka<sup>n</sup> Nūxo'd-xapi'  
 elder that the (sub.) water close to arrived. Singing she sat when Alligator box
- kidi'x taho' ka<sup>n</sup> a'kidu'si-di éda<sup>n</sup>tu' ka<sup>n</sup> usi<sup>n</sup>hi<sup>n</sup> de'di. Eķeka<sup>n</sup>,  
 came lay when they continued they when standing went. And then,  
 back, and down packing things finished in
- 215 "N̄kiyao<sup>n</sup> naxe' xa ko' tcinahi<sup>n</sup> xa dande' ni<sup>n</sup> ka<sup>n</sup> n̄kiyao<sup>n</sup> ku-  
 "I sing he hears still when he goes fast still will when I sing he  
 does
- na'xēni ko' kūde'ni da'nde ka<sup>n</sup> i'ye' de'yakiya' hi ni'," kiyé' tēhētu'  
 not hear when he not go will when food you must send ahead for me (fem.) him finished  
 said to they
- ka<sup>n</sup> dedi'. Eķeha<sup>n</sup> i<sup>n</sup>yē de'kiya kide' tca' ka<sup>n</sup> tcu'ñki kiya' de'yē,  
 when he went. And then food he sent it till all was when dog again he sent  
 ahead gone
- no'xē de du'si na'yī. E'ya<sup>n</sup> kaka'nakani' ha<sup>n</sup> Xyi'nixka kiya'  
 chasing went caught swallowed There he had not come out and Otter again  
 it it it. (=had not reached the other shore)



de'yě. E'ya<sup>n</sup> di<sup>n</sup> tɕuɕxti ya<sup>n</sup> aka'nak na'nteke ha<sup>n</sup> du'si na'yí.  
 he sent That one (sub.) went so fast he came out nearly and caught swal-  
 off. (=reached the other side) it loved it.

220 Ekeha<sup>n</sup> ańksi'-k akité' -k dě' ama' tidü'p ka<sup>n</sup> kúde'ni. Ańksi'-  
 And then arrows (ob.) he shot when went ground alighted when [alligator] Arrow  
 on did not go.

ya<sup>n</sup> kíte' kídě' ka<sup>n</sup> pũkxyi' uxwěhě' sa<sup>n</sup>hi<sup>n</sup>'ya<sup>n</sup> aka'naki.  
 the he shot it forcibly when loop of string he sat in it to the other side he got over.

Ekeha<sup>n</sup> tuka'ni ti'-ya<sup>n</sup> da' o<sup>n</sup>ni. Ta'ńki yandi' hu'x ne'di.  
 And then his mother's house the he was going. His sister the (sub.) was coming  
 brother (close at hand).

Hu'x ne' ka<sup>n</sup> ańksi' akité' kide tá'niya<sup>n</sup> tí'dup ka<sup>n</sup> dusi'.  
 Was coming when arrow he shot it forcibly first it alighted when she took  
 [close at hand] it.

"Ka'wat ańksiyó<sup>n</sup> ha. Tando' ańksiyó<sup>n</sup> ha'nde o<sup>n</sup> e'ke xyě,"  
 "Whoever made arrows (?) My brother making was in the so indeed"  
 (female sp.) (female sp.) arrows past

225 ě' ha<sup>n</sup>, "Ka'wat o<sup>n</sup>ni ko ksũńka' hi ni'," ě' ha<sup>n</sup> naxa'x ksě'  
 said and, "Whoever made it if I break it will (fem.) said and not yet break it

tě ka<sup>n</sup>, "Ksa'ya na'. Nńkindi'ńkta na'," ě' ka<sup>n</sup> ta'ńki-ya<sup>n</sup>  
 wished when, "Do not break it. It is mine," said when his sister the

ha'ně. Kině'pi wa'adi. Dusí' wahě' ha'nde ha<sup>n</sup>, "Ka'k iyo<sup>n</sup>  
 found She was glad very. She took crying out was and "What you do  
 him. hold

te ya'nde, ha<sup>n</sup>," kiyě' ka<sup>n</sup>, "Nńka'o<sup>n</sup> tě nńkan'de ni'," ě' ka<sup>n</sup>,  
 wish you are (?)," said to her when, "I make wish I am (fem.) she  
 hominy (fem.) she

"Tuka'nixa<sup>n</sup> a<sup>n</sup>tatka' tcanaska kta wo'," hě' ka<sup>n</sup>, "Xě'he ni,"  
 "My mother's brother child how large his (?) he said that when "It sits (fem.)  
 (fem.)

230 ě ka<sup>n</sup>, "A'ni axi'hiyě ko' ek uno<sup>n</sup>da-di'," kiyě' ka<sup>n</sup>tc kídě'di.  
 she when, "Water you boil it when in it you put it [the he said to at length he went  
 said child] in," her home.

"Te'hiyětu te' ko ndao' kudi'," kiyě' ka<sup>n</sup> kídě'di. Eya<sup>n</sup> kí'di  
 "They kill you wish when hither be coming he said when went home. There she got  
 back," to her home

ha<sup>n</sup> a'ni axi'hiyě yao<sup>n</sup> ne'di. Yao<sup>n</sup> ně ka<sup>n</sup>, "Ká, O'-pa-na'ske-  
 and water she made it singing she stood. Singing she when, "(said in Very long-  
 boil stood ridicule) headed-

ho<sup>n</sup>na ko nao't-ka<sup>n</sup> tando'ya kídí' dandě', kiyě'tu ka<sup>n</sup>tca ha'na,"  
 fish (sub.) to-day her brother have will, they told her must have (masc.)  
 come home

ě' ka<sup>n</sup>, "Ayi<sup>n</sup>xtu xa<sup>n</sup> ite'tu ya<sup>n</sup>xa<sup>n</sup> kiyá' iki<sup>n</sup>hi<sup>n</sup>tu' xa ha<sup>n</sup>tca  
 said when, "You (pl.) you die when again do you [all] come back

235 ha'," kiyě'-daha'. Ani' axi'hiye ně' ka<sup>n</sup>, "A<sup>n</sup>tatka'-ya<sup>n</sup> ndu'si  
 (?)," she said to them. Water making it she stood when, "Child the I take it  
 boil

uxwě'hěńkě a'ka<sup>n</sup> tětí' kika'," ědi'. E' ha'nde ha<sup>n</sup> a<sup>n</sup>tatka'-ya<sup>n</sup>  
 I put it in suppose it die I wonder if," she said. Saying it was and child the

uxwěhě'yě. Ekeka<sup>n</sup> te'yě tě ha<sup>n</sup> akuwě' ada' o<sup>n</sup>ni, tando' ne'ya<sup>n</sup>  
 she set it in [the And then to kill wished and taking her they were going her that std.  
 water]. her along brother one

yuwa'ya<sup>n</sup>-ka<sup>n</sup> a'da o<sup>n</sup>ni. Ekeka<sup>n</sup> naxa'x teyetu' hi di<sup>n</sup> aya<sup>n</sup>-  
 toward him (ob.?) they were going. And then not yet they time to when stick  
 killed her (?) (?)

ya<sup>n</sup> aku'hitu' ka<sup>n</sup> tando'-ya<sup>n</sup> e'ma<sup>n</sup> hu' akana'x ka<sup>n</sup> ama-xa'wo<sup>n</sup>i'-ya<sup>n</sup>  
 the they raised it when her the just was came in when spade the  
 [on her] brother there coming sight

240 da'swa de'yě isi'nti ma<sup>n</sup>-o<sup>n</sup>ni' ě'xka-na'skana'-di<sup>n</sup>. (See variant, p. 96).  
 behind sent it for a the recl. made Long-necked Buzzard, (sub.).  
 him tail ob. it the Ancient one

Ekeha<sup>n</sup> kině'pi wa'adi. A<sup>n</sup>ya' teĩci' kídě' eya<sup>n</sup> kí'di ka<sup>n</sup> akini'  
 And then she was very. People they lay down there reached when walking  
 glad all along home on [them]

- kide'. "Eya<sup>n</sup> ki'di hi'," kiyē' ha<sup>n</sup> tcitei'tu ka<sup>n</sup> akini'-daha'  
went "There [you] must," said to and they lay down when walked on them  
home. get home him all along
- kide' eya<sup>n</sup> ki'di'. Eya<sup>n</sup> ki'di ka<sup>n</sup> pū's-ka<sup>n</sup> a<sup>n</sup>ya' dēx tca'yē ha<sup>n</sup>  
went there reached There reached when night when people there he killed and  
home home. home. all
- na'o<sup>n</sup>-ya<sup>n</sup>ka<sup>n</sup>' ku'hi de' tē ne' ha<sup>n</sup> Kto<sup>n</sup>'hi ya'o<sup>n</sup> a'tc-ka<sup>n</sup>,  
daylight when upward to go wish- stood and Frog to sing he when  
245 "Ŋki<sup>n</sup>'spēni." Ekeka<sup>n</sup>, "Aktada'kana'-di n̄kint-ko' n̄ke' na'ni,"  
"I do not know how." And then, "Ancient of Toads (sub.) I (sub.) I say it can,"  
ē ka<sup>n</sup>, "Aye' pihe'di ko, ē'x ndo<sup>n</sup>," kiyē' ka<sup>n</sup> ya'o<sup>n</sup> ka<sup>n</sup>,  
said when "You say it can if to say let me see" sent to when sang when,  
e'ya<sup>n</sup> ē' ka<sup>n</sup>, "E na'," ē ha<sup>n</sup>, "Pi'tciñkē'di ko, iñksponi'  
he (?) said it when, "That is it (masc.) said and, "I jump when my ankle  
dusi-di'," ta'ñki-ya<sup>n</sup> kiye'di xye'ni, pitcē' ka<sup>n</sup> dūs tē' dutečip dē'  
grasp it' (male his sister the he said to her but he when to wished she he  
to female) grasped her jumped when grasp missed went  
it it
- ka<sup>n</sup>, "Ŋkint-ko' ētiķe' n̄ka<sup>n</sup>t kiķe' ta tci<sup>n</sup>'tu ko' tci<sup>n</sup>-ya'ñk xkida'  
when, "I (sub.) just so I am it mat- deer they are when fat the (ob.) I gather  
ters not fat it
- 250 e'ya<sup>n</sup> i'ñkiha'hi hi ni'," kiyē' ka<sup>n</sup> de o<sup>n</sup>'ni. E'ķe o<sup>n</sup>'ni ka<sup>n</sup>  
there I will carry it to you (fem.) she said when he went. Therefore ka<sup>n</sup>  
to him
- "Ta-tci<sup>n</sup>'-daha'yi na" kiyē'tu yu'ķe xya' kûdē ska'-ka<sup>n</sup>. Eke o<sup>n</sup>'ni ka<sup>n</sup>  
"She always gathers deer ." they call they always bird (ob.) Therefore  
fat it are
- Aktada'kana' oho<sup>n</sup>' ha'nde dixya<sup>n</sup>', "Xo'hi xya'," etu' xa. "Ani'  
Ancient of Toads he is crying out when, "Rain, they always. "Water  
say
- ayi<sup>n</sup> tē'-xti ko oho<sup>n</sup>' ētiķehe' a'nda-ta'," kiyē' ha<sup>n</sup>tca de' o<sup>n</sup>'ni  
you you very if be crying out in that manner' (male said to at length he went  
drink wish to male, 1st time), him
- ka<sup>n</sup> kxo'honi-xti' dixya<sup>n</sup>' Aktada'kana' oho<sup>n</sup>' hande' dixya<sup>n</sup>', "Xo'hi  
when not rain very when Ancient of Toads is crying out when, "Rain,  
255 xya'," etu' xa.  
they always.  
say

(Variant of lines 239-240)

- 15 Hē'xka-na'ske-na'di maxa'wo<sup>n</sup>'ni tohe'yē daswa' de'yē, i<sup>n</sup>si<sup>n</sup>di'  
The Ancient of Long spade hid it behind sent it resembling  
(-necked) Buzzards (sub.) a tail
- nē o<sup>n</sup>'ni di', Tuhē' tohē'kiyē' nē o<sup>n</sup>'ni di'. Eke' o<sup>n</sup>'ni' sind-o<sup>n</sup>'  
that he made Thunder hiding it from stand- he he Therefore tail uses  
it being him ing made it.
- a'nde xya' etu' xa. E'ķe o<sup>n</sup>'nidi' sint ptca'x o<sup>n</sup>'tu' maxa'wo<sup>n</sup>'ni'  
he is always they always Therefore tail flat they spade  
say (or, usually) made it
- i'sind-o<sup>n</sup>'ni di' etu' xa. Eke'di si'ndi ptcaxitu' etu' xa.  
out of it made they always. So tail they are flat they always.  
a tail say

## NOTES

There is more of this myth, but Betsy had forgotten it.

1. *tika* (*ti* + *ika*).

3. *ya<sup>n</sup>akiyotu* (*o*); *nko* (*o*).

8. *kida*, in full *kidadi*; *ñk* (pronounced *ñ+k*) = *yin̄ki*; *aksix* = *aksih*.

10. *i<sup>n</sup>akidusasa (sa)*.

16. *añksi kũdẽxyi*; 27-28. *Ma sa<sup>n</sup> hi<sup>n</sup>*; 52. *Īta ka<sup>n</sup>*; and 53-54. *Īta sa<sup>n</sup> ika<sup>n</sup>*. In each case some verb must be supplied, either "I desire," or "fetch."

28. et passim. *kẽtcana kiya*, "a second time again;" one of these words appears superfluous, according to English ideas of style.

30. *kañko<sup>n</sup> nañki*, literally, "making strings he sat," he sat singing magic songs to trap the ducks; *dũktax ka<sup>n</sup> (dũktahi, ka<sup>n</sup>)*.

31. *He-he + ha < !* the second syllable is prolonged, the third is pronounced forcibly.

33. *i<sup>n</sup>no<sup>n</sup>dẽ-k (no<sup>n</sup>dẽ, ka<sup>n</sup> "when")*. The Thunder being's uncle knew of all these dangers; but he sent his nephew thither, hoping that he would be killed.

35-36. *ñkadud ẽd = ñkaduti (ti) + ẽd (ẽda<sup>n</sup>)*.

36. *Aya<sup>n</sup>-toho waninando-ya<sup>n</sup>*, the name of a place supposed to be well known to the Thunder being as well as to the Old Man, "Where they roll logs." 36. *ñkiẽ (hi)*. 38. *dũko (tko<sup>n</sup>)*.

40. *i<sup>n</sup>kiã kũde*, act of the Old Man; *wẽ* refers to the Thunder being.

41. *sũde*, act of the Thunder being.

52. *ya<sup>n</sup>ka<sup>n</sup>*, the object, put for *yandi*, the subject.

75. *kiyẽ* (act of the eagle); *kũdedi* (act of the Thunder being).

78. *dedi* (said of the eaglet). 80. *wẽheye (wẽhe)*. 81. *ta<sup>n</sup> = nitani = nita<sup>n</sup>ya<sup>n</sup>*. 82. *ant = ande*, refers to the Thunder being. 83. *sũp = supi*, black, i. e., had gone out.

83. *kũde*: the Thunder being started back toward the bank of the stream; *kũdi*, he reached the bank.

86-89. *uksaki*, the uncle cut the bowstring in two.

91. *pũspũs*: see *psi*, night.

93. *ẽ*, refers to the Sapsucker; 95. *kiyẽ* (the Thunder being); the second *kiyẽ* refers to the Sapsucker; 96. *ẽ* (the Thunder being); *kinawiyẽ*, "the act of the bird;" 97. *ĩusi*, "the act of the Thunder being."

124. *kawakẽni (k, negative prefix; kawake, "what;" e, to say; -ni, negative suffix)*.

132. *yañk = ya<sup>n</sup>ka<sup>n</sup>*; *ẽ* refers to one of the women.

135. *ĩĩdupi* drops *-pi* before *ka<sup>n</sup>*.

137. *akutudi* instead of *akutu (yaku)*, but perhaps because *di* here may mean "when."

138. *tax (ta)* before *uwedi*, though *a<sup>n</sup>ya* in the preceding line does not become *a<sup>n</sup>ya<sup>x</sup>* before *uwedi*.

141. *max* refers to the recumbent Thunder being.

143. *Dudutax* before *ka<sup>n</sup>*, perhaps the full meaning is: If there must be meat there, I think that you are [sitting] eating it; so, *Aṭopi<sup>w</sup> ka<sup>n</sup>* in line 145, instead of *Aṭopi ka<sup>n</sup>*. Compare *i<sup>n</sup>hi<sup>w</sup> ka<sup>n</sup>*, "when it had to come;" *tahiya<sup>n</sup> i<sup>n</sup>hi<sup>w</sup> ko*, "when his time to die must come."

146. *Teidikūna*, said to mean "Old but small," the name of the smallest bird found in Louisiana, "the big-eyed bird," used in this myth as a personal name, borne by the son of the bad Old Woman. This is not the humming-bird (*momo<sup>w</sup>ka*).

147-150. *ahi nedi*, pronounced *a hi nedi*.

148. *Awo neya<sup>n</sup> wa<sup>n</sup>: wa<sup>n</sup>*, here and in the next line, seems to be an imperative.

151. *Xam naske<sup>w</sup> ya<sup>n</sup>*, the verb "fetch" may be supplied as in 17; 27-28; 52; 53-54.

156. *itaha<sup>n</sup>niya<sup>n</sup>*, but in 170, *yataha<sup>n</sup>ni*.

159, 171. *de tē ne ka<sup>n</sup>*, "when he was getting ready to go;" *ada te yuke ka<sup>n</sup>* would be "when they were getting ready to go."

160. *i<sup>n</sup>dahax ku-tē*, contracted from *i<sup>n</sup>-daha ha<sup>n</sup> ku-tē*, "let them alone and be returning."

165. *ma<sup>n</sup>* for *mañki* (?).

170. *kiiyē-daha-ka<sup>n</sup>*, imperative, female to male, "Say [thou] to them." The use of the plural for the singular, and vice versa, occurs often in the myths, but it can not be explained. In this case the Old Woman orders her son, *Teidikūna*, to say something to *Tuhe*, who is only one person, though *daha* has a plural reference.

171-173. Warning given to *Tuhe* by the daughters of the Old Woman.

173. *ēma<sup>n</sup>hi<sup>n</sup>* (= *ema<sup>n</sup> + i<sup>n</sup>hi<sup>n</sup>*).

176. *atkyuhi* (*hi*): see *yatkuhi*, 2d sing., in 173; *si<sup>n</sup>w ka<sup>n</sup>*, from *si<sup>n</sup>hi<sup>n</sup>*, *ka<sup>n</sup>* causes the change of *hi<sup>n</sup>* to *w*.

179. *Ko<sup>n</sup>ni ukañkayi*, "his-mother her-vine, devil's shoestrings," the goat's rue (*Tephrosa virginiana*).

180. *ukañki*, "it lodged on her." There must have been a loop which caught her, or which she caught.

181. *pa<sup>w</sup>ehi yo<sup>n</sup>ni* would be "to conjure an animal to or for another person."

197, etc. *ūñkpayā*, archaic for *uñkpayā<sup>n</sup>*; so *iñksponiya* for *iñksponiya<sup>n</sup>* (199).

201. *kidūksūki*, of course this was not intentional on the part of the Old Woman.

203. *kiiyoxē* (*ate*), "to make a fire for her;" i. e., for cooking the body of your dead mother.

205. *kidi* refers to *Tuhe*.

213. *Nūwod-wapi*, "box alligator," said by the Biloxi to be a species of alligator which dwells in the ocean. It served as a boat for *Tuhe* and his party.

216. *deyakiya hi ni*, "you must send it ahead for me:" said by the two women (*deyakiye*, from *de*).

218. Tuhe threw his dog into the water, and it was pursued by the alligator, which caught and devoured it.

220. The sense is not clear at this place. Part of the myth must have been omitted, for nothing more is said about the two women who had been so helpful to Tuhe.

225-226. *nawax ksě tē ka<sup>n</sup>*, "when she was about to break it." See *de tē ne ka<sup>n</sup>* (159, 171).

232. *O-pa-naske-ho<sup>n</sup>na*, a name given to Tuhe's sister.

233. *tandoya*, archaic for *tandoya<sup>n</sup>*.

237. *akwě ada o<sup>n</sup>ni*, "they were going in pursuit of her."

238. *di<sup>n</sup>*, "when" (?).

238-240. The Ancient of Long-necked Buzzards was one of those who wished to kill Tuhe's sister, because she put her uncle's child in the kettle of boiling water. Was this Buzzard related to Tuhe's uncle? Or to Tuhe's uncle's wife?

241. *A<sup>n</sup>ya tēiti . . . ak<sup>n</sup>ni k<sup>n</sup>ide*. A similar incident is found in the myth of the Humming-bird (page 73, lines 28-34).

252, etc. *oho<sup>n</sup> hande di<sup>n</sup>ya<sup>n</sup>*, "*Xohi aya*," *etu wa*. Tuhe told the Toad that when he wanted water, he must call, and rain should come, affording him plenty to drink. Therefore, say the Biloxi, when the Toad cries rain comes.

#### TRANSLATION

The uncle of Tuhe, the Thunder being, confined his nephew in the house and went to get medicine to administer to him. The man's wife, while going to the stream to dip up water, found a squirrel. When she returned home, she said to Tuhe, "Shoot that squirrel for me." He replied, "I can not shoot it." But the woman said, "It is lodged in the brush."

"I can not shoot it," repeated the youth. Then Tuhe's sister pushed an arrow through a crack in the wall of the house, and Tuhe shot through the crack, killing the squirrel. Then his sister ran thither and picked up all the claws, as she supposed, but she overlooked a very tiny one.

Whereupon the woman went thither, seized the tiny claw, and scratched herself in many places, drawing much blood; and being very bloody she lay by the fireplace, grunting there till the return of her husband. In response to his inquiry, she said, "Your nephew whom you confined in the house for the purpose of giving him magic power scratched me again and again, and so I lie here in this condition."

The enraged man said to his nephew, "Since you have been going out [despite my command to stay in], you can now remain out. Fetch me arrow shafts." Then Tuhe went to gather arrow shafts. On his

return with them, the uncle said, "These are not the right kind. Fetch spotted arrow shafts." So T̄uhe departed again. He took some food with him, and put it down on the ground while he continued walking about. While he was seeking the spotted arrow shafts the Ancient of Rabbits found the food and sat there eating it. Just then T̄uhe returned, and the Ancient of Rabbits questioned him, saying, "Why are you walking about?" "I am going about because my uncle ordered me to get him some spotted arrow shafts," replied T̄uhe.

"Cut a black rattan vine into four pieces and bring them to me," said the Ancient of Rabbits. This was done by T̄uhe. The Rabbit rolled the pieces of the rattan vine over and over, and, behold, they became rattlesnakes that chased one another. But they soon resumed the form of spotted arrow shafts, which T̄uhe carried home on his back. On reaching home he began to make the arrows, but the uncle ordered him to go to seek turkey feathers.

He found the turkeys and gathered many feathers, which he carried home. But the uncle said, "These are not the right kind. Fetch white turkey feathers." So T̄uhe had to depart again. He reached the edge of a lake, where a very Aged Man sat trapping ducks. T̄uhe's dog scared off the ducks, which went out into the middle of the stream where they sat on the water. "Oh!" said the Old Man, "some one has been coming here, and he has scared off my ducks. See! I will kill you and throw you away." Then arising to his feet he moved along. T̄uhe approached him, and the Old Man said, "Why are you walking about?" "My uncle ordered me to procure the feathers of white turkeys; therefore I am walking about," replied the youth. "I will go home and eat," said the Old Man, "and then I will whip you at the place where they roll logs, in which event there will be plenty of white turkeys everywhere." So the Old Man took T̄uhe to his home. When he got there, the Old Man cut a bamboo brier in four pieces, with one of which he whipped T̄uhe as he moved along. On reaching the end of the course the Old Man took another piece of the brier, continuing the castigation, whipping T̄uhe back to the starting point. Then he used the third piece, and finally the fourth, and then left him.

T̄uhe then sat down, being very bloody. His dogs trailed him and were yelping as they came. He whistled, and the dogs came to him and licked off the blood. Then the youth arose, called his dogs, went to the house of the Old Man, and when he found him he killed the Old Man. The dogs seized the Old Woman, who cried out, "I fed him," hoping to find mercy. But they killed her. T̄uhe climbed up into the loft, where he found a great quantity of dried duck meat, which he threw down, sharing it with his dogs. When he finished eating and was preparing to go home, his sister, who thought that he was

dead, was coming toward him, following his trail. The dogs just then were chasing white turkeys, and the latter flew toward the approaching girl, who leaped up with arms above her head, trying to catch the turkeys. She fell to the ground with one just as her brother reached her. He picked off the feathers and carried them home to his uncle.

"Fetch deer sinew," said the uncle. So the youth departed again. He shot a deer, picked off the sinew, and carried it home to his uncle, who said, "This is not the kind. Get the sinew of a white deer." And when the youth had departed for that purpose and was walking about in search of that kind of sinew, the White Deer [chief?] found him, and said, "Why are you walking about?" "My uncle said that I was to bring him the sinew of a white deer, so I am walking about," said T̄uhe. "Take my sinew," said the White Deer. "Replace it with the peeled bark of the mulberry tree." And the youth did so. "He told you that because he wished your death. But he shall see you return alive," said the White Deer. Then they separated, the youth returning home.

When he got home, his uncle said, "Fetch a small bird, so that the child may have it for playing roughly." The youth departed, and when he had almost captured the young bird, the old mother [Eagle] came back and was flying round and round her nest. As she was thus flying, she addressed T̄uhe: "What is your business?" "My uncle said that I was to fetch the young bird as a playmate for the child; hence I have been going about," replied T̄uhe. "Well! wait till I go first to the village to examine it and then return hither," said the mother Eagle. She took some pokeberries in her claws and departed. When she reached the house she flew round and round above the house, and when she squeezed the pokeberries the red juice was falling into the yard.

When the people noticed this, they said, "He is dead," and they were very glad. While they were acting thus, T̄uhe's sister was crying. The Eagle noticed her, and then departed homeward. On reaching home, she asked, "How large is the child?" "It is large enough to sit alone," replied T̄uhe. "Well, my youngest child is always hungry," said the Eagle, as she handed this young one to T̄uhe. "If the child is sitting alone when you reach home, say, 'This is the small bird about which you were speaking,' and pitch it on the child. They have done so to you just because they wish your death, but you shall not die; they shall see you reach home," said the Eagle.

When T̄uhe reached the house with the eaglet, he pitched it on the child, and said, "This is the small bird about which you were speaking." Away went the eaglet, clutching the child in its talons, and all the people ran in pursuit of it. Up went the eaglet, and as he flew, nothing but the bones of the child fell to the ground. Therefore since

that time eagles have wanted children badly: they are fond of eating them, so say the people.

When the uncle had finished making the arrows, he made T̄uhe enter a boat with him, in which they crossed the great water for the purpose of setting fire to the grass on the opposite side. "Set fire to the grass," said the uncle to T̄uhe. Then the nephew went ahead firing the grass, the uncle following him. When the fire went out, the youth thought, "He must have started home," so he ran back to the bank. On reaching there he found that his uncle had the boat out in the middle of the great water; so he unstrung his bow, took off the string, one end of which he threw toward the boat. It caught on the boat, and T̄uhe began to pull the boat ashore. But when it had reached the edge of the water, the uncle cut the string and it returned to the middle of the water. Then T̄uhe made a loop in the string, and threw it again. Again it caught on the boat, and T̄uhe began to draw it ashore. But when it had neared the edge of the water, the uncle cut the string, and away went the boat back to the middle of the stream. This was repeated with a like result. The fourth time that T̄uhe threw the string, it did not reach the boat, and the uncle left him and went home.

Then T̄uhe thought, "I can go around the bank of the stream." So he was walking along till it was getting dusk. Just then a Sap-sucker cried out "*T̄i'n!*" "O pshaw! what does such an ugly bird as that amount to?" said T̄uhe. "I can extricate you from your trouble," said the Sap-sucker. "If you can do anything for me, please do it," said T̄uhe. "You must first sleep in my house," replied the Sap-sucker. "How can I climb thither?" inquired T̄uhe. Whereupon the Sap-sucker thrust out its tongue, which became long enough to reach to the ground, and T̄uhe caught hold of the tongue, and thus climbed up the tree into the nest. While he was reclining there, the Old Woman was coming in the distance. On reaching the tree, she said, "O yes! does he not lie right here?" And she remained there hitting against the tree till day, when she disappeared.

Then T̄uhe came to the ground and resumed his wanderings, traveling till dusk. Then he heard the cry of the Ancient of large black Woodpeckers. "O pshaw! what can such an ugly bird as that accomplish?" "I can extricate you from your trouble," replied the Woodpecker. "If you can do anything for me, please do it," said T̄uhe. "You must first sleep in my house," replied the Woodpecker. "How can I climb thither?" inquired the youth. Whereupon the Woodpecker thrust down his tongue, which was long enough to reach the ground, and T̄uhe caught hold of the tongue and thus climbed up the tree into the nest. While he was reclining there, the Old Woman was coming in the distance. On reaching the tree, she said, "O yes! does he not lie right here?" And she remained there hitting against the tree till day, when she vanished.



Then T̄uhe came to the ground and resumed his wanderings, traveling until dusk. It was then that he heard the hooting of a Swamp Owl. "O pshaw!" said he, "what can an ugly swamp owl accomplish?" "I can extricate you from your trouble," said the Swamp Owl. "If you can do anything for me, please do it," replied T̄uhe. "You must first sleep in my house," said the Swamp Owl. "How can I climb thither?" replied T̄uhe. Then the Swamp Owl made some steps of toadstools, one of which he barely stuck on the tree, and against which he warned T̄uhe, who stepped over it and climbed the tree by means of the other steps. Again was the Old Woman coming in the distance. Well, she reached there, and said, "Right here does he lie." And addressing the dogs, she said, "You must catch him when he falls, as I will climb the tree and knock him down. Though he should say, 'It is I,' do not release him." Then she started to climb the tree, putting her foot on the toadstool that was barely sticking there. It gave way, her foot slipped, and down she fell to the ground. And then the dogs seized her. Though she cried, "It is I! It is I!" they would not release her. When it was daylight the dogs released her and she disappeared.

Then T̄uhe came to the ground and resumed his wanderings, going till dusk. He had gone along without any one saying anything to him until he found a hole in the ground which he entered and there he lay down to rest. Again was the Old Woman coming in the distance. "Right here does he lie," said she. She reached the hole and peeped down into it, but, as it lightened, she went off and fell. So she kept on doing till day. And then she disappeared.

Then T̄uhe came out of the hole in the ground and was traveling till noon, when he found a ford. He climbed a tree which stood near and was sitting up there when two women were coming to get water. On reaching the stream they peeped down into it and saw the shadow of the youth. "A very handsome man is there," said one, and she entered the water and caught at the reflection, but she brought up nothing but leaves. Thus the two continued for some time, getting very cold. At length, when T̄uhe observed their condition, he spit down on them. As they raised their eyes, they beheld him, and cried, "Get down!" Then he got down, and they took him to their house, where they fed him, first offering him stewed human flesh. "I never eat such food," said he, so they gave him stewed venison. When he had eaten that, they said, "Mother is very bad." They referred to the Old Woman, whose daughters they were. They laid him in a long box, which they locked. By the time he had laid down in this box, the Old Woman had come home. Then she began to eat, and was sniffing the air. "There is food here which has a strong odor," said she. To which her daughters responded, "If there is really any food here, it must be that which you are eating." "But this has a fresh

smell," said the Old Woman. "If there is anything here which has a fresh, strong odor, it must be that which you are eating," replied her daughters.

"Tc'idikūna," said the Old Woman to her son, "pull that box toward me." And he pulled the box; but when he had drawn it to her and she opened it, it was empty. Then she said, "Bring the other one." That too proved to be empty, and so did a third. Then she said, "Bring that long box." When he began to pull it, he said, "O mother, it is very heavy." "Let it alone!" said she, as she ran toward it. When she reached there and opened the box, it lightened so that she retreated some distance and fell to the ground. On rising to her feet, she said, "I said that this was the way, and so it is. Make a fire in the back room." So they were making a fire there. "Tc'idikūna, say to your sisters' husband (i. e., Ṭuhe) that he is to take a small bird and bring it to me, that I may swallow it whole." So Tc'idikūna went to Ṭuhe, and said, "Mother says that you are to seek the small bird and bring it to her that she may swallow it." And the two daughters said to Ṭuhe, "If you take hold of the small bird, and it flies upward with you, let it go and return hither." He went and grasped the small bird, which flew up into the air with him. Though they had said to him, "Let it go and return hither," he decided to retain his grasp, and so he was going higher into the air. When he had gone very high, the Old Woman said, "O Tc'idikūna, go and see how they are. He may be up very high." Then Tc'idikūna departed, and when he saw that Ṭuhe and the bird had indeed gone very far, he cried out, "O mother!" Whereupon the Old Woman took some fire, and when she reached there she set fire to the tree on a high branch of which Ṭuhe was lodged.

Then Ṭuhe began to sing a magic song, which caused a great rain, and that drove the Old Woman away and put out the fire. And then Ṭuhe descended to the ground and resumed his travels.

When the Old Woman reached home, she said, "O Tc'idikūna, go yonder and invite your brother-in-law to run a race with me." So Tc'idikūna departed, and when he found Ṭuhe he gave him the invitation. But the daughters gave Ṭuhe another warning: "There is a hole in the ground close to the goal, and when you reach there, she will try to throw you into it. But when you reach there before her, jump over the hole, and on her arrival, push her into it." When Ṭuhe reached the starting place, the Old Woman said to him, "Let us go," as she stood there pretending that she was about to start. "O yes," said she, "you are all scared." As they went, Ṭuhe reached the hole in the ground over which he jumped, and as he stood on the other side, up came the Old Woman, whom he pushed, causing her to fall into the hole, down which she disappeared, making a series of rattling sounds. Ṭuhe then returned to the young women, but Tc'idikūna sat a while

by the hole in the ground, weeping over his mother's disaster. Checking his tears, he tied together several vines of the "devil's shoestrings," lowered them into the hole to his mother, who climbed the vines and reached the surface of the earth again. Her son took her home, and when they reached there she sent him again after Ṭuhe. "When I conjure a deer to him, he must shoot it," said the Old Woman. But her daughters warned Ṭuhe again: "She is saying that because she wishes her pet deer to chase you. Do not stand in the yard." So he took a doll shaped like a man, stood it up in the yard, and hid himself. Not long after the very-aged deer arrived there, rushed on the man doll, gored it, and was about to throw it down when Ṭuhe shot him, wounded him, and made him fall to the ground. And then Ṭuhe went back. When he reached home, the Old Woman sent to him again. "I have made a deer trap. Let him go and see it," said she. So Tcīdikūna went and delivered the message. But the daughters said, "When you see the small string there, do not touch it." But he thought, "What harm can so small a string do?" and when he touched it with his foot, he was caught in the trap, and Tcīdikūna came again to the place. When he saw that Ṭuhe had been caught, he called out, "O mother! O mother! halloo! he has been caught!" Then the Old Woman caught up her sledge hammer, kettle, and some fire, and went to the place. She made a fire, and put some water in the kettle to boil, and then as she wished to kill him she seized the ax, and said, "You are very foolish to act in that manner [?]." "Where ought one to hit you in order to kill you outright at one blow?" "On my head," said Ṭuhe. "I do not think that that is it. Where ought one to hit you in order to kill you outright at one blow?" repeated she. "On my head," said he. "I think that that is not the place," replied the Old Woman. "On my ankle," said he. "I think that that is the place," said she, and as she was wishing to hit him, she raised her arm to give the blow, but when she struck at him he leaped aside, and the weapon descended on the little string and cut it in two without hurting Ṭuhe, who snatched the ax from her, hit her with it, and killed her [as he thought]. He put the body into the kettle of boiling water, pressing it down into the kettle. "O Tcīdikūna," said Ṭuhe, "sit here and keep up the fire in order to boil your mother's body, and when it is cooked, eat it and depart home." After saying this Ṭuhe went home, leaving Tcīdikūna there alone, crying aloud.

Well, when Ṭuhe reached home the two young women said, "You thought that you had killed her, but she will return." And not long after they had spoken, their mother returned. Then one of her daughters sat by her to examine her head. There was a hole in the top of the Old Woman's head, and the daughter cleaned the hair away from the hole. The other daughter was heating an iron rod, and when the first daughter had cleaned the hair away from the hole in her

mother's head, she waved her hand toward her sister, who carried the hot iron to her, thrust it into the hole in the head, causing the Old Woman to throw her head back several times before she really died. The death of the Old Woman having removed the sole obstacle, the two young women became the wives of T̄uhe.

After they had been married for some time, T̄uhe wished to return to his boyhood's home, so the women prepared a supply of food for the journey, and he made a number of arrows. When the preparations were completed, the elder wife went close to the stream and began to sing a magic song, which caused an immense alligator [such as the Biloxi say frequent salt water] to appear. This alligator served as a boat, and on him they piled their food and other possessions, after which they got upon him, and off he started toward the other side of the stream.

Then each of the women said, "So long as he hears me sing, he will continue to go rapidly, but when he does not hear me sing, you must throw some of the food in advance of him. The alligator swam toward the food, and seized and devoured it. T̄uhe continued throwing the food beyond the alligator till it was all gone. Then he took his dog and threw it into the water. The alligator overtook the dog, caught it, and swallowed it. Not long after T̄uhe threw the otter into the water, and he too was devoured by the alligator when he had almost reached the other side. As a last resource T̄uhe began to shoot his arrows ahead of the alligator, but when an arrow alighted on the ground, the alligator stopped swimming. At last T̄uhe [must have] fastened to the arrow a string with a loop at one end. He took his seat in the loop [sic], and shot the arrow with great force, causing it to reach the ground, and so he alighted on the other side. [What became of his two wives has been forgotten. But they could not have been left on the alligator!]

Then T̄uhe was going toward the house of his uncle. At the same time his sister was approaching. When he noticed her approach, he shot an arrow far into the air, and when it alighted the sister took it up. "Whoever has been making arrows? My brother used to make arrows just like this. But no matter who made this I will break it," said she. She was just about to break it when he said, "Do not break it. It is mine." At once she discovered his presence and was very glad. She caught hold of him and cried aloud [from joy]. "What are you desiring to do?" said he. "I am wishing to make hominy," she replied. "How large is my uncle's child?" said he. "It sits alone," replied the sister. "When the water boils in the kettle, put the child into it! When they wish to kill you for doing that, return to me." Then T̄uhe left her, and she returned to her uncle's house. She made the water boil, and she stood by it singing. As she sang, some bystander remarked, "Ha, ha! Very-long-headed-

Fish must have been told that her brother would come back to-day." At which she rejoined, "Do you always come back after you have died?"

When the water was boiling, she said [to herself], "I wonder whether the child would die if I put it in the boiling water." Saying this she took the child and set it in the water. And then they wished to kill her, and as she had fled they went along in pursuit of her, going toward the place where her brother was standing. They were on the point of killing her, one having raised a stick on her, when her brother came in sight right there. The Ancient of Long-necked Buzzards, who was one of the party, thrust a spade behind him to hide it from *Ṭuhe*, and so he formed it into a tail for himself. [See variant below.]

When the sister saw *Ṭuhe* she was very glad. Then the people lay down all along, touching one another, forming a line of bodies extending from the place where they were about to kill the sister to the home of her uncle. "You must get home," said the sister to *Ṭuhe*, so he walked along over the line of bodies, and thus reached home. When he arrived there, he killed all the people who were there as soon as night came, and by daylight he wished to go upward. So he asked the Frog to sing a magic song for him, but the Frog replied, "I do not know how." Then the Ancient of Toads said, "I can say it." "If you can say it, let me hear you say it," said *Ṭuhe*. Then the Toad began to sing. "That is it," said *Ṭuhe*. Next, addressing his sister, he said, "When I leap upward, grasp my ankle." But when he leaped she grasped at the ankle and missed it. "I shall remain here," said she. "When the deer are fat, I will collect the fat and will carry it to you," said she as *Ṭuhe* ascended. Therefore since that day they always call the bird (snipe) "She-always-gathers-deer-fat." And since then when a toad cries the people always say, "It is going to rain," because *Ṭuhe* had said to the Ancient of Toads, "When you are very thirsty, be crying out in that manner and rain shall come."

[Variant of the last sentence of the first paragraph, above]

The Ancient of Long-necked Buzzards hid a spade behind him to conceal it from *Ṭuhe*; he made it resemble a tail. For this reason the Biloxi say that the buzzard has a tail. Because of this act of the Ancient of Long-necked Buzzards, his making a tail out of the spade, the buzzard's tail is flat, they say.

#### 29. THE OTTER AND THE SUN

Xyini'xkana'	anixya'	do <sup>n</sup> hi' de'	tě	ně'	ka <sup>n</sup>	ku <sup>n</sup> ku <sup>n</sup> '	ya'ndi de
<small>Ancient of Otters</small>	<small>ball play</small>	<small>to see</small>	<small>to go</small>	<small>wished</small>	<small>stood</small>	<small>when grandmother</small>	<small>the (sub.) to go</small>
kú'kiyo'ha <sup>n</sup> i.	"De' kíkě'	ěxti'k	ne'	ha <sup>n</sup>	xku' da'nde	na',"	ě'
<small>did not wish for him.</small>	<small>"That makes no difference</small>	<small>far off</small>	<small>stood</small>	<small>and</small>	<small>I will be coming</small>	<small>".</small>	<small>ě' said (masc.),</small>
					<small>back</small>		

- ha<sup>n</sup>tea de'di. Eya<sup>n</sup>hi<sup>n</sup> ɛxti'ya<sup>n</sup> ka<sup>n</sup> si<sup>n</sup>x ne' ka<sup>n</sup> a<sup>n</sup>'xti di<sup>n</sup>, "A<sup>n</sup>ya'di  
 when(or, went. Reached far off at was stand- when woman (sub.), "Person  
 a while) there ( ? ) ing ing
- nɛ' kiyɛ'tu kida-tɛ'. Ya<sup>n</sup>'sixti ni'." Eya<sup>n</sup>hi<sup>n</sup> ha<sup>n</sup>, "A<sup>n</sup>'xti' na<sup>n</sup>kɛ'di  
 that speak to [to]go home. He smells very strong (fem.), Reached and, "Woman that distant  
 sitting one
- 5 ya'kida hi', ɛ'di' na'. Iya<sup>n</sup>'sixti', ɛ'di' na', kiyɛ' ka<sup>n</sup>, "A<sup>n</sup>ha<sup>n</sup>,"  
 you are to that she You smell very she na', said to when "Yes,"  
 go home says (masc.) strong says (masc.), him
- ɛ' ha<sup>n</sup> si<sup>n</sup>x ne'di. Si<sup>n</sup>x ne' ka<sup>n</sup> kɛ'tɛuma'na eya<sup>n</sup>hi<sup>n</sup>. Kiya' ki'yɛ  
 said and was standing. Was stand- when again reached Again said to  
 he, ing there. him
- ka<sup>n</sup>, "A<sup>n</sup>'xti' na<sup>n</sup>kɛ'di ya'kida hi', ɛ'di' na'. Iya<sup>n</sup>'sixti' ɛ'di' na',  
 when, "Woman that distant you are to that she You smell very she na',  
 sitting one go home says (masc.) strong says (masc.),
- kiyɛ' ka<sup>n</sup> "A<sup>n</sup>ha<sup>n</sup>", xkida'd ũne'di xyɛ'ni ɛ'tikɛx ũne', ɛ' ha<sup>n</sup>  
 said to when "Yes, I go home I stood but that way I stand," said and  
 him (or, yet) he
- si<sup>n</sup>x nɛ' ka<sup>n</sup> kɛ'tɛuma'na kiyɛ'wo hu' ka<sup>n</sup> ko' kide'di. Eya<sup>n</sup>  
 was standing when again another was when with- he started There  
 coming out home. waiting
- 10 kidi ha<sup>n</sup> kawake'ni ni ha'nde. Ekeka<sup>n</sup> ku<sup>n</sup>'-ku<sup>n</sup> ya'ndi, "Ka'k  
 reached and saying nothing walk- was. And then his grand- the (sub.), "What  
 home ing mother
- tɛ'dike yaqu', kiyɛ' ka<sup>n</sup>, "A<sup>n</sup>'xti' di<sup>n</sup>, 'Iya<sup>n</sup>'sixti' ya<sup>n</sup>kɛ'-tu ka<sup>n</sup>  
 is the reason you have said to when, "Woman (sub.), 'You smell so they said as  
 why been com- him strong about me  
 ing back"
- xku'di na," ɛ' ka<sup>n</sup>, ku<sup>n</sup>'ku<sup>n</sup> ya'ndi i<sup>n</sup>'tepe a'nde naha', "ɛ'tike  
 I have " said when his grand- the (sub.) laughing was a while "That is the  
 been com- (masc.), he mother at him way  
 ing back
- ni' hinyɛ' ku-ina'xani'xti idedi' nixki'," ki'ye ha'nde naha' tix ke,  
 (fem.) I said to you you would not you went anyhow," saying was a while medi-  
 to him to him to him cine dig
- de o<sup>n</sup> ki'di ha<sup>n</sup> ti'x uwɛ' te'-hɛd-ha<sup>n</sup> i'kune'yɛ te'-hɛd-ha<sup>n</sup> kiya'  
 was go- came and medi- stewed that fin-when made him that fin-when again  
 ing back cine ished vomit by ished means of it
- 15 kũdũta<sup>n</sup> ha<sup>n</sup>, "Tca'k inɛ' yaqu'ni ko kiya' he'ya<sup>n</sup>-ka<sup>n</sup> si<sup>n</sup>x ne ha<sup>n</sup>  
 urged him on and, "Where you were when again there at be standing and  
 [to go] stood not returning
- ku-tɛ'," kiyɛ' hɛd-ha<sup>n</sup>, "Ka'k iye'tu ko', 'Naxa'x o' huwɛ'  
 be coming said to him fin-when, "What they say if, 'Just fish stewed  
 back," him ished to you
- ndud ɛ'da<sup>n</sup> niku'di na', a-tɛ'," kiyɛ' ha<sup>n</sup>, "Yata'na ku-tɛ'," kiyɛ'  
 I have finished I have been say'thou" said to and, "Soon be coming said to  
 eating back (masc.), him him back," him
- ka<sup>n</sup> de'di. Eya<sup>n</sup>hi<sup>n</sup> ha<sup>n</sup> tea'na si<sup>n</sup>x ne' ka<sup>n</sup> a<sup>n</sup>'xti' ya'ndi, "A<sup>n</sup>ya'di  
 when he went. Reached there and again was stand- when woman the (sub.), "Person  
 ing ing
- ne' kiyɛ'tu, ku-tɛ! Niki'ta'nixyi' hi ni'," ɛ' ka<sup>n</sup> eya<sup>n</sup>hi<sup>n</sup> kiyɛ'tu  
 that say ye to him be com- I play with him will " said when reached they said  
 ing back (fem.), she there to him
- 20 ka<sup>n</sup>, "A<sup>n</sup>'xti' na<sup>n</sup>kɛ'di e'ya<sup>n</sup> iyi'hi<sup>n</sup> ka<sup>n</sup> iyi'ta'nixyi hi', ɛdi na."  
 when, "Woman that distant there you go when she play with will she "  
 sitting one you says (masc.).
- "Naxa'xa o huwɛ' ndud ɛda<sup>n</sup> niku'di na," ɛ' ha<sup>n</sup> si<sup>n</sup>x ne' ka<sup>n</sup>,  
 "Just fish stewed I have finished I have been " said and was standing when,  
 eating coming back (masc.), he
- kɛ'tɛuma'na i<sup>n</sup>da'h eya<sup>n</sup>hi<sup>n</sup> ha<sup>n</sup>, "A<sup>n</sup>'xti' na<sup>n</sup>kɛ'di e'ya<sup>n</sup> iyi'hi<sup>n</sup> ka<sup>n</sup>  
 again to seek reached and, "Woman that distant there you go when  
 him there sitting one
- iyi'ta'nixyi hi', ɛ'di na'," kiyɛ' ka<sup>n</sup>, ka'wake'ni si<sup>n</sup>x ne'di. ɛ' ka<sup>n</sup>'tca  
 she play with will she " said to when he said nothing was standing. And then (? )  
 you says (masc.), him

- kě'tcūma'na i<sup>n</sup>'dah hu' ka<sup>n</sup> ko' kīde'di. Eya<sup>n</sup>' kī'di ha'nde ka<sup>n</sup>  
again to seek was when without he started There reached was when  
him coming waiting home.
- 25 ku<sup>n</sup>'-ku<sup>n</sup> ya'ndi ya'hi kī'ko<sup>n</sup> nedi, ya'hiya<sup>n</sup> hě' yī'ñk sti kīko<sup>n</sup>'  
his grand- the (sub.) bedstead making stood ya'hiya<sup>n</sup> hě' yī'ñk sti kīko<sup>n</sup>'  
mother for him bedstead too small very making for him
- te'-héd-ha<sup>n</sup> ati' hiyo'ki-ya<sup>n</sup> ustú'ki. Ustú'ki ha<sup>n</sup> eķeka<sup>n</sup>' Xyini'xkana'  
that fin- when other room the she set it She set it and and then Ancient of Otters  
ished up up
- atoho' ka<sup>n</sup> o<sup>n</sup>'da'hi adūkse' te'-héd<sup>n</sup> ka<sup>n</sup> ma'x ka<sup>n</sup> eķeka<sup>n</sup>' ku<sup>n</sup>'ku<sup>n</sup>'ya<sup>n</sup>  
laid on it when bear skin she spread that fin- when he was when and then his grand-  
over him ished recl.
- ko' pe'tuxtě ye'hika<sup>n</sup> xěx na<sup>n</sup>'x ka<sup>n</sup> a<sup>n</sup>'xti'd sūnāwi' hu'x nañkě'di.  
(sub.) fire close to sitting when woman dressed in silver was coming in  
and rattling with it the distance.
- E'ke eya<sup>n</sup>'hi<sup>n</sup> ha<sup>n</sup>', "A<sup>n</sup>'ya'di ande' ya<sup>n</sup> xa<sup>n</sup>'," é' ka<sup>n</sup>, A<sup>n</sup>'ya xo'hi  
Well reached and, "Person stays the where?" said when, Old woman  
there (that) she
- 30 ya'ndi, "A<sup>n</sup>'ya'di kīkě' ndo'x-ni na'ñki ni'," é' ka<sup>n</sup>, "A<sup>n</sup>'ya'di e'd  
the (sub.), "Person soever I see not I sit (fem.) she said when, "Person here  
(fem.) she
- ande' ya<sup>n</sup> ni'," é' ka<sup>n</sup>, "Ūx! sīn't kū'dini ha'," é' ka<sup>n</sup>, "E'ya<sup>n</sup> ni,"  
stays the (fem.) she said when "Pshaw! boy ugly ?" said when "That (fem.)  
(fem.) she
- é' ka<sup>n</sup>, "O' huwě' duti' xěhě' a'nde o<sup>n</sup>'di' tca'ke ko' dutca'ni  
said when "Fish stewed eating sitting was hand (ob.) not washed  
she
- to'x mañki' ūñkihi' ni," é' ka<sup>n</sup>' eya<sup>n</sup>'hi<sup>n</sup>. Ti' sūnāhe' uwe' ha<sup>n</sup>  
he is reclining I think (fem.) she said when arrived there. Just rattling she entered and  
(fem.) she there.
- "Ewaxti' toho-tě'," kiyě' ka<sup>n</sup> kina'yeni ma'x ka<sup>n</sup> "Atkyu'hi toho'  
"Further lie thou" (fe- said to when he did not reclin- when "To get over and lie  
male to male), him move ing him down
- 35 hi wo'," yūhi' ha<sup>n</sup> ama' yañk to'ho. Ama' dě'x toho' ha<sup>n</sup> sūnāwi'  
that in she and ground the (ob.) she fell Ground there she fell and rattling  
thought' thought on.
- toho' a'nde o<sup>n</sup>'di' kīne' ha<sup>n</sup>, "Psūde' ūñkwū'xiki nita'ni xūde'diķě  
she was falling about she got and, "This night I am ashamed great that way  
up (fem. sp.)
- ni'," é' ha<sup>n</sup>'tca', "Na'wi ya<sup>n</sup>do<sup>n</sup>'xtupī'tuni' kīkě' ūna'ñki da'nde  
(fem.) she when, "Day they can not see me well though I sit will  
(fem.) said,
- ni'," e' ha<sup>n</sup>'tca', na'wiya<sup>n</sup> ka<sup>n</sup>' kowō'd de o<sup>n</sup>'nidi<sup>n</sup> kowō'd nañki' ya  
(fem.) said when day when upward she went and so upward was sit-  
ting
- etu' xa. E'ke o<sup>n</sup>'ni-di<sup>n</sup>' Xyini'xkana' di<sup>n</sup> Ina'ñk wūxi'kiyě ka<sup>n</sup>  
they always. Therefore Ancient of Otters (sub.) Sun made her when  
say ashamed
- 40 kowō'd de o<sup>n</sup>'ni-di<sup>n</sup> kowō'd ande' xya. E'ke o<sup>n</sup>'ni-di<sup>n</sup>' a<sup>n</sup>'ya'  
upward had gone as up above is always. Therefore o<sup>n</sup>'ni-di<sup>n</sup>' a<sup>n</sup>'ya'  
people
- do<sup>n</sup>'xpī'tuni' a'nde xya'.  
can not see her [she] is always.  
well [so]

## NOTES

Observe that the Sun in Biloxi mythology is a woman. Compare the German, *die Sonne*.

1. *anixya* (*anix*) usually means, "one who plays [ball] often or regularly."

2. *axtik* (*axti*, -ka<sup>n</sup>, "at, there").

6. *kětcūmana* (*kiya*, *to*).

8. *wkidad* (*de*).

11. *yañke-tu*, pl. of *yañke* (*e*); 13. *hinyë* (*e*).  
 13. *ku-inaxanixti* (*ku-*, *ni*, negative signs; *inaxa*=*inaxë*, 2d singular of *naxë*; *xiti*, "very, at all"); *tix*=*tixyi*.  
 14. *iküneyë* (*kne*).  
 17. *ndud*=*nduti* (*ti*).  
 25. *yiñk*, pronounced here *yiñ+k*; 28. *a<sup>n</sup>xtid*=*a<sup>n</sup>xti di<sup>n</sup>*(?).  
 28, 33, 35. *sündwi* (= *süna*).  
 31. *si<sup>n</sup>t*=*si<sup>n</sup>to*; 36. *këne* (*në*).  
 36. *wüdedikë*, "that way" (female speaking): see page 93, line 196. Exact sense is not clear; *ya<sup>n</sup>do<sup>n</sup>x<sup>t</sup>upituni*, archaic form of *ya<sup>n</sup>do<sup>n</sup>x<sup>p</sup>i-tuni* from *do<sup>n</sup>x<sup>p</sup>ituni* (37).

## TRANSLATION

When the Ancient of Otters was about to go to see the ball play, his grandmother objected. But he replied, "That makes no difference. I will view it from afar, and then I will return home." Off he went. On reaching the place, he was standing afar off when a woman sent some one to him, saying, "Tell that person to go home. He emits a very strong odor." Then the man went to the Ancient of Otters and delivered the message. "That woman in the distance says that you are to go home, as you emit a very strong odor." "Yes," replied the Ancient of Otters; but he still remained there. Then another person was sent to him with the same message. "Yes," replied the Ancient of Otters, "I was about to start homeward, but I am here still." Nevertheless, he did not move, so another messenger was sent to him. When he beheld him coming, he started off at once, without waiting for his arrival, as he suspected what his message would be.

On reaching home, he walked to and fro, saying nothing. Then his grandmother said, "For what reason have you come home?" And he replied, "A woman said that I smelt very strong, so I came home." His grandmother laughed at him for some time, and then said, "I said to you that it would turn out thus, but you would not heed at all, and you went anyhow." By and by, she went out to dig some medicine. Having brought the medicine home, she administered it to the Ancient of Otters and made him vomit. Then she urged him to try his luck again. "Return to the place where you were before you started home, and after remaining a while, come home. If they say anything to you, say, 'I have just come back after eating some stewed fish.' Hasten to return home." So the Ancient of Otters departed again.

When he arrived there and was standing there viewing the players, the woman said to some one, "Tell that person to come back and I will play with him." So the messenger said, "Yonder distant woman says that you are to go thither and she will play with you." To this the Ancient of Otters replied, "I have just returned after eating some stewed fish," and did not move from his position. Again she sent a messenger, who said the same words, but with like want of success; but



this time the Ancient of Otters never said a word. When the third messenger was seen in the distance, the Ancient of Otters started off at once, and went home.

When he got home his grandmother made for him an ordinary sized bed and a very small one, too. She set them up in the other room of her house. She made the Ancient of Otters lie down on the larger one, and she covered him with bearskins. As he was lying there and his grandmother was sitting close to the fire the Woman was coming in the distance, her garments rattling on account of the silver that she wore. On reaching the house she asked the old woman, "Where is that person?" The old woman replied, "I have not seen any one at all." "I refer to the person who stays here," said the visitor. "Pshaw! Is it that ugly boy whom you wish to see?" said the old woman. "That is he," said the visitor. "He was sitting around here for a while after eating some stewed fish, and I think that he is now lying down with unwashed hands," said the old woman. The visitor entered the house, making her garments rattle as she moved. Addressing the Ancient of Otters, she said, "Lie farther over!" But he did not move. She thought that she would get over him and lie down on the other side, but in attempting it she fell to the ground, and her garments rattled exceedingly as she kept falling about. She rose to her feet and said, "I am much ashamed to-night. Though you shall not be able to see me well during the day, I shall be there [in the sky]." Then she went up above when day came, and they say that she is still there. They say that because of the treatment of the Sun Woman by the Ancient of Otters, i. e., his making her ashamed, she went up above, and she is still there. And because of the words of the Sun Woman she is always one whom people can never see well.

## 30. THE MOON

Nahi<sup>n</sup>té' a<sup>n</sup>tatka' apu'x ka<sup>n</sup> sù'pi ha<sup>n</sup> wü'xûki ha<sup>n</sup> pü's ka<sup>n</sup> e'  
Moon child felt him when black and was and night when he  
ashamed

kûpa'hanî o<sup>n</sup>'ni. E'keo<sup>n</sup>'nidi<sup>n</sup>' ko'wohî'k nañki' xya, etu' xa.  
disappeared in the past. Therefore up above he sits al- they al-  
ways say ways.

E'keo<sup>n</sup>'nidi<sup>n</sup>' sù'pi' na'ñki xya'. Tc'idi'ke'-ya<sup>n</sup>'xa<sup>n</sup>' a'xësa'hi ita'mini  
Therefore black he sits always. Sometimes money he was  
dressed in

txa'xti ha<sup>n</sup> püsi' ka<sup>n</sup> kûpa'hanî o<sup>n</sup>'ni. E'kedî<sup>n</sup> püsi' dixya<sup>n</sup>'  
alone and night when he disap- in the Therefore night when  
peared past.

5 uda'tî na'ñki xya', etu' xa.  
light he sits usually they say always.

## NOTES

The Moon is a man in Biloxi mythology. Compare the German *der Mond*. This text is evidently a fragment, but it was all that was remembered.

1. *antatka'*, whose child this was is uncertain, and why the hand of the child made a black spot on the moon is not explained.

## TRANSLATION

When a child felt the Moon person its hand made a black spot on him. This caused the Moon person to feel ashamed, and when night came he disappeared. Therefore, as they say, he always stays up above, and has a black spot. Sometimes he is dressed in money alone, and subsequently he disappears. Therefore [i. e., on account of the money] it is sometimes light at night.

## 31. THE GOLDFINCH AND THE REDBIRD

- Ane'di ti' tci ně' ka<sup>n</sup> Ape'nyikya'-hayina' dupa'x ka<sup>n</sup> akuwě'  
 Lice house were lying when Ancient of Goldfinches opened the when they came  
 (in) door out
- ha<sup>n</sup> int-k a'xi di' é'tikě ha'nde ka<sup>n</sup> a'diya<sup>n</sup> kí'di kya<sup>n</sup>/hi ha'nde  
 and him (ob.) they swarmed so he was when his father came scolding he was  
 on
- di' é'da<sup>n</sup> ha<sup>n</sup> ane' ya<sup>n</sup> kida de' tca'kiyě ha<sup>n</sup> kya<sup>n</sup>/hi ha'nde di'  
 finished and lice the picked that cleaned him and scolding him he was  
 [off] of all
- é'da<sup>n</sup> ha<sup>n</sup> "Ti ne'ya<sup>n</sup> ya'da na'," kiyě' ha'nde di' é'da<sup>n</sup> ha<sup>n</sup> de'  
 finished and "House that dis- beware lest," saying to was finished and that  
 tant one you (pl.) go [them] [way]
- 5 kikě' ké'tcúma'n a'dě. Ti ne'ya<sup>n</sup> dupa'x ka<sup>n</sup> kútska' akuwě'  
 though again they went. House that dis- opened the door when fleas they came  
 tant one (pl.) go [them] out
- int-k a'xi di' a'dúkútcúpa<sup>n</sup> ti sú'pi ha'nde ka<sup>n</sup> a'diya<sup>n</sup> kidi'.  
 him (ob.) they swarmed on they were very house black was when his father came  
 thick on him home.
- E'da<sup>n</sup> ha<sup>n</sup> tca'kiyě ha'nde tē'-hěd-ha<sup>n</sup> kya<sup>n</sup>/hi ha'nde di' hěd-ha<sup>n</sup>,  
 Finished and cleaned him was that finished when scolding him he was finished and  
 of all him
- "Ti' ne'ya<sup>n</sup> ya'da na'," kiyě' ha'nde di' é'da<sup>n</sup> ha<sup>n</sup> de' kikě'  
 "House that dis- beware you lest," saying to he was finished and that though  
 tant one (pl.) go [them] [way]
- ké'tcúma'n a'dě. Ti' ne'ya<sup>n</sup> dupa'x ka<sup>n</sup> Yūnisa' akuwě' a'de ka<sup>n</sup>  
 again they went. House that dis- he opened when Buffalo they came they when  
 tant one the door out went
- 10 kítě' yuķě o'ndi' yi'ńk sti-k yuķuwe' du'si, títka de'yě, kútske'yě  
 they were in the small very (ob.) they wounded took into the put him shut it up  
 shooting past him him house
- ka'de. E'ķe yuķe' ka<sup>n</sup> axtu' ya'ndi kí'di ha<sup>n</sup> akxi' ha<sup>n</sup> i'ństi-daha'  
 they went So they were when their the (sub.) came and he got and he was angry  
 home. father home angry with them
- ha<sup>n</sup> tca'yě-daha' tē ha<sup>n</sup> yix sa'hi<sup>n</sup>ya<sup>n</sup> de' ha<sup>n</sup> a'ya' hi'ya'ki ha<sup>n</sup>  
 and to kill them wished and bayou to the other he and person he got with and  
 side went them
- ańksiyo<sup>n</sup> na'ńki. Eķeka<sup>n</sup> Ape'nixka'-hayina' a'ni ya<sup>n</sup>-k i'hi<sup>n</sup> ne'  
 making ar- hesat. And then Ancient of Goldfinches water the (ob.) reached it stood  
 rows
- ka<sup>n</sup> Tci'dikúna' i'ńka<sup>n</sup>x huķ ne' ka<sup>n</sup>, "Ka'wa-k iya'yuķu'ni ha  
 when Tci'dikúna to dip water coming stood when, "What (ob.) did you roast when  
 15 yu'," kiyě' ka<sup>n</sup>, "To'xka pi'," é' ka<sup>n</sup> kíte' te'yě. A'hi ya<sup>n</sup>  
 you were said to when, "Gray fox liver," said when hit him killed him. Skin the  
 coming," him
- kidu'si ha<sup>n</sup> hi'ya'hi ha<sup>n</sup> ika<sup>n</sup>/hi de'di. Deya<sup>n</sup>/hi ha<sup>n</sup>, "Kun'ku<sup>n</sup>,  
 took from and put the skin and to dip water went. Reached there and, "Ograndmother,  
 him on himself

- to<sup>x</sup>-pi' a'yukûni' ya<sup>n</sup>xa<sup>n</sup>," é' ka<sup>n</sup>, "E'wa-k xêhe'hañkê' nañki' na<sup>n</sup>,"  
fox liver that was roasted where? said when, "There I have set it,  
he
- ě ka<sup>n</sup>' dusi' duti' de o'xpa ha<sup>n</sup>, "A<sup>n</sup>ya'di mañki' ko ka'wako<sup>n</sup>  
said when he took it ate it that swallowed and, "People recl. (sub.) what to do  
tê' añksiyo<sup>n</sup>' ha'maki wo'," e' ka<sup>n</sup>, "Ñkêha'. De'hi<sup>n</sup>naxê'-daha'  
wish making arrows they are ?" said when, "I do not know. Ask them
- 20 do<sup>n</sup>-tê'," kiye' ka<sup>n</sup> de he'ya<sup>n</sup>hi<sup>n</sup> ha<sup>n</sup>, "Ka'wak iyo<sup>n</sup>' te añksiyo<sup>n</sup>'  
see" (female said to when reached the same and "What (ob.) you do wish making ar-  
to male), him place rows
- ya'maki wo'," é' ka<sup>n</sup>, "Ka'wa ñko<sup>n</sup>' ta' hi wo'. Si'to' no<sup>n</sup>pa'  
you are ?" said when, "What we do wish will ? Boy two  
ksi'xtu wa' ka<sup>n</sup> tea'hañkê te' ñka'maki na'," é' ka<sup>n</sup> ta<sup>n</sup>hi<sup>n</sup>x  
they are very as we kill [them] wish we are "said when running  
crazy (masc.) when
- kîde'di. Eya<sup>n</sup>' kî'di ka<sup>n</sup>," "Ku<sup>n</sup>ku<sup>n</sup>," kiya' ñkika<sup>n</sup>hi<sup>n</sup>(x) xku' dande',"  
went home. There got when "O grand- again I dip water I will be coming back,"  
home mother,
- ě' ha<sup>n</sup> de'di. Ani'-ya<sup>n</sup> i<sup>n</sup>hi<sup>n</sup>' ha<sup>n</sup> Tci'dîkûna'-k kiya' kîne'yê ha<sup>n</sup>  
said and went. Water the reached and Tci'dîkûna (ob.) again he caused and  
him to get up  
(=alive)
- 25 a'hi-ya<sup>n</sup> du'xpi ha<sup>n</sup> kiy, a'kue'yê ha<sup>n</sup> ika<sup>n</sup>hi<sup>n</sup> -x ku' ka<sup>n</sup>  
skin the pulled off and again put on him and dipped water and gave when  
to him
- kîde' ka<sup>n</sup> ind-hê kîde'di. Eya<sup>n</sup>' kî'di ha<sup>n</sup> "Ñkaxtu'-ya<sup>n</sup>  
went home when he too went home. There reached and "Our father  
[Goldfinch] [Tci'dîkûna]
- tea'yîñkê-daha' te ha<sup>n</sup> añksiyo<sup>n</sup>' na'ñki na'," é' ha<sup>n</sup>, "Ñki<sup>n</sup>'xtu  
to kill us wishes and making making sits "said and "We  
arrows (masc.),
- hê' a'ñksi ñko<sup>n</sup>tu' hi na'," é' ha<sup>n</sup> ka<sup>n</sup>x-ko'nicka da<sup>n</sup>x ki<sup>n</sup>'hi<sup>n</sup>  
too arrow we make must "said and hornet nests took and brought  
(masc.),
- ha<sup>n</sup> tcaktea'ke ha<sup>n</sup> añksiyo<sup>n</sup>' ha' maki. Ekeka<sup>n</sup>' kîtê'tu ka<sup>n</sup>'  
and hung them up and making arrows they were. And then they [the when  
father, etc.]  
shot
- 30 i<sup>n</sup>xtu hê' kîtê'tu ho<sup>n</sup>de'. Añksi-ya<sup>n</sup>' atca' ha<sup>n</sup> ka<sup>n</sup>'x-konicka'  
they too they were shooting. Arrow[s] the they gave and hornet nests  
(boys) out
- dû'kxoxo'ki ha<sup>n</sup>tea' ani-ya'ñk u'wawe'tu ka<sup>n</sup>' a<sup>n</sup>ya dê'x tea  
knocked to pieces when (?) water the (ob.) they went into when people there all died  
ka<sup>n</sup>' kiya'kuwetu' ha<sup>n</sup>' axtu' -ya<sup>n</sup> i<sup>n</sup>da'he yuqe' ka<sup>n</sup> Kûdêska'  
when they came out again and their father the seeking him they were when Bird
- tcû'tkanadi ta'niñki a'diya<sup>n</sup> ha'ne ha<sup>n</sup> duxta<sup>n</sup>' a'nde o<sup>n</sup>di'.  
Ancient of red first his father found and pulling was in the past.  
ones him
- Aya<sup>n</sup>' xotka' usi<sup>n</sup>'hi'yê ha<sup>n</sup>' eya<sup>n</sup>' kî'di ha<sup>n</sup>, "Kûdo<sup>n</sup>'x-ni,"  
Tree hollow he stood him in and there reached and, "I have not seen him,"  
home
- 35 é' ka<sup>n</sup> Tcinaba'yina'di ha'ne: "Tûne' na! Tûne' na!" é' ka<sup>n</sup>  
said when Ancient of Wrens found him: "Here he ! Here he !" said when  
stands stands
- Ape'nixka-ha'yina' ta<sup>n</sup>hi<sup>n</sup>' ma'ñki. Eya<sup>n</sup>'hi<sup>n</sup> ha<sup>n</sup>' duxta<sup>n</sup>' a'ko  
Ancient of Goldfinches running recl. Reached there and pulled outside  
him
- de'yê ha<sup>n</sup> utcati ha<sup>n</sup> i<sup>n</sup>mañki' ha'nde te' -hêd- ha<sup>n</sup>'  
sent him and split him open and bathing in was that finished when  
the blood
- Kûdêska' Atcû'tkana'-ka<sup>n</sup> uto hi' kiye'di xye'ni ko'ha<sup>n</sup>ni ka<sup>n</sup>  
Ancient of Red birds (ob.) lie in it must said to him but he refused when
- tca'ki-k o<sup>n</sup> i<sup>n</sup>ka<sup>n</sup>'hi<sup>n</sup> a'teu de' ka<sup>n</sup> kotta' a'nde o<sup>n</sup>'ni di<sup>n</sup>'  
hand (ob.) with dipped up threw it on when [Red bird] was in the as  
[blood] him running off past

- 40 kutcu'x-ni xya' etu' xa. Ekeha<sup>n'</sup> Ape'nixka'-hayina' ko adi-ya'ñk  
 was not red usually they usually. And then Ancient of Goldfinches (sub.) father the (ob.)  
 say
- i<sup>n</sup>ma'ñkĩ ha'nde o<sup>n</sup>ni di' teti'xti xya', etu' xa.  
 bathing in his blood was in the past be-cause very red usually, they usually.  
 say

## NOTES

The Goldfinch, who was the elder brother, made his brother, the Red bird, disobey their father.

1. *Apenyikya-hayina* = *Apenixka-hayina* (13); *axi*, "to swarm on one," as lice, flies, fleas, or as maggots on a carcass.
3. *kida* = *kĩdadi* (*da*).
4. *yada na*, for *iyada na* (*de*).
9. *Yĩnisa* = *Yĩnisa* = *Yanasa*.
10. *yĩnk*, pronounced, *yĩñ+k*.
11. *axtu* (*adi*); *akxi* (*kxi*).
14. *i<sup>n</sup>ka<sup>n</sup>w hu<sup>x</sup> ne ka<sup>n</sup>* (from *ka<sup>n</sup>hi*, *hu*, *ne*).
14. *iyayukuni* (*yũkũnũ* = Winnebago *Ɔokũ<sup>n</sup>*); *yu*, 2d sing. (?) of *u* or *hu*; *pi*, pronounced with emphasis (*pi*<).
16. *ika<sup>n</sup>hi<sup>n</sup>* = *i<sup>n</sup>ka<sup>n</sup>hi<sup>n</sup>* (*ka<sup>n</sup>hi*). See 25.
19. *Dehi<sup>n</sup>naxẽ-daha* = *hayi<sup>n</sup>naxẽ-daha*, "to question them."
- 22-23. *ta<sup>n</sup>hi<sup>n</sup>w kidedi* = *ta<sup>n</sup>hi<sup>n</sup> ha<sup>n</sup> kidedi*.
23. *ñkika<sup>n</sup>hi<sup>n</sup>*, 1st sing. of *ika<sup>n</sup>hi<sup>n</sup>* (16).
25. *ika<sup>n</sup>hi<sup>n</sup>-w ku* = *ika<sup>n</sup>hi<sup>n</sup> ha<sup>n</sup> ku*; *ñkawtu-ya<sup>n</sup>*, pl. of *ñkadiya<sup>n</sup>*, 1st sing. of *adiya<sup>n</sup>*.
28. *da<sup>n</sup>w ki<sup>n</sup>hi<sup>n</sup>* = *da<sup>n</sup> ha<sup>n</sup> ki<sup>n</sup> hi<sup>n</sup>*.
32. *kiyakwetu* (*kya*, *akwetu wahe*).
38. *uto hi* (in full, *utoho hi*).
40. *kutcu<sup>x</sup>-ni* (*teti*).

## TRANSLATION

There was a man who had two sons, the elder of whom was the Ancient of Goldfinches and the younger the Ancient of Redbirds. The Ancient of Redbirds was inclined to be obedient to his father, but his elder brother was ever persuading him to disobey, and he generally succeeded in his attempts. One day the Ancient of Goldfinches opened the door of a house that was infested with lice, and swarms of lice came forth and settled on him. While he was in that sad plight, the father returned, and after reproving him for his disobedience, he picked all the lice from him, warning him against meddling with another house that was at a distance from their abode.

After the departure of the father, the Ancient of Goldfinches took his brother and went to the house to which he had been forbidden to go. On his arrival, he opened the door, and out came a host of fleas, swarming on him and making him very uncomfortable. There were so many fleas that they blackened the sides of the house. About this

time the father arrived, and after removing the fleas, he scolded his disobedient children. "Do not go to yonder distant house," said he, referring to a third house. Despite their past experience and the father's prohibition, off they went soon after his departure.

On opening the door of that house, many Buffalo came forth, and as they were departing the two brothers were shooting at them, succeeding in wounding a very small one that they put back inside the house and then departed homeward. While on their homeward way, their father returned and discovered where they had been. This made him very angry, and being offended with them he wished to kill them, so he went to the other side of the bayou and joined some people who were there and were making arrows.

Meanwhile the Ancient of Goldfinches went to the stream, and while he was standing there, Tcǐdikūna, the son of the Bad Old Woman, approached, having come to get water. On seeing him the Ancient of Goldfinches remarked, "What did you roast before you started hither?" And on his replying, "The liver of a gray fox," the Ancient of Goldfinches struck him and killed him. Then the victor stripped off the skin of his victim, put it on himself, and went to the bayou to dip up the water to take back to the house of the Bad Old Woman. When he arrived there, he said, "O grandmother, where is that fox liver which was roasted?" And when she replied, "I set it there," he took it and ate it. "What do these people intend to do with the arrows that they are making?" inquired he of the old woman. "I do not know. See them and ask them," replied she. He went thither and inquired, "What do you wish to do that you are making arrows?" "You ask what do we wish to do? As two boys have been very foolish, we are desiring to kill them," was the answer. Then the Ancient of Goldfinches ran back to the old woman's house. On arriving there he said, "O grandmother, I will fetch water again." Then he departed for the bayou. Arriving there, he pulled off the skin of Tcǐdikūna, replaced it on the body of the latter, and restored him to life. He dipped up some water, which he gave to Tcǐdikūna, and then they separated, each going to his own home.

On the arrival of the Ancient of Goldfinches at his home, he said to his brother, "Our father wishes to kill us, so he is making arrows. We too must make arrows." Then they got some hornets' nests, brought them home, and hung them up here and there, after which they were making arrows.

The father and his allies approached and shot at the boys, who returned the fire. They shot all their arrows away, and then they knocked the hornets' nests to pieces, causing the hornets to issue forth and drive back the assailants, who fled into the water. But the hornets pursued them and stung them all to death, except the father, who had concealed himself. The hornets came to land again and were seeking

the father, when the Ancient of Redbirds found him and dragged him along till he reached a hollow tree. He made him stand up within the tree, and went home, saying to his brother, "I have not seen him." But the Ancient of Wrens found him and said, "Here he stands! Here he stands!" causing the Ancient of Goldfinches to run thither. When he reached the hollow tree, he pulled his father forth, threw him down and split him open, bathing in his father's blood. He told the Ancient of Redbirds to lie in the blood, but he refused, so the Ancient of Goldfinches took up some of the blood in the palms of his hands and threw it on him as the Ancient of Redbirds was fleeing, and so the people always say that this explains why that bird is not red all over. And they say that the goldfinch is very red because the Ancient of Goldfinches was bathing for some time in his father's blood.

## BILOXI PHRASES

### I. RECORDED IN 1892

- A<sup>n'</sup>ya si<sup>n'</sup>hi<sup>n'</sup> ne a'yêhû<sup>n'</sup>ni, do you know the standing man?  
 Man stand the you know  
 std.
- A<sup>n'</sup>ya xe'hě na'ñki a'yêhû<sup>n'</sup>ni, do you know the sitting man?  
 Man sit the sitting you know
- A<sup>n'</sup>ya tox mañki' a'yêhû<sup>n'</sup>ni, do you know the reclining man?  
 Man the recl. one you know
- A<sup>n'</sup>ya ni' hine' a'yêhû<sup>n'</sup>ni, do you know the walking man?  
 Man walk the walk- ing one you know
- 5 A<sup>n'</sup>ya ta<sup>n'</sup>hi<sup>n'</sup> yande' a'yêhû<sup>n'</sup>ni, do you know the running man?  
 Man run the run- ning ob. you know
- A<sup>n'</sup>ya no<sup>n'</sup>pa' xa'xa ha'maki nkihû<sup>n'</sup>ni, I know the two standing men.  
 Man two std. (du.) collective I know  
 sign
- A<sup>n'</sup>ya no<sup>n'</sup>pa' xêhe' ha'maki nkihû<sup>n'</sup>ni, I know the two sitting men.  
 Man two sit coll. sign I know
- A<sup>n'</sup>ya no<sup>n'</sup>pa' tei ha'maki nkihû<sup>n'</sup>ni, I know the two reclining men.  
 Man two the two coll. sign I know  
 recl.
- A<sup>n'</sup>ya no<sup>n'</sup>pa' ni ha'maki nkihû<sup>n'</sup>ni, I know the two walking men.  
 Man two the two walking I know
- 10 A<sup>n'</sup>ya no<sup>n'</sup>pa' ni'ni ama'ñki nkihû<sup>n'</sup>ni, I know the two walking men.  
 Man two the two the (pl. and I know  
 walk du.)
- A<sup>n'</sup>ya no<sup>n'</sup>pa' ta<sup>n'</sup>hi<sup>n'</sup> ha'maki nkihû<sup>n'</sup>ni, I know the two running men.  
 Man two run coll. sign I know
- A<sup>n'</sup>ya xa'xaxa ha'maki a'yêhû<sup>n'</sup>ni, do you know [all] the standing men?  
 Man they std. coll. sign you know  
 (pl.)
- A<sup>n'</sup>ya a'xêhe ha'maki a'yêhû<sup>n'</sup>ni, do you know [all] the sitting men?  
 Man they sit coll. sign you know  
 (pl.)
- A<sup>n'</sup>ya tei'di ama'ñki a'yêhû<sup>n'</sup>ni, do you know [all] the reclining men?  
 Man they (pl.) the (du. and you know  
 recline pl.)
- 15 A<sup>n'</sup>ya ha'kinini' ama'ñki a'yêhû<sup>n'</sup>ni, do you know [all] the walking men?  
 Man they (pl.) the (du. and you know  
 walk pl.)
- A<sup>n'</sup>ya ha'ta<sup>n'</sup>hi<sup>n'</sup> ama'ñki a'yêhû<sup>n'</sup>ni, do you know [all] the running men?  
 Man they (pl.) the (du. and you know  
 run pl.)
- Ti nê' ko sa<sup>n'</sup> xě (woman sp.), the house is white.  
 House the ob. white  
 std. sign
- Ti nê' ko sa<sup>n'</sup> xyěxo' (man sp.), the house is white.  
 House the ob. white  
 std. sign

- Ti ně' ko sa<sup>n</sup> na', that *is* a white house (man sp.).  
House the ob. white  
std. sign
- Ti ně' ko sa<sup>n</sup> ni', that *is* a white house (woman sp.).  
House the ob. white  
std. sign
- Ti ně' ko sa<sup>n'</sup> naxo', that house *has been* white [in the past, not now].  
House the ob. white  
std. sign
- Ati' sa<sup>n'</sup> něya<sup>n'</sup>, the house is white [if not seen by the one addressed].  
House white
- 5 Aya<sup>n'</sup> si<sup>n'</sup>hi<sup>n</sup> ně' ko ɬe'di, the standing tree is dead.  
Tree stands the std. ob. is dead
- Aya<sup>n'</sup> si<sup>n'</sup>hi<sup>n</sup> ně' ko ɬedi' xě (woman sp.), the standing tree  
Tree stands the std. ob. is dead  
is dead.
- Aya<sup>n'</sup> ɬoho' ɬe'di, the fallen tree is dead.  
Tree reclines is dead
- Iɬoho' ko nitani' xě (woman sp.), the log is large.  
Log the large
- Ti' no<sup>n</sup>pa' xa'xa mañki' ko tcti' xě (woman sp.), the two stand-  
House two they two the (du. ob. red  
and pl.)  
ing houses are red.
- 10 Hati' ki'naxadi' mañki' ko sa<sup>n'</sup> xě (woman sp.), the scattered  
Houses the scattered the (du. ob. white  
and pl.)  
houses are white.
- Aya<sup>n'</sup> no<sup>n</sup>pa' a'mañki' ko ɬe'di, the two standing trees are dead.  
Tree two the (du. ob. dead  
and pl.)
- Aya<sup>n'</sup> no<sup>n</sup>pa' xa'xa mañki' ko ɬe'di, the two standing trees are  
Tree two they two the (du. ob. dead  
stand and pl.)  
dead.
- Aya<sup>n'</sup> ki'naxadi' mañki' ko ɬe'di, the scattered trees are dead.  
Tree the scattered the (du. ob. dead  
and pl.)
- Aya<sup>n'</sup> poska' mañki' ko ɬe'di, the (cv.) group of trees is dead.  
Tree circular the (du. ob. dead  
and pl.)
- 15 Teyě' etu', it is said that he killed him.  
He killed they  
him say it
- To'hanak kide'di hetu', it is said that he went home yesterday.  
Yesterday he went they say  
home that
- Tuhe' naxe' yihi', he thought that he heard it thunder.  
It thun- he heard he  
dered thought
- A<sup>n</sup>tatka' a<sup>n</sup>hi<sup>n'</sup> naxe' yihi', he thought that he heard a child cry.  
Child cry he heard he  
thought
- Toho'xk süpi' si<sup>n'</sup>hi<sup>n</sup> ne'di, the black horse is standing.  
Horse black stand the std.  
[is standing]
- 20 Toho'xk si<sup>n'</sup>hi<sup>n</sup> ně' ko süpi' xě, (woman sp.), the standing horse  
Horse stand the std. ob. black  
[is]  
is black.



Toho'xk xě'he ně' ko tcti' xě (woman sp.), the sitting horse  
 Horse sit the ob. red [is]  
 is red.

Toho'xk toho' ma'ñki ko sa<sup>n'</sup> xě (woman sp.), the reclining  
 Horse recline the recl. ob. white [is]  
 horse is white.

Toho'xk ni' hine' ko toxka' xě (woman sp.), the walking horse is  
 Horse walk the walk- ob. gray [is]  
 ing  
 gray.

Toho'xk ta<sup>n'</sup>hi<sup>n</sup> ko kdě'xi, the running horse is spotted.

5 Toho'xk ta<sup>n'</sup>hi<sup>n</sup> ko kděxi' xě (woman sp.), the running horse is spotted.  
 Horse run ob. spotted [is]

Toho'xk no<sup>n</sup>pa' xaxa' a'mañki' ko süpi' xě (woman sp.), the two stand  
 Horse two they the (du. and ob. black  
 two two pl.) [is]  
 stand  
 ing horses are black.

Toho'xk no<sup>n</sup>pa' ta'ni a'mañki' ko tcti' xě (woman sp.), the two sitting  
 Horse two they the (du. and ob. red  
 two sit pl.)  
 horses are red.

Toho'xk no<sup>n</sup>pa' tci'di ama'ñki ko sa<sup>n'</sup> (add xě, if woman sp.), the  
 Horse two they the (du. and ob. white  
 recline pl.)  
 two reclining horses are white.

Toho'xk no<sup>n</sup>pa' ni'ni ama'ñki ko toxka' xě (woman sp.), the two  
 Horse two they the (du. and ob. gray  
 two two pl.)  
 walk  
 walking horses are gray.

10 Toho'xk no<sup>n</sup>pa' ta<sup>n'</sup>hi<sup>n</sup> ama'ñki ko (or, ta<sup>n'</sup>hi<sup>n</sup> ha'maki) kděxi' xě  
 Horse run the (du. and ob. run the collect- spotted  
 pl.) ive ob.  
 (woman sp.), the two running horses are spotted.

Toho'xk xa'xaxa a'mañki ko sa<sup>n'</sup> xě (woman sp.), [all] the standing  
 Horse they (pl.) the (du. and ob. white  
 stand pl.)  
 horses are white.

Toho'xk ta'ani a'mañki' ko tcti' xě (woman sp.), the sitting horses  
 Horse they the (du. and ob. red  
 (pl.) sit pl.)  
 are [all] red.

Toho'xk tci'di a'mañki' ko süpi' xě (woman sp.), the reclining horses  
 Horse they re- the (du. and ob. black  
 cline pl.)  
 are [all] black.

Toho'xk ha'kinini' a'mañki' ko toxka' xě (woman sp.), the walking  
 Horse they (pl.) the (du. and ob. gray  
 walk. pl.)  
 horses are [all] gray.

15 Toho'xk ha'ta<sup>n'</sup>hi<sup>n</sup> a'mañki' ko kděxi' xě (woman sp.), the running  
 Horse they run the (du. and ob. spotted  
 pl.)  
 horses are [all] spotted.

A<sup>n</sup>sē'p si<sup>n</sup>'hi<sup>n</sup> ne' ko iñkta', the standing (or leaning) ax is mine.  
 Ax stand the ob. mine  
 std.

A<sup>n</sup>sē'p hama' ŋoho' ma'ñki ko kta', the ax lying on the ground is his.  
 Ax ground lies the recl. ob. [is]  
 his

A<sup>n</sup>sē'p su'di na'ñki ko ita', the ax-head is yours.  
 Ax head the part ob. [is]  
 yours

A<sup>n</sup>sē'p no<sup>n</sup>pa' ama'ñki ko kta', the two standing axes are his.  
 Ax two the (du. and ob. [are])  
 pl.) his

5 A<sup>n</sup>sē'p no<sup>n</sup>pa' hama' tci'di ama'ñki ko iñkta', the two axes  
 Ax two ground they recline the (du. and (ob.) [are] mine  
 and pl.) ?

lying on the ground are mine.

A<sup>n</sup>sē'p xa'xaxa ama'ñki ko pa'na<sup>n</sup> iñkta' (±xě), the standing  
 Ax they (pl.) the (du. ob. all [are] mine  
 stand and pl.)

axes are all mine.

A<sup>n</sup>sē'p tci'di ama'ñki ko pa'na<sup>n</sup> iñkta', all the axes lying down  
 Ax they the (du. ob. all [are] mine  
 recline and pl.)

are mine.

A<sup>n</sup>sē'p xa'xaxa ki'naxadi' ama'ñki ko pa'na<sup>n</sup> iñkta', all the  
 Ax they (pl.) scattered the (du. and ob. all [are] mine  
 stand pl.)

scattered standing axes are mine.

A<sup>n</sup>sē'p tci'di ki'naxadi' pa'na<sup>n</sup> iñkta', all the scattered axes  
 Ax they recline scattered all [are] mine

lying down are mine.

10 Spdehi' ma'ñki ko kta', the (reclining) knife is his.  
 Knife the reclining ob. his

Miko<sup>n</sup>'ni ŋoho' kta'ni, the hoe lying down is not hers.  
 Hoe lies down not hers

Yaduxta<sup>n</sup>' iñktitu', the wagon is ours.  
 Wagon ours

Do'xpě naskě' sadě', the coat (attitude not specified) is torn.  
 Garment long torn

Do'xpě naskě' na'ñki ko sadě', the coat hanging up is torn.  
 Garment long the hanging ob. torn

15 Waxi' ne apa'staḡ o<sup>n</sup>ni', the shoe is patched.  
 Shoe the is patched

Waxi' ne apa'staḡo<sup>n</sup>'-dixya<sup>n</sup>', the shoe must be patched.  
 Shoe the be patched must

Do'xpě naskě' kiko'd xy<sup>n</sup>', the coat must be mended.  
 Garment long be mended must

Do'xpě naskě' kiko' pi'hedi'di<sup>n</sup>, she ought to mend the coat.  
 Garment long mend ought

Waxi' apa'staḡ o<sup>n</sup>' pi'hedi'di<sup>n</sup>, he ought to patch the shoe.  
 Shoe patch ought

20 Waxi' apa'staḡ o<sup>n</sup>' heda<sup>n</sup>', the shoe has been patched.  
 Shoe patched complete action  
 (sign)

Yaduxta<sup>n</sup>' kiko' heda<sup>n</sup>', the wagon has been repaired.  
 Wagon mended complete  
 action

Yaduxta<sup>n'</sup> kiko'di xya<sup>n'</sup>, the wagon must be repaired.  
 Wagon be mended must

Toho'xk waxi' o<sup>n'</sup> heda<sup>n'</sup>, the horseshoe has been made.  
 Horse shoe made complete action

Toho'xk waxi' o<sup>n'</sup> dixya<sup>n'</sup>, the horseshoe must be made.  
 Horse shoe made must

A<sup>n'</sup>ya' si<sup>n'</sup>hi<sup>n</sup> ne' ko tcak-si<sup>n'</sup>hi<sup>n</sup>-ne-ha<sup>n'</sup>, where is the standing man?  
 Man stand-ing one where standing ?

5 A<sup>n'</sup>ya' xe'he na'ñki ko tcak-na'ñki-ha<sup>n</sup>, where is the sitting man?  
 Man sit - ting one where sitting ?

A<sup>n'</sup>ya' tox ma'ñki ko tcaka<sup>n'</sup>-mañki-ha<sup>n'</sup>, where is the reclining man?  
 Man reclin - ing one where reclining ?

A<sup>n'</sup>ya' ni' hine' tcaka<sup>n'</sup>-nine'-da<sup>n</sup>, where is the walking man?  
 Man walk - ing where walking ?

A<sup>n'</sup>ya' tcak-ta<sup>n'</sup>hi<sup>n</sup>-ha'nde-da<sup>n</sup>, given as meaning, where is the running man?  
 Man where run - ning ?  
 man? but it may mean, where is the man running?

Ti' ko tca'ka<sup>n</sup>-nedi', where is the (standing) house?  
 House the where the standing

10 Ti' no<sup>n</sup>pa' ko tca'k-ha'maki, where are the two (standing) houses?  
 House two the where the collection

Ta<sup>n'</sup>ya<sup>n'</sup> xa<sup>n'</sup> ko tcuwa', where is the village?  
 Village the where is it?

Aya<sup>n'</sup> ko tca'ka<sup>n</sup>-nedi', where is the tree?  
 Tree the where the standing

Ha'-itoho' ko tca'ka<sup>n</sup>-mañki', where is the log?  
 Log the where the recl.

Iñka'tiya<sup>n'</sup> iñksiyo' a'hi<sup>n</sup>a'tsi de'di, my husband went to sell meat.  
 My husband meat to sell went

15 Toho'xk a'hi<sup>n</sup>a'tsi pi'hedi'di<sup>n</sup>, he ought to sell a (or, the) horse.  
 Horse to sell ought

Aya<sup>n'</sup> no<sup>n</sup>pa' ko tca'k-hamaki', where are the two trees?  
 Tree two the where the collection

Ha'-itoho' no<sup>n</sup>pa' ko tca'k-hamaki', where are the two logs?  
 Log two the where the collection

A'sidiyo<sup>n'</sup> ya<sup>n</sup> xa<sup>n'</sup> ko tca'ka<sup>n</sup>-nañki', where is the pine forest?  
 Pine forest the where the place

Yañkeye' pi'hedi', he can saw.  
 Saw [he] can

20 Yañkeye' pi'hedi'di<sup>n</sup>, he ought to saw.  
 Saw [he] ought

A<sup>n</sup>se'wi aya'yi<sup>n</sup> tanini' heda<sup>n'</sup>, have you finished using the ax?  
 Ax you use it complete ac - tion (sign of)

A<sup>n</sup>se'wi ya<sup>n</sup> xa<sup>n'</sup> ko tca'ka<sup>n</sup>-mañki', where is the ax [lying]?  
 Ax the where the recl.ob.

Spdehi' ya<sup>n</sup> xa<sup>n'</sup> ko tca'ka<sup>n</sup>-mañki', where is the knife [lying]?  
 Knife the where the recl.ob.

Miko<sup>n'</sup>ni ya<sup>n</sup> xa<sup>n'</sup> ko tca'ka<sup>n</sup>-mañki', where is the hoe [lying]?  
 Hoe the where the recl.ob.

25 Yañke'yo<sup>n</sup>ni' ya<sup>n</sup> xa<sup>n'</sup> ko tca'ka<sup>n</sup>-mañki', where is the saw [lying]?  
 Saw the where the recl.ob.

Yaduxta' ko tca'ka<sup>n</sup>-nedi', where is the wagon [standing]?  
 Wagon the where the std. ob.

Tohoxka' ya<sup>n</sup> xa<sup>n</sup>' tca'ka<sup>n</sup>-nedi', where is the horse [standing]?  
 Horse where the std. ob.

A<sup>n</sup>ya' tcina'ni yuke'di, how many men are there? (if alive).  
 Men how many they are (?)

Tohoxka' ko tcina'ni yuke'di, how many horses are there?  
 Horse the how many they are (?)

5 Ati' tcina'ni, how many houses are there?  
 House how many

Aya<sup>n</sup>' tcina'ni, how many trees?  
 Tree how many

Kcixka' ko tcina'ni yuke'di, how many hogs are there?  
 Hog the how many they are (?)

Hi<sup>n</sup>'hiye'hû<sup>n</sup>ni', I do not know you.

Kuyañkyě'hû<sup>n</sup>ni', don't you know me?

10 Ya'ñkyěhû<sup>n</sup>' pi'hedi'di<sup>n</sup>, he ought to know me

Tcina'n yuke' nkyě'hû<sup>n</sup>ni, I do not know how many there are.  
 How many they are I do not know (?)

Ha<sup>n</sup>ya' tca'naska, how large is the man?  
 Man how large

Ta<sup>n</sup>ya<sup>n</sup>' tca'naska, how large is the village?  
 Village how large

Kcixka' tca'naska, how large is the hog?  
 Hog how large

15 Ta<sup>n</sup> yi'ñkiya<sup>n</sup> tca'naska' ko e'naska Ba'yūs-ya<sup>n</sup>', Lecompte is as  
 Village small how large the so large Bunkie  
 [Lecompte]  
 large as Bunkie (a town of Louisiana).

Latci' ko Dji'm ku-e'naska'ni na', Charley [Prater] is not as large  
 Charles the Jim not as large (masc.)  
 [is]  
 as Jim.

Tca'naska nkyě'ho<sup>n</sup>ni aya<sup>n</sup>' ya<sup>n</sup>, I do not know how large the tree is.  
 How large I do not know tree the

Toho'xk tcina'ni yuke' nkyě'ho<sup>n</sup>ni, I do not know how many horses  
 Horse how many they are (?) I do not know  
 there are.

Aya<sup>n</sup>' tcina'ni nkyě'ho<sup>n</sup>ni, I do not know how many trees there are.  
 Tree how many I do not know

20 Kcixka' ne'di ko tca'naska uki'kiñge ko' skane' e'naska na', this  
 Hog the std. ob. how large half the that that large (masc.)  
 hog is half as large as that one.

Ta<sup>n</sup> yi'ñkiya<sup>n</sup> ti' tcina'ni ko' e'ñke na' Ba'yūs-ya<sup>n</sup>', there are as  
 Lecompte house how the (compara- Bunkie  
 many tive sign)  
 many houses in Lecompte as there are in Bunkie.

Ta<sup>n</sup>ya<sup>n</sup>' haya' tcina'ni ko' Ta<sup>n</sup> yi'ñkiya<sup>n</sup> haya' e' kuna'tuni', there  
 Alexandria people how many the Lecompte people that there are not  
 so many  
 are not as many people in Lecompte as there are in Alexandria.

Ti ne' kowo'hi tcehe'da<sup>n</sup>, how high is this house?  
House this high (?) how high

Latci' ko tcehe'da<sup>n</sup>, how tall is Charley?  
Charles the how tall

Yaduxta<sup>n'</sup> ta<sup>n</sup>hi<sup>n'</sup> natkohi' ndosa<sup>n'</sup>hi<sup>n</sup>ya<sup>n</sup> ti ne'ya<sup>n</sup> tcehe'da<sup>n</sup>, how  
Wagon running road on this side of house this how high  
high is the house on this side of the railroad?

Yaduxta<sup>n'</sup> ta<sup>n</sup>hi<sup>n'</sup> natkohi' êwûsa<sup>n'</sup>hi<sup>n</sup>ya<sup>n'</sup> ti ne'ya<sup>n</sup> tcehe'da<sup>n</sup>, how  
Wagon running road on that side of house that how high  
high is the house on that side of the railroad?

5 Hak'êtu i'ya<sup>n</sup>, what do they call over yonder? Ans., Lamo'ri ê'tu,  
How do they call it over yonder Lamourie it is called  
it is called "Lamourie."

Ti ne' ko ti dehe'da<sup>n</sup>, that house is as high as this one.  
House that ob. house this high  
std.

Ti ne' ko kowo'hi ti ne'di uki'kiñge, that house is half as high as  
House that ob. high (?) house this half  
std. std.  
this.

Ti ne' ko ko'hi ti ne'di ko'hi ke'diki'ni, that house is not as high  
House that ob. high house this high is not so (com-  
std. std. parison made)  
as this one.

Ta<sup>n</sup> yi'ñkiya<sup>n</sup> ê'xti, how far is it to Lecompte? Ta<sup>n</sup> yi'ñkiya<sup>n</sup>  
Lecompte how far? Lecompte  
ki<sup>n</sup>hi<sup>n'</sup> ya<sup>n</sup>tcede' Lamo'ri tcehe'da<sup>n</sup>, how far is it from Lecompte  
(? unto) Lamourie how far  
to Lamourie?

10 Ta<sup>n</sup> yi'ñkiya<sup>n</sup> nku'di, I have come from Lecompte.  
Lecompte I have  
come from (?)

Ta<sup>n</sup>ya<sup>n'</sup> nku'di, I have come from Alexandria.  
Alexandria I have  
come from (?)

Ani' ko skûti', how deep is this water?  
Water the how deep

Skûti' tcehe'da<sup>n</sup> nkyê'ho<sup>n</sup>ni, I do not know how deep it is.  
How deep how far I do not know

Skûti' yahêdi', it is this deep.  
How deep it is this

15 Skûti' nedi' ko uki'kiñge, it is half as deep.  
How deep the std. ob. half

Skûti'-xtcitikê' ko ê'tikê', it is as deep as that water.  
Just that deep the sign of  
comparison

Ta<sup>n</sup> yi'ñkiya<sup>n</sup> nki<sup>n</sup>hi<sup>n'</sup> nku'di, I came to Lecompte and have come  
Lecompte I have come I have  
hither come from  
hither from it.

Tcehe'da<sup>n</sup> hêtu', how far or long did they say that it was? (addressed  
How far they said  
to a woman or women.)

Tcehe'da<sup>n</sup> hētu' naxo', how far or long did they say that it was? (said  
How far they said  
to a man or men).

Toho'xk ita', he has a horse.

Toho'xk yita', have you a horse?

Toho'xk nḡita', I have a horse.

5 Toho' xk da'ni yata', he has three horses.  
Horse three

Toho'xk da'ni ayita', have you three horses?

Toho'xk da'ni nḡita', I have three horses.

Teidi'kaka<sup>n</sup>' ka'padiha'yēni', why have you not paid him?  
Why you have not paid him.

Ka'padeyañke'ni, you have not paid me.

10 A<sup>n</sup>taska' apadi'ñgye na', I pay you for the baskets.  
Basket I pay you

Ka'padi'tuni' xya, they have not yet paid him.

Te'di qya<sup>n</sup>', he must die. Te'tu xya<sup>n</sup>', they must die.  
Die They die

Te'di kikna'ni, he may die. Wite'di ko ṭa dande', he will die to-  
Die may To-morrow when die will  
morrow.

Nkade'di xya<sup>n</sup>', I must go. Nkadetu' xya<sup>n</sup>', we must go.  
I go We go

15 Wite'di ko Ta<sup>n</sup> yi'ñkiya<sup>n</sup> nde'di kikna'ni, I may go to Lecompte  
To-morrow when Lecompte I go may  
to-morrow.

Kûxwi' ne'di, is there any coffee? Wateku'yē ne'di, is there any sugar?  
Coffee is there? Sugar is there?

Ya'maki teki' yuḡe'di, are there mosquitoes here?  
Mosquito are there

Tohoxka' teki' yuḡe'di, are there any horses here?  
Horse here are there

Kûxwi' ni'ki, there is no coffee.  
Coffee [there is] none

20 Ya'maki ni'ki, there are no mosquitoes.  
Mosquito [there is] none

Ta<sup>n</sup> yi'ñkiya<sup>n</sup> tea'kana<sup>n</sup> e'ya<sup>n</sup> kayu'di, when did you come from  
Village small when hither you came  
(Cheneyville or Lecompte) (?) from

Cheneyville (or Lecompte)?

Iñkte' dande', I will kick thee [you]. *Better* iñkta' dande'  
I kick will  
you (s.)

Pa'na<sup>n</sup> iñkte'-ha dande', I will kick you all.  
All I kick you (pl.) will

Nyi'ku dande', I will give it to thee [you].  
I give it will  
to thee

25 Nyiku'-ha dande', I will give it you [all].

Tehi'ya' dande', I will kill thee [you].  
I kill thee will

Ṭe'h<sup>n</sup>ye'-daha' dande', I will kill you (pl.).

Tohoxka' iñkikta' dande', I will hit your horse.

Horse I hit for you will

I'ñkīdu'si dande', I will shake hands with thee [you].

I hold your will

Tca'k i'ñkīdu'si te ni'ki, I do not wish to shake hands with thee [you].

Hand I hold your wish none

5 M+! do'xpě kūdēni', Why! what an ugly garment! (female speaking,

Oh! garment ugly

(fem.)

used in praise of fine clothing).

M+! ka'pi xyé', Oh! how pretty (female speaking, means, *how ugly!*)

Akūtxyi' idu'si ko' ayind-hé' akūtxyi' huya<sup>n</sup>xkiya', when you get

Letter you re- when you too letter send it to me  
ceive it

this letter, send me one.

Ayi'hi<sup>n</sup> yañka', nde o<sup>n</sup>'kně, when you came, I had gone [already].

You came when I go[ne] had  
(reached) (I had gone)

E'ya<sup>n</sup> nķihi<sup>n</sup>' yañka', de o<sup>n</sup>'kně, when I reached there, he had

There I reached when he go[ne] had  
(arrived)

already gone.

10 E'ya<sup>n</sup> nķihi<sup>n</sup>' yañka', ṭe o<sup>n</sup>' mañki', when I reached there, he lay

There I reached when dead in the he lay  
(arrived) (past)

(or made)

dead [already].

I<sup>n</sup>hi<sup>n</sup>' yañka', nķo<sup>n</sup> he'da<sup>n</sup> ně, when he reached there, I had

He reached when I made finished past  
there sign

already made or done it.

I<sup>n</sup>hi<sup>n</sup>' yañka', ayo<sup>n</sup>' he'da<sup>n</sup> ně, when he reached there, you had

He reached when you made finished past  
there sign

already made or done it.

Ayi'hi<sup>n</sup> yañka' nde' kně, I went when (=after) you arrived.

You arrived when I went  
(reached there)

Ayihī'nt nde' kně, I went at the moment that you arrived.

Just as you I went  
arrived

15 I<sup>n</sup>hī'nt nde' kně, I went at the moment that he arrived.

Just as he I went  
arrived

Nķi<sup>n</sup>hī'nt de' kně, he went at the moment that I arrived.

Just as I he went  
arrived

Wahu' xohi' idě' ka<sup>n</sup> nde'ni, I did not go because it hailed.

Hail fell because I did not  
go

Tohoxka' to'hana' i'dusi', did you get the horse yesterday?

Horse yesterday did you  
get it?

Kūxwi' o<sup>n</sup>, she makes coffee.

Coffee she makes

Max in<sup>n</sup>ti-ya<sup>n</sup>' paspa<sup>n</sup>'ho<sup>n</sup> hande, she is frying hen eggs.  
 Hen egg [she] fries still

Wite<sup>n</sup>'di ko nk<sup>i</sup>n<sup>x</sup>tu dande' Ba'yūs-ya<sup>n</sup>', we shall get to Bunkie  
 To-morrow when we reach shall Bunkie (ob.)  
 there

to-morrow.

To'hana'ka<sup>n</sup> a<sup>n</sup>'ya hauti' ndo<sup>n</sup>'hi, I saw a sick man yesterday.  
 Yesterday man he sick I saw [him]

To'hana'ka<sup>n</sup> a<sup>n</sup>'ya teko'ki ndo<sup>n</sup>'hi, I saw a lame man yesterday.  
 Yesterday man he lame I saw [him] [ndo<sup>n</sup>'ho<sup>n</sup>, emphasizes it as a past act]

5 Si<sup>n</sup>'to' kado<sup>n</sup>'ni' ido<sup>n</sup>'hi, did you see the blind boy?  
 Boy he sees not did you see [him]?

Sa<sup>n</sup>'ki' ka'naxēni' ndo<sup>n</sup>'ni, I did not see the deaf girl.  
 Girl hears not I did not see [her]

No'wûdē a<sup>n</sup>'xti kade'ni ndo<sup>n</sup>'xtu, we saw a dumb woman to-day.  
 To-day woman spoke not we saw [her]

A<sup>n</sup>'ya' si<sup>n</sup>'hi<sup>n</sup> ne'ya<sup>n</sup> nkyēho<sup>n</sup>'ni, I know that standing man.  
 Man stands that std. I know [him]  
 one

A<sup>n</sup>'ya' xē'he na'ñkiya<sup>n</sup> nkyēho<sup>n</sup>'ni, I know that sitting man.  
 Man sits that st. one I know [him]

10 A<sup>n</sup>'ya' to<sup>x</sup> ma'ñkiya<sup>n</sup> nkyēho<sup>n</sup>'ni, I know that reclining man.  
 Man reclines that recl. I know [him]  
 one

A<sup>n</sup>'ya' ni'ni ne'ya<sup>n</sup> nkyēho<sup>n</sup>'ni, I know that walking man.  
 Man walks that I know [him]  
 walking  
 one

A<sup>n</sup>'ya' ta<sup>n</sup>'hi<sup>n</sup> ande'ya<sup>n</sup> nkyēho<sup>n</sup>'ni, I know that running man.  
 Man runs that run- I know [him]  
 ning one

A<sup>n</sup>'ya' si<sup>n</sup>'hi<sup>n</sup> ne'denē nkyēho<sup>n</sup>'ni, I know this standing man.  
 Man stands this std. I know [him]  
 one

A<sup>n</sup>'ya' xē'he na'ñkidčē nkyēho<sup>n</sup>'ni, I know this sitting man.  
 Man sits this st. one I know [him]

15 A<sup>n</sup>'ya' to<sup>x</sup> ma'ñdē nkyēho<sup>n</sup>'ni, I know this reclining man.  
 Man reclines this I know [him]  
 recl. one

A<sup>n</sup>'ya' ni'ni ne'dē nkyēho<sup>n</sup>'ni, I know this walking man.  
 Man walks this I know [him]  
 walking  
 one

A<sup>n</sup>'ya' ta<sup>n</sup>'hi<sup>n</sup> a<sup>n</sup>'de'dē nkyēho<sup>n</sup>'ni, I know this running man.  
 Man runs this run- I know [him]  
 ning one

Aduhi' ndosa<sup>n</sup>'hi<sup>n</sup> tohoxka' si<sup>n</sup>'hi<sup>n</sup> ne'di ndo<sup>n</sup>'hi', I see the horse stand-  
 Fence on this side horse stands the std. I see  
 of it one  
 [stand-ing]

ing on this side of the fence.

Yaduxta<sup>n</sup>' ta<sup>n</sup>'hi<sup>n</sup>' nūtkohi' ndosa<sup>n</sup>'hi<sup>n</sup> a<sup>n</sup>'yadi' si<sup>n</sup>'hi<sup>n</sup> nē ndo<sup>n</sup>'hi', I see the  
 Wagon runs road on this side of man stands the I see the  
 std.

man standing on this side of the railroad.

20 Kûdûpi' ndosa<sup>n</sup>'hi<sup>n</sup> si<sup>n</sup>'to' ni nē' ndo<sup>n</sup>'hi', I see the boy walking on  
 Ditch on this side boy walks the I see  
 of it walking  
 one

this side of the ditch.



Aya<sup>n'</sup> dükxapka' aya'i<sup>n</sup>de' ndosa<sup>n'</sup>hi<sup>n</sup> ti ne' nku'di, I came from the  
 Wood [Bridge] on this side of it house the I came from  
 house on this side of the bridge.

Kûdûpi' sa<sup>n</sup>hi<sup>n'</sup>ya<sup>n</sup> küdëska' o'di, shoot at the bird on the other side  
 Ditch on the other side of bird shoot it  
 of the ditch!

Yaduxta<sup>n'</sup> ta<sup>n</sup>hi<sup>n'</sup> nûtkohi' ndosa<sup>n'</sup>hi<sup>n</sup>ya<sup>n</sup> a<sup>n</sup>ya' si<sup>n'</sup>hi<sup>n</sup> ne' kiyohi', call  
 Wagon runs [railroad] road on this side of man stands the call to him!  
 to the man on this side of the railroad!

Aduhi' sa<sup>n</sup>hi<sup>n'</sup>ya<sup>n</sup> si<sup>n</sup>to' yao<sup>n'</sup>ni ně i'naxě, do you hear the boy who  
 Fence on the other side of boy sings the do you hear?  
 [stands and] sings on the other side of the fence?

5 A<sup>n</sup>ya' no<sup>n</sup>pa' ama'ñkîdë ka'do<sup>n</sup>xtuni', these two (std., st., recl., walk-  
 Man two these (std., st., recl., etc.) they do not see  
 ing or running) men are blind.

Si<sup>n</sup>to' no<sup>n</sup>pa' yuķë' ka'naxtuni', those two boys are deaf.  
 Boy two they are there they do not hear

A<sup>n</sup>xti' yuķë'dë apstû'ki yi<sup>n</sup>spi'x<sup>n</sup>titu, these women [all] sew very well.  
 Woman these ani- mate objects sew they do it very well

Sa<sup>n</sup>ki' yuķë' akütxyi' uka'de yi<sup>n</sup>spi'x<sup>n</sup>titu, those girls can [all] read  
 Girl they are there letter, book read they do it very well  
 well.

Ta<sup>n</sup>hi<sup>n'</sup> de' xa (woman sp.), he can run away [if he desires].  
 Run go can

10 Ta<sup>n</sup>hi<sup>n'</sup> xa (woman sp.), he can run [but he will not run now].  
 Run can

Akütxyi' nķo<sup>n'</sup> xana' (man sp.), I can write [if I wish].

Akütxyi' nķo<sup>n'</sup> xa (woman sp.), I can write [if I wish].  
 Letter I make can

Akütxyi' nķuka'de xana' (man sp.), I can read [if I wish].  
 Letter (book) I read can

Ũnкта<sup>n</sup>hi<sup>n'</sup> xana' (man sp.), I can run [if I wish].  
 I run can

15 Ũnкта<sup>n</sup>hi<sup>n'</sup> xa (woman sp.), I can run [if I wish].  
 I run can

Tcu'ñki ma'ñki a'-duse, that (recl.) dog bites [habitually].  
 Dog the recl. bites habitually

Tcu'ñki ma'ñkdë ka'duseni', this (recl.) dog will not bite.  
 Dog this recl. does not bite habitually

Aduhi' ndosa<sup>n'</sup>hi<sup>n</sup> waka' ně a'pxuye'di, this cow on this side of the  
 Fence on this side of cow the gores habitually  
 fence pokes (is used to goring).

Aduhi' e'usa<sup>n</sup>hi<sup>n'</sup> waka' ne'ya<sup>n</sup> ka'pxuye'ni, that cow (std.) on the  
 Fence on that side of cow that std. does not gore habitually  
 other side of the fence does not gore [habitually].

E'ya<sup>n</sup> nde' xana' (man sp.), I can go thither [if I wish].  
 Thither I go can

Kana'xtetuni' xa (woman sp.), they never did kick.  
 They kicked not never

Kana'xtetuni' xana' (man sp.), they never did kick.  
 They kicked not never

Ka'wakēhi' yatcē, what is its name?  
 What name

5 Ka'wakēhi' yatci' kika', I wonder what his name is.  
 What name I wonder

Ka'wakēhi' yatci', what is his name?  
 What name

Ha'yadi' kawa'kēhi yatci', what is the man's name?  
 Man what his name

Ka'wak ē'tikē, what is that?  
 What that is

Ka'wak de'tikē, what is this?  
 What this is

10 Tohō'xk no<sup>n</sup>pa' ama'ñki a'naxtetu' xa (woman sp.), those  
 Horse two the (pl.) they kick habitually can  
 two horses kick [habitually].

Tohō'xk no<sup>n</sup>pa' ama'ñdē ka'naxtetuni', these two horses do not  
 Horse two these two they do not kick habitually  
 kick [habitually].

Tohō'xk nixūxw' naskē' ama'ñdē a'dustu' xa (woman sp.), these  
 Horse ear long these two they kick can  
 habitually  
 mules [all] do kick [habitually].

Tohō'xk nixūxw' naskē' ama'ñki ka'dustuni', those mules [all] do  
 Horse ear long those they do not kick  
 or the (pl.) habitually  
 not kick.

Ka'wakēhi' yate o<sup>n</sup>'ni, what does he call it?  
 What he names he makes it

15 Ka'wakēhi' i'yate ayo<sup>n</sup>'ni, what do you call it?  
 What you name it you make it

Ĕtañke'hi ya'tc nko<sup>n</sup>'ni, I did call it in that manner.  
 In that manner name I made it  
 I said it

Ka'wakehi' ya'tc nko<sup>n</sup>'ni, I call[ed] it nothing.  
 What name I did not make it

Tēk a<sup>n</sup>yaxti', are you a "Tek" woman? Are you a female  
 Here are you a woman  
 autochthon?

Tēk a<sup>n</sup>yaxtitu', are you (pl.) "Tek" women? (women that are  
 Are you women?  
 autochthons).

20 Tēk nka<sup>n</sup>xti', I am a "Tek" woman.  
 I am a  
 woman

Tanē'ks a<sup>n</sup>xti', she is a Biloxi woman.  
 Biloxi woman

Tanē'ks a<sup>n</sup>yaxti', are you a Biloxi woman?  
 Biloxi are you a  
 woman?

Taně'ks a<sup>n</sup>yaxtitu', are you (pl.) Biloxi women?  
 Biloxi are you women?

Taně'ks nka<sup>n</sup>xti', I am a Biloxi woman.  
 Biloxi I am a woman

Taně'ks sa<sup>n</sup>ya si<sup>n</sup>to', he is a Biloxi boy.  
 Biloxi (young?) boy

Taně'ks sa<sup>n</sup>ya isi<sup>n</sup>to, are you a Biloxi boy?  
 Biloxi (young?) are you a boy?

5 Taně'ks sa<sup>n</sup>ya ûnksi<sup>n</sup>to, I am a Biloxi boy.  
 Biloxi (young?) I am a boy

Psde'hi ma'ñkdě iñkta', this (recl.) knife is mine.  
 Knife this recl. ob. [is] mine

Psde'hi ma'ñkiya<sup>n</sup> iñkta'ni, that (recl.) knife is not mine.  
 Knife that recl. ob. [is] not mine

Psde'hi no<sup>n</sup>pa' ma'ñkdě indi'ta, these two (recl.) knives are his.  
 Knife two this recl. ob. [are] his

Psde'hi no<sup>n</sup>pa' ma'ñkiya<sup>n</sup> iñdikta'ni, those two (recl.) knives are not his.  
 Knife two that recl. ob. [are] not his

10 Taně'ks ha<sup>n</sup>yadi' ade' nka<sup>n</sup>de te', I wish to speak the Biloxi language.  
 Biloxi people speak I speak wish

Taně'ks ha<sup>n</sup>yadi' ade' yade'di, do you speak the Biloxi language?  
 Biloxi people speak do you speak?

Taně'ks ha<sup>n</sup>yadi' ade' nka<sup>n</sup>de'ni, I do not speak the Biloxi language.  
 Biloxi people speak I do not speak

Taně'ks sa<sup>n</sup>ya sañki', she is a Biloxi girl.  
 Biloxi (young?) girl

Taně'ks sa<sup>n</sup>ya isa'ñki, are you a Biloxi girl?  
 Biloxi (young?) are you a girl?

15 Taně'ks sa<sup>n</sup>ya ûnksa'ñki, I am a Biloxi girl.  
 Biloxi (young?) I am a girl

Taně'ks ha<sup>n</sup>yadi' ade' yo<sup>n</sup> hiya'ñkuka'de ka<sup>n</sup>, psde'hi ma'ñkdě  
 Biloxi people speak in you talk to me if knife this recl. ob.  
 pana<sup>n</sup> ayindi'ta dande', all these knives shall be yours if you  
 all [be] yours shall  
 will talk to me in Biloxi.

Psde'hi ma'ñkiya<sup>n</sup> pana<sup>n</sup> iñkta', all those (recl.) knives are mine.  
 Knife that recl. ob. all [are] mine

A<sup>n</sup>se'wi ma'ñkdě nyi'ku dande', I will give you this (recl.) ax.  
 Ax this recl. ob. I give to you will

A<sup>n</sup>se'pi ne' yaxku', give me that (std.) ax!  
 Ax that give to me!  
 std. ob.

20 A<sup>n</sup>se'pi ma'ñkiya<sup>n</sup> yaxku', give me that ax (lying down)!  
 Ax that recl. ob. give to me!

Si<sup>n</sup>to' sañki' ha ha'nû<sup>n</sup>, is that a boy or a girl?  
 Boy girl or is that?

Toho'xk waka' ha ha'nû<sup>n</sup>, is that a horse or a cow?  
 Horse cow or is that?

Taně'ks ha<sup>n</sup>ya'di Ma'mo ha<sup>n</sup>ya'di ha ha'nû<sup>n</sup>, is he a Biloxi man or an  
 Biloxi man Alibamu man or is he?  
 Alibamu man?

Toho'xk no<sup>n</sup>pa' da'ni ha ndo<sup>n</sup>daha', I saw two or three horses.  
 Horse two three or I saw them  
 (an. objects)

A<sup>n</sup>ya'di no<sup>n</sup>pa' da'ni ha ndo<sup>n</sup>daha', I saw two or three men.  
 Man two three or I saw them  
 (an. objects)

A<sup>n</sup>se'wi no<sup>n</sup>pa' ma'ñkðe i'yiku'di, he gave you these two axes.  
 Ax two this recl. ob. he gave to you

A<sup>n</sup>se'wi no<sup>n</sup>pa' ma'ñkiya<sup>n</sup> nyiku'di, I gave you those two (recl.) axes.  
 Ax two that recl. ob. I gave to you

5 Ū'ñkatcūtĉū<sup>n</sup> i<sup>n</sup>spe'wa ne'di, my right eye pains.  
 My eye right it pains

Ū'ñkatcūtĉū<sup>n</sup> k(a)skani'wa [or ɤa'skani'wa] pahi', my left eye is sore.  
 My eye left is sore

Ū'ñkatcūtĉū<sup>n</sup> ɛna<sup>n</sup>pa' pahi', both my eyes are sore.  
 My eye both (are sore)

Ū<sup>n</sup>nixu'xwi i<sup>n</sup>spe'wa ne'di, my right ear pains.  
 My ear right it pains

I<sup>n</sup>nixu'xwi kskani'wa [or ɤa'skani'wa] ne'di, does your left ear pain?  
 Your ear left it pains

10 Nkadiya<sup>n</sup> e' ande', my father is still living: I have a father.  
 My father he moves

Nkadiya<sup>n</sup> e' mañki', my father is reclining (e mañki never used of  
 My father he reclines  
 females), I have a father.

Ayo<sup>n</sup>ni e' ande', you have a mother.  
 Your mother she moves

Ayo<sup>n</sup>ni e' nañki', your mother sits or is sitting (e nañki never used  
 Your mother she sits  
 of males): you have a mother.

Ta<sup>n</sup>skaya<sup>n</sup> e' nañki', her younger sister sits or is sitting: she has a  
 she sits  
 younger sister.

15 So<sup>n</sup>tka'ka e' mañki', his younger brother reclines or is reclining:  
 His younger brother he reclines  
 he has a younger brother.

I<sup>n</sup>niya<sup>n</sup> e' mañki', his elder brother reclines or is reclining: he has  
 His elder brother he reclines  
 an elder brother.

Ino<sup>n</sup>ni e' nañki', her elder sister sits or is sitting: she has an elder  
 Her elder sister she sits  
 sister.

Ta<sup>n</sup>ndo aka' e' mañki', she has a younger brother.  
 Her brother younger he reclines

Ta<sup>n</sup>ndo noxti' e' mañki', she has an elder brother.  
 Her brother elder he reclines

20 Teu'ñki iñkta', my dog.  
 Dog my

Teu'ñki iñkta'k a'nde, "my dog moves": I have a dog.  
 Dog my moves

Tcu'ñki iñkta'k nañki', my dog sits: I have a dog.  
Dog my sits

Tcu'ñki ita'k a'nde, thy dog moves: you have a dog.  
Dog thy moves

Tcu'ñki ita'k nañki', thy dog sits: you have a dog.  
Dog my sits

Tcu'ñki iñkta'k yuke'di, I have dogs ("my dogs move").  
Dog my they move  
(or there are)

5 Añksapi' iñkta'k ne'di, my gun stands: I have a gun.  
Gun my stands  
or the std.

Akue' iñkta'k na'ñki, my hat sits (is hung up): I have a hat [hanging  
Hat my sits, or  
the st.  
 up].

Akue' na'ñkidě iñkta', this hat hanging up is mine, this is my hat.  
Hat this st. ob. mine

Akue' na'ñkiya<sup>n</sup> kta', that hat hanging up is his, that is his hat.  
Hat that st. ob. his

Toho'xk ama'ñki i'ñkta-daha', those are my horses.  
Horse the (du. they are mine  
and pl.)

10 Toho'xk ama'ñki i'ta-daha', those are your horses.  
Horse the (du. they are your  
and pl.)

Waka' ne ka'ta, whose cow is this (or, that)?  
Cow this whose?

Waka' ne iñkta', this is my cow.  
Cow this my

Toho'xk ne ka'ta, whose horse is this (or, that)?  
Horse this whose?

Toho'xk ne kta', this is his horse.  
Horse this his

15 Tcu'ñki ne ka'ta, whose is this (or, that) dog?  
Dog this whose?

Tcu'ñki ne Tca'lě-ta', this is Charlie's dog.  
Dog this Charles-his

Tcu'ñki ne Djim-ta', this is Jim's dog.  
Dog this Jim his

A<sup>n</sup>se'pi ne ka'ta, whose ax is this?  
Ax this whose?

A<sup>n</sup>se'pi ne iñkta', this ax is mine, this is my ax.  
Ax this mine

20 Psde'hi ne ka'ta, whose knife is this?  
Knife this whose?

Psde'hi ne iñkta', this is my knife.  
Knife this mine

Akue' na'ñki ka'ta, whose hat is this (hanging up)?  
Hat the hang- whose?  
ing ob.

Akue' na'ñki kta', this is his hat (hanging up).  
Hat the hang- his  
ing ob.

Tohoxka' tei'diki a'nde ita', which is your horse?  
Horse which moves your

Tohoxka' tei'diki a'nde ko' a'yindi'ta, which is your horse?  
 Horse which moves the it is your

Tohoxka' iñkta' ya<sup>n</sup>xkisině', he stole my horse.  
 Horse my he stole it from me

Si<sup>n</sup>to' toho'xk kta' kisině', he stole Bankston Johnson's ("Boy's") horse.  
 Boy horse his he stole it from him

Toho'xk ayita' i'kisině, did he steal your horse?  
 Horse your did he steal it from you?

5 Toho'xk i'ñkititu' ya<sup>n</sup>xkisině'tu-daħa', they stole our horses.  
 Horse our they stole them from us

Toho'xk ayi'ta-da'o<sup>n</sup> i'kisinětu', they stole your horses.  
 Horse your pl. ob. they stole them from you

Toho'xk ta-da'o<sup>n</sup>, his horses (living things).  
 Horse his pl. ob.

Toho'xk i'ta-da'o<sup>n</sup>, thy horses.  
 Horse thy pl. ob.

Toho'xk i'ñkta-da'o<sup>n</sup>, my horses. [One can not say "their horses,"  
 Horse my pl. ob. "your horses" or "our horses" with -dao<sup>n</sup> ending.]

10 Si<sup>n</sup>to' ta-da'o<sup>n</sup>, his boys.  
 Boy his pl. ob.

Si<sup>n</sup>to' i'ta-da'o<sup>n</sup>, thy [your] boys.  
 Boy thy pl. ob.

Si<sup>n</sup>to' i'ñkta-da'o<sup>n</sup>, my boys. [One can not say, "their boys," "your (pl.)  
 Boy my pl. ob. boys," or "our boys" in Biloxi with -dao<sup>n</sup> ending.]

Tcu'ñki țeya<sup>n</sup>xkiyě, he killed my dog.  
 Dog he killed my

Tcu'ñk iñkta' țe'yě, he killed my dog.  
 Dog my he killed it

15 Tcu'ñk iñkta' țe'xkitu', my dog has been killed [by some unknown  
 Dog my they have killed it. person].

Tcu'ñki ita' țe'yě, he killed your dog.  
 Dog thy he killed it

Tcu'ñki țehi'kiyě, he killed your dog.  
 Dog he killed it for you

Djim tcu'ñki kta' țe'yě, he killed Jim's dog.  
 Jim dog his he killed it

A<sup>n</sup>sepi kũ'pani'yě, he lost his ax.  
 Ax he lost it

20 Psde'hi ita' kũ'pani'hayě, did you lose your knife?  
 Knife your did you lose it?

Iñksi' ndũksa'di, I cut my foot with a knife.  
 My foot I cut it with a knife

Iñksi' ndũktca'di, I cut my foot with an ax.  
 My foot I cut it with an ax

Ayi'si i'dũksa'di, did you cut your foot with a knife?

Your foot did you cut  
it with a  
knife?

Ayi'si i'dũkteca'di, did you cut your foot with an ax?

Your foot did you cut it  
with an ax?

I'si dũksa'di, he cut his foot with a knife.

His he cut it with  
foot a knife

I'si dũkteca'di, he cut his foot with an ax.

His he cut it with  
foot an ax

5 Nka'duti te' ho<sup>n</sup>, I am hungry.

I eat wish present  
sign

Nka'duti tẽ'xti o<sup>n</sup>, I was hungry.

I eat wish past  
very sign

Nka'duti te' xa, I am still hungry.

I eat wish still

Nka'duti ta' dande', I shall be hungry.

I eat wish shall

Ndo'di u'xwi, my throat is dry: I am thirsty.

My throat dry

10 Ndo'di uxw o<sup>n</sup>, I was thirsty.

My throat dry past  
sign

Ndo'di u'xwi dande', I shall be thirsty.

My throat dry shall

Ndoxtu' uxwi', we are thirsty.

Our throats dry

Ndoxtu' uxw o<sup>n</sup>, we were thirsty.

Our throats dry past  
sign

Ndoxtu' uxwi' dande', we shall be thirsty.

Our throats dry shall

15 Ido'di uxwi', thou art thirsty.

Thy dry  
throat

Idoxtu' uxwi', ye are thirsty. (Other tenses can be formed by analogy.)

Do'di uxwi', he is thirsty. (Past, Do'di uxwo<sup>n</sup>; future, do'di uxwi'

His dry  
throat

dande'.)

Doxtu' uxwi', they are thirsty.

Their dry  
throats

Ptçaskũ<sup>n</sup>i' ndu'ti na'ñki, I am (sitting) eating bread.

Bread I eat the st.

20 Ptçaskũ<sup>n</sup>i' i'duti na'ñki, you are (sitting) eating bread.

Bread you eat the st.

Ptçaskũ<sup>n</sup>i' du'ti na'ñki, he is (sitting) eating bread.

Bread he eats the st.

Ptçaskũ<sup>n</sup>i' du'ti ha'maki, they are (sitting) eating bread.

Bread they [sit] eating

Ptçaskũ<sup>n</sup>i' i'duti aya'maki, ye are (sitting) eating bread.

Bread you (pl.) [sit] eating

Ptčaskû<sup>n</sup>ni' ndu'ti nka'maki, we are (sitting) eating bread.  
 Bread we [sit] eating

Înksiyo' ndu'ti nañk nko<sup>n</sup>, I was eating meat, very long ago  
 Meat I eat sitting I did it (past)  
 (years ago).

Ta<sup>n</sup>si' tohaxka' du'ti ně', the horse is (standing) eating grass.  
 Grass horse eats the std.

Ta<sup>n</sup>si' wa'k du'ti ně', the cow is (standing) eating grass.  
 Grass cow eats the std.

5 Ayē'k ma'xi ya'ñki du'ti ně', the hen is (standing) eating corn.  
 Corn chicken female eats the std.

Nkñkxihi' ne'di, I am laughing (as I stand).  
 I laugh the std.

Nkñkxihi' na'ñki, I am laughing (as I sit).  
 I laugh the st.

Nkñkxihi' o<sup>n</sup>', I was laughing.  
 I laugh past sign

Si<sup>n</sup>to' tũdē' dandē', the boy will be tall.  
 Boy tall will

10 Aya<sup>n</sup>' naskē'xti, the tree is tall.  
 Tree very tall

Tohoxka' tũdē', the horse is high.  
 Horse high

Ti' kōhi', the house is high.  
 House high

A<sup>n</sup>xu'di kōhi', the rock is high.  
 Rock high

Ti' nitani', or, Ti' nita<sup>n</sup>'xti, the house is large.  
 House large House very large

15 Ti' yiñki' sti, the house is very small.  
 House small very

Akue' ki'nita<sup>n</sup>'xti, the hat is too large for him.  
 Hat very large for him

Akue' i'kñita<sup>n</sup>'xti, the hat is too large for thee [you].  
 Hat very large for you

Akue' ya'nkñita<sup>n</sup>'xti, the hat is too large for me.  
 Hat very large for me

Akue' kiyiñkē'xti, the hat is too small for him.  
 Hat very small for him

20 Akue' i'kiyiñkē'xti, the hat is too small for thee [you].  
 Hat very small for thee

Akue' ya'ñkiyiñkē'xti, the hat is too small for me.  
 Hat very small for me

Do'xpē naskē' kñita<sup>n</sup>'xti, the coat is too large for him.  
 Coat too large for him

Xo'hi, it rains [now].

To'hanak xo'hi, it rained yesterday.  
 Yesterday it rained

25 Wite'di ko xo'hi dandē', it will rain to-morrow.  
 To-morrow when it rain will



Psidé' xo'hi ko' nde'ni dande', if it rain to-night, I shall not go.  
 To-night it rain if I not go shall

Wahu', it snows [now].

To'hanak wahu', it snowed yesterday.  
 Yesterday it snowed

Wite'di ko' wahu' dande', it will snow to-morrow.  
 To-morrow when it snow will

5 Psidé' wahu' ko' nde'ni dande', if it snow to-night, I shall not go.  
 To-night it snow if I not go shall

Wahu'xohi' i'dě ně', it is hailing [now].  
 Hail falls the std.

To'hanak wahu'xohi' i'dě, it hailed yesterday.  
 Yesterday hail fell

Wite'di ko' wahu'xohi' i'da dande', it will hail to-morrow.  
 To-morrow when hail it fall will

Wite'di ko' wahu'xohi' idě ko nde'ni, dande', if it hail to-mor-  
 To-morrow when hail it fall if I not go shall  
 row, I shall not go.

10 Wite'di ko' sni'hixti ko', nde'ni dande', if it be cold to-morrow,  
 To-morrow when very cold if I not go shall  
 I shall not go.

Wite'di ko' mihi<sup>n'</sup> ko nda' dande', I shall go to-morrow if it be  
 To-morrow when it be warm if I go shall  
 warm.

Wite'di ko' mihi<sup>n'</sup> dande', it will be warm to-morrow.  
 To-morrow when it be warm will

Teě' a'nde, he is here. Teě' aya'nde, you (s.) are here. Teě' nka'nde,  
 Here he moves Here you move Here I move

I am here.

Teě' yuķě'di, they are here. Teě' iyuķě'di, ye are here. Teě'  
 Here they move Here ye move Here  
 nyuķě'di, we are here.  
 we move

15 Teě' a'nde ha<sup>n'</sup>tca, he was here [but I do not know where he is now].  
 Here he moved but

To'hanak teě' yuķě'di, they were here yesterday.  
 Yesterday here they moved

Wite'di ko teě' i<sup>n'</sup>xtu' dande', they will come (be) here to-morrow.  
 To-morrow when here they will  
 arrive

E'wa a'nde, he is there. E'wa aya'nde, you (s.) were there. E'wa  
 There he moves There you move There  
 nka'nde, I was there.  
 I move

E'wa yuķě'di, they were there. E'wa iyuķě'di, you (pl.) were there.  
 There they moved There ye moved

20 E'wa nyuķě'di, we were there.  
 There we moved

E'wa ka'nde ha<sup>n'</sup>tca' hana<sup>n'</sup>, he was there [but has gone elsewhere].  
 There he moved but sign of un-  
 certainty (?)

E'wa yuķě'di ha<sup>n'</sup>tca' hana<sup>n'</sup>, they were there [but have gone else-  
 There they moved but sign of un-  
 certainty (?)  
 where].

Ewande' pa' nitani' xyë (masc.), his head is large.  
That one head large

Ewande' pa' yiñki' xyë (masc.), her head is small.  
That one head small

Ūñkapa' nēdi' xë (fem.), my head aches.  
My head aches

Ayipa' ko' nedi', does your head ache?  
Your head the aches

5 E'we yuķe' pa nitata'ni xyëxo' (masc.), their heads are large.  
They head each is large indeed.

A'yipatu' nitata'ni xyë (masc.), your heads are large.  
Your heads each is large

Ayipatu' miska' xyë, or, Ayipatu' yiñki' xyë (masc.), your heads  
Your heads small Your heads small  
are small.

Ūñka'patu' nitata'ni xyë (masc.), our heads are large.  
Our heads each is large

Anahi<sup>n'</sup> süpi' xyë (masc.), his hair is black.  
His hair black

Anahi<sup>n'</sup> asa<sup>n'</sup> xyë (masc.), her hair is white.  
Her hair white

10 A'yinahi<sup>n'</sup> sa<sup>n'</sup>sasa<sup>n'</sup>sa<sup>n'</sup>, your hair is gray.  
Your hair gray (iron gray?)

Ūñka'nahi<sup>n'</sup> tcti' xyë (masc.), my hair is red.  
My hair red

Anaxtu' naskë', their hair is long.  
Their hair long

A'yinaxtu' tuțu'xka (±na'), your (pl.) hair is short.  
Your (pl.) hair short

Ūñka'naxtu' tuțu'xka (±na'), our hair is short.  
Our hair short

15 Hiptcû<sup>n'</sup> ha-idi' (±na'), your nose is bleeding.  
Your nose bleeds

Ti sa<sup>n'</sup> no<sup>n'</sup>pa' ama'ñki ko ka'wa tüpe'ta ti', whose are those  
House white two the (du. and pl.) ob. whose house  
two white houses?

Toho'xk kdëckëndëdëta' da'ni yuķe' ya<sup>n'</sup> xa<sup>n'</sup>, where are those three  
Horse striped three they move where are [they?]  
striped horses?

Yañka'wati' kiķe' nķata'mīni, I am sick, yet I work.  
I am sick yet I work

Ya<sup>n'</sup>xkte'di kiķe' ayi<sup>n'</sup>t kûnyikte'ni dande', you hit me, yet I will  
I am hit yet you [in turn] I not hit you will  
not hit you.

20 Aye'wi ko u'dunahi', he faces the door.  
Door the he faces

Aye'wi ko ayu'dunahi, did you face the door?  
Door the did you face?

Aye'wi ko nķu'dunahi, I face[d] the door.  
Door the I face(d) it

Nyu'dunahi', I face[d] you.

Ki'tcue'hi<sup>n'</sup>ya dande', I will lend it to you. (<ki'tcueyë')  
I lend it to you will

Ki'tcuehi'yañka' da'nde, will you lend it to me?  
 You lend it to me will?

Kûki'tcue'hi'yëni' dande', I will not lend it to you.  
 I not lend it to you will

Nyi'no<sup>n</sup>pa' nda' dande', I will go with you.  
 I with you I go will

Nyi'no<sup>n</sup>pa' nde'ni dande', I will not go with you.  
 I with you I not go will

5 Ya'ñkino<sup>n</sup>pa kûde'ni dande', he will not go with me.  
 He with me he not go will

Iya'daha' da' dande', he will go with them.  
 He with them he go will

Ya'ñkiya'daha' da dande, he will go with us.  
 He with us he go will

Nde' hi<sup>n</sup>do<sup>n</sup>'hi xyo', wite'di ko, I will go to see you to-morrow.  
 I go I see you will to-morrow when  
 (contingency)

Wite'di ewa' ko ya<sup>n</sup> hu'-kañko', come day after to-morrow!  
 To-morrow beyond when come

10 Wite'di ewa' ko ya<sup>n</sup>da<sup>n</sup>-hu', come to see me day after to-morrow!  
 To-morrow beyond when come to [see] me

Yahëdë' da'wo hu'-kañko', come hither now!  
 Here in this direction come

Da'wo hu'di, he is coming hither.  
 In this direction he is coming

Ka'wak hû<sup>n</sup>'yë xo', what is she saying?  
 What (?)

Toho'xka aye'ki du'ti në', the horse stands (is) eating the corn [given him].  
 Horse corn eats the std.

15 Toho'xka aye'ki du'ti, the horse eats or ate the corn [given him].  
 Horse corn eats

Toho'xka aye'ki du'ti ha'nde, the horse is still eating the corn [attitude not specified].  
 Horse corn eats still

Toho'xka aye'ki du'ti na', the horse eats the corn [not given to him], accidentally, or of his own accord.

Nko<sup>n</sup>'ni', I make it by command.

Nko<sup>n</sup>'ni na', I make it [of my own accord].

20 Ndedi', I go [by command]. Nde'di na', I go [of my own accord].

Nde'di xyë', I went [against the will of another].

E'ya<sup>n</sup> nda' dande' xyë (or, xyëxo'), I will go thither at any rate [whether he wishes it or not].

E'ya<sup>n</sup> nde'di ha'nû<sup>n</sup>, perhaps (or, I think that) I am going thither.  
 Thither I go perhaps

E'ya<sup>n</sup> nde'di kikna'ni, perhaps (or, I think that) I could go thither [if I started].  
 Thither I go perhaps

25 Ka'wak û<sup>n</sup>' nedi', what is he or she doing?  
 What do the std.

Ayă'ki tci'diké', what kin are you two?

You are kin what?

Kihă'ki tci'diké yuķé'di, what kin are they two?

what? they move

Aya<sup>n'</sup> adé' ma'nĭki, the wood lies (or, is) burning.

Wood burns the recl.

Aya<sup>n'</sup> adé', does the wood burn (fem.)?

5 Aya<sup>n'</sup> adé' wò, does the wood burn (masc.)?

Wood burns ?

Aya<sup>n'</sup> kadé'ni xa ma'nĭki, is not the wood yet burning?

Wood burns not yet the recl.

Kadēni-xti', it does not burn at all.

Burns not very

Tci'diké' kadēni', why does it not burn?

Why burns not

Ĕtuké' kũdotci', because it is wet.

Because wet

10 Ĕtũxkiķé' adé', nevertheless (or, notwithstanding) it burns.

Nevertheless burns

Ně pi'hiñķé ha'nũ<sup>n</sup>, perhaps (or, I think that) I am making it cor-

That I make it well perhaps

rectly.

Ně' pi'hiñķé kikna'ni, perhaps (or, I think that) I could make it cor-

That I make it well perhaps

rectly [if I tried].

Si<sup>n</sup>to' iñksiyo' du'ti ha'nde, the boy continues eating the meat.

Boy meat eats still

Si<sup>n</sup>to' iñksiyo' du'ti na'nĭki, the boy sits (is) eating the meat.

Boy meat eats the st.

## II. RECORDED IN 1893

15 Yapstũ'ki yi<sup>n</sup>spě', you know how to sew.

You sew you know how

Yapstũ'ki yi<sup>n</sup>spi'xti, you [know how to] sew very well.

You sew you know very well

Ńka'pstũki ñĭki<sup>n</sup>spě', I know how to sew.

Uduxe' yusaŭxa', his (or her) clothing is dusty.

dust all over

Ūñkũdũxpě' yusaŭxa', my clothing is dusty.

My clothing dust all over

20 Aye'wi yi'nĭki uwě dē'di, he went in [at] a window, to go in at a window.

Aye'wi uwě' dē'di, to enter by a door, to go in at a door.

Tci'diké' hu'wě, how did you [sic] go in?

Yihi' a'kĭtitu'yě', shut your mouth, bring your lips together!

Ihi' a'kĭtituya', tell him to shut his mouth.

25 Tci'diké yih' ka'kĭtitu'hayeni', why don't you shut your mouth?

Nĕo<sup>n</sup> ñka'nde, I am making (doing) it now (still).

Ayē'k ita' waxka', your corn is soft.  
Corn thy soft

Ayē'k n̄kita' waxka', my corn is soft.  
Corn my soft

Ayē'k n̄kita' kûwa'xkani', my corn is not soft.  
Corn my is not soft

Tüwi' ita' u'yě, your pail or bucket leaks.

5 Tüwi' n̄kita' u'yě, my pail or bucket leaks. [These two sentences have also a vulgar meaning.]

Doxpě' itka' xahe'yě, to put a bottle, etc., inside a coat.

Doxpě' itka' xo<sup>n</sup>he'di, to put a knife, etc., inside a coat.

Ti' yaskiya', under the house.

Ayahi' kuya', under the bed.

10 Yaxo<sup>n</sup>' kuya', under the chair.

Akütxyi' itka'ya<sup>n</sup>, under or within yonder book.

Aduhi' kuya', under the fence.

Hama' itkaya<sup>n</sup>, under or in the ground.

Itka'p kuya', under the board.

15 Tcū'n̄ki in̄kta' tē'xkiyě, he killed my dog.  
Dog my he killed it for me

Tcū'n̄ki in̄kta' tē'hiya'xkiyě, you killed my dog.  
Dog my you killed it for me

Tcū'n̄ki in̄kta' tēxkiyětu', they killed my dog. (Dog my they-killed-for-me).

Tcū'n̄ki in̄kta' tē'hiya'xkiyětu', you (pl.) killed my dog.

Tcū'n̄ki ta' tē'kiyě, he killed his (another's) dog.

20 Tcū'n̄ki ta' tē'kihayě', you killed his dog.

Tcū'n̄ki ta' tē'haxkiyě, I killed his dog.

Tcū'n̄ki ta' tē'kiyětu, they killed his dog.

Tcū'n̄ki ita' tēhi'kiyě, he killed your dog. (Dog thy he-killed-for-thee).

Tcū'n̄ki ita' tēhi'n̄kiyě, I killed your dog.

25 Tcū'n̄ki ita' tēhi'kiyětu', they killed your dog.

Tcū'n̄ki ita' tēhi'n̄kiyětu', we killed your dog.

Aso<sup>n</sup>'wa<sup>n</sup> kde'yě-k ta'ho, he threw it into the briers,

Aso<sup>n</sup>'wa<sup>n</sup> kde'hiñkě-k ta'ho, I threw it into the briers.

Ū'n̄kûkiha'ikī te'đikě, what kin are we [to each other, or to one another]?

30 I'kiha'ikī te'đikě, what kin are you [to each other, or to one another]?

In̄kya<sup>n</sup>'hī-daha' dande', I will scold you (pl.).

Ani' knedi', in the water (=ani itkaya<sup>n</sup>).

Ti' knedi', in the house (=ti itkaya<sup>n</sup>).

Ta<sup>n</sup>'ya<sup>n</sup>' knedi', in the town (=ta<sup>n</sup>'ya<sup>n</sup> itkaya<sup>n</sup>).

- Aya<sup>n'</sup> k̄nedi', in the tree (=aya<sup>n</sup> itkaya<sup>n</sup>).  
 Pe'ti k̄nedi', in the fire (=peti itkaya<sup>n</sup>).  
 A<sup>n'</sup>xu k̄nedi', in the rock (=a<sup>n</sup>xu itkaya<sup>n</sup>).  
 Hama' ani'-txa, the earth is full of water.
- 5 Aya<sup>n'</sup> ani'-txa, the wood is full of water.  
 Pe'titi' yusi d̄pe'towe, the fireplace is full of ashes.  
 Pe'titi' yusa-txa', the fireplace is full of ashes.  
 K̄uxwi' d̄pe'towe, it is full of coffee.  
 Pa<sup>n</sup>hi<sup>n'</sup> so<sup>n'</sup>pxi d̄pe'towe, the bag or sack is full of flour.
- 10 Pa<sup>n</sup>hi<sup>n'</sup> so<sup>n'</sup>pxi txa', the bag or sack is full of flour.  
 A<sup>n</sup>ya' kyahe'ya<sup>n</sup>, the same man (kiya' he'ya<sup>n</sup>?).  
 Tohoxka' kyahe'ya<sup>n</sup>, the same horse.  
 Ati' kyahe'ya<sup>n</sup>, the same house.  
 Aya<sup>n'</sup> kyahe'ya<sup>n</sup>, the same tree.
- 15 Iñkowa' kip̄ude'hiñk̄e, I joined them myself.  
 Ayi<sup>n</sup>su' k̄u'ḡuksuȳe'di, you gnashed your teeth.  
 Ñ̄ki<sup>n</sup>su' k̄u'ḡuks̄uñk̄e'di, I gnashed my teeth.  
 I<sup>n</sup>su' k̄u'ḡuks̄e'di, he gnashed his teeth.  
 Iñkte'-k ida' dande', I will hit you and make you go.
- 20 Ayindi' yaxkte'-k nde', you hit me and made me go.  
 Axkte' ha<sup>n</sup> mat̄uñkde, I hit him and got away from him.  
 Yakte' ha<sup>n</sup> mata'-ide, you hit him and got away from him.  
 Kte' ha<sup>n</sup> mata'de, he hit him and got away from him.  
 Kte'tu ha<sup>n'</sup> mata'-ade, they hit him and got away from him.
- 25 Yakte'tu ha<sup>n'</sup> ma'ta-iyade, you (pl.) hit him and got away from him.  
 Axkte'tu ha<sup>n'</sup> ma'tañkade, we hit him and got away from him.  
 I<sup>n</sup>x kde', to loose him and let him go.  
 Iyi<sup>n</sup>x kde'di, you loosed him and let him go.  
 Ñ̄ki<sup>n</sup>x kde'di, I loosed him and let him go.
- 30 I<sup>n</sup>xtu kde', they loosed him and let him go.  
 Iñki ha<sup>n</sup> mata'-de, to loose him and get away from him.  
 Ima'ñgiya<sup>n</sup> p̄'de, your dress is open.  
 I'doxpe nask̄e' p̄'de, your shirt, etc., is open.  
 Tcadi', it is [nearly] used up.
- 35 Tca' t̄īko'he, it is all or entirely expended.  
 Tca'yañkitu', they have exterminated us.  
 Tca'yidi na'ntēk̄e, they have nearly killed you all.  
 Tca'yañk̄e na'ntēk̄e, they have nearly exterminated us.

- Eya<sup>n</sup> ñq̄ihi<sup>n'</sup> na'ntek̄ě, I nearly got there.  
 Tca'yetu na'ntek̄ě, they have killed nearly all of them.  
 Tca'hañke-daha' na'ntek̄ě, I killed nearly all of them.  
 Tca'hayě-daha' na'ntek̄ě, you killed nearly all of them.
- 5 Tca'yě-daha' na'ntek̄ě, he killed nearly all of them.  
 Tca'hañk̄etu'-daha' na'ntek̄ě, we killed nearly all of them.  
 Tca'hayětu'-daha' na'ntek̄ě, you (pl.) killed nearly all of them.  
 Tca'kikitu'-daha' na'ntek̄ě, they killed nearly all on each side [as the  
 Kilkenny cats of notoriety].  
 Tca'yañki'kitu na'ntek̄ě, we came near killing one another, or each  
 other.
- 10 Tca'hiki'tu na'ntek̄ě, you (pl.) came near killing each other, or one  
 another.  
 Akütxyi' o<sup>n</sup> a'tca, his or her pencil is all gone (expended).  
 Akütxyi' o<sup>n</sup> iya'tca, your pencil is all gone (worn away).  
 Akütxyi' o<sup>n</sup> ñka'tca, my pencil is all gone.  
 Toho'xk ata<sup>n'</sup>tu, they sit on horses.
- 15 Snickite' iya'miho<sup>n'</sup>, you have fever and ague.  
 Snickite' ñka'miho<sup>n</sup>, I have fever and ague.  
 ʔisi' na'ti su', his feet are [entirely] bare.  
 Ayisi' na'ti su', thy feet are [entirely] bare.  
 Iñksi' na'ti su', my feet are [entirely] bare.
- 20 Isitu' na'ti su', their feet are [entirely] bare.  
 Itē' na'ntek̄ě, you came near dying.  
 Ita'hi ya<sup>n'</sup>xa, you are almost dead.  
 Pxu'qi<sup>n</sup>xki' na'ntek̄ě, I came near sticking myself with it.  
 Pxu'ixk̄ě na'ntek̄ě, he came near sticking himself.
- 25 Pxu'yixk̄ě na'ntek̄ě, you came near sticking yourself.  
 Pxu'ixk̄etu' na'ntek̄ě, they came near sticking themselves.  
 A'pan a'xk̄idū'sni, I could not (or, did not) take it all for (or, from) him.  
 A'pan a'xk̄idū'stuni', we did (or, could) not take it all from (or, for) him.  
 Pa'na<sup>n</sup> nda<sup>n'</sup>ni, I did (or, could) not take it all.
- 30 Pana'hiñke nde'ni, I did not carry it all.  
 Pana'hayě kide'ni, you did not carry it all.  
 Pana'hayě ku'yude'ni, you did not carry it all.  
 Pana<sup>n'</sup> kûtea'yētuni', they did not kill them all.  
 Pana<sup>n'</sup> kûtea'hañkeni', I did not kill them all.
- 35 Kûxwi' iya'ma<sup>n</sup>, you have no coffee.  
 Kûxwi' ya'ñq̄iya'ma<sup>n</sup>, I have no coffee.

- Kûxwi' ya'ma<sup>n</sup>tu, they have no coffee.  
 Kûxwi' ya'ñkiya'ma<sup>n</sup>tu, we have no coffee.  
 Nëpi'yě pastûki', to sew it correctly.  
 Nëpi'hayě ipa'stûki, did you (or, can you) sew it correctly?  
 5 Nëpi'hañkě ûñkpa'stûki, I [can] sew it correctly.  
 Nëpi'yě pastûktu', they sew correctly.  
 In'tuhe'di ka<sup>n</sup>tca', wait till he is ready! (said when one is angry).  
 Ñki<sup>n</sup>'tuhe'di ka<sup>n</sup>tca', I will get ready after a while (said when angry).  
 Ayi<sup>n</sup>'tuhe'da<sup>n</sup> da<sup>n</sup>de, are you getting ready?  
 10 In'tuhe'da<sup>n</sup> dandě', he will get ready after a while.  
 Ñki<sup>n</sup>'tuhe'da<sup>n</sup> dandě', I will get ready after a while.  
 In'tuhe'detu dandě', they will get ready after a while.  
 Hao<sup>n</sup>'o<sup>n</sup>' ka<sup>n</sup>ě', she cooked it (the hominy).  
 Hao<sup>n</sup>tu' ka<sup>n</sup>ě', they cooked (the hominy).  
 15 Haya'o<sup>n</sup>tu' ka<sup>n</sup>ě', did you (pl.) cook (the hominy)?  
 Püsi' ha<sup>n</sup> ktu' tutě<sup>n</sup>' o'ti, the cat's eyes shine when it is dark.  
 Ptçaskû<sup>n</sup> ohi'xti, he wants bread badly, but in vain.  
 Uduxpě' ayohi'xti, you want clothing badly, but in vain.  
 Tohoxka' ñkoho'xti, I want a horse badly, but in vain.  
 20 Axisa'x ñkoho'xti, I want money badly, but in vain.  
 Yaxo<sup>n</sup>' okaya', underneath the chair.  
 Adito<sup>n</sup>' okaya', under the table.  
 Ayahi' okaya' under the bed.  
 Ka'wa' kiki' i'kihi<sup>n</sup> yi<sup>n</sup>'pi, what is that which you brought and laid  
 down?  
 25 Ka'wa' yaki'x ki'di, what is that which you brought home [on your  
 back]?  
 Ka'wa' ki'x ki'di, what is that which he brought home [on his back]?  
 Idu'wě ya'nda na', beware lest you always untie it!  
 Ido<sup>n</sup>'hi ya'nda na', beware lest you always look at it!  
 I'duti na', beware lest you eat it!  
 30 I'duti ya'nda na', do not be eating all the time!  
 I'duwa na', do not untie it!  
 I'do<sup>n</sup>'hi na', do not look at it!  
 Ě'tikia na', do not say it!  
 Ě'tikiyo<sup>n</sup>' na', do not do it!  
 35 A'yi<sup>n</sup> na', do not drink it!  
 I'ta<sup>n</sup>'hi<sup>n</sup> na', do not run!  
 Ya'dě na', do not talk!



- Ya<sup>n</sup>hi<sup>n</sup> na', do not cry (warning)!
- Ḳa<sup>n</sup>ha<sup>n</sup>ni', do not cry (no warning).
- Ki'pūkta na'n̄ḱi, he is sitting by him or her.
- Iki'pūkta na'n̄ḱi, you are sitting by him or her.
- 5 Ḽḱi'pūkta na'n̄ḱi, I am sitting by him or her.
- Yaḅḱi'pūkta ina'n̄ḱi, you are sitting by me.
- Nyiki'pūkta na'n̄ḱi, I am sitting by you.
- Da<sup>n</sup> ha<sup>n</sup> ṭe'ye da<sup>n</sup> ha<sup>n</sup> ue'di, he killed it, took it, and stewed it.
- Ṭe'yě ha<sup>n</sup> ue'di, he killed and stewed it.
- 10 Kûdûpi' n̄ḱutoho' nu+, help! I have fallen into a ditch!
- Ḽḱauti'xti nu+, help! I am very ill!
- Na'ti ṭiḱo'he iku'di, you have made a present for nothing.
- Na'ti ṭiḱo'he nyiku'di, I have made you a present for nothing (or, in vain).
- E'ya<sup>n</sup> n̄ḱihi<sup>n</sup> na'n̄ḱi naha' nde'di, I reached there, sat a while, and went on.
- 15 E'ya<sup>n</sup> ayihi<sup>n</sup> na'n̄ḱi naha' ide'di, you reached there, sat a while, and went on.
- E'ya<sup>n</sup> i<sup>n</sup>hi<sup>n</sup> na'n̄ḱi naha' de'di, he reached there, sat a while, and went on.
- U'a hi' axkiye'di, I told her to stew it (<ue'di).
- Ṭe'yě hi' axkiye'di, I told him to kill it.
- O<sup>n</sup> hi' axkiye'di, I told him to make it.
- 20 Ĕ'ṭiḱo<sup>n</sup> hi' n̄ḱihi', I think that he ought to do it.
- Ĕ'tûxḱayo<sup>n</sup>ni hi' n̄ḱihi', I think that you ought not to do it.
- U'a hi' n̄ḱihi', I think that she ought to stew it.
- Yu'a hi' n̄ḱihi', I think that you ought to stew it.
- Akûdixyi' o<sup>n</sup> hi' n̄ḱihi', I think that he ought to write a letter.
- 25 Aya<sup>n</sup> teu'di hi' n̄ḱihi', I think that he ought to put wood on the fire.
- Aya<sup>n</sup> i'teudi hi' n̄ḱihi', I think that you ought to put wood on the fire.
- Ti' yuwa hi' n̄ḱihi', I think that you ought to go into the house.
- I'da hi' n̄ḱihi', I think that you ought to go.
- Naxě' na'n̄ḱi hi' n̄ḱihi', I think that he ought to be listening.
- 30 Du'wa hi' n̄ḱihi', I think that he ought to untie it (duwe).
- I'duwa hi' n̄ḱihi', I think that you ought to untie it.
- Da'uxi hi' n̄ḱihi', I think that he ought to bite it off.
- Dau'xitu hi' n̄ḱihi', I think that they ought to bite it off.
- Ĕ'ṭiḱe'ḱo<sup>n</sup> n̄ḱo'yihi, I want him to make it.
- 35 Ĕ'ṭiḱe'ḱo<sup>n</sup> hayo'yihi, did you want him to make it?

- Ĕ'tiķe'ko<sup>n</sup> o'yihī, he wanted him to make it.  
 Duwě' n̄ko'yihī, I wanted him to untie it.  
 I'duwě n̄ko'yihī, I wanted you to untie it.  
 Nduwě' o'yihī, he wanted me to untie it.
- 5 Nduwě' hayo'yihī, did you want me to untie it?  
 Duwě' hayo'yihī, do you want him to untie it?  
 Ya'niksiyo<sup>n'</sup> i<sup>n'</sup>ni n̄ko'yihī, I wish that he would smoke.  
 Ĕ'tiķo<sup>n'</sup> na'ûn̄kihi', I wish that he would do it [but he will not].  
 Dau'xitu hi' na'ûn̄kihi', I wish that they would bite it off.
- 10 Da'uxituni' na'ûn̄kihi', I wish that they would not bite it off (or, that they had not bitten it off).  
 Da'uxini' na'ûn̄kihi', I wish that he had not bitten it off.  
 Du'tini' na'ûn̄kihi', I wish that he had not eaten it.  
 Da'deni' na'ûn̄kihi', I wish that he had not chewed it.  
 Ki<sup>n'</sup>ni na'ûn̄kihi', I wish that he had not drunk it.
- 15 Ĕ'taxķo<sup>n'</sup>ni na'ûn̄kihi', I wish that he had not made it.  
 Ĕ'tiķo<sup>n'</sup> na'ûn̄kihi', I wish that he had not made it.  
 Ĕ'tiķiyo<sup>n'</sup> na'ûn̄kihi', I wish that you had made it.  
 Ĕ'tiķiyo<sup>n'</sup>ni na'ûn̄kihi', I wish that you had not made it.  
 A'kidadini' na'ûn̄kihi', I wish that he had not counted.
- 20 De'ni na'ûn̄kihi', I wish that he had not gone.  
 Ya'niksiyo<sup>n'</sup> ki<sup>n'</sup>ni na'ûn̄kihi', I wish that he had not smoked.  
 Ya'niksiyo<sup>n'</sup> i<sup>n'</sup>ni na'ûn̄kihi', I wish that he had smoked.  
 Ĕ'tiķe'ko<sup>n</sup> hi' a'xkiye'di, I told him to make it.  
 I'si<sup>n'</sup>hi<sup>n'</sup> hi' nye'di, I told you to stand up.
- 25 N̄ķu'a hi' iyūhi', did you think that I ought to stew it?  
 Ndu'x-ni hi' yūhi', he thought that I ought not to eat it.  
 Ĕ'tax n̄ko<sup>n'</sup>ni hi' yūhi', he thought that I ought not to do it.  
 Aya<sup>n'</sup> utcu' na'n̄ki hi' n̄kihi', I thought that he was putting wood on the fire.  
 Yau hi' ne'di i'n̄kihi, I thought that you were stewing [it].
- 30 A'u hi ne'di n̄kihi', I thought that she was stewing [it].  
 N̄ķa'u hi ne'di i'yūhi, did you think that I was stewing [it]?  
 Ti' n̄ķuwě' iyū'hi, did you think that I entered the house?  
 Ti' n̄ķu'wa hi' iyū'hi, did you think that I ought to go into the house?  
 Ida' dande' n̄kihi', I thought that you were going.
- 35 Nda hi' iyū'hi, did you think that I ought to go?  
 Nda' dande' iyū'hi, did you think that I was going?  
 Naxě' na'n̄ki n̄kihi', I thought that he was listening.

- Kûna'xëni na'nîki nîkhi', I thought that he was not listening.  
 Kûna'xëni nîkhi', I thought that he did not hear it.  
 Duwë' nîkhi', I thought that he might have untied it.  
 I'duwë nîkhi', I thought that you untied it.
- 5 Du'wa hi' a'xkiye'di, I told him to untie it.  
 Ndu'wa hi' yûhi', he thought that I ought to untie it.  
 Nduwë' yûhi', he thought that I untied it.  
 Ndu'wa hi' iyû'hi, did you think that I ought to untie it?  
 Nduwë' iyû'hi, did you think that I untied it? (also, assertion).
- 10 I'duwa hi' iyû'hi, you thought that you ought to untie it.  
 Du'wa hi' iyû'hi, you thought that he ought to untie it.  
 Duwë' iyû'hi, you thought that he untied it.  
 Ya'niksiyo<sup>n'</sup> i<sup>n'</sup>ni nîko'yihi, I wish that he would smoke.  
 Ê'tañko<sup>n'</sup> ne de'-heda<sup>n'</sup>, I finished making that (or, țeheda<sup>n'</sup>).
- 15 Kë'tikë nedi' heda<sup>n'</sup>, I finished making something like that.  
 Aduti' nê' o<sup>n'</sup> de' hêd-ha<sup>n'</sup>, when he had finished eating.  
 Yao<sup>n'</sup> nê' o<sup>n'</sup> de' hêd-ha<sup>n'</sup>, when he had finished singing.  
 Ani' i<sup>n'</sup>ni' ne' o<sup>n'</sup> de' hêd-ha<sup>n'</sup>, when he had finished drinking water.  
 Ya<sup>n'</sup> nê' o<sup>n'</sup> de' hêd-ha<sup>n'</sup>, when he had finished sleeping.
- 20 Nka'duti ne' o<sup>n'</sup> de' hêd-ha<sup>n'</sup>, when I had finished eating.  
 Aya'duti ne' o<sup>n'</sup> de' hêd-ha<sup>n'</sup>, when you had finished eating.  
 Nka'duti heda<sup>n'</sup>ni', I have not finished eating.  
 Aya'duti heda<sup>n'</sup>ni', you have not finished eating.  
 Kiya' a dande', he will say that again.
- 25 Kiya' nya' dande', I will say it to you again.  
 Hê'tikë nya' dande', I will say that same thing to you again.  
 Kiya' nye'di, I say it to you again.  
 I'nakotko'ti ide'ni hi' nîkhi', I think that you ought not to sneak off.  
 I'de o<sup>n'</sup> kane' i<sup>n'</sup>hi<sup>n'</sup>, he came after you had gone.
- 30 De o<sup>n'</sup> kane' nîkhi<sup>n'</sup>, I came after he had gone.  
 Nki<sup>n'</sup>hi<sup>n'</sup> nde o<sup>n'</sup>ka, I had come and gone.  
 Ayihi<sup>n'</sup> i'de o<sup>n'</sup>ka, you had come and gone.  
 I<sup>n'</sup>hi<sup>n'</sup> de o<sup>n'</sup>ka, he had come and gone.  
 Ki'ye o<sup>n'</sup> kane ayihi<sup>n'</sup>, he had told it before you came.
- 35 Utoho' na<sup>n'</sup>ni xo', he might fall in again.  
 Utoho' naxo', he did fall in (act seen).  
 Utoho' kanê', he fell in (act unseen, trace or sign of act seen).

Aya'tamīni pa' aya'kīta' dande', you will attend to (be behind) work only.

Ńka'tamīni' pa Ńka'kīta' dande', I will attend to work alone.

Xkīde' pi'hena'ni, I should have gone home, but I did not.

Yakīde' pi'hena'ni, you should have gone home, but you did not.

5 Ka'de pi'hena'ni, they should have gone home, but they did not.

I'kade pi'hena'ni, you (pl.) should have gone home, but you did not.

Xka'de pi'hena'ni, we should have gone home, but we did not.

Ńko<sup>n</sup>' pi'hena'ni, I should have made it, but I did not.

Ndu'x-ni pi'hena'ni, I should not have eaten it, but I did.

10 Kdu'x-ni pi'hena'ni, he should not have eaten it, but he did.

Ki<sup>n</sup>'ni pi'hena'ni, he should not have drunk it, but he did.

Ńki<sup>n</sup>'ni pi'hena'ni, I should not have drunk it, but I did.

Si<sup>n</sup>to' teu'Ńki tcaha'xkiya' dande', I will kill "Boy's" dog for him.

Si<sup>n</sup>to' teu'Ńki ta'ya<sup>n</sup> tca'haŃka' dande', I will kill "Boy's" dog (Si<sup>n</sup>to, "Boy," was a name for Bankston Johnson).

15 Iya'kûdûksa'yaŃka na', beware lest you peep at me!

Ka'kûdûksa'hinyëni', I did not peep at you.

Tei'diķë iya<sup>n</sup>'hi<sup>n</sup> hi' ina'Ńki wo', why do you sit there crying?

Tei'diķë ayiŃkxi'hi hi' ina'Ńki wo', why do you sit there laughing?

Tei'diķë aya'o<sup>n</sup> hi' ina'Ńki wo', why do you sit there singing?

20 TeuŃk iŃkta' Ńka'ķuwë nde'di, I took my dog thither.

Ĕ'tu na'Ńkdë, is this sitting one the one?

Ĕ'tu ma'Ńkdë, is this reclining one the one?

Ĕ'tu ne'dë, is this standing one the one?

E na'Ńki, that (sitting one) is the one.

25 E ma'Ńki, that (reclining one) is the one.

E ne'ya<sup>n</sup>, that (standing one) is the one.

Pe'ti-ka<sup>n</sup>, into the fire.

Ani'-ka<sup>n</sup>, into the water.

Hama'-ka<sup>n</sup>, into the ground.

30 Hama' kûdo'tei-ka<sup>n</sup>, into the mud.

Pe'ti-ka<sup>n</sup> a'kana'Ńkiyë, to take it out of the fire.

Pe'ti-ka<sup>n</sup> utoho' a'kanaŃkiyë, to take out of the fire what fell into it.

Waka' â'di, the cow gored (or "hooked") him.

Waka' yiâ'di, did the cow gore you?

35 Waka' yaŃkâ'di, the cow gored me.

Waka' i'yiâ na', beware lest the cow gore you!

Tci'dikë "Kō'k ayudi'" hetco<sup>n</sup>'tu, why do they call the magnolia by that name? [Ans.: Because its leaves "rattle" when blown by the wind.]

Tcūñk' a'kūtita<sup>n</sup>'ni, he set the dog on him [rather, akūdūta<sup>n</sup>'ni].

Tcūñk' aya'kūtita<sup>n</sup>'ni, did you set the dog on him?

Tcūñk' ñka'kūtita<sup>n</sup>'ni, I set the dog on him.

5 Tohoxka' du'si de'di, to catch a horse.

Tohoxka' duxta<sup>n</sup>' de'di, to lead a horse along.

Tcūñki' du'si de'di, to catch a dog, to take a dog along (?)

Añksa'pi du'si de'di, to take a gun along.

A<sup>n</sup>ya' du'si, to arrest a person.

10 I<sup>n</sup>'pûdahi' de'di, to go with him to protect him.

Ñkī<sup>n</sup>'pûdahi nde'di, I go (or went) with him to protect him.

Nyi<sup>n</sup>'pûdahi nde'di, I went with you to protect you.

Yañki<sup>n</sup>'pûdahi ide'di, you went with me to protect me.

Ewüdü' a<sup>n</sup>'se'pi ně du'si ha<sup>n</sup>'u', go over there, take that ax, and bring it back!

15 A<sup>n</sup>'se'pi du'si ha<sup>n</sup>'u', to bring an ax here (or back).

A<sup>n</sup>'se'wi i<sup>n</sup>'da de'di, he went to hunt for the ax.

A<sup>n</sup>'se'pi du'si ahi<sup>n</sup>', he brought the ax here.

A<sup>n</sup>'se'pi i'dusi yo o<sup>n</sup>'ni, are you bringing the ax?

A<sup>n</sup>'se'pi i'dusi aya'ku o<sup>n</sup>'ni, were you coming home with the ax [some time ago]?

20 A<sup>n</sup>'se'pi ndu'si ñka'ku o<sup>n</sup>'ni, I was coming back with the ax [some time ago].

A<sup>n</sup>'se'pi du'si kah o<sup>n</sup>'ni, they are coming with the ax.

De' ha<sup>n</sup> ha<sup>n</sup>'u', he went and brought it, him, her (preceded by name of object).

I'de ha<sup>n</sup>' ya<sup>n</sup>'u', you went and brought it, etc.

Nde' ha<sup>n</sup> ñka<sup>n</sup>'u', I went and brought it.

25 De' ha<sup>n</sup> kiki'x-daha', he went and brought it for them.

De' ha<sup>n</sup> a<sup>n</sup>'u'-daha', he went and brought them

A'de ha<sup>n</sup> ki<sup>n</sup>'tu'-daha', they went to bring them.

Aya'de ha<sup>n</sup> i'ki<sup>n</sup>'tu'-daha', you (pl.) went to bring them.

Ñka'de ha<sup>n</sup> ñka'ki<sup>n</sup>'tu'-daha', we went to bring them.

30 De' ha<sup>n</sup> kiha<sup>n</sup>'u', go to get it for him.

I'de ha<sup>n</sup> ya<sup>n</sup>'iku', did you go to get it for him?

Nde' ha<sup>n</sup> ax<sup>n</sup>'iku' I went to get it for him.

Tohoxka' i<sup>n</sup>'da de'di, he went for a horse.

Tohoxka' i<sup>n</sup>da-daha' de'di, he went for horses.

Ñkita ñkinda' hi xki'di, I have brought mine back.

Ta-ha<sup>n</sup> i<sup>n</sup>da' hi de'di, he went to see his own. [-ha<sup>n</sup>=ka<sup>n</sup>, obj. sign.]

Yita-ha<sup>n</sup> ayi<sup>n</sup>da hi ide'di, did you go to seek your own?

5 Ñkita-ha<sup>n</sup> ñki<sup>n</sup>da nde'di, I went to seek my own.

Tatu-ha<sup>n</sup> i<sup>n</sup>da'h a'de, they went to seek their own.

Yi'tatu-ha<sup>n</sup> ayi<sup>n</sup>dah aya'de, you (pl.) went to seek your own.

Ñki'tatu-ha<sup>n</sup> ñki<sup>n</sup>dah ñka'de, we went to seek our own.

Ta'-daha-ha<sup>n</sup> i<sup>n</sup>dah-daha' de'di, he went to seek them, his own  
[horses, etc.].

10 Yita'-daha-ha<sup>n</sup> ayi<sup>n</sup>da'-daha' ide'di, did you go to seek them, your  
own?

Ñkita'-daha-ha<sup>n</sup> ñki<sup>n</sup>da'-daha' nde'di, I went to seek them, my own.

A<sup>n</sup>tatka' ñkita' a<sup>n</sup>kuwé' ya<sup>n</sup>xkiki<sup>n</sup>hi<sup>n</sup>, they took my child there (not  
quite here, but nearly here).

Ide' ha<sup>n</sup> e'heda<sup>n</sup> ayi<sup>n</sup>hi<sup>n</sup>, you started and went that far [on the way].

De' ha<sup>n</sup> e'heda<sup>n</sup> i<sup>n</sup>hi<sup>n</sup>, he started and went that far [on the way].

15 Nde' ha<sup>n</sup> e'heda<sup>n</sup> ñki<sup>n</sup>hi<sup>n</sup>, I started and went that far [on the way].

E'heda<sup>n</sup> i<sup>n</sup>hi<sup>n</sup> kiya' ku', he went that far and was coming back again.

E'heda<sup>n</sup> ayi<sup>n</sup>hi<sup>n</sup> kiya' ya<sup>n</sup>ku', you went that far and were coming back  
again.

E'heda<sup>n</sup> ñki<sup>n</sup>hi<sup>n</sup> kiya' xku, I went that far and was coming back again.

E'heda<sup>n</sup> i<sup>n</sup>xtu' kiya' ka'hi, they went that far and were coming back  
again.

20 E'heda<sup>n</sup> ayi<sup>n</sup>xtu' kiya' ya<sup>n</sup>ka'hi, you (pl.) went that far and were coming  
back again.

E'heda<sup>n</sup> ñki<sup>n</sup>xtu' kiya' xka'hi, we went that far and were coming back  
again.

A'de ha<sup>n</sup> e' ha<sup>n</sup> i<sup>n</sup>xtu', they started and went that far (?).

De o<sup>n</sup> de ha<sup>n</sup> eya<sup>n</sup>hi<sup>n</sup>, he continued going till he reached there (said  
when one did not stop on the way).

I'de o<sup>n</sup> de ha<sup>n</sup> eya<sup>n</sup> ayi<sup>n</sup>hi<sup>n</sup>, you continued going till you reached  
there.

25 Nde o<sup>n</sup> de ha<sup>n</sup> eya<sup>n</sup> ñki<sup>n</sup>hi<sup>n</sup>, I continued going till I reached there.

A'de o<sup>n</sup> de ha<sup>n</sup> e'ya<sup>n</sup> i<sup>n</sup>xtu, they continued going till they reached  
there.

Aya'de o<sup>n</sup> de ha<sup>n</sup> e'ya<sup>n</sup> ayi<sup>n</sup>xtu, you (pl.) continued going, etc.

Nka'de o<sup>n</sup> de ha<sup>n</sup> e'ya<sup>n</sup> ñki<sup>n</sup>xtu, we continued going till we got there.

Hu' o<sup>n</sup> de' ha<sup>n</sup> i<sup>n</sup>hi<sup>n</sup>, contracted to hu' o<sup>n</sup> de'hi<sup>n</sup>hi<sup>n</sup>, he continued  
coming a long distance till he reached here.

- Ayu' o<sup>n</sup> de'h-ayi<sup>n</sup>'hi<sup>n</sup>, you continued coming, etc.  
 Nku' o<sup>n</sup> de'h n̄ki<sup>n</sup>'hi<sup>n</sup>, I continued coming, etc.  
 A'hu o<sup>n</sup> de'h-ēdi'hi<sup>n</sup>, they continued coming, etc.  
 Aya'hu o<sup>n</sup> de'h-ēd ayi'hi<sup>n</sup>, you (pl.) continued coming, etc.  
 5 Nka'hu o<sup>n</sup> de'hēd n̄ki<sup>n</sup>'hi<sup>n</sup>, we continued coming, etc.  
 Hu' ha<sup>n</sup> i<sup>n</sup>hi<sup>n</sup>', *contracted to hu' hi<sup>n</sup>hi<sup>n</sup>'*, he continued coming [a short distance] till he reached here.  
 Kō'x xēhe' da o<sup>n</sup>'ni, he is sliding [a chair, on which he sits] along.  
 Kūtūta'yē ko'wade'yē, he stood it on end and moved it farther.  
 Ku'hik si<sup>n</sup>'hi<sup>n</sup>x ne ka<sup>n</sup>' ma'nte de'yē, it was standing high when he moved it away.  
 10 Ku'hik na<sup>n</sup>'x ka<sup>n</sup>' ma'nte de'yē, it was sitting high (as a hat on a table) when he moved it away.  
 Ku'hik ma<sup>n</sup>'x ka<sup>n</sup>' ma'nte de'yē, it was lying or reclining high when he moved it off.  
 Aṭo' miska' dūkse' ko'wa tcu, to move small potatoes farther [on the floor]. Dūkse' ko'wa tcu' might be said of flour, grain, bullets, etc.  
 Aṭo' miska' kūda' ma'nt kû de'yē, he picked up the small potatoes and moved them away (or, aside).  
 Kōk xēhe'tuni', they did not sit farther off.  
 15 Ta'nēks a<sup>n</sup>ya' ade' tēma'naxti n̄kyeho<sup>n</sup>' te', I wish to know the Biloxi talk of the very ancient time.  
 Yû'n̄kî ksa'wiyē, he or she raised a daughter.  
 Yi'n̄kî ksawi'hayē, you raised a son.  
 Yi'n̄kî ksa'wûn̄kē, I raised a son.  
 Aduti' usta<sup>n</sup>'hi<sup>n</sup>iñkiya' dandē', I will make the food reach (be enough for) you [too].  
 20 Ūn̄ktea'k atuti', my hand is (was) burnt.  
 Sni wa' ka<sup>n</sup> ūn̄ktea'ke nē'xti, my hands hurt much because it is so cold.  
 Tca'ktu nē'xti, their hands hurt considerably.  
 Ūn̄ktea'ke de'xtē, my hand is numb ("asleep").  
 Īsi' sī'di dūho<sup>n</sup>'ni', to have the hand, foot, etc., asleep or numb.  
 25 N̄ka'kitūpe' wa' n̄ka'nde, I am carrying something on the shoulder all the time.  
 N̄ka'duti wa' n̄ka'nde, I am ever eating.  
 Kxya<sup>n</sup>'hi wa' a'nde, he is ever scolding.  
 Ata'm̄ni wa' kandeni', he is not always working.  
 Aya'tam̄ni wa' kaya'ndeni', you are not always working.  
 30 N̄ka'tam̄ni wa' n̄ka'ndeni', I am not always working.

Ti ta'wiya<sup>a</sup> nda' dande', I am going on top of the house.

Ku'hadi nda' dande', I am going up stairs (lit., up above).

Itci'dikḥē ni'ki, you are of little or no account.

Tei'dikḥē ni'ktu, they are of little or no account.

5 Du'si' apūnū ha'nde, he hugged it, him, or her.

Idu'si aya'pūnū aya'nde, did you hug him or her?

Ndu'si nḥa'pūnū nḥa'nde, I hugged him or her.

Isi' pa i'kiduspē, only your feet went under the water.

Ūnksi' pa ya<sup>a</sup>xkiduspē, only my feet went under the water.

10 Kudu'napini', or kudu'namni', he did not bother him.

Ku'yudu'napini', or, ku'yudu'namni', did you not bother him?

Ndu'napini', or ndu'namni', I did not bother him.

I'nduna'mni dande', I will not bother you.

Yandu'namni' dande', he will not bother me.

15 Ayindi' ayo<sup>a</sup> na'ni xyo', you must have done it.

I<sup>a</sup>xtu' o<sup>a</sup>tu na'ni xyo', they must have done it.

Ayi<sup>a</sup>xtu' ayo<sup>a</sup>tu na'ni xyo', you (pl.) must have done it.

Ṭe'yě xyě na', let us kill her.

Ṭeyěni' xyě na', let us not kill her.

20 Kū'tiki xyě na', let us tell it.

Kūtikini' xyě na', let us not tell it.

Aku' xyě na', let us feed him.

A'kitūpe' xyě na', let us carry (them?) on our shoulders.

Ata'mini xyě na', let us work.

25 Nḥi<sup>a</sup>txa nḥa'kitūpe' nḥade'di, I went carrying it on my shoulder,  
with no companion (or assistance).

Ayi<sup>a</sup>txa aya'kitūpe' aya'dedi, you alone went carrying it on your  
shoulder.

I<sup>a</sup>txa a'kitūpe' ade'di, he alone went carrying it on his shoulder.

E'ya<sup>a</sup> nḥa'de xyě, let us go thither.

Ti'-k ha'psūktu', they surrounded the house.

30 Ti'-k nḥa'psūktu', we surrounded the house.

I'nyide'yiñke, I got away from you.

Yande'yiñke, he got away from me.

Nyaḥuwa' dande', I will take you along.

Axi'hinya' dande', I will shut you up, diet you, and give you medicine  
[in order to give you magic power].

35 Kīdu'si xyě na', let us wrestle.

Ṭu'he ha'nde na', it is thundering indeed.



Ḫo'hi dande' yeḵe' na, it must be going to rain.

Wahu' dande' yeḵe' na, it must be going to snow.

Wahu' xoxo'hi dande' yeḵe' na, it must be going to hail.

Xuxwëxti' dande' yeḵe' na, it must be going to blow very hard.

5 Nau<sup>n'</sup> kûp'nixti' dande' yeḵe' na, there must be going to be bad weather.

Ta<sup>n'</sup>ya<sup>n'</sup> kîda' dande', yeḵe' na, he must be about to return to town.

E'<sup>n'</sup>ya<sup>n'</sup> nda' dande' yeḵe'na, I must be going thither [because I have been ordered to go].

Nda' dande' o<sup>n'</sup>ya<sup>n'</sup>, I was going some time ago (I was about to go then).

Nda' dande' ha<sup>n'</sup>tca nde'ni nîḵa'nde, I was going but I have not yet gone (said if I have work to do there).

10 Sa'hiye ya'nde ha<sup>n'</sup> ide' pihe'na, you ought to stay here a while before you go.

Nde o<sup>n'</sup> pihe' ëṭiḵe' nîḵa'nde e'de nda' dande', I should have gone long ago, but now I am going.

Ñḵo<sup>n'</sup> o<sup>n'</sup> pihe' ëṭiḵe' nîḵa'nde e'de nîḵo<sup>n'</sup> dande', I should have made it long ago, though I did not, but now I am going to make it.

Ñḵa'duti o<sup>n'</sup> pihe' ëṭiḵe' nîḵa'nde e'de nîḵa'duti' dande', I should have eaten it long ago, though I did not, but now I am going to eat it.

Ñḵi<sup>n'</sup>spë' o<sup>n'</sup> pihe' ëṭiḵe' nîḵa'nde e'de nîḵi<sup>n'</sup>spa' dande', I should have learned how to do it long ago, but now I am going to learn.

15 Ñḵo<sup>n'</sup>tu o<sup>n'</sup> pihe' ëṭiḵe' nyuke' e'de nîḵo<sup>n'</sup>tu dande', we should have made it long ago, but now we are going to make it.

A'da da'nde o<sup>n'</sup>ya<sup>n'</sup>, they were going long ago [but they did not].

A'de o<sup>n'</sup> pihe', they should have gone long ago.

I<sup>n'</sup>spë' o<sup>n'</sup> pihe', he should have learned it long ago.

Yahé'de nda' dande', I will go now (said if in the house).

20 Nde' pihe', I ought to go.

E'de nde'di, I am going now (am just starting).

E'de nda' o<sup>n'</sup>ni, I am just going (said if on the way).

Ñḵi<sup>n'</sup>tcpë' nyuke' naha' nîḵa'de, we were laughing at it a while and then we went on.

Ûnḵta<sup>n'</sup> nîḵama'nîḵi naha' nîḵa'de, we all were sitting a while and then we went on.

25 Ûnḵxaxa' nîḵama'nîḵi naha' nîḵa'de, we were all sitting [standing?] a while and then we went on.

Ita<sup>n'</sup> yama'nîḵi nah aya'de, you all were sitting a while and then you went on.

Ixaxa' yama'nîḵi nah aya'de, you all were standing a while and then you went on.

Yahe'daḳiye, you ought to make it a little better.

Yahe' e'daḳiye' naxki'ya, he ought to have made it better [but he did not].

Yahe'da kitki' naxki'ya, he ought to have made it better than that.

Nēpi'ye dusi' yande' naxki'ya, he ought to have handled it carefully [but he did not].

5 Ti' itka', inside the house (generic).

Ti' itka'dě, inside the house that is here (inside this house).

Ti' itka'ya<sup>n</sup>, inside the house (there, yonder; inside that house).

Ě'tiḳe na'nḱi da'nde, let it stay that way, it makes no difference.

Ě'tiḳēhi'naḱi da'nde, you will stay that way, it makes no difference (?).

10 Ě'tiḳe na<sup>n</sup>xkiḳe, let me stay that way, it makes no difference.

Ě'tiḳe kwi'iyü'hani, you do not think of such things.

Ě'tiḳe o<sup>n</sup> ḱiü'hani, I do not think of such things.

Ě'tiḳe kwia'xtuni, they do not think of such things.

Ě'tiḳe kwi'iyü'xtuni, you (pl.) do not think of such things.

15 Ě'tiḳe o<sup>n</sup> ḱiü'xtuni, we do not think of such things.

Ě'tiḳe na'ni wo', it could not be so, or, that way.

Ndo<sup>n</sup>ho<sup>n</sup> na'ni, I might see it.

I'do<sup>n</sup>ho<sup>n</sup> na'ni, you might see it.

Do<sup>n</sup>ho<sup>n</sup> na'ni, he might see it (do<sup>n</sup>hi).

20 A'tci-k de', he sent him for it.

A'tctu-k de', they sent him for it.

A'tci-k kide', he sent him back, or home, for it.

A'tctu-k kide', they sent him back, or home, for it.

A'tci-k ḱu', he has sent him back after it and he [the one sent] is coming [back].

25 A'tci-k kidi', he has sent him back, or home, after it and he [the one sent] has come.

A'tci-k hu', he (A) has sent him (B) after it, and he (B) is coming.

A'tci-k i<sup>n</sup>hi<sup>n</sup>', he (A) has sent him (B) after it, and he (B) has come.

Ūñḱa'wahe ha<sup>n</sup> ka'kuwētuni' dande', we will go into the water and will not come out.

Iwa'he ha<sup>n</sup> kiya'kuwētuni' dande', if you go into the water, you will not come out again.

30 Ayo'hi ye'hiya<sup>n</sup> a'hi<sup>n</sup>, he brought it here, close to the lake.

Ayo'hi ye'hiya<sup>n</sup> a'dēdi, he carried it there, close to the lake.

Ayo'hi ye'hiya<sup>n</sup> a'da o<sup>n</sup>ni, they are going thither, close to the lake.

Ayo'hi ye'hiya<sup>n</sup> a'kide'di, he (A) is taking him (B) to his (A's) home close to the lake.

Ayo'hi ye'hiya<sup>n</sup> ñka'xkida o<sup>n</sup>'ni (if on the way), I am taking him to my home close to the lake.

Ayo'hi ye'hiya<sup>n</sup> ñkaxkida' dande', I will take him to my home close to, etc.

Ayo'hi ye'hiya<sup>n</sup> ñka'xkide o<sup>n</sup>'ni, I did take him to my home close to, etc.

Ha'-u o<sup>n</sup>'ni, he is [now] bringing it hither, or, he was bringing it hither.

5 Haya'u o<sup>n</sup>'ni, were you bringing it hither?

Ñka'u o<sup>n</sup>'ni, I was bringing it hither.

Ha'ahu o<sup>n</sup>'ni, they were bringing it hither.

Haya'ahu o<sup>n</sup>'ni, were you (pl.) bringing it hither?

Ñka'ahu o<sup>n</sup>'ni, we were bringing it hither.

10 A'ku o<sup>n</sup>'ni, he is (or, was) bringing it back.

A'kaha o<sup>n</sup>'ni, they are (or, were) bringing it back.

Aya'kaha o<sup>n</sup>'ni, ye are or were bringing it back.

Ñka'kaha o<sup>n</sup>'ni, we are or were bringing it back.

Akiho<sup>n</sup>', he has brought it back.

15 Aya'kiho<sup>n</sup>, have you brought it back?

Ñka'kiho<sup>n</sup>, I have brought it back.

Akixtu', they have brought it back.

Aya'kixtu, have you (pl.) brought it back?

Ñka'kixtu, we have brought it back.

20 Ti na'ta, middle of a house.

Tca'ke na'ta, middle of a hand.

Akütxyi' na'ta, middle of a book.

Ûñkapa' anedi' dě'xtowě, my head is full of lice.

Ûñkca'ke ñko<sup>n</sup>' ani' tce'tce'hiñke, I make water drip from my hand.

25 Itca'ke ayo<sup>n</sup>' ani' tce'tce'hihayě, did you make water drip from your hand?

E'uka'de hi'de yuķe', they just went falling about.

Eu'-k toho' ha'nde, he just went falling about.

E'ukidě' itoho' aya'nde, did you just go falling about?

E'wakandě' ûñktoho' ñka'nde, I just went falling about.

30 Tcına' ayo'yih ko da<sup>n</sup>', take as many as you please (said by male or female).

Tcına' ñko'yih ko nda<sup>n</sup>' dande', I will take as many as I please.

Tcına' o'yih ko da<sup>n</sup>' dande', he will take as many as he wants.

Û<sup>n</sup>na'tepitcpi' nde' ñka'nde, I am going along with my feet slipping often (as on Louisiana mud).

- Aṭo' i<sup>n</sup>'paxa o<sup>n</sup>'ni, he set out the potatoes.  
 Aṭo' i<sup>n</sup>'paxa o<sup>n</sup> he'da<sup>n</sup>, he finished setting out the potatoes.  
 Aṭo' i<sup>n</sup>'pax ayo<sup>n</sup>' he'da<sup>n</sup>, did you finish setting out the potatoes?  
 Aṭo' i<sup>n</sup>'paxa ñḵo<sup>n</sup>' he'da<sup>n</sup>, I finished setting out the potatoes.
- 5 Nyukpě' ksâ, my leg is broken.  
 Nyukpě' pûski', my leg was cut off.  
 Nya'ndi hâ'yě, my heart is broken.  
 Ya<sup>n</sup>'xtu hâ'yě, their hearts are broken.  
 Ya'ndi kahâ'yěha-ñḵéni' dande', I will not break her heart.
- 10 Ūñkpâ'n ndo<sup>n</sup>'x-ka<sup>n</sup>, let me see and smell it.  
 Ka'ye de'di, he has gone to give it away.  
 I'kay ide'di, did you go to give it away?  
 Xka'yi nde'di, I went to give it away.  
 Ka'ye a'de, they have gone to give it away.
- 15 Ka'ye aya'de, did you (pl.) go to give it away?  
 Ka'ye ñḵa'de, we went to give it away.  
 Ka'ye ḵu', he is returning after giving it away.  
 Ka'ye hi<sup>n</sup>', he has come to give it away.  
 I'kaye ayi<sup>n</sup>'hi<sup>n</sup>, have you come to give it away?
- 20 Xka'ye ñḵi<sup>n</sup>'hi<sup>n</sup>, I have come to give it away.  
 Hě'tiḵo<sup>n</sup> ha'nde, he is just doing so.  
 Na'ti ẽ'tiḵayo<sup>n</sup>' ya'nde, you are doing so for nothing (or, in vain).  
 Na'ti ẽ'tañḵo<sup>n</sup> ñḵa'nde, I am doing so in vain.  
 Na'ti hě'tiḵo<sup>n</sup> yuḵě'di, they are doing just so in vain.
- 25 Na'ti hě'tiḵayo<sup>n</sup>' ya'yukě'di, you (pl.) are doing just so in vain.  
 Na'ti hě'tañḵo<sup>n</sup>' nyukě'di, we are doing just so in vain.  
 Na'ti he'tinyo<sup>n</sup>' ñḵa'nde, I am doing just so to you in vain.  
 Na'ti he'tinyo<sup>n</sup>' nyukě'di, we are doing just so to you in vain.  
 A'ḵuwěx kide', he takes him home with him [without leading him, as person or dog].
- 30 Aya'ḵuwěx yakide', do or did you take him home with you?  
 Ñḵa'ḵuwěx xkide', I took him home with me.  
 A'ḵuwěx ka'de, they took him home with them.  
 Aya'ḵuwěx kaya'de, did you take him home with you (pl.)?  
 Ñḵa'uwěx xka'de, we took him home with us.
- 35 Nya'ḵuwěx xka'de, we took you home with us.  
 Yañḵa'ḵuwěx ada' dande', they will take me home with them.  
 Iñko'wa, he depends on him (or her) to protect him.  
 Ayinko'wa, do you depend on him to protect you?

- Ńkiñko'wa, I depend on him to protect me.  
 Nyiñko'wa, I depend on you to protect me.  
 Ya'ñkiñko'wa, he depends on me to protect him.  
 Kúku'hiyëni', he is unable to raise it.
- 5 Kúku'waha'yëni', you are unable to raise (lift) it.  
 Kúku'waha'ñkëni', I am unable to raise it.  
 Ká'wa nda' dande', I am going a little farther.  
 Ka'wak e' nañkë'di, what is he saying? (said if the one referred to sits at a distance).  
 Ka'wak e' nañki', what is he saying? (said if the one referred to sits here).
- 10 Na<sup>n</sup>'teka ndu'ti tẽ, I wish to eat a little.  
 Na<sup>n</sup>'teka ne'hi ndu'ti tẽ, I wish to eat a little more.  
 Tanë'ks a<sup>n</sup>'ya' ade' na<sup>n</sup>'teka ne'hi ñka'de te', I wish to talk a little more of the Biloxi language.  
 Ki'ya de' yandi', ki'ya de' ha<sup>n</sup>, or ki'ya de' ka<sup>n</sup>, when he went again.  
 Dusi'x ku'di, he was bringing her back.
- 15 I'dusix aya'ku, were you bringing her (or him) back?  
 Ndu'six xku'di, I was bringing her (or him) back.  
 Du'six ka'hi, they were bringing her (or him) back.  
 I'dusix ika'hi, were you (pl.) bringing her (or him) back?  
 Ndusi'x xka'hi, we were bringing her (or him) back.
- 20 Ndusi'x xku'di di<sup>n</sup>' a'niye'hi xki'di, when I was bringing her back, I came again to the edge of the water.  
 I'dusix aya'ku di<sup>n</sup>' a'niye'hi yakí'di, when you were bringing her back, you came again to the edge of the water.  
 Ya'tcyañko<sup>n</sup>'tu ñkanda' dande' (male speaking), they call me so, and I shall be so; used after name of animal.  
 Ya'tcyañko<sup>n</sup>'tu ñka'nda hi ni' (female speaking), ditto.  
 Yate o<sup>n</sup>'tu a'nda dande' (male speaking), they call him so, and he will be so.
- 25 Yate o<sup>n</sup>'tu a'nda hi ni' (female speaking), ditto.  
 Tohoxka' yate o<sup>n</sup>'tu kiqa' hi ni' (female speaking), [?]  
 A<sup>n</sup>'ya' yate o<sup>n</sup>'tu kiqa' hi ni' (female speaking), [?]  
 A<sup>n</sup>'ya' e' ya'tciyo<sup>n</sup>'tu ya'yutka' hi ni' (female speaking), they call you people, and you shall be so.  
 A<sup>n</sup>'xti' ya'tc-yañko<sup>n</sup>'tu nyuka' hi ni' (female speaking), they call us women, and we shall be so.
- 30 Te'hiyañka ni' (female speaking), you must not kill me.  
 Te'hiya ni' (female speaking), you must not kill him.

- Te'hiyañka na', you must not (*sic*) kill me (male speaking). (?)  
 Te'hiya' dande', he will kill you.  
 Te'yañke tẽ, he wishes to kill me.  
 E'hiya'nñke tẽ' you wish to kill me (te).
- 5 Ku'hiya'nñke tẽ', he wishes to raise me (kuhi).  
 Ku'hihiya'nñke tẽ', you wish to raise me.  
 E'ya<sup>n</sup> de'yañke tẽ', he wishes to send me thither.  
 E'ya<sup>n</sup> de'hiya'nñke tẽ', you wish to send me thither (assertion or query).  
 He'da<sup>n</sup>xkiyedi', she (or he) said the same thing to him (or her).
- 10 He'tikeya'kiye'di, did you say the same thing to him (or her)?  
 He'tikeye axkiye'di, I said the same thing to him (or her).  
 Peti' he' ya<sup>n</sup> ko' ka'wa kaha' ẽ'tikeye he'tu, what do they mean when they say "fire" ?  
 Ka'wak ikaha' ẽ'tikeye'di, what do you mean when you say that?  
 {Ka'wak nñke' yandi ẽ'tañke'di, when I say something, I say *that*. (?)
- 15 {Ka'wak xka'ha, what I meant. *The whole*: "What did I mean when I said that?" [So given in MS. notebook.]  
 Fire nñke' ya<sup>n</sup> ko' pe'ti xka'ha, when I say "fire" I mean *peti*.  
 Ayi'nt-k iñkaha' nñke' xya<sup>n</sup>, I meant you when I said it.  
 Iñkaha'-daha', I mean you (pl.).  
 Ya'nñakaha'-daha', he means us.
- 20 Iya'nñakaha'-daha' wo, do you mean us?  
 Ya'nñakaha'tu-daha', they mean us.  
 Ẽ'xtixti'-k nde'di wo' nñihi', I think that I went very far.  
 Ẽ'xtixti'-k nde'di hi' nñihi', ditto.  
 E'ma-k xẽ nañki', he is sitting right there.
- 25 E'ma hu' a'kanaki', he came out in sight right there.  
 E'ma yabu' aya'kanaki, did you come in sight right there? (or an assertion).  
 E'ma nñu' nñaka'naki, I came out in sight right there.  
 E'ma a'hi a'kuwẽtu', they came out in sight right there.  
 E'ma aya'hi aya'kuwẽtu', you (pl.) came out in sight right there (or a query).
- 30 E'ma nñka'hi nñka'kuwẽtu', we came out in sight right there.  
 A<sup>n</sup>ya' tohi' te'yẽ ya<sup>n</sup> ndo<sup>n</sup>hi', I saw the one who killed the negro.  
 A<sup>n</sup>ya' tohi' te'yẽ a'nde hi' ndo<sup>n</sup>hi', I saw him as he was killing the negro.  
 A<sup>n</sup>ya' du'si ya<sup>n</sup> ndo<sup>n</sup>hi', I saw the one who arrested the man.  
 A<sup>n</sup>ya' aduti' na'nñki ya<sup>n</sup> ndo<sup>n</sup>hi', I saw the man who was [sitting] eating.

- A<sup>n</sup>ya'yao<sup>n</sup>'ya<sup>n</sup> ndo<sup>n</sup>hi', I saw the man that sang.  
 E'ya<sup>n</sup> da' hi'usa<sup>n</sup>, he *will not go* thither (strong assertion).  
 E'ya<sup>n</sup> i'da hi'usa<sup>n</sup>, you *will not go* thither (strong form of denial).  
 E'ya<sup>n</sup> nda' hi'usa<sup>n</sup>, I *will not go* thither.
- 5 E'ya<sup>n</sup> nde' te' ni'ki, I do not wish to go thither.  
 N̄ko<sup>n</sup>'hi'usa<sup>n</sup>, I *will not* make or do it.  
 Yao<sup>n</sup>'hi'usa<sup>n</sup>, he *will not* sing (positive refusal).  
 N̄ko<sup>n</sup>'tu hi'usa<sup>n</sup>, we *will not* make or do it.  
 I<sup>n</sup>'hi<sup>n</sup>ṭota<sup>n</sup>' ktio'x mañki', he (A) is so brave over it as he (B) is lying down.
- 10 Ayi<sup>n</sup>'hi<sup>n</sup>ṭota<sup>n</sup>' kito'x mañki', you are so brave over it as (because) he is lying down.  
 N̄ki<sup>n</sup>'hi<sup>n</sup>ṭota<sup>n</sup>' kito'x mañki', I am so brave on account of him as he is lying down.  
 Ki<sup>n</sup>do'ki<sup>n</sup>pha'n̄keni', I am not proud (<i>dokinyë).  
 I<sup>n</sup>do'ki<sup>n</sup>i'n̄kiyë, I am proud of you.  
 E'keyañko<sup>n</sup>', do so to me!
- 15 E'keyañko<sup>n</sup>' ûnkto'x mañk-ta', do so to me that I may lie so (or, I will lie so)!  
 Ma<sup>n</sup>t-ka<sup>n</sup> nda' dande', I will go elsewhere.  
 Na<sup>n</sup>'ti si' ha<sup>n</sup>de, she is yellow all over (might be said of a woman in a yellow dress).  
 Ama' na<sup>n</sup>'ti pṭato' txa, there is only cotton all over the field.  
 I<sup>n</sup>ksu wa<sup>n</sup>'di, he wants fresh meat exceedingly (or, greatly).
- 20 Ayi<sup>n</sup>'ksu wa<sup>n</sup>'di, have you a strong desire for fresh meat?  
 N̄ki<sup>n</sup>'ksu wa<sup>n</sup>'di, I have a strong desire for fresh meat.  
 Utoho'yë, he followed his trail.  
 Utoho'hinyë, I followed your trail.  
 Utoho'hinya' dande', I will follow your trail.
- 25 Utoho'hinyë-daha', I follow your (pl.) trail.  
 Ĕ'tiḱe ha<sup>n</sup>de, he stayed here so.  
 Ĕ'tiḱe ha<sup>n</sup>da hi' kiye<sup>n</sup>'di, he told him that he was to stay here so.  
 Ĕ'tiḱe' handa', stay here so (said to one).  
 Ĕ'tiḱe' yuḱa', stay here so (said to many).
- 30 N̄ki<sup>n</sup>'tciya' ṭiḱo'hixti n̄ḱa<sup>n</sup>de, I am a very old man.  
 Anisti-k' ḱ'di n̄ḱihi', I think that he says just so.  
 Eḱe' n̄ḱihi', I think so (*sic*).  
 Eḱe' niki', I reckon so (*sic*).  
 Eḱe' yihi' niki', he thinks or believes so; I reckon (*sic*).

Ek'e'we yihi' niki', do you believe it? (*sic*).

Ek'e'we n̄kihi', I believe it (*sic*).

Ek'e' yihi', he believes it.

Ek'e' yūxtu', they believe it.

5 Ek'e' we yūxtu', ye believe it.

Ek'e'we n̄ki'ūxtu, we believe it.

I<sup>n</sup> oxpa', he drank it all up.

Du'ti oxpa', he ate it all up.

N̄ki<sup>n</sup>' iñkiyo'xpa, I drank it all for (or, from) you.

10 Ndu'ti iñkiyo'xpa, I ate it all for (or, from) you.

Andě' xya xti xyo', he shall live always, provided——

N̄kande' xya xti xyo', I shall live always, provided [I do not tell, etc.].

A'kika'hi<sup>n</sup> ma'n̄ktu, they were telling news to one another.

Kapûsi'ni te' o<sup>n</sup> max ka<sup>n</sup>' pûsi', after he had been lying dead

N̄ot night dead was lying when night.

for some time, night came on.

15 Kûsi'hi<sup>n</sup> wa'ya<sup>n</sup>, towards evening.

Pûsi' wa'ya<sup>n</sup>, towards night.

I'ya<sup>n</sup>xkya'tuxa<sup>n</sup> na', beware lest you search in my house for my possession.

Iya'diya<sup>n</sup> ẽ'ti na' (male speaking), this is your father.

Iya'diya<sup>n</sup> ẽ'ti ni' (female sp.), this is your father.

20 Tcu'n̄k ita' ẽ'ti na' (male sp.), this is *your* dog.

Tcu'n̄ki-ya<sup>n</sup> ẽ'ti na' (male sp.), this is *the* dog.

Ipa'stûki' ya'nde, were you sewing on it?

Ūn̄kpa'stûki n̄ka'nde, I was sewing on it.

Aya<sup>n</sup>' toho' teûpa<sup>n</sup>' nañki' na<sup>n</sup>xkiya', I am not a rotten log! (from a myth).

25 N̄kyẽtcûm-na' nañki' na<sup>n</sup>xkiya', I was not an [habitual] liar!

N̄ka'snẽ-na' nañki' na<sup>n</sup>xkiya', I was not a thief!

Te'hañke na' nañki' na<sup>n</sup>xkiya', I was not the one who killed him!

N̄ke' nañki' na<sup>n</sup>xkiya', I was not saying it!

N̄ke'ni na'n̄ki, I have not said it [while sitting].

30 N̄ke'ni xa' (or, n̄ke'ni xa na'n̄ki), I have not yet said it.

Iye'tcûm-na' ina'n̄ki na<sup>n</sup>xkiya', you were not the one who lied so.

Ūn̄kyẽ'te-pa-ni', I am not a liar (I am not one who does nothing but lie).

A'snẽ pa a'nde, he does nothing but steal, gets his living by stealing.

N̄ka'snẽ pa n̄ka'nde-ni', I do not get my living by stealing.



Strong improbability is expressed by xtihi<sup>n</sup> . . . na<sup>n</sup>ni, as:

I'ndixtihi<sup>n</sup> ɛ'tiʒon<sup>n</sup> na<sup>n</sup>ni, he could not do that! How would it be possible for him to do that? (C, axta<sup>n</sup> ega<sup>n</sup> gaxe tada<sup>n</sup>?)

Ayi'ndixtihi<sup>n</sup> ɛ'tiʒiyo<sup>n</sup> na<sup>n</sup>ni, you could not possibly do that! How would it be possible for you to do that?

Ńki'ndixtihi<sup>n</sup> ɛ'taŋko<sup>n</sup> na<sup>n</sup>ni, I could not possibly do that! How could it be possible for me to do that?

Yaŋka'dũkta na<sup>n</sup>ni, it might mash me.

5 Ńkiyũ'ŋkiya<sup>n</sup> xki'tei, I am unwilling to give up my daughter.

Ki'tei ku'kitcu'we te ni'ki, to be unwilling to lend it; also, 3d singular.

Ki'tei ku' te ni'ki, he is unwilling to give it away.

Xki'tei xku' hi ni'ki, I can not spare it.

Iki'teini iku' pihě'di, can not you spare it?

10 Iki'tei iku' hi ni'ki, you can not spare it.

Ki'tei ku' hi ni'ki, he can not spare it.

Ki'te-tu kutu' hi ni'ki, they can not spare it.

Toho'xk ŋkita' xki'tei, I am unwilling to give up my horse.

Ya'ŋkũduta<sup>n</sup>tu ka<sup>n</sup> xkide'di, they started me homeward.

15 Ya'ŋkũduta<sup>n</sup>tu ka<sup>n</sup> xka'de, they started us homeward.

Ikũdu'ta<sup>n</sup>tu ya'kide'di, they started you homeward.

I'kũduta<sup>n</sup>tu ika'de, they started you (pl.) homeward.

Idu'ti hi ya' (female speaking), you are not [the one who is] going to eat it.

Ayo<sup>n</sup>hi ya' (male or female speaking), you are not [the one who is] going to make it.

20 I'da hi' ya, you are not going.

O<sup>n</sup> hi ko ŋkĩndi na (male sp.), I am the one who is going to make it.

De' hi ko' ŋkĩndi na', I am the one who is to go.

I<sup>n</sup>'did o<sup>n</sup> hi' na<sup>n</sup>xkiya', he is not the one to make it anyhow or at all.

Idu'ti hi' na<sup>n</sup>xkiya', you are not going to eat it at all or anyhow.

25 I<sup>n</sup>'did o<sup>n</sup> hi ya', he is not going to make it.

I<sup>n</sup>'xtu o<sup>n</sup>'tu hi ya', they are not going to make it.

I<sup>n</sup>'xtu o<sup>n</sup>'tu hi' na<sup>n</sup>xkiya', they are not going to make it at all or anyhow.

A'ni tãwě'di, he made a popping or slapping sound in water.

A'ni tãwěyě'di, did you make a popping sound in water?

30 A'ni tã'wũŋkě, I made a popping sound in water.

Tohu'di wiho'haũŋkě, I get the milk from the rattan vine.

Tohu'di wiho'haũŋko<sup>n</sup>, I did get the milk from the rattan vine.

Tohu'di wiho'hayě, did you get the milk from the rattan vine?

I<sup>n</sup>xyo<sup>n</sup>'xti nda' dande', I will go very quickly.

I<sup>n</sup>xyo<sup>n</sup>'xti ku-ta', be coming back very quickly!

I<sup>n</sup>xyo<sup>n</sup>'xti ya<sup>n</sup>xku', give it to me very quickly!

Ktu' da'nde, that is a cat (in reply to a question).

5 Tcu'ñķi da'nde, that is a dog (in a reply).

A<sup>n</sup>yaṭo' a'nda da'nda xa<sup>n</sup>, he will be a man [some of these days].

A<sup>n</sup>yaṭo' ñķa'nda da'nda xa<sup>n</sup>, I shall be a man [some of these days].

A<sup>n</sup>yaṭo' ñķa'nda xa<sup>n</sup>, I am a man.

A<sup>n</sup>yaṭo' a'nda xa<sup>n</sup>, he is a man.

10 Ĕ'tiķe' o<sup>n</sup> kuyŭ'x-ni, he does not think that it is so.

Ĕ'tiķe' o<sup>n</sup> kayŭ'x-ni, do you not think that it is so?

Ĕ'tiķe' o<sup>n</sup> ñķyŭ'x-ni, I do not think that it is so.

Ĕ'tiķe' o<sup>n</sup> kuyŭ'xtuni, they do not think that it is so.

Nyi'ku hi ni' (female speaking), I must give it to you.

15 Nyi'ku hi na' (male sp.), I must give it to you.

Nyi'ku dande', I will give it to you.

Da' hi na' (male sp.), he must go.

Ida' hi na' (male sp.), you must go.

Nda' hi na' (male sp.), I must go: said if I do not wish to go, but being urged so long that I am led to say it.

20 Nitiki' de'di, he went to him quietly, stealthily, unawares, etc.

Nitiki' ide'di, did you go to him stealthily, etc.?

Niti'k nde'di, I went to him stealthily, etc.

Niti'k ñķa'de, we went to him stealthily, etc.

Idē' tē'-xti ko dēd-ki', well, you go [as long as you are so persistent]!

25 Eķē' xyi di<sup>n</sup> ida' hi ko, well, why don't you go [said after you have been speaking so long about going]?

Eķē' xyi di<sup>n</sup> ya'xaha' hi ko, well, why don't you sit down [you have been talking about it so long without doing it]?

Eķē' xyi di<sup>n</sup> i'xaha' hi ko, ditto.

Eķē' xyi di<sup>n</sup> i'si<sup>n</sup>hi<sup>n</sup> hi ko, well, why don't you stand up [as you have been talking so long about doing it]?

Eķē' xyi di<sup>n</sup> ini' hi ko, well, why don't you walk [as you have been talking so long about doing it]?

30 Eķē' xyi di<sup>n</sup> ikida' hi ko, well, why don't you start home [as you have been talking so long about starting]?

Eķē' xyi di<sup>n</sup> Ĕ'tiķayo<sup>n</sup> hi ko, well, why don't you do so [as you have been talking so long about it]?

Eķē' xyi di<sup>n</sup> io<sup>n</sup> hi ko, well, why don't you make it [as you have been talking so long about it]?

- Ayi<sup>n</sup>'xtu i'kada' hi ko, you go home yourselves [instead of telling us to go]!
- Ayindi' kida' hi ko, you go home yourself [instead of telling me to go]!
- Ayindi' iku' hi ko, you be coming back yourself [instead of telling him]!
- Ayi<sup>n</sup>'xtu i'kahi' hi ko, you be coming back yourselves [instead of telling them]!
- 5 Ayi<sup>n</sup>'xtu i'ki<sup>hi</sup>' hi ko, you be coming home yourselves!
- Ayi<sup>n</sup>'xtu i'ki<sup>xtu</sup>' hi ko, you bring it home yourselves!
- Ayi<sup>n</sup>'xtu i'ku<sup>tu</sup>' hi ko, you give it yourselves!
- Ayi<sup>n</sup>'xtu yada' hi ko, you go yourselves!
- Ayindi' ida' hi ko, you go yourself!
- 10 Ayindi' ini' hi ko, you walk yourself! or, why don't you walk?
- Ayi<sup>n</sup>'xtu i'ni<sup>tu</sup>' hi ko, you walk yourselves! or, why don't you all walk?
- Ita<sup>a</sup>'tu' hi ko, why don't you all sit down?
- Yakide' tē'xti ko kīdē'd-ki, well, you go home [as you have been so anxious]!
- Isi<sup>hi</sup>' tē'xti ko, si<sup>n</sup>'t-ki, well, you stand [as you are so persistent]!
- 15 Ini' tē'xti ko, ni<sup>t</sup>-ki, well, you walk [as you are so persistent]!
- Ayo<sup>n</sup>' tē'xti ko, o<sup>n</sup>'t-ki, well, you make it [as you are so persistent]!
- Yaki' tē'xti ko, ki<sup>t</sup>-ki, well, you carry it on your back [as you are so persistent]!
- Yatoho' tē'xti ko, tohō't-ki, well, you lie down [as you are so persistent]!
- Ita<sup>hi</sup>' tē'xti ko, ta<sup>hi</sup>'t-ki, well, you run [as you are so persistent]!
- 20 Aya'de tē'xti ko yada' hi ko, you (pl.) have been so anxious to go, now go!
- Ika'de tē'xti ko, i'kada' hi ko, you (pl.) have been so anxious to go home, now go home!
- Xaxa'tu tē'xti ko, i'xaxatu' hi ko, you (pl.) have been so anxious to stand, now stand!
- Ĕ'tiḱayo<sup>n</sup>'tu tē'xti ko, ǽ'tiḱayo<sup>n</sup>'tu hi ko, you (pl.) have been so anxious to do so, now do so!
- Aye'tiḱe na<sup>n</sup>'x ka<sup>n</sup>'tea', you were doing so and they saw you as you sat (said in telling what has been reported).
- 25 Ata'mni ne' ha<sup>n</sup>'tea ha'nû<sup>n</sup>, he must be working (assigned as the probable cause of his delay in returning).
- Ha'uti ha<sup>n</sup>'tea' yeḱe' na, he must be sick (assigned as the probable cause of his delay in coming).

Ha'uti ha<sup>n</sup>tca' ha'nû<sup>n</sup>, I wonder if he is sick [that he does not come sooner]!

Ka'waxě yañki<sup>n</sup>'tcpě, he says something and laughs about me.

Kawa'x iñkě' ñki<sup>n</sup>'tcpě, I say something and laugh at him.

Ka'waxkiyě' ayi<sup>n</sup>'tcpě (perhaps intended for ka'wak iyě ayi<sup>n</sup>'tcpě), you said something and laughed at him.

5 Ka'waxkiyě' yañki<sup>n</sup>'tcpě, [you] said something and laughed at me.

Nkaka'naki ñkande' xadi' iñkě' nixki' ñkaka'naki ñka'nde ha<sup>n</sup>tca' dande', because I have been getting out, I am going to stay out (i. e., it will not hurt me to do so).

Nde' ha<sup>n</sup>tca' dande', I was going over to A and then to B, but I have not yet started.

Akütxyi' ñko<sup>n</sup>' ha<sup>n</sup>tca' dande', I was going to write a letter before doing something else (understood), but so far I have done neither.

Nki'yao<sup>n</sup> ha<sup>n</sup>tca' dande', I was going to sing before [doing something else] but so far I have done neither.

10 Ya'o<sup>n</sup>-a'nde-ha<sup>n</sup>'tca-ta', you keep on singing [as you are so fond of it]!  
Ata'mini-a'nde-ha<sup>n</sup>'tca-ta', you keep on working [as you are so fond of it]!

De'-ha'nde-ha<sup>n</sup>'tca-ta', well, go there and stay there [said when you have been talking so long about going that I am tired of hearing it]!

Da'-o<sup>n</sup>-ha<sup>n</sup>'tca-ta', well, keep on going!

Towe'di yate' yuğa' xo, in that case, Frenchmen will be all about.

15 Towe'di yate' yuğě' na (male sp.), Frenchmen are all about.

A<sup>n</sup>ya' tohi' yate' yuke' na, negroes are all about.

Yate' nyuğě' na, we are everywhere.

Ku'ti ma'ñkde yate' a'nde na', God is everywhere.

Yate'-k ande'ni, he is nowhere.

20 Yate'-k yuğě'ni, they are nowhere.

Kode' ha<sup>n</sup> du'xtu, they got together and ate.

Yako'de ha<sup>n</sup> idu'xtu, you (pl.) got together and ate

Nkako'de ha<sup>n</sup> ndu'xtu, we got together and ate.

Ï'ta ni' iki'yühi', he wants you to die.

25 Ū'ñkta ni' yaxkiyü'xtu, they want me to die.

Ta ni' kiyü'xtu, they wish him to die.

Tca ni' kiyü'xtu, they wish them to die.

Itca ni' ikiyü'xtu, they wish you (pl.) to die.

Ū'ñktca ni' ya'xkiyü'xtu, they wish us to die.

30 Da ni' kiyü'xtu, they wished him to go [but he did not].

A'da ni' kiyü'xtu, they wished them to go.

Da ni' kiyü'hi, he wished him to go.

De' na'ûñkihi', I wish that he could go [but he can not].

De' nâ'wiyaki'hi, do you wish that he could go?

5 De' nâ'wikihî', he (A) wishes that he (B) could go.

De' nâ'wikixtu', they wish that he could go.

De' nâ'wiyakixtu', do you (pl.) wish that he could go?

De' na'ûñkixtu', we wish that he could go.

Ṭe'ya hi' kiyü'hi, he (A) thought that he (B) ought to kill it, or him (C).

10 Ya'o<sup>n</sup> ni' kiyü'hi, he wanted him to sing [but he did not sing].

Da hi' kiyü'xtu, they thought that he ought to go.

Neheya<sup>n</sup>xki'di na<sup>n</sup>'we de'di, though almost sure not to reach there,  
he goes (makes the trial in spite of almost certain failure).

E'ya<sup>n</sup> xki'di na'ûñkwe û<sup>n</sup>'ni'x ne'di, I am going (walking) though I  
have but a slight chance of reaching there again.

E'ya<sup>n</sup> yaki'di na'wiyë ini'x ine'di, you are going (walking) though you  
have but the barest chance of reaching there again.

15 Tanë'ks ade' ñki<sup>n</sup>'spë ṭe'wiñkë ñka'nde, I am trying to learn how to  
speak the Biloxi language well.

Tanë'ks' ade' ñki<sup>n</sup>'spë na'ûñkwe' ñka'nde, I am trying to speak the  
Biloxi language well, though I can hardly hope to succeed.

Ti' o<sup>n</sup> ṭewe' ha'nde, he is trying to make a house.

Ti' iyo<sup>n</sup> ṭe'wëye ya'nde, are you trying to make a house?

Ti' ñko<sup>n</sup> ṭe'wiñkë ñka'nde, I am trying to make a house.

20 Ti' o<sup>n</sup> ṭewë' yuķë'di, they are trying to make a house.

Ṭeyë' wiyü'hi, he thought that he had killed it or him (B), but he had  
not.

Dedi' wiyü'hi, he thought that he (B) had gone, but he had not.

O<sup>n</sup>ni' wiyü'hi, he thought that he (B) had made it, but he had not.

Dedi' ûñkihi', I thought that he had gone, but he had not.

25 Dedi' iyühi', you thought that he had gone, but he had not.

Ndedi' ya<sup>n</sup>xki'hi, he thought that I had gone, but I had not.

Ndedi' ya<sup>n</sup>xkihi', did you think that I had gone?

De o<sup>n</sup>' axki'hi ñka'nde ko, I thought all along that he had gone, but  
he had not.

I'de o<sup>n</sup> iñki'hi ñka'nde ko, I was thinking all along that you had gone,  
but you have not.

30 I<sup>n</sup>'xka<sup>n</sup> na', let it (the standing ob.) alone!

I<sup>n</sup>'xkanda', let him (who is going about, ande) alone!

I<sup>n</sup>'xk nañki', let him (the sitting one) alone!

I<sup>n</sup>xk mañki', let him (the reclining one) alone!

I<sup>n</sup>xk amaki', let them (the standing ones) alone!

I<sup>n</sup>xk ta' hamaki', let them (the sitting ones) alone!

I<sup>n</sup>xk tei' hamaki', let them (the reclining ones) alone!

5 Yañki<sup>n</sup>'x ñkanda', let me be (if I am moving, ñkande).

Yañki<sup>n</sup>'x û<sup>n</sup>' nañki', let me (if sitting) alone!

Yañki<sup>n</sup>'x û<sup>n</sup>' mañki', let me (if reclining) alone!

Yañki<sup>n</sup>'x ñkamaki', let us (if standing) alone!

Yañki<sup>n</sup>'x ta<sup>n</sup>' ñkamaki', let us (if sitting) alone!

10 Yañki<sup>n</sup>'x tei' hamaki', let us (if reclining) alone!

Īta pa'wehi yo<sup>n</sup>'ni, he conjured a deer to another person.

Yiñisa' pa'wehi yo<sup>n</sup>'ni, he conjured a buffalo to another person

Ako'hi kûne'ni, he did or does not stand in the yard.

Ako'hi û<sup>n</sup>'ne'ni, I did not stand in the yard.

15 Ako'hi ine' na (male sp.), beware lest you stand in the yard!

Ka'wa ksixtu' xexo', they are very foolish or crazy (male sp.).

Ade' ixyo<sup>n</sup>'ni xyě, he talks very rapidly.

Aya'de a'yixyo<sup>n</sup>'ni xyě, you talk very rapidly.

Nka'de ñkixyo<sup>n</sup>'ni xyě, I talk very rapidly.

20 Ade' i'xyo<sup>n</sup>'tu' xyě, they talk very rapidly.

Ni' ixyo<sup>n</sup>'ni xyě, he walks very rapidly.

Ata'mîni ixyo<sup>n</sup>'ni xyě, he works very rapidly.

Ksě'ya na', do not break it!

Ayindi'ta na', it is yours.

25 Nkîndi'ñkta na', it is mine.

Indi'ta na', it is his or hers.

I<sup>n</sup>'xtuta'tu na', it is theirs.

Ayi<sup>n</sup>'xtu i'tatu na', it is yours (pl.).

Nkî<sup>n</sup>'xtu ñkî'tatu na', it is ours.

30 Ndao'k ñku' dande', I will be coming this way, in this direction.

Nkî'ndi-xya' nda' dande', I am going alone.

Nkîntxa' nda' dande', ditto.

Teħaye aka<sup>n</sup>, teidiķe hiyo<sup>n</sup>'nik iķa, suppose that you kill him (A), I wonder what he (B) would do to you?

Wite'di ko xohi' a'ka<sup>n</sup>, tei'diķě ñkande' kiķa', suppose it should rain to-morrow, I wonder what I would do!

35 Ĕtiķe'tu a'ka<sup>n</sup>, tei'diķě yuķe'di kiķa', suppose they (A) should do so, I wonder what they (B) would do!

Ĕtiķe' a'nt kiķe', let him stay just so, it makes no difference.

Ĕṭiḱe' aya'nt kiḱe', you stay just so, it makes no difference.

Ĕṭiḱe' yuḱe' kiḱe', let them stay just so, it makes no difference.

I<sup>n</sup>tūtco<sup>n</sup>' ně o<sup>n</sup>'ni di', he made it (standing ob.?) resemble eyes.

I<sup>n</sup>-daha'-tě, let them alone!

- 5 I<sup>n</sup>-daha' ha<sup>n</sup> ḱu-te', let them alone and be coming back! (Contracts to:  
I<sup>n</sup>'-daha'-x' ḱu-tě'.)

Wak ṭeye' xa, he has killed cattle (beeves).

Wak ṭeye' akita', he follows killing cattle [as an occupation].

De' kû'kiyo'ha<sup>n</sup>ni, she did not wish [for] him to go.

De' kuya'kiyo'ha<sup>n</sup>ni, you did not wish [for] him to go.

- 10 De' xkiyo'ha<sup>n</sup>ni, I did not wish [for] him to go.

De' kûkiyo'ha<sup>n</sup>tuni', they did not wish [for] him to go.

Ide' ko'ha<sup>n</sup>ni, she did not wish [for] you to go.

Nde' ko'ha<sup>n</sup>ni (contracts to koḱ-ni?), she did not wish [for] me to go.

Nde' ya<sup>n</sup>'xkiyo'ha<sup>n</sup>ni, she did not wish [for] me to go.

- 15 Ide' i'nikiyô'ha<sup>n</sup>ni, I do not wish [for] you to go.

Xkida'd û<sup>n</sup>ne'di xye'ni ěṭiḱe'ḱ û<sup>n</sup>ne', I was about to start home, but I  
am still standing here.

Nda'd û<sup>n</sup>ne'di xye'ni, I was about to go, but ———.

Xḱu' te û<sup>n</sup>ne'di xye'ni ěṭiḱe' û<sup>n</sup>ne' ha<sup>n</sup> xḱu'di, I was getting ready to  
be coming back, but ———.

De' tẽ ne'di xye'ni kûde'ni ha'nde, he was about to go, but he has not  
yet gone.

- 20 Ko xkide'di, I start off home without waiting to be driven off, insulted,  
etc. (Saiḱ when aware of the danger, etc.)

Ko ya'kide'di, you started off home before he got after you, or before  
he got ready to accompany you.

Ko ḱu'di, he became tired of waiting there, so he started home or  
back hither.

Ko yaku'di, you became tired of waiting (or, apprehended insult, etc.),  
and so started back hither.

Ko xḱu'di, I became tired of waiting (or, thought I might be insulted,  
attacked, etc.), and so started back hither.

- 25 Ndükütcé' ha<sup>n</sup> ko xḱu'di, I got dull and so I started back hither with-  
out waiting any longer for [a person or act].

Adüktee'hiyetu', you (pl.) make too much noise.

Adüktee'yētu, they make so much noise.

Adüktee'hañḱě'tuni', we do not make too much noise.

Ka'düktce'yeni', he did not make too much noise.

- Kûduta<sup>n'</sup>-k de'di, he hied or set the dog on him (B), and then he (B) went.
- I'kûduta<sup>n'</sup>-k de'di, you set the dog on him, and then he went.
- Û'ñkûduta<sup>n'</sup>-k de'di, I set the dog on him, and then he went.
- Tca'ka<sup>n</sup> ne' kuo<sup>n'</sup>ni ko, where he stood before he started back hither.
- 5 Tca'k û<sup>n'</sup>ne' xkû<sup>n'</sup>ni ko, where I stood before I started back hither.
- Tca'k a'xaxa mañk-o<sup>n'</sup>ni ko kiya' he'ya<sup>n</sup> a'de, they went again to the place where they had been standing [previously].
- Tca'k a'xaxa ha'maki ka'hu-o<sup>n'</sup>ni ko kiya' he'ya<sup>n</sup> kiya' ka'de, they go back to the same place where they were standing before they came hither.
- Yata'naxti xkû'di, I went thither and hurried back (I was coming back hither in great haste).
- Yatan'axti ya'kû, were you coming back hither in great haste?
- 10 Do<sup>n</sup>x-pî'<sup>n'</sup>ni (do<sup>n</sup>hi, pi, ni), he did or does not see it well.
- Ka'wa-ka<sup>n</sup> do<sup>n</sup>xpî'<sup>n'</sup>ni, he does not see anything well.
- I'do<sup>n</sup>xpî'<sup>n'</sup>ni, you do not see well.
- Ka'wa-ka<sup>n</sup> ndo<sup>n</sup>xpî'<sup>n'</sup>ni, I do not see anything well.
- Ka'wa-ka<sup>n</sup> do<sup>n</sup>xpî'<sup>n'</sup>tuni', they do not see anything well.
- 15 Ya<sup>n</sup>do<sup>n</sup>xpîtu'<sup>n'</sup>ni, they do not *look at* me well (*sic*).
- Ya<sup>n</sup>do<sup>n</sup>'xtupî'<sup>n'</sup>tuni', archaic for ya<sup>n</sup>do<sup>n</sup>xpîtu'<sup>n'</sup>ni.
- Tcidiķe' ya<sup>n</sup>xa<sup>n'</sup> ñkïyao<sup>n'</sup>ni, sometimes I sing.
- Tcidiķe' ya<sup>n</sup>xa<sup>n'</sup> ñkata'mîni, sometimes I work.
- Tcidiķe' ya<sup>n</sup>xa<sup>n'</sup> kata'mîni, sometimes he does not work.
- 20 Kata'mîni hande' xa, he never works.
- Nka'nahi<sup>n'</sup>-ya<sup>n</sup> yañka'dûkûtcûpa<sup>n'</sup>, my hair is matted.
- Ama'kûdo'tci a'dûkûtcûpa<sup>n'</sup>, mud fell on him and stuck to him.
- Waxi'-ka<sup>n</sup> ato'hi a'ta<sup>n</sup>ta<sup>n'</sup>ye de' a'dûkûtcûpa<sup>n'</sup>, he put beads very thickly on moccasins, thus covering them.
- Waxi'-ka<sup>n</sup> ato'hi a'ta<sup>n</sup>ta<sup>n'</sup>hañķë de' ñkadû'kûtcûpa<sup>n'</sup>, I put beads very thickly on moccasins, thus covering them.
- 25 Ani'-ya<sup>n</sup> o' dë'x-towë na'ñki, the water is (lit., sits) full of fish.
- Ti'-ya<sup>n</sup> a<sup>n</sup>ya' dë'x-towë ně', the house is (lit., stands) full of people.
- Niho<sup>n'</sup> ani' dë'x-towë ně', the cup is (lit., stands) full of water.
- Niho<sup>n'</sup>-ka<sup>n</sup> ani' to'wëyë, he filled the cup with water.
- Niho<sup>n'</sup>-ka<sup>n</sup> ani' to'wayë, did you fill the cup with water?
- 30 Niho<sup>n'</sup>-ka<sup>n</sup> ani' to'wañķë, I filled the cup with water.
- Niho<sup>n'</sup>-ka<sup>n</sup> ndu'si ha<sup>n</sup> ntcude' tea'hañķë, I took the cup, poured out [the water, thus] emptying it.
- Toxpř' a'sûne'yë ya<sup>n</sup>xa<sup>n'</sup>, where is that fried fox liver?



Toxpi' a'uwe' ya<sup>n</sup>xa<sup>n</sup>', where is that stewed fox liver?

Toxpi' axi'hiyë ya<sup>n</sup>xa<sup>n</sup>', where is that boiled fox liver?

Toxpi' a'yukûni' ya<sup>n</sup>xa<sup>n</sup>', where is that roasted fox liver?

Añksi'-ya<sup>n</sup> atca', his arrows gave out.

- 5 Añksi'-ya<sup>n</sup> i'yatca', have your arrows given out? Did your arrows give out?

Añksi'-ya<sup>n</sup> ya'ñkatca' my arrows gave (or, have given) out.

Axësa'x ya'ñkatca' na'nteke, my money has nearly given out.

Ûñkta<sup>n</sup>hi<sup>n</sup>' ya'ñkatca'xti ñki<sup>n</sup>'hi<sup>n</sup>, I ran till I nearly gave out (*sic*).

Ni'xta tca' na'nteke, his breath has nearly gone.

- 10 Û<sup>n</sup>ni'xta ya'ñkatca' na'nteke, my breath has nearly gone.

Tü ma'ñki, here it lies.

Tü ne' na, here it stands.

Tü na'ñki, here it sits.

Tü a'xaxa, here they stand.

- 15 Te'ë ta<sup>n</sup>' hama'ñki, here are they sitting.



## BILOXI-ENGLISH DICTIONARY

NOTE.—The Biloxi-English section is arranged under stems, or under the simplest element in the material at our disposal that can be distinguished. In the English-Biloxi part reference is made not to the equivalent of the English word, but to the stem or stems in the Biloxi-English section under which the equivalent may be found. The order preserved is the usual English alphabetical order, except that c (=English sh), j (the sonant of English sh), tc (English ch or tch), and dj (the sonant of the preceding) are placed after s, all being connected with the sibilant group, and x and ɣ after k, to which they are related. Nasalized vowels are placed after the simple vocalic forms, but sounds distinguished by diacritical marks are not classed by themselves. This would have been done in an absolutely scientific arrangement, but it is believed that convenience of reference is of more importance. In carding verbs Dorsey places the form for the third person singular first, since it is identical with the infinitive, and after it the forms for the second and first persons successively, and sometimes the plural forms in the same order without giving separate translations for any but the first.

The letters Bj. in parentheses after a word or expression mean that Betsey Joe, Dorsey's best informant and a woman 74 years old at the time of his visit, is authority for it; (M.) refers to Maria, Betsey Joe's daughter, and (Bk.) to Bankston (or, as the writer was given it, Banks) Johnson, Maria's husband, whose father was a Biloxi but his mother an Alibamu. The few examples that come through Doctor Gatschet—most of his material having been superseded by that of Dorsey—are indicated by a following (G.). Of the other abbreviations, cv. signifies curvilinear, st. sitting, std. standing, sp. speaking; see also the Introduction.

a-, a prefix denoting habitual action; as, *duse'*, to bite, as a dog does; *a'duse*, to be in the habit of biting. *pxuye'di*, to gore, etc.; *a'pxuye'di*, to be in the habit of goring (see *pxu*). *pstú'ki* (?), to sew; *a'pstú'ki*, to be accustomed to sewing. *naxtě'*, to kick; *a'naxtě'*, to be in the habit of kicking.

a-, on.—*xěhe*, to sit; *a'xěhe*, to sit on it. *sinhin*, to stand; *a'sinhin*, to stand on it. *ada'gonni*, to glue on, as arrowfeathers. *a'tanhin* (from *tan*), to run on it. *atoho'* (from *toho*), to recline on.

a+! a+!, caw of the crow (14: 27<sup>1</sup>).

ade', adě', to blaze or burn, a blaze (see *peti*, *uxtě'*, *wádě'*).—*ayan' adě' wo* (m. sp.), or *ayan' adě'* (w. sp.), does the wood burn? *ayan' adě' ma'niki*, the wood lies (i. e., is) burning. *anhan'*, *adě'*, yes, it burns. *ětúxkikě' adě'*, it burns nevertheless (or at any rate). *kúdoxtci'kikě' adě'*, though it is wet it burns. *ayan' uzwi' adě' pítí'*, dry wood burns very

well.—*adqsa'yě*, heating it (28: 208). *úñktca'k atuti'*, my hand is (was) burnt (p. 149: 20). *da'xúni'yětu*, they burnt her (26: 71, 81). *adeyě'*, to make a fire blaze, to kindle a fire (*ade'hayě*, *ade'húñkě'*, *ade'hayětu'*, *ade'húñkětu'*).—*kade'yěni'*, not to make it blaze. *kade'húñkěni'*, I did not make it blaze (pl., *kade'yětuní'*, *kade'hayětuní'*, *kade'húñkětuní'*). *kade'hayěni' dande'*, you will not make it blaze.—*kadě'ni*, or *kaděni'*, not to burn or blaze. *ayan' kadě'ni ma'niki*, the wood does not burn as it lies; the wood is not burning. *ayan' yan' kadě'ni xa ma'niki?* is not the wood yet burning? *kaděni' xa*, it burns no longer. *ka'děni-xi'*, it does not burn at all. *tědíkě' ka'děni'*, why does it not burn?—*adatetka'*, to be scorched or burnt (*ayí-datetka*, *ya'ñkadatetka*). *Tě'tkana' ason-ti' wa'nihya' hin' adatetka'*, *Ina' ě'uko'ni*, the Rabbit's hair between the shoulders was scorched by the sun (3: 23).—

<sup>1</sup>In this Dictionary the figures in heavy-faced type refer to the number of the myth, or, when preceded by "p.", to the page containing the phrase cited; the following number in each case is that of the line of the myth or the line of the page containing the phrase referred to.

*ada'tekahayé'*, to scorch any object (*ada'tekahayé'*, *ada'tekaháñk'é'*).—*ataxni'*, *ataxni'*, *atagni*, to be burnt (*ayi'taxni*, *ya'ñkataxni*).—*a'taxniati'*, to be burnt severely (*ayi'taxniati*, *ya'ñkata'xniati'*) (3: 25). *nyi'ñkado'di'dé' a'taxniati'*, now is my grandchild burnt severely (3: 26).—*kiha'taxni*, to be burnt for another, as his house, etc. (*i'kiha'taxni'*, *ya'xkiha'taxni'*; *kiha'taxnit'u'*, *i'kiha'taxnit'u'*, *ya'xkiha'taxnit'u'*). *ayi'ti i'kihataxni'*, your house was burnt. *nkitu' ya'xkiha'taxnit'u'*, our houses were burnt! *nkiti'ya' nko'ni pixiti' xye'ni ya'xkiha'taxni'*, I made a very good house for myself, but it was burnt (5: 6). *ati' kiha'taxni'*, his house was burnt. (Also 20: 47; 28: 82, 83, 167.)

**adi**, father (see *ateki*).—*adiyan'*, a father, his or her father (*aya'diyan'*, *nka'diyan'*). *artu*, their father (31: 11, 32). *ñkaxtu'*, our father (31: 26). *nka'diyan' e ande'*, or *nka'diyan' e mañki'*, I have a father. *aya'diyan' e ande'*, or *aya'diyan' e mañki'*, you have a father. *a'diyan' e ande'* or *a'diyan' e mañki'*, he or she has a father. (Also 26: 65; 31: 2, 6, 32, 33.)—*ta'ta*, masculine vocative for father and father's real or potential elder brother.—*aduwo'*, his "elder father," his or her father's elder brother (real or potential) (*yaduwo'*, *nkaduwo'*).

**adi**, to climb, climbing.—*ñka'di*, I climb (28: 97, 105, 113, 117, 119, 130).—*adi'x*, climbing (28: 119, 130). *adi'*, he climbed, climbing (26: 42; 28: 46). *adi'x*, he climbed (17: 4).

**adi**, to gore or hook (of a cow).—*waka'di*, the cow gored or hooked him; *waka' yid'di*, the cow gored or hooked you; *waka' yañkad'di*, the cow gored me (p. 146: 33-36). *waka' iyid' na*, beware lest the cow gore you (p. 146: 36).

**a'duwa'xka**, to swallow.—*a'duwa'xka*, she swallows it whole (28: 158). *ñka'duwa'xka*, let me swallow them whole (28: 157).

**a'déihi**.—*a'déixstanhan'* (= *a'déihi* + *stanhan'*), the style of wearing the hair formerly the rule among the Biloxi girls and women. *a'déixtúu'* (= *a'déihi* + *túu'*), the style of wearing the hair

formerly common among the Biloxi men and boys.

**ahi'**, *ahé'*, *ahé'*, *he* (20: 26), skin, nails (of hands and toes), horn, hoofs, scales of fish, bark of trees (cf. *hin'*).—*isi'ahi'*, the toe nails. *tcakahi'*, the finger nails. *si a'hiyan'*, hoofs. *oahi'*, fish scales. *ayan'ahi'*, bark of trees. *anta aho'ni*, crook-necked squash ("pumpkin with rind bent" ?). (Also 26: 28, 56, 84, 85, 86; 27: 4, 9, 13, 16, 27; 31: 16, 25).

**ahi'**, empty (28: 147, 149, 150).—*ahiyé'*, to empty, "to cause to be empty." *pahin'ahiyé'*, he empties a sack. *pahin' a'hihayé'*, you empty a sack. *pahin' a'hihñk'é'*, I empty a sack.

**ahi'yehi'**, a yard (measure).—*ahin'yehi' son'sa'*, one yard. *ahin'yehi' nonpa'*, two yards. *doxpe hin'yehi'*, a yard of cloth.

**aho'**, *ahu'*, *haho'* (21: 40), a bone (28: 78).—*pá aho' kipúde'*, a suture, sutures, "head bone joints." *aho' kahudi'*, a bone necklace. *ptáñ ahudi' tpan'hin'*, "the soft bone of the nose", the septum of the nose. *sponi' ahudi'*, the ankle bones.

**aho'ye**, a debt.—*aho'ye kdé'xyi tca'yé'*, he "marks out" or cancels a debt (*aho'ye kdé'xyi tca'hayé'*, *aho'ye kdé'xyi tca'hñk'é'*).—*aho'yeyé'*, to ask him for what he owes, to dun a debtor (*aho'yehayé'*, *aho'yeháñk'é'*). *aho'yehinyé'*, I owe you. *aho'yehiyé'*, he owes you. *aho'yeyañk'é'*, he owes me.—*i'kiyahoye*, to owe a debt to another (*ya'kiyahoye*, *a'xkiyahoye*). *i'kiyahoye a'nde*, he still owes him. *ya'kiyahoye aya'nde*, you still owe him. *a'xkiyahoye nka'nde*, I still owe him. *iñki'yahoye nka'nde*, I still owe you. *yañki'yahoye aya'nde*, you still owe me.

**a'ka**, **a'kaya**, the youngest one (28: 71).—*tando' a'kayan'*, her youngest brother.

**aka**, suppose (28: 237).

—**akantci'**, to lick (*aya'kantci'*, *nka'kantci'*: *a'kanttu'*, *aya'kanttu'*, *nka'kanttu'*).—*a'kanteki'k'é'*, to lick off. *ayul'yan' nka'kanteki'k'é' nka'nde xa na'*, I am used to licking the dew off of vegetation (1: 7). (Also 6: 17, 28: 42.)

—**aké'**, to use a knife (i. e., to cut with it) (*a'yaké'*, *nkaké'*).

**a'kida**.—*a'kidadi'*, to count (*aya'kidadi'*, *nka'kidadi'*; pl. *a'kidatu'*, *aya'kidatu'*,

*nka'kidatu'*. *a'kidadini' na'ũñkĩhi'*, I wish that he had not counted (p. 144:19). **akida**, across (cf. *kĩlĩsta'*).—*ayañ' akẽda'mañkoñ'*, or *ayañ' akẽda'mañkoñ'ni*, to make a cross stick (for suspending kettle) (*ayañ' akẽda'mañk ayoñ'ni*, *ayañ' akẽda'mañk nkoñ'ni*). *ayañ' akẽda'mañkoñ' son'hoñ'ni' atca'ke*, he makes a cross stick on which to hang a kettle. (*ayañ' akẽda'mañkoñ' son'hoñ'ni' yataca'ke*, *ayañ' akẽda'mañkoñ' son'hoñ'ni' ñka-tca'ke'tu*). *ayañ' akĩda'mañki in'pi*, he put the stick across. *ayañ' akĩda'mañki ayin'pi*, you put the stick across. *ayañ' akĩda'mañki nkiñ'pi*, I put the stick across.—*a'kiduxtẽ'*, to cross, as a stream (*ya'kiduxtẽ'*, *nka'kiduxtẽ'*). *ayixyañ' a'kiduxtẽ'*, to cross a bayou; he has crossed the bayou. *ayixyañ' a'kta nde' nka'kiduxtẽ'*, I went straight across the bayou. *añ'xu a'kiduxtẽ'*, (lying) across a stone.

**akidi'**, **akidi** (14:27), insects.—*pttato akidi'*, "the cotton insect": a caterpillar. *aki'di xapka'* (= *xyapka*), "flat bug": a bedbug. *akidi' si'psiwẽ'di*, so called from the noise it makes when caught: "Sp! sp!"—the "Bessie-bug" of Louisiana, a small black bug which is found in decayed logs.—*akidi' tañ'inhin' tonaka'*, "broken backed insect": the buffalo-bug or doodle-bug, a small whitish insect about 2 inches long, with "nippers" (antennæ?). It lives in sandy soil, and when one stoops over its hole and thrusts down a straw, the insect is said to grasp the straw, by which it is drawn to the surface. Found from Washington, D. C., to Louisiana.

**aki'duwaxi'**, to go to one side, aside (*aya'kiduwa'xi*, *nka'kiduwa'xi*).—*aki'duwaxi' kida' omni'*, he went to one side as he was returning thither (3:21).

**akini'**, a goose.—*a'kikũñẽ' topa' iñkta'*, I have four geese (5:7). *aki'nĩ xohi'*, the "ancient *akini'*," generic—a goose. *aki'nĩ xo'x sañ'*, the white goose (Bj., M.). Probably the snow-goose, white brent-goose, Texas goose (*Chen hyperboreus*). *aki'nĩ xo'x to-xka'*, the gray or common wild goose (Bj., M.). The Canada goose, or Ber-

*niela canadensis*. Bk. gave this as *a'kikũñẽ' kotka'*.

**akita'**, to attend to it (9:15; 12:3).—*akita'tu'*, they follow it (12:6). *aya'tamĩni pa aya'kita' dande'*, you will attend to work only (p. 146:1). *ñka'tamĩni pa ñka'kita' dande'*, I will attend to work alone (p. 146:2).—*a'kidĩsi'*, to help him (man's word) (*aya'kidĩsi'*, *nka'kidĩsi'*).—*aki'tsi'*, to help him (woman's word), *akĩtsi'*, used in 1:1 (*aya'kĩtsi'*, *nka'kĩtsi'*; *akĩtsu'*, *aya'kĩtsu'*, *nka'kĩtsu'*). *nyaki'tsi'*, I help you. *ya'ñkakĩtsi'*, you (thou) helped me. Men can say to women, *yañka'kĩtsidaha'*, help us; but they can not use any other part of this verb. *aki'tsidaha'*, he helped them. *aya'kĩtsi'daha'*, you helped them. *nka'kĩtsi'daha'*, I helped them. *ewande' ya'ñkakĩtsi'daha'*, he helped us. *ayindi' ya'ñkakĩtsi'daha'*, you (sing.) helped us. *ayinxtu' ya'ñkakĩtsu'daha'*, you (pl.) helped us.—*akĩtsa'*, help him! (said by a man to a man). The only other parts of this verb in use are: *yañka'kĩtsa'*, help (thou) me! (said by a man to a man). *yañka'kĩtsa'daha'*, help (thou) us! (said by men to a man).

**akĩtitu'**, to shut.—*yihĩ' a'kĩtitu'yẽ'*, shut your mouth! bring your lips together! (p. 138:23). *ihia'kĩtitu'yẽ'*, tell him to shut his mouth (p. 138:24). *teĩdĩkẽ yihĩ' ka'kĩtitu'hoyeni'*, why don't you shut your mouth? (p. 138:25).

**akiya'**, last; the last one, next (9:12, 13) (cf. *kija*).—*akiya' nda' dande'*, I will go last. *akyẽxti'yañ'*, (the very) last.

**akodi'**, a gourd (cup).

**akste**.—*aksteke'*, to be stingy (*aya'ksteke*, *ñka'ksteke'*; *akste'ketu'*, *aya'ksteketu'*, *nka'ksteketu'*). *anya'o yande' akste'ke na'*, that man is stingy (m. sp.).—*kaksteni'*, not to be stingy, to be generous (*kaya'ksteni'*, *nka'ksteni'*; *kakstetuni'*, *kaya'kstetuni'*, *nka'kstetuni'*). With the masculine oral periods: *nka'kste'ni na'*, I am not stingy. *nka'kste'tuni na'*, we are not stingy. *hiñyi'ñkakste'ni'ki ni'*, I am not (stingy?): said by a female (Bj., M.) (can this be equivalent to *nka'ksteni'*?).—*kakste'niñti'*, to be very generous (*kaya'ksteniñti'*, *nka'*-

*kstenixiti'*; *kakste'nixti'tu*, *kaya'kstenixiti'tu*, *nka'kstenixiti'tu*.

**aksûpi**.—*aksûpta*, look sharp! (27: 14).

**aku**, **ako**, out, outside, in the yard (19: 13; 20: 18; 31: 35).—*a'ko san'hînyan*, outside the yard. *ako'hî*, yard (28: 63, 84). *a'kohiyân*, in the yard. *a'kohiyân nka'de'*, I am (still) in the yard. *akua'yan*, out of doors, in the open air. *akua'yan toho'*, to lie down in the open air. *akuwê'*, outside (18: 12; 19: 20; 20: 14; 31: 1, 5, 9). *akuwê'yê*, he returned them out (19: 21). *a'kuwê'tu*, they come out (12: 6; 21: 5; 27: 6, 10, 14). *akuwê'di*, he came out (21: 6). *kiya'kuwetu'*, they came out again (31: 32). *kakuwê'tuni' dande'*, we will not come out of the water (18: 16; p. 152: 28). *kiya'kuwê'tuni' dande'*, if you go into the water you will not come out again (p. 152: 29).—*ako'hîye*, (he) cleaned away the hair (28: 208, 209) [?]

—**akûdi'**, to look down on (see *kûdani*).—*akûdi'*, she peeped down into it (28: 127). *akûdi'tu*, they peeped down into (28: 131). *ani akûdi' inxkido'n'hi*, *do'n'hi*, "water looks down on and sees himself," an image or reflection in water.

**akue'**, a hat.—*akue' takedi'*, to hang up a hat on a nail or post. *akue' duxpi' xêhe' kan*, pull off (your) hat (and) hang it up (w. sp.). *akue' ni'ki'*, he has no hat (see *psde*). *akue' ta'pka*, "a flat hat": a cap. *akue' na'nikidê in'kta'*, hat this st. (or, hanging up) ob. my, or, this is my hat. *akue' na'nikiyân kta'*, hat that st. (or, hanging up) ob. his, i. e., that is his hat. *akue' in'kta'k na'nikî*, hat my sits (hangs up), I have a hat. *akue' na'nikî ka'ta*, whose hat (hanging up) is that? *akue' ki'nita'xti*, the hat is too large for him (*akue' ik'nita'xti*, *akue' ya'nik'nita'xti*). *akue' kiyi'nik'i'xti*, the hat is too small for him (*akue' i'kiyi'nik'i'xti*, *akue' ya'nik'kiyi'nik'i'xti*). *akue' ta'pka*, "flat hat," a cap.—*akue'*, to put on a hat (*ya'kue'*, *nka'kue'*). *akue' kua'*, put on your hat (m. or w. sp.). *a'ku on'ni*, he put on his hat. *a'kue'yê*, put on him (31: 25).

**a'kuwe**, along (10: 13, 30; 17: 2; 18: 14, 19; 28: 27, 180, 237; p. 154: 29, 33).—

*akuwê'x*, they took him home with them (20: 7). *akuwê'x*, they took him along (28: 136). *nka'kuwe*, I thither (p. 146: 20).

**akûxpê'**, six (cf. *ohi*).—*dea'kûxpê'*, six times.

**axê'**, his or her shoulder (*ayaaxê'*, *nka'axê'*; *axê'tu'*, *a'yaxê'tu'*, *nka'xê'tu'*) (8: 10; 21: 33).—*axe'ya*, wings (*kûdêsk axe*). *axe'yahim'* or *axê'him'*, wing feathers. *axê'yâ* or *axahâ'yâ* (G.), a feather headdress.

**axi'**, they swarmed on (31: 2, 6).

**axihi'**, boiling (28: 202).—*axi'hîye*, *axihi'ye*, he or she made it boil (28: 194, 232, 235). *toxpi' axi'hîyê yan'xa'*, where is that boiled fox liver? (p. 167: 1).

**axisa'hi** (Bj., M.), **axêsa'hi'** (Bk.), **axêsa'hi** (30: 3), money.—*axisa'x akûtryi'*, paper money, bank notes. *axisa'x san'* or *axisahi' san'*, "white money," silver. *axisa'x sidi'*, "yellow money," gold. *axisa'x tcti*, "red money," copper (= *hamasa' tcti*, "metal red").

**axka'**, persimmon (23: 1, 3; also Gatschet's notes).

**axoki'**, **axô'k**, **axo'g**, **axokya'** (1: 9), canes, the plant *Arundinaria macrosperma* of the southern United States, forming canebrakes (see *kîduni*).—*axô'k dutca'ti*, split cane. *axô'k dutca'ti natco'n' nko'n' nko'n' nda'sk nko'n'*, I make baskets and mats out of split cane (Bj., M.). *axo'gduni'* or *axo'gkîduni'*, young canes. *axo'g duni' da de'di On'î ya'ndi*, the Bear went to gather young canes (2: 16). *axo'g kîduni' têt'na yi'nikî da'*, he gathered a very few young canes (2: 17, 18). *axo'g o'nyan'*, a place where the canes (*Arundinaria macrosperma*) grow. *axo'g misk o'nyan'*, a place where switches (of the *Arundinaria macrosperma*) grow (*axoki' + miska' + ?*).

**amihî'**.—*tca'kamihî'*, the index or fore finger.

**a'nahî'** (*anahe'*), the hair of the human head; his or her hair (*a'yinahî'*, *ûnka'nahî'*; cf. *hin*).—*anaxtu'*, their hair. *ayinaxtu'*, your hair. *un'ka'anaxtu'*, our hair. *anahî' asa'xyê'* (m. sp.), his or her hair is white. *ayinahî' san'sasa'sa'*, your hair is gray (iron gray). *ûnka'nahî' san'sasa'sa'*,

my hair is gray. *anahin' tétteütka'*, his hair stands on end, bristles up. *anahin' dákticudu'*, to take the scalp of a foe. *aya<sup>n</sup> na<sup>n</sup>hi'*, tree moss, "tree hair."—*naxko'*, the hair on the sides of the human head. (*Also* 11: 2; 20: 14, 15, 26, 34; 26: 37, 75.)

**anaki'**, fruit, berries.—*maxo<sup>n</sup>'tkxo<sup>n</sup>'hi a'naki*, "ancient palmetto fruit:" a cocoonut; cocoonuts. *ta<sup>n</sup>s psond anaki'*, berries of the nightshade. *a'nak si'di*, "yellow fruit," oranges. *a'nak si'di so<sup>n</sup>sa'*, an orange. *ana'xkukayi'*, the small cocklebur. *ana'xkuka zohi'*, "the ancient cocklebur," the large cocklebur.

**ana<sup>n</sup>'**, winter (12: 5).—*ana<sup>n</sup>ka<sup>n</sup>' yihí'*, to be waiting for winter to come (*ana<sup>n</sup>-ka<sup>n</sup>' ayihí'*, *ana<sup>n</sup>ka<sup>n</sup>' n<sup>n</sup>kihí'*).

**ane'** (31: 3), **anedi'** (31: 1, 3), a louse, lice (31: 3).

**ani'**, ni (26: 14), water.—*ani' ko skúti'*, how deep is the water? *ani' kshedi*, to blow or spurt water from the mouth. *ani' kshé'yé'*, probably a synonym. *ani' tata'xédi'*, the gentle patter of rain (see *waxé*). *ani' hini'*, to drink water. *a'ni ani'pahin'*, a water barrel. *ani' ka<sup>n</sup>hi'*, to dip a vessel into water. *ani' xwi'tka'*, the water is muddy (Bk.). *ani' knedi'*, in the water. *ani' i'k<sup>n</sup>te'*, do you want water? *ani' akúdi' in'xkido<sup>n</sup>hi'*, "water looks-down-on sees-himself," an image or reflection in the water. *ani' kuwé'*, to "go into the water," i. e., to sink. *ani' nkuvé'*, I sank in the water. *a'ni kyá'ho<sup>n</sup>*, a well (1: 8). *ani' kyá' o<sup>n</sup>ni'*, "water made by digging," a well. *ani' kyá' o<sup>n</sup>ni'k nka'kétu'*, let us dig a well (1: 4). *ani' kyá' o<sup>n</sup>ni' kédí' xyo* (the Rabbit told him that) he must dig the well (alone) (1: 6). *ani' népi'hi*, or *ani' nipi'hi*, "water which has a good odor," eau de cologne. *ani' nita<sup>n</sup>ya<sup>n</sup>'*, "large water," the ocean. *ani' pu-pu'xi*, foam. *ani' xoxoni'*, a wave, waves (see *xoxo*, to swing). *ani' xyuhi'*, a current. *ani' xyu'hi kídunahi'*, "current turns around," an eddy. *ani' snihi'*, a spring. *ani' ta<sup>n</sup>o<sup>n</sup>ni'*, an overflow (cf. D., *ammítan*; F., *nida<sup>n</sup>*). *a'ni ti'*, "water house," a cistern. *ani'-o<sup>n</sup>ni'*, "made of water," or "watery,"

juice. *anipa'*, "bitter water," whisky. *anipa' ani'pahin'*, a whisky barrel. *nipá'*, whisky (24: 1). *ani'pa tkuyé'*, "sweet whisky," wine. *anipa'xka*, "sour water," beer. *ani'pahin'*, a barrel. *a'ni ani'pahin'*, a water barrel. *anipa' ani'pahin'*, a whisky barrel. *ani'paha'dudi'* (*anipahin'+adudi'*), a barrel hoop. *anipa'hio<sup>n</sup>ni'* (*anipa'+hini'+o<sup>n</sup>ni'*), "that from which one drinks whisky," a tumbler. *anisni' hudí'*, a prickly ash tree. *ünni'* (probably intended for *ani'*, water?). *ünni' usi<sup>n</sup>-hinyé'*, to plunge (hot iron) into water. *A<sup>n</sup>sní'hoixya<sup>n</sup>'* (said to be derived from *ani' snihi* and *ayixya<sup>n</sup>*), "Cold Water Bayou," Spring Bayou, between Lecompte and Calcasieu, La. *Ní' sáhd'ya<sup>n</sup>'*, "Strong Water," the former name for Alexandria, Rapides Parish, La.; it is now called *Tanya<sup>n</sup>*. *Ní'sni xo<sup>n</sup>' yixya<sup>n</sup>'*, Cold Water Creek, Rapides Parish, La. *Ní'sixya<sup>n</sup>'* (*ani'+sidi'+ayixya<sup>n</sup>'*); "Yellow Water Bayou," Bayou Bœuf, near Lecompte, Rapides Parish, La. (*Also* 9: 11, 13, 14, 16; 10: 5, 30, 32, 33; 15: 3; 18: 4, 7, 8, 12, 13, 15, 18; 19: 11; 26: 14.)

**a'nix**, to play.—*a'nixa' nixyé'*, he plays at intervals as he goes along (21: 5, 12). *anixya'*, ball play (29: 1). *n<sup>n</sup>kiníd' nixyi'*, I play with him (29: 19). *iyimíd' nixyi'*, she plays with you (29: 20, 21).

**ani'sti**, **anisti'** (21: 25; 28: 206), **ani'stí** (26: 27), sure enough.—*ani'sti kika'* seems to mean "it is uncertain" in the following: *teyé' hétu'*—*ani'sti kika'*—*nkyé'ho<sup>n</sup>ni na'*, they say that he killed him—it is uncertain (?)—I do not know it.

**antatcko'**, crosswise.—*a<sup>n</sup>tatcko'ye*, to place crosswise (instead of erect) (*a<sup>n</sup>tatcko'haye*, *a<sup>n</sup>tatcko'hañk'é'*).

**a'o<sup>n</sup>**, exact meaning uncertain; with *a'nde* it is said to mean, a long time, as *a'nde a'o<sup>n</sup> dè'ha<sup>n</sup>*, when he had been gone a long time (2: 18).

**a'padénska'**, a butterfly.

**apadi**.—*apadiyé'*, to pay him (*apa'dhayé'*, *apa'dhañk'é'*; *apa'diyétu'*, *apa'dhayétu'*, *apa'dhañk'étu'*). Futures: *apa'diya' dandé'*, *apa'dhaya' dandé'*, *apa'dhañka'*

*dandé*). *amaska' a'padi'ngyè na'*, I pay you for the baskets. *a'padiyañka'*, pay me!—*apüdi'yè*, to repay him. *kiya' apüdi'yè*, to repay one for a debt or an injury (*apüdi'hayè*, *apüdüñkè'*). *pxi'han' apüdi'yè*, he deceived him and (thus) repaid him (for the injury). *ipxi'han' apüdi'hayè*, you deceived him and (thus) repaid him (for the injury). *ünpxi'han' apüdüñkè'*, I deceived him and (thus) repaid him (for the injury) (see *ewandhèda<sup>n</sup> onni* under heading *e*).—*ka'padi'ni*, not to pay him; he has not paid him (*kapa'dhayèni*, *kapa'dhañkèni*). *ka'padi'tuni'xya*, they have not yet paid him. *tcidi'kaka<sup>n</sup> ka'padiha'yèni'*, why have you not paid him? *tcidi'kaka<sup>n</sup> ka'padiya'ñkèni*, why have you not paid me?

*apa'ya*, pepper.

*a'pede'he*, a wrist guard (cf. *pè'dèkúpi'*).

*apèni'*, *apè'ni*, to go around an object (*aya'pèni*, *nça'pèni'*).—*apè'ni*, went around it (7: 9). *ñka'pèni*, I can go around it (28: 91). *du'si a'pünü ha'nde*, he hugged it, him, or her (p. 150: 5). *idu'si aya'pünü aya'nde*, did you hug it, him, or her? (p. 150: 6). *ndu'si ñka'pünü ñka'nde*, I hugged it, him, or her (p. 150: 7). *a'pino'ni'*, a collar.

*ape'nyikyahayi*, *ape'nixka'hayi*, goldfinch.—*ape'nyikya'hayina'* (31: 1), *ape'nixka'hayina* (31: 1, 36, 40), Ancient of Goldfinches.

*apetka'*, a house fly.—*apetka' tohi'*, "green fly."

*apxa'*.—*axkidon*, *apxa'di*, to put a standing object in the belt.

*Aplusa*, Opelousas.—*Aplusa' tanyan'* the town of Opelousas, La.

*a'püdüxka'*, industrious (14: 6).

*apuska'*, a partridge (of Louisiana).

*asâhi*, to leap.—*asâhi*, [she] leaped up with arms above her head (28: 50). *asd'hiyatè'*, pitch it on him! (female to male) (28: 73). *asd'hiyè*, he pitched it on (28: 77).

*asdo'düñka'*, a black cricket (see *astoto'nixka'*, *sède*, *yo*).

*asi'*, a berry, berries.—*a'stan'ka'*, mayhaws, berries that resemble plums, and which grow on bushes (in central Louisiana). The berries are red and sour,

each one containing three round seeds. *a'stèpa'x kotka'*, strawberries.

*aso<sup>n</sup>ti'*, his or her shoulder blades (*aya'son<sup>n</sup>ti'*, *nkason<sup>n</sup>ti'*).—*ason<sup>n</sup>ti'* wa'nihiya', between the shoulders. *Tcè'tkana' ason<sup>n</sup>ti' wa'nihiya' hin' adatcka'*, *ina' è'luçon'ni*, the Rabbit's hair between the shoulders was scorched by the heat of the Sun (3: 23).

*astoto'nixka'*, a greenish lizard (cf. *asdo'düñka'*).—*astoto'nixka'* *akidi'xaxahi'*, a black reptile, very rough (*xaxahi'*), resembling the *astoto'nixka'*, but not so long.

*atc*, he asked (28: 24).—*a'tci*, she asked him (26: 78).

*atc*, to send for something.—*atctu*, they sent him for something (18: 7; p. 152: 21). *atcik*, he sent (p. 152: 23, 24, 25, 26). *a'tcik de*, he sent him for it (p. 152: 20). *a'tctuk de*, they sent him for it (p. 152: 24).

*atca'*, a pimple, pimples.

*â'tcè*, to poke.—*pè'ti d'tcè*, to poke at a fire with a poker (*pè'ti iyá'tcè*, *pè'ti nka'tcè*; *pè'ti áctcu'*, *pè'ti iyá'áctcu'*, *pè'ti nka'áctcu'*). *pè'ti ho'tcè*, a poker.

*atci'*, oh, no! (1: 18).

*atcici+*, oh! ouch! masc. intj. of pain ( $\Psi$ , *útcici+*).—*atcici+*, *kánkán'*, *ya'ñkata'xixti'*, ouch! grandmother, I am burnt very severely (3: 24).

*a'tcka*, *atcka'ya<sup>n</sup>*, close by, near.—*a'tckaxti'*, very close (i. e., touching it). *anxu a'tckaxti*, by the stone. *atcka'hañkè'*, or *atcka'hinyè'*, I get near you. *ewandé atcka'yañkè'*, he gets near me. *ayindí atcka'yañkè'*, you get near me. *atckahinyèdaha'*, I get near to you (pl.). *anxu atcka'ya<sup>n</sup>*, near the stone. *ati a'tckaya<sup>n</sup>* or *ti a'tckaya<sup>n</sup>*, near the house. *a'tckayè'*, he got near (8: 2). (Also 11: 5; 20: 10, 28; 22: 16; 23: 19; 28: 33).—*a'tckaxti'yè* (*atcka+xti+yè*), to cause it to be very near; hence, to approach very near (*a'tckaxti'hayè*, *a'tckaxti'háñkè*). *a'tckaxti'yè ètuxa'*, he approached very near (the Sun) they say (3: 19).

*a'tcki*, *atckiya<sup>n</sup>*, his or her father's real or potential younger brother (*ya'tcki'ya<sup>n</sup>*, *nka'tcki'ya<sup>n</sup>*; voc., *atcki'*).

*atcohi'*, the trout.

*atcta<sup>n</sup>*, sieve (26: 78).



atcu', a'tcxu, dried or jerked meat (20: 18; 28: 46).—*a'tcú yúkè'di*, they were barbecuing (20: 12).

atada', a stain or spot (of dirt).

atada'xayi', a grasshopper (Bk.).

atix.—*Ati'x tciðõna'*, the former name of the town of Rapides, Rapides Parish, La., now called *Rapidyàn*.

atxe', atxë', ice, frozen.—*ama' atxe'*, frozen ground.

aþo' (Bj., M.), ado' (Bk.), a potato, potatoes.—*aþo' a'dúkùxkè'*, to peel potatoes. *aþo' utcutu'*, they planted potatoes (1: 1). *aþo' miska'*, small potatoes (p. 149: 12, 13). *aþo' potcka', at potcka'*, Irish potatoes (5: 3). *aþo' watchu'ye*, sweet potatoes.

aþohi', beads, a bead necklace.—*aþohi' aþni'* (Bj., M.), something worn around the neck.

ato'wë (15: 2), atuwe (28: 5), (he or she) lodged in it (*i'yaþo'wë, nkaþo'wë*).

aþoyë', maggots.

atsi, to sell, to buy (*ayatsi', nka'tsi*).—*wa'xi nka'tsi*, I bought shoes. *ta' ahi' ayatsi'ya' õma'xë na' õnkihiv'*, I hope to hear that you have bought deer skins (4: 4).—*ahiv'atsi'*, to sell (*ya'hiv'atsi, nka'hivatsi'*), *iñksiyoy' ahiv'atsi'*, to sell meat. *toho'xk a'hivatsi'*, to sell a horse. *iñksiyo' ayi'ndi i'ñkiya'hina'tsi*, I sell meat to you. *iñka'tiya'v' iñksiyoy' a'hina'tsi de'di*, her husband went to sell meat. *toho'xk a'hina'tsi pi'hedi'din*, he ought to sell a (or the) horse. *nka'hivatsi' kehe'detu*, we have finished selling it.—*kiya'hina'tsi*, to sell something for another (*ya'kiya'hina'tsi, axkiya'hina'tsi*). (Also 24: 1; p. 121: 15.)

atûki', a raccoon.—*Atuka'*, Raccoon (the mythic animal) (7: 4).

atûkse', aduksë (27: 8); atkse', a cover, covering, or lid (for a kettle, etc.).—*ati atkse'*, roof, "house cover." *atû'ksõmi' (atûkse'+õmi)*, to put a lid on a kettle, etc. (*atû'ksoyõni, atû'ksoñkõni*). *adukson'ho'n*, (she) covered it up (23: 9). *atûk tcûkõnyë*, (they) locked him in (28: 140) (cf. *tcûkõni'*).

awode', skirt (16: 9).

awûxû'xkudi', the sweet bay. A tea made from the bark and leaves was

used by the Biloxi to promote perspiration.

ay.—*ayi'ndi, ayindiv', hayi'nd, ayi'nt*, thou, you (sing.), thee.—*Iñksiyoy' ayi'ndi i'ñkiya'hina'tsi*, I sell meat to you. *ayi'ndi ko' kuya'v'ya'ni'*, do you hate me? *ayi'ndi ko' ya'xkita'di ha'nân*, perhaps you have forgotten me. *hayi'nd yanka'ne* you found me. *ayi'nt kûnyikte'ni dande'*, I will not hit you.—*ayindhë', ayindhë', hayindhë', ayi'nt-hëdan*, you too. *ayi'ndhë e'dakõn xti*, you (too) do just as he did (or, does) (see *edeðõnxti* under *õn*). *akûtxyiv' in-du'si ko' ayindhë' akûtxyiv' huya'v'xkiya'*, when you receive the letter, do you (in turn) send me one.—*ayindi'ta, ayi'ndita'yan*, your own. *toho'xk tci'diki a'nde ko' a'yindi'ta*, which is your horse?—*ayi'v'xtu', ayinatitu'*, you (pl.) (28: 234). *ayi'v'xtu ko' kuya'v'xtuni'*, do you (pl.) hate him? *ayi'v'xtitu' ya'ma'xtëtü'daha'*, you (pl.) kicked us.—*ayi'v'xtuhe', or ayi'v'xtuhë' (ayi'v'xtu + hë)*, you (pl.) too.—*ayi'v'xta' or ayi'v'txya*, thou alone. *ayi'v'txatu'*, ye or you alone.—*ayi'tada'õn*, thy or your animate objects (refers to one person, not to many). *toho'xkayit'ada'õn ikiñinëtü'*, they stole your (sing.) horses from you. (Also 26: 79; 27: 11.)

aya'v', a tree, trees, wood, a stick.—*aya'v' sim'hin nê' ko' t'e'di*, or *aya'v' sim'hin nê' ko' tedi'xe* (w. sp.), the standing tree is dead. *aya'v' toho' t'e'di*, the fallen tree is dead. *aya'v' nonpa' a'mañki' ko' t'e'di*, or *aya'v' nonpa' xa'xa mañki' ko' t'e'di*, the two standing trees are dead. *aya'v' ki'naxadi' mañki' ko' t'e'di*, the scattered trees are dead. *aya'v' poska' mañki' ko' t'e'di*, the cv. group of trees is dead. *aya'v' ko' tca'ka'n nedi'*, where is the standing tree? *aya'v' nonpa' ko' tca' ha'maki'*, where are the two trees? *aya'v' tcina'ni*, how many trees? *aya'v' tca'naska*, how large is the tree? *tca'naska nkyë'ho'ni' aya'v'yan*, I do not know the size of the tree. *aya'v' düktedu'*, to smooth wood with an ax. *a'ya'v' tcudi'*, she puts wood on the fire. *a'ya'v' mtsüda'*, a wooden bowl or dish. *aya'v' wa'de*, or *aya'v' newa'yan*, toward

the tree. *aya<sup>n</sup> dan'xku* (±*tcu'*), to go to get firewood. *aya<sup>n</sup> so<sup>n</sup>sa'*, one tree. *aya<sup>n</sup> no<sup>n</sup>pa'*, two trees. *aya<sup>n</sup> na'tcka*, a few trees. *aya<sup>n</sup> yi'hi*, many trees. *aya<sup>n</sup> pan<sup>n</sup>*, all the trees. *aya<sup>n</sup> ha'maki* (used because the trees stand, M.), or *aya<sup>n</sup> tc<sup>n</sup>na'ni* (Bk.), some trees. *aya<sup>n</sup> ni'ki*, no tree. *aya<sup>n</sup> kiyo'wo*, another tree. *a'ya<sup>n</sup> to'ho nañke'di*, the tree fell. *aya<sup>n</sup> petuxte'*, firewood. *aya<sup>n</sup> xotka'*, a hollow tree (2: 13). *ayuxo'tko*, a hollow tree (7: 7). *aya<sup>n</sup> ahi'*, or *ayahi'*, "tree skin," bark of trees. *aya<sup>n</sup> deti'*, a branch of a tree (cf. *deti'*). *a'ya<sup>n</sup> inde'*, or *aya'inde*, a ladder (cf. *yi'ndukpe'*). *aya<sup>n</sup> dukxa'pka aya'inde'*, a bridge. *aya<sup>n</sup> dukxa'pka aya'inde' ndosa<sup>n</sup>hi<sup>n</sup> ti ne' ñku'di*, I came from the house on this side of the bridge. *ya<sup>n</sup>xa'pka aya'inde'*, a bridge (= *aya<sup>n</sup> dukxa'pka aya'inde'*). *Ya<sup>n</sup>xa'pka aya'inde' tudyay<sup>n</sup>*, "Roots of the Bridge," Lloyd's Bridge, Rapides Parish, La. So called because the store which formerly stood at one end of the bridge was said to appear as if it were the roots of the bridge. *aya<sup>n</sup> kdde'*, a cord of wood (*kdde*=English, cord). *aya<sup>n</sup> miska'*, "fine" or "small wood," undergrowth, brush. *aya<sup>n</sup> pihí'*, a chip. *aya<sup>n</sup> pipihí'*, chips. *aya<sup>n</sup> xiyehí'*, the blossoms and buds of trees (may be identical with *xayehi*; cf. *xiyé*). *aya<sup>n</sup> tcati'*, a splinter. *aya<sup>n</sup> tcu'ka*, firewood. *aya<sup>n</sup> udi'*, the roots of a tree, etc. *aya<sup>n</sup> yd'*, an acorn, acorns. *aya<sup>n</sup> yd' núpxi'*, acorn meal. *aya'ñkeyé'* (*aya<sup>n</sup>+keyé'*), a sawmill. *hayiñki'adu-hi'*, a stock fence (i. e., one to keep cattle in or outside an inclosure). *aya'kdamako<sup>n</sup>ni'*, a joist, joists. *aya'yiñk udi'* (probably=*aya<sup>n</sup> yiñki' udi'*), the "pet tree:" the wild China tree or soapberry tree, the *Sapindus marginatus*. *aya<sup>n</sup> nan'hi'*, tree moss; probably by metathesis from *aya<sup>n</sup> nahin'*, "tree hair" (see *hin'*). *aya<sup>n</sup> xi'hayudi'*, the thorn tree or garofier, probably a species of *Crataegus* (found in central Louisiana). *aya<sup>n</sup> sa<sup>n</sup>han' udi'*, "strong wood tree," the sycamore (Bj., M.). [Query: Does *sa<sup>n</sup>han'* here mean strong, or is it a form of *sa<sup>n</sup>*, white?

Compare the Omaha, *ja<sup>n</sup> sa<sup>n</sup>*, white wood; Osage, *sa<sup>n</sup>sa<sup>n</sup>*, white sycamore.] *aya<sup>n</sup> to'hayudi'* (*aya<sup>n</sup>+tohi+ayudi'*), "the blue wood tree," the tree maple, so called because the Biloxi used the bark for dyeing blue. *haya'yiñko<sup>n</sup>ni'*, thick bushes of any sort; probably instead of *aya<sup>n</sup> yiñki'*, "tree small." (Also 15: 2; 17: 4, 8, 12, 13, 14, 16; 26: 72.)

*äyepi*, *aye'wi* (p. 138: 21), door.—*aye'wi yi'ñki*, window, "little door" (p. 138: 20).

*ayi'hi<sup>n</sup>* (21: 1, 27; 22: 2, 15), *yihí<sup>n</sup>* (23: 9, 19), *hayihí<sup>n</sup>*, wolf.—*Ayi'hi<sup>n</sup>ma*, The Ancient of Wolves (21: 6.)

*a'yi<sup>n</sup> ta'nini*, to use, as an ax (*aya'yi<sup>n</sup> ta'nini*, *ñka'yi<sup>n</sup> ta'nini*, p. 121: 21).—*a<sup>n</sup> se'wi aya'yi<sup>n</sup> ta'nini he'dan'*, have you finished using the ax? *a<sup>n</sup>se'wi ñka'yi<sup>n</sup> ta'nini he'dan'*, I have finished using the ax.

*ayu*.—*ayudi'*, *ayu'yan'*, *yuxku'+* (21: 3 in a song), dew.—*ayu'ya<sup>n</sup> ñka'ka<sup>n</sup>cki-kë ñka'nde xa na'*, I am used to licking off the dew from vegetation (1: 7). *ayuxka'*, a fog. *ayu'xk o<sup>n</sup>ni'*, it is foggy. *ayuxko'xti*, it is foggy.—*na<sup>n</sup>taxpa'yudi'*, dogwood.—*atc<sup>n</sup>ni pihí ayudi*, the slipper elm. *tiñkateck ayudi* the elm. *aya<sup>n</sup> toh ayudi*, "blue wood tree," the maple.—*okayudi*, the magnolia. *a<sup>n</sup>tu-dayudi*, the black gum tree.

*a<sup>n</sup>*, *i<sup>n</sup>*, *iñ*—(instrumental prefix).—*a<sup>n</sup>he'*, with horn (20: 26). *a<sup>n</sup>pní'*, *a<sup>n</sup>pñni'* (?), something worn around the neck. *a<sup>n</sup>pstágo<sup>n</sup>ni'*, a stick used as a spit for roasting meat. *a<sup>n</sup>sadúki'*, needle. *a<sup>n</sup>tc<sup>n</sup>cki'*, gravel. *a'ñkada'ki*, *añda'ak*, *añkqada'k*, *añkada'ki*, *a'ñkada'ka*, thread. *a<sup>n</sup>se'p*, *a<sup>n</sup>se'pi*, *a<sup>n</sup>se'wi*, an ax. *añksa'*, *añksapi'*, *añksa'wi*, gun. *a<sup>n</sup>süki'*, bivalves (oysters, mussels). The shells were probably used as utensils, as among the Kansa and Osage. *añksta'ho<sup>n</sup>ni'* or *a'indáksta<sup>n</sup>ho<sup>n</sup>ni'*, scissors. *o'ip<sup>n</sup>ni' muho<sup>n</sup>ni'* or *a<sup>n</sup>panah<sup>n</sup>ni'*, fish spear. *indasko<sup>n</sup>ni*, to have his back toward it. *itúko'ho<sup>n</sup>ni'*, drawing knife. *masi'ñkte'o<sup>n</sup>ni'*, *masi'ñkte yi'ñki*, a hammer. *iñkte'o<sup>n</sup>ni'*, to hit with. *nitawí<sup>n</sup> iñkte'o<sup>n</sup>ni'*, a ball club. *in'tcayé'*, *ta<sup>n</sup>s in'tcayé'*, a scythe. *ti' in'tpa'xo<sup>n</sup>ni'*, "door opener," a key.

*waxiṃpstaḡoṃni*, a metalawl "for sewing shoes." *añksawiṃnixuxwi*, the nipples of a gun. *masi'ñkte* (*masa+iñ+ktedi*), *masi'ñkteoṃni*, "iron made for hitting," a hammer.

**a<sup>n</sup>**, yes (used by females). (See *yama*.)—*aṃhan'*, yes (used by males) (6: 9; 29: 5, 8).

**a<sup>n</sup>hiṃ'**, to cry (as a child does), to weep (*a'yaṃhiṃ'*, *nḡaṃhiṃ'*; plurals: *aṃxtu'*, *a'yaṃxtu'*, *nḡaṃxtu'*).—*aṃtaka' aṃhiṃ yihí*, he thought that he heard a child cry. (10: 7, 10; 23: 15, 16; 26: 35, 36; 28: 69, 178; p. 118: 18.)

**añks** (20: 20; 28: 25), **añksi'** (28: 15, 16, 20, 80, 220, 223, 224; 31: 27), **añksapi'**, **añksa'pi**, **añksawi'** (28: 7), **añksa'pi**, an arrow, a gun, a carbine, lead.—*añksiyon'*, making arrows (28: 212; 31: 13, 19, 20), *añks a'masi'*, "gun iron," a gun barrel. *añksi' adaki'*, arrow feathers. *a'ñksi nütani'*, "big ball," a cannon ball. *añks pax kidí'*, a pouch for bullets, etc. *añksa'pictí'*, a bow and arrows. *añksa'pixiti' iñkan'*, a bowstring. *añksa'pixiti' iñka'goṃni'*, the notches at the ends of an arrow; one is for the arrowhead, the other for the bowstring. *Tehúñkè' na'úñkíhi'xye'ni añksapi' ya'ñkiya'man'*, I wished to kill it, but I had no gun. *añksapi' emañ aya'puxi' na, ohon' na'*, beware lest you touch the gun (or, do not touch the gun), for it might go off. *añksapi' nütani'*, "big gun," a cannon. *añksapi' iñkta'k ne'di*, my gun stands (or leans) against a post, etc.=I have a gun. (Also, 28: 84.) *añksapi' tikèdhi'*, "heavy gun," a musket. *añksapi' tuduxak'*, "short gun," a pistol. *añksapi' pa'tcìdoṃni* or *añksa'wi pa'tcìdoṃni'* (*patcìdu+oṃni'*), "used for washing or wiping out a gun," a ramrod. *añksa'p tpe'*, "gun hole," the muzzle of a gun; *tpe'* refers, however, to a natural orifice. *úñksa'pi koṃ o'di hutpe'*, to shoot a hole through with a gun (*úñksa'pi kayon' hayo'di yutpe'*, *úñksa'pi nkon' nko'di ú'ñkutupè'*). *añksa'wi añksi'*, a globular shot, ball, or bullet, as distinguished from a conical ball (*kiktehayañ añksi*). *añksa'wi toṃni'*, to load a gun (*añksa'wi úcṃni'*, *añksa'wi úñktoṃni'*). *añksa'*

*wiṃnixuxwi'* (*añksawi+iñ+nixuxwi'*), the nipple or nipples of a gun. *añksa'*, *wiṃnixuxwi' tpe'*, the touchhole of a gun. *añksa'watcko'* (*añksawi+?*), a gun hammer. *añksa' tciḡi't kayè'*, to make a gun barrel glitter by rubbing. *añksa-u'di*, a gun breech. *añksa' wazi'*, "gun shoe," the butt of a gun. *añksa-hoṃni'* (*añksapi+hoṃni'*), "to cause the gun to sound" or "cry out," to fire a gun (*añksa'hoṃhayè'*, *añksa'hoṃhañkè'*). *añksa'hoṃnaxè'*, he heard a gun fired. **a<sup>n</sup>xti'**, **axti'**, **ha<sup>n</sup>xti'**, a woman (cf. *anya*).—*aṃya'di aṃxti'yaṃ he'*, a man and a woman. *aṃxti' anya'diyaṃ he'*, a woman and a man. *aṃya'di yihí' aṃxti'yaṃ yihí' he'*, men and women. *aṃxti' te'di*, the corpse of a woman. *aṃxti' hauti'*, a sick woman. *aṃxti' ka'dohonni'*, a blind woman. *aṃxti' ka'naxeni'*, a deaf woman. *aṃxti' kade'ni*, a mute woman. *aṃxti' soṃsa'*, one woman, a woman. *aṃxti' noṃpa'*, two women. *aṃxti' na'tcka*, a few women. *aṃxti' yihí'hi*, many women. *aṃxti' panan'*, all the women. *aṃxti' tciṃna'ni*, some women. *aṃxti' ni'ki*, no woman. *aṃxti' yukè'dè apstú'ki yin-spi'xtitu*, (all) these women sew well. *aṃxti' kiyow'o*, another woman. *aṃyaḡo' aṃxti yaṃ ndon'hoṃ*, I saw a man and a woman. *aṃyaḡo' aṃxti yaṃ a'hi ha'maki*, a man and woman are coming. *aṃyaḡo' yihí'xti aṃxti' yaṃ yihí'xti ndon'hoṃdḡha'*, I saw the men and women. *aṃyaxti*, are you a woman? (p. 128: 23). *aṃyaxti'tu*, are you women? (p. 129: 1). *nḡaṃxti'*, I am a woman (p. 129: 2). (Also 9: 1, 2, 5; 10: 7, 14, 27, 28, 34.) *aṃxti' akue'*, "a woman's hat," a bonnet. *aṃxti doxpè'*, "woman's clothing," a dress or gown. *aṃxti' sūpi'*, "black woman," a negro woman. *aṃxti' ṡopi'*, an unmarried woman. *axti' dusi'* (or, *tási'*), to take a woman (cohabit with her without regular marriage) *axti' dusi*, *axti'ndusi'*. *axti' yi'ñkadon'ni*, a woman who has married (regularly), a married woman. *aṃxti aṃtcodon'*, a widow. *aṃxti ka'wak ya'tcè'*, what is the woman's name? (Bk.). *Ma'mo haṃxti'*, an Alibamu woman. *Ta'nèks haṃxti'*, a Biloxi

- woman. *Ta'nèks haya<sup>n</sup>xiti'*, are you a Biloxi woman? *Ta'nèks nka<sup>n</sup>xiti'*, I am a Biloxi woman. *kítsa<sup>n</sup> ha<sup>n</sup>xiti'*, a white woman. *Teta' ha<sup>n</sup>xiti'*, a Choctaw woman. *To'we ha<sup>n</sup>xiti'*, a French woman.
- a<sup>n</sup>xu** or **a<sup>n</sup>xudi'**, a stone, stones, a rock, rocks.—*a<sup>n</sup>xu a'kiduxit'*, (lying) across a stone. *a<sup>n</sup>xu kwia'ya<sup>n</sup>*, under the stone. *a<sup>n</sup>xu ta'wiyay<sup>n</sup>*, upon the stone. *a<sup>n</sup>xu itka'ya<sup>n</sup>*, in the stone. *a<sup>n</sup>xu atcka'ya<sup>n</sup>*, near the stone. *a<sup>n</sup>xu a'tckaxiti'*, by (very near, touching) the stone. *a<sup>n</sup>xu e'usa<sup>n</sup>hi<sup>n</sup>ya<sup>n</sup>*, on the other side of the stone. *a<sup>n</sup>xu ndosa<sup>n</sup>hi<sup>n</sup>*, on this side of the stone. *a<sup>n</sup>xu ɛtixiti'*, far from the stone. *a<sup>n</sup>xudi na'nkíwa'ya<sup>n</sup>* or *a<sup>n</sup>xudi wa'de*, toward the stone. *a<sup>n</sup>xu'di kóhi'*, the rock is high. *a<sup>n</sup>xu'di dá'niho<sup>n</sup>ni'*, "turning stone," a grindstone. *A<sup>n</sup>xu'tana'*, "Big Rock," Boyce, Rapides Parish, La.
- a<sup>n</sup>pní'**—*a'ohi' a<sup>n</sup>pmi'*, something worn around the neck, a necklace (?) or string of beads (?).
- a<sup>n</sup>sadôki'**, a needle (see *a<sup>n</sup>sudi'*).—*a<sup>n</sup>sadâki' a'nikada'ki udu'xta<sup>n</sup>*, to pull thread through a needle; to thread a needle.
- a<sup>n</sup>sa<sup>n</sup>kudi**, a mulberry tree (28: 5).
- a<sup>n</sup>ski'** (Bj., M.), **a<sup>n</sup>sûki'** (Bk.), bivalves, including oysters and mussels.
- a<sup>n</sup>sna'**, **a<sup>n</sup>sûna'** (14: 4, 5, 7), **a<sup>n</sup>sûna** (28: 30, 46) generic: a duck, ducks (cf. *ko<sup>n</sup>tcayí'*, *taha'nkóna'*, *taxpa' pítasi'*, *akini'*).—*a<sup>n</sup>sna' niye'di*, ducks are flying. *a<sup>n</sup>sna sonsa niyedi*, one duck is flying. *a<sup>n</sup>sna' m'iska*, small ducks. *a<sup>n</sup>sna' nita'ni*, large ducks. *a<sup>n</sup>sna' mahedi'*, the diving duck (Bj., M.), the "duck that whoops." *a<sup>n</sup>sna' xu'hi*, "the bad-smelling duck," the Muscovy duck.
- a<sup>n</sup>sudi'** or **a<sup>n</sup>sûdi'** (23: 1, 6), generic: a pine tree; the long-leaved pine (*Pinus palustris*?) (cf. *a<sup>n</sup>sadâki'*).—*pâdi a<sup>n</sup>sudita*, the owl pine. *a<sup>n</sup>sudi' nita<sup>n</sup>xiti*, "the very large pine," probably the *Pinus ponderosa*, as this large pine of Louisiana has needles over 18 inches long. *a<sup>n</sup>su sinto<sup>n</sup>ni'*, pinesosin. *a<sup>n</sup>sudi' onya<sup>n</sup>*, or *a'sidiyo<sup>n</sup>* (p. 121: 18), a pine forest.—*a<sup>n</sup>sudi on'ya<sup>n</sup> xa<sup>n</sup>' ko tca'ka<sup>n</sup>*
- nañki'*, where is the pine forest? *A<sup>n</sup>sudon' ta<sup>n</sup>ya<sup>n</sup>*, "Pine forest Town," Pineville, Rapides Parish, La.
- a<sup>n</sup>tcka'**, a crow (13: 1; 14: 27).—*A<sup>n</sup>tcka-ho<sup>n</sup>na'* (13: 1; 14: 1, 4, 24, 25; 26: 15, 30), *A<sup>n</sup>tckana'* (13: 2; 14: 11, 13, 15; 26: 12, 34), The Ancient of Crows. *a<sup>n</sup>tcka noxé'*, "it chases the crow," the kingbird or bee martin. *a<sup>n</sup>tcka nta'wayi'*, the mistletoe.
- a<sup>n</sup>ta**, to hold the head up (as a horse or dog) (*aya<sup>n</sup>ta*, *nka<sup>n</sup>ta*).—*natia<sup>n</sup>tata*, to hold the head up often in order to swallow, as the goose, chicken, or duck does; also applied to a horse or dog, but not to human beings (6: 9). *a<sup>n</sup>ta' ha'nde*, she was throwing her head back (28: 210).
- a<sup>n</sup>taska'**, **ndaska'**, **ndask**, a basket. (*a<sup>n</sup>taska* seems the better word, and was obtained later than *ndaska*).—*a<sup>n</sup>taska' a'padi'ngyè na'*, I pay you for the baskets. *nda'sk omni'*, he made baskets. *nda'sk ayo<sup>n</sup>ni'*, you made baskets, or did you make baskets? *nda'sk nkón'ni*, I made or make baskets. *axo'k dutca'ti natcon' nkón' nkón' nda'sk nkón'*, I make baskets and mats out of split cane (Bj., M.).
- a<sup>n</sup>tatka'** or **a<sup>n</sup>tska'**, a child, infant.—*a<sup>n</sup>tatka' a<sup>n</sup>hi<sup>n</sup> yihí'*, he thought that he heard a child cry. *a<sup>n</sup>tatka' mañki' no'únte'*, a child was born to-day. *a<sup>n</sup>tatka' adiyay' te'di*, a child whose father is dead. *a<sup>n</sup>tatka' mañkiyay'a'di-yay' te'di*, children whose father is dead. *a<sup>n</sup>tatka' omni te'di*, a child whose mother is dead.—*a<sup>n</sup>tatka' xoxé<sup>n</sup>tu'ya<sup>n</sup> tcadi'*, a child both of whose parents are "expended" or no more (i. e., dead). *a<sup>n</sup>tska' yi'nkí*, an infant. *a<sup>n</sup>tska' yi'nkí siw'ot'*, a male infant. *a<sup>n</sup>tska' yi'nkí sañki'*, a female infant. *a<sup>n</sup>tska nonpa'*, two children, twins. (Also 15: 2, 5, 6; 18: 1; 26: 1, 43, 57, 64, 65, 74.)
- a<sup>n</sup>tuda'yudi'** (cf. *ayu*), the black gum tree.
- a<sup>n</sup>ya'**, **ha<sup>n</sup>ya'**, a person (object of an action); a man (object of an action).—*a<sup>n</sup>ya siw'hi<sup>n</sup> ne' nkýého<sup>n</sup>ni*, I know the standing man. *a<sup>n</sup>ya' te'di*, the corpse of a man. *a<sup>n</sup>ya' hauti'*, a sick man. *a<sup>n</sup>ya' ka'deni'*, a mute man. *a<sup>n</sup>ya' ka'*

*nax'ni'*, a deaf man. *anya' ka'doho'ni'*, a blind man. *anya' sonsa'*, one man, a man. *anya' nonpa'*, two men. *anya' da'ni*, three men. *anya' na'tcka*, a few men. *anya' yi'hi*, many men. *anya' panan'*, all the men. *anya' tcina'ni*, some men. *anya' ni'ki*, no man. *anya' kiy'wo*, another man. *anya' kuka' ye'hon te' ha'nde ituxa'*, *Tc'itkanadi'*, the Rabbit wished to know (lit., was wishing for some time to know) what sort of person he was (3: 5). *anya' xo'hi*, old woman (16: 2). *Tanya' han'ya' tcina'ni ko' Tanyi'nikiyar han'ya' e' kuna'tuni'*, there are not as many people in Lecompte as there are in Alexandria. *han'ya' yan'aktedi' nixki'*, because a man hit me. *han'ya' yih-ko'ni'*, a married man. *han'ya' hena'ni*, everybody, all the people.—*anya'di, han'yadi'*, *hayan'di'* (nom. and obj. cases), a man, a person, some one. *ema'*, *anya'di hu' hine'*, look out! some one is coming. *Ma'mo anyadi'*, an Alibamu person, the Alibamu people. *Teaxta' anyadi'*, a Choctaw, the Choctaw people. *Tuni'cka anyadi'*, a Tunica, the Tunica people. *anya'di ma'nikirwa-ya'*, toward the reclining man. *anya'di na'nikirwa'ya'*, toward the sitting man. *anya'di newa'ya'*, toward the standing man. *anya'di ni' newa'ya'*, toward the walking man. *anya'di tar'hiw' newa-ya'*, toward the running man. *anya'di an'xti'ya' he'*, a man and a woman. *anya'di yih'i an'xti'ya' yih'i he'*, men and women. *an'xti' anya'diya' he'*, a woman and a man. *yaduxtan' tar'hiw' nitkohi' ndosa'win anyadi' sin'win ne' ndon'hi'*, I see (or saw) the man standing on this side of the railway. *anya'di nonpa' da'ni ha' ndon'dqha'*, I saw two or three men. *anya'di sar'han'ni'*, a strong man. *anya'di ne' sar'han'ni'*, this man is strong. *anya'di e'wane' sar'han'ni'*, that man is strong. *Tan'eks han'yadi'*, he is a Biloxi person. *Tan'eks a'anya'di*, are you a Biloxi? *Tan'eks nkan'yadi'*, I am a Biloxi. *Tan'eks han'yatu'*, they are Biloxi. *Tan'eks ayan'yatu'*, are you (pl.) Biloxi? *Tan'eks nkan'yatu'*, we are Biloxi. *I'ta han'yadi'*, he is a Deer person. *I'ta yan-ya'di*, are you a Deer person?

*ya'tu*, are you Deer persons? *tek yan-ya'di*, are you one of the people belonging here? *Tan'eks hayan'di'*, a Biloxi person, the Biloxi people (Bk.).—*anya' akuds ti' tane'yan'*, "man store has elsewhere," a storekeeper (perhaps this should be divided thus: *anya' akuds ti'tane'yan'*). *anya' sup'*, "black man," a negro man. *anya'dago'ni'*, "small man made" (?), a doll. *han'ya' inteya' txa'*, "people all old men," the ancients, the people of the olden times (Bk.).—*hayan'di kupy'ni*, a man wanting in a good mind, without good sense.—*anya'sahi'*, *hayasa'hi*, *han'yasan'hi'*, an Indian; he is an Indian. *ayan'yasahi'*, you are an Indian. *nkan'yasahi'*, I am an Indian. *anya'saxtu'*, *han'yasaxtu'*, they are Indians. *ayan'yasa'xtu*, you (pl.) are Indians. *nkan'yasa'xtu*, we are Indians. *ka'wa nkye'hdntuni' naxo'*, *nkan'yasa'xtu hi'*, when we were (or lived as) Indians in the past, we knew nothing (5: 8). *hayasa'hi inteya'*, an aged Indian man. *haya'sahi yuk'e' kakyi'hdntuni'*, they who are (still) Indians know nothing. *Ha'yasa'hi a'yixya'*, Indian Creek, La. *hayasa'x*, a contraction of *hayasahi*, an Indian. *hayasa'x anyato'*, an Indian man. *hayasa'x ti'*, an Indian house. *ha'yasaha'yan' topi'*, a young (unmarried) Indian. *han'yasan' han'xti*, an Indian woman. *han'yasan' han'xti xohi'*, an aged Indian woman. *han'yasan'hi xi'di*, an Indian conjurer, medicine-man, doctor.—*anya'to'* or *hayan'do'*, a man (as distinguished from a woman). *Ta'n'eks anyato'* (Bj., M.), a Biloxi man. *anya'to' an'xti yan' ndon'hon'*, I saw a man and a woman. *anya'to' an'xti yan' a'hi ha'maki*, the man and woman are coming. *anya'to' yih'i'xti an'xti'yan' yih'i'xti ndon'hon'dqha'*, I saw the men and women. *Tan'ekshayan'do'* (Bk.), a Biloxi man (= *Ta'n'eks anyato'*). (Also 8: 20; 9: 1, 3, 5; 10: 1, 4, 7, 19, 20, 25, 27, 28; 11: 1, 2, 4, 6; 14: 10; 15: 5; 16: 1; 17: 24; 18: 1.)

**Bayu's**, the Biloxi name for the town of Bunkie, Avoyelles Parish, La (p. 122: 21).—*Tanyi'nikiyar ti' tcina'ni ko' iti'ke na'*, *Bayusyan'*, there are as many houses in Lecompte as there are in Bunkie.

**da-**, prefix indicating the mouth as agent.

**da**, to gather, collect (cf. *inda*, to seek).—*axo'g duni' da de'di On'ti ya'ndi*, the Bear went to gather young canes (2: 17). *a'nde a'on de' ha'n axo'g kiduni' tci'na yi'ñki da'*, when he had been gone a long time, he gathered a very few young canes (2: 17, 18, 19).—*dadi'*, to gather, collect, as cotton, young canes, etc. (*i'dadi*, *nda'di*; *datu'*, *i'datu*, *ndatu'*). *ptca'to nda dande'*, I will pick cotton. *e'ya'n ki'diha'n kiduni' da' teakteca'ke ha'maki*, when we reached home he gathered a lot of young canes and hung them up (2: 2, 3).—*kida'di*, to gather or collect, as cotton or young canes, for another (*ya'kida'di*, *a'xkida'di*; *kidatu'*, *ya'kidatu'*, *axkikidatu'*). *kida*, picked (off) (31: 3). *ñku'kidadi*, I gather (23: 4). *ato' miska' kúda' mant kú de' yě*, he picked up the small potatoes and moved them away (p. 149: 13).—*ukida'di*, to pick up an object (*yu'kida'di*, *ñku'kida'di*). *ukida'*, pick it up!—*kú'dúkúda'da'di*, to pick or snatch up several small things in quick succession, as a hen in eating (*i'kú'dúkúda'di*, *xkú'dúkúda'di*). (Also 14: 16, 20, 21; 21: 1; 28: 7, 8, 15, 16, 51, 53, 249, 251.)

**daha'**, pl. objective fragment pronoun for all three persons: them, you, us.—*ewande' kuya'ndqhani'*, he or she hates them. *ewe yuke' ko kuya'xtudqhani'*, they hate them. *dao'n*, them (pl. obj.). *si'fo' ita'dao'n*, they (your) boys (p. 132: 11, etc.).—*ha* instead of *daha*: *in'kte' dande'*, I will hit thee; *in'kte'ha dande'*, I will hit you (all). *nyiku dande'*, I will give it to thee; *nyiku'ha dande'*, I will give it to you (all). *ema'n*, *iyotu'ha na'*, beware! they might shoot you (pl.?).

**daka**.—*axpada'kaxti'*, to be intelligent, smart (*aya'xpada'kaxti'*, *ñkaxpada'kaxti'*). *axpada'kaxti' pi'hedi'din'*, he ought to be smart.—*ka'xpadaka'xtini'*, not intelligent, dull, slow-witted (*ka-ya'xpadaka'xtini'*, *ñka'xpadaka'xtini'*).

**daki**, dag, túki, tág, to stick, adhere, be glued.—*añksi adaki*, arrow feathers, "glued on arrow" (?). *ada'go'ni'*, to glue on arrow feathers (*aya'dago'ni'*, *ñka'dago'ni'*). *akútxyi' ada'go'ni'*, a

picture, a portrait (?). *any' dago'ni'*, a doll, "small man made" (?) (Also p. 166: 21).—*a'dustúki'*, to adhere or stick to. *ayi'dustú'ki*, it sticks to thee (or you). *aya'ndustúki*, it sticks to me (see *tspan*). *doxpa adustágo'ni*, a button, buttons. *doxpa adustágo'n tpuhi*, buttonholes.

**dakxo'pi**, to cut off.—*kidakxo'pi*, (he) cut it off from it (10: 16).

**daxka'**, rough.—*a'ktu daxka*, a toad.

**dande'**, or *da'nde*, will, shall, in assertions and questions (cf. *xo*).—*wite'di ko imahin' dande'*, *haha'diyav'*, he will paddle (or, row) the boat to-morrow. *teya' dande'*, he will kill it, he is going to kill it (as a hog) at the proper time. *wite'di ko yi'mahin' da'nde naha'diyav'*, will you paddle (or row) the boat to-morrow?—*dande'* sometimes refers to a perfect future, "was about to" (in the past); *to'hana ñku' dande'*, I was (then) about to be (or, on the point of) coming hither yesterday.—*dande* always changes final "e" of the preceding word to "a": *a'duti ta' dande'* (not *a'duti te' dande'*), he will be hungry. *nda'dande'*, I will go.—*ya'nda hi*, you shall be so (20: 48). *ha'nda (hi)*, he should be (22: 10). (Also 8: 21; 9: 3, 6; 10: 12; 28: 160.)

**da'ni**, three.—*da'ni tci' himki'*, three (animals) are reclining together, or, one (book) is lying on two others. *da'niya'v' tci'di'*, to place a third (book) on a pile. *toho'xk dani' ko xkuku' omdqha'*, I give three horses to each (man). *ñko'v' dani'*, I did it thrice. *ptcato' ncu' dani'*, I put the cotton in three places.—*da'nhudi'* (*dani'+ahudi'*?), "three bones (on the other hand?)," eight.

**das**.—*daswa'*, his or her back (*i'daswa'*, *ndaswa'*; *da'swatu'*, *i'daswatu'*, *nda'swatu'*).—*daswa' apanav'*, his entire back (cf. the Hidatsa, *adatsa*, *a'dçatsa*, behind).—*in'dasko'ni'*, to have his back to it. *ayin'dasko'ni'*, you have your back to it. *ñkin'dasko'ni'*, I have my back to it. *nyin'dasko'ni'*, I have my back to you. *yañkin'dasko'ni'*, he has his back to me. *hi'yañkin'dasko'ni'*, thou (you) have your back to me. (Also 20: 1; 28: 240, 256.)

da'wo, here; hither (probably formed by metathesis from *dowa'*—see *do*).—*ahēdē' da'wo hu'kañko'*, come hither now. *da'wo hu'di*, he is coming hither. **da<sup>n</sup>**, to hold, take.—*da<sup>n</sup>x ki<sup>n</sup>hi<sup>n</sup>*, (he) took and brought (31: 28; p. 153: 30, 31).—*aya<sup>n</sup> da<sup>n</sup>xku* (or, *aya<sup>n</sup> da<sup>n</sup>xku tcu'*), to go after firewood (*aya<sup>n</sup> i'da<sup>n</sup>xku*, *aya<sup>n</sup> nda<sup>n</sup>xku*; *aya<sup>n</sup> da<sup>n</sup>x-kutu'*, *aya<sup>n</sup> i'da<sup>n</sup>xkutu'*, *aya<sup>n</sup> nda<sup>n</sup>x-kutu'*). (Also 8: 14; 14: 19, 23; 19: 16; 26: 11, 19; 27: 1; 28: 133, 157, 160, 161; p. 153: 30, 31.)

**de**, to go, depart.—*e'wūēxti' hena'ni de' kiķē', ēdi', a<sup>n</sup>yadi si' naskēxti' kito<sup>n</sup>ni de' o<sup>n</sup>knē ētuxa'*, though he used to go very early every morning, etc. (3: 2, 3). *da' o<sup>n</sup>ni'*, he is going (*ida' o<sup>n</sup>ni'*, *nda' o<sup>n</sup>ni'*). *da' o<sup>n</sup>ni<sup>t</sup>u'* (sic), they are going. *dē' taho'*, he went and fell (perhaps he went flying through the air and at last fell on his feet) (1: 21). *yahe'ya<sup>n</sup> dē' si<sup>n</sup>hi<sup>n</sup>xka<sup>n</sup>*, he went to a distance, and when he stopped and stood (listening?), etc. (2: 6). *a'nde a' o<sup>n</sup> dē' ha<sup>n</sup>*, when he had been gone for some time (2: 17). *kiya' kīpana'hi dē' ha<sup>n</sup>*, when he had turned and gone back again (2: 20). *aso<sup>n</sup> poska' dē xē'hē ha<sup>n</sup>ta'*, *haxxi'di Tcē'tkanadi'*, when the Rabbit went to a briar patch and sat there, he was angry (2: 28).—*dē'di*, to go, depart (*ide'di*, *nde'di*; *a'de* (3 pl.)). *iñka'tiya<sup>n</sup> iñksiyo' a'hina'tsi de'di*, my husband went to sell meat. *Ta<sup>n</sup>yi'iñkiya<sup>n</sup> de'di*, he went to Lecompte. *to'hana (ko)nde'di*, I went yesterday. Futures: *da' dandē', i'da dandē', nda' dandē'; ada' dandē'. de'di na'* (said by one in the house to one out of doors), he has gone. *nde'di na'* (said by one out of doors to one in the house), I am going. *de'di ha'nā<sup>n</sup>* (said when speaker and the one addressed are both in the house, or when they do not perceive the act of going), perhaps he has gone, perhaps he is going. *ni' nde'di*, I am going to walk about. *ti'wo de'di*, he went abroad (2: 11). *icē'tkana' kītu' di mi'xyi de'di*, when he (the Bear) had put down (the young canes for) (before) the Rabbit, he started off to go in a circle around him (2: 18).—*dusi' dehan' kyūkihi<sup>n</sup> tca-keḍi'*, take it off (the nail), and then

go and return it to the place and hang it up. *akūtxyi' dusi' dehan' tcakeḍi'*, take the book and go to hang it up on the nail.—*deyē'*, to send off (*de'hayē, de'hūñkē*). *akūtxyi' kiko<sup>n</sup>ni' deyē'*, to write a letter and send it to some one. *ayi'hi<sup>n</sup> yañka' nde'knē*, I went when (shortly after) you came. *a'yih'i<sup>n</sup> nt nde'di*, I went when you came. *a'yih'i<sup>n</sup> nt nde'knē*, I went at the moment that you came. *iñhi'nt nde'knē*, I went at the moment that he came. *nki<sup>n</sup>hi'nt nde'knē*, he went at the moment that I came. *ayi'hi<sup>n</sup> yañka' nde' o<sup>n</sup>knē*, I had already gone when you came. *e'ya<sup>n</sup> nkihi<sup>n</sup> yañka' de o<sup>n</sup>knē*, he had already gone when I reached there. *da' w<sup>n</sup>ni'*, he is going. *i'da w<sup>n</sup>ni'*, are you going? *nda' w<sup>n</sup>ni'*, I am going. *axo'g duni' da de'di O<sup>n</sup>'ti ya'ndi*, the Bear went to gather young canes (6: 4). *a'kta dēdi'*, to go straight across (= *akta de a'kiduxē*). *a'yizya<sup>n</sup> a'kta nde'nka'-kiduxa' dandē'*, I will go straight across the bayou. *e'ya<sup>n</sup> hi' xyā<sup>n</sup> kiya' de o<sup>n</sup>-knē ētuxa'*, when he (the Rabbit) reached there, he (the Sun) had already gone again. *e'ya<sup>n</sup> nkihi<sup>n</sup> xyā<sup>n</sup> de o<sup>n</sup>-knē*, he had already gone when I arrived there. *de' heya<sup>n</sup>hi<sup>n</sup>*, he departed (and) arrived there. *ema<sup>n</sup>, i'da na'*, beware lest you go! (or, do not go!) *e'wa nda' xo*, I will go further if . . . *e'wa ide'di*, did you go further? *yañki<sup>n</sup>x nda'*, release me and I go, let me go. *yañki<sup>n</sup>-xtu' nka'da*, release us (sic) and we go, let us go. *i'ñkidaha' a'de*, release them and they go, let them go. *de'di xyi pi' na*, if he would go, it would be good. *ide'di xyi pi' na*, if you would go, it would be good. *e'ya<sup>n</sup> ndedi'*, I went thither (by command or permission). *e'ya<sup>n</sup> nde'di na'*, I went thither (of my own accord). *e'ya<sup>n</sup> nde'di xyē'*, I went thither at any rate (whether he wished it or not). *e'ya<sup>n</sup> nda' dandē' xyē'* (or *xyē'xo'*), I will go thither at any rate (even if against his will). *e'ya<sup>n</sup> nda' o<sup>n</sup>ni ha'nā<sup>n</sup>*, or *e'ya<sup>n</sup> nde'di ha'nā<sup>n</sup>*, perhaps (or, I think that) I am going thither (but I am uncertain). *a'diknē*, they have (already) gone. *ama' pxi<sup>n</sup>-di, oxpa' a'diknē*, they rooted up the ground, devoured (the roots), and have

gone. *dě'xñě*, (he) was going (7: 9). *kidě'xñe*, he was going home (7: 10). *kipükta' adě'hqñě*, they have gone (by) in even ranks: said of many men, horses, etc. *nķi'nsu' pütsa' dě'xtca*, the sharpness of my teeth is all gone. *nde'di xyañ*, I must go. *nde'tu xyañ*, we must go. *witedi ko' Tan'yi'ñķiyañ* *nde'di kikna'ni*, I may go to Lecompte to-morrow. *nde' hindo'hi xyo'*, *wite'di ko*, I will go to see you to-morrow. *uksani' nda' dande'*, I will go very soon. *so'sa duxta'w dedi'*, to take a book or other large object off another, or from a pile. *xa'nina'ti dedi'*, it (a heavy log, hogshead, etc.) rolls over and over in one direction. *no'w dedi'*, to throw an object away. *ękan' Tęćkana' de' o'ña*, then the Rabbit departed (in the past) (2: 31). *de'di ętu'xa' Tęćkanadi'*, they say that the Rabbit departed (3: 15). *o'kük de'di*, he went fishing (6: 4). *ę'ti toho' dedi'*, to pass here (*ę'ti toho' ide'di*, *ę'ti toho' nde'di*). *ha'xahě dę'di Tęćkanadi'*, the Rabbit went off laughing (1: 21). *kdehi'nya'*, I send you into it (again?), I throw you into it. *ason' kde'hinya na'*, I (will) throw you into the briars (1: 18). *ayin'sihi'xti ko*, *ason' kdehi'nya' xo'*, if you are in great dread of briars, I will throw you into them (1: 19) (note use of *ko*—*xo*, contingent action). *de'kiyę'*, to send it off or to another (*de'yakiyę'*, *de'harakiyę'*; *de'kiyętu'*, *de'yakiyętu'*, *de'harakiyętu'*). *akütxyi' natchka' nķo'w de'hiñķiyę'*, I have made a short letter which I send to you (4: 1).—*ka'de*, to go; to be going thither at this moment (?) (*ika'de*, *xka'de*; *ka'detu'*, *i'kadetu'*, *xka'detu'*; Futures: *ka'da dande'*, *ika'dęa dande'*, *xka'dęa dande'*) (7: 7). *e'ukęda'*, go thou away! depart thou! *e'ukada'*, go ye away! depart ye! *kaya'de*, you are going (at this moment), you are on the way thither; *nķade'*, I am going (at this moment), I am on the way thither; Futures: *kada' dande'*, *kaya'da dande'*, *nķa'da dande'*. *tan'yi'ñķiyañ kayide'di*, did you go to Lecompte? (?) *tan'yi'ñķiyañ kayida' dande'*, will you go to Lecompte?—*kide'*, to start back or homeward; to go or have gone home. *Tęćkanadi' kopta'*, *yahę'yañ kide' xe'hě*,

the Rabbit ran from (what he thought was) danger; he went back some distance and sat down (2: 17). *tan'hin'xti' kide'*, running very swiftly he went homeward (3: 16; 6: 4). Before *hañ*, *ķañ*, etc., *kidedi* becomes *kide*: "*ha'me tan' o'ni nķati' na'*," *ę hañ kide' ķañ Tęćkanadi' ti'wo de'di*, he (the Bear) said, "I dwell in a large bent tree," and when he went home the Rabbit went abroad (2: 11; 6: 2). *in'x kida'*, release him and he goes, let him go! (probably, let him go at once!). *kida' o'ni*, he was returning thither (3: 19). *xkida'o'ni*, I was going home (in the past) (7: 10, 14, 15).—*kide'di* or *kidedi'*, to go homeward; to have gone home (*ya'kide'di*, *xkide'di*). "*ason' tan'xti nķti na'*," *ęhañ kide'di*, he said, "I dwell in a very large brier patch," and went home (2: 2). *toha na'k kide'di hętu'*, they say that he went home yesterday. *aki'duwaxi' kida' o'ni*, he went to one side when he was returning thither. *e'wa kida'*, go further! *he han'te kide'di*, when he said that, he went home (2: 10). "*ęyan' hi'nta'*," *Tęćkana' ki'ye hañ kide'di*, he said to the Rabbit, "Go there," and went home (2: 10, 11; 3: 7, 24; 7: 7). *kidě' ake'didaha'*, he crept up on them (8: 1). *ę'ti toho' kidedi'*, to pass here on his way back or homeward (*ę'ti toho' ya'kide'di*, *ę'ti toho' a'xkide'di*). *hin'hin hañ kide'di*, to have come and gone (*ayin'hin haya'kide'di*, *nķin'hin' axkide'di*: *in'hin ka'de*, *ayin'hin ika'de*, *nķin'hin xka'de*).—*küde'ni*, not to go (*ku'yude'ni*, *nde'ni*). *wahu' xohi' idę-ķañ nde'ni*, I did not go because it hailed.—*nda'hi*, a case of "*hapax legomenon*," meaning not clear. *i'yinda'hi yukę'di ko' ayande' yuwa'yañ nda'hi hani'*, when they are hunting you I will go to the place where you are (2: 29, 31); so translated by Bj. and M., though "I will go" is generally *nda' dande'* (query: Could *nda'hi* have been given by mistake for *nyin'dahi*, I seek you?).—*dę'xñě*, he is going. *i'dęxñě*, you are going. *nde'xñě*, I am going (*idę'tu* and *ndę'tu* are not used). *a'đě*, a small number go; *adętu'*, a large number (100 or more) go. *aya'de*, you (a small



number) go. *ayadētu'*, you (a large number) go. *nka'de*, we (a small number) go. *nkadē'tu*, we (a large number) go. *ide'yiñki*, you get there ahead (28: 171). *kideya'ñkodaha*, let us get ahead of one another (28: 169). *de'om-kane'di*, (he) has gone already (7: 14). *deyi'ñkidaha'*, he got away from them (16: 9). (Examples are so numerous in the text that references are hardly necessary.)

**de-** or **te-**, a numeral prefix, used before cardinal numbers to form numeral adverbs denoting repetition of action.—*deso'nsa'*, once. *deno'npa'*, twice. *deda'ni*, thrice. *detopa'* or *tetopa'*, four times. *deksani'* or *teksani*, five times. *deno'npahudi'*, seven times. *deda'nhudi'*, eight times. *detkanē'*, nine times. *deohi'*, ten times. *deohi'so'nsa'xēhe*, eleven times. *deohi'no'npa'xēhe*, twelve times. *deohi'dana'xēhe*, thirteen times. *deohi'topa'xēhe*, fourteen times. *deohi'ksana'xēhe*, fifteen times. *deo'hiakū'xpa'xēhe*, sixteen times. *deohi'na'npahua'xēhe*, seventeen times. *deohi'da'nhua'xēhe*, eighteen times. *deohi'tkana'xēhe*, nineteen times. *deohi'no'npa'*, twenty times. *deo'hida'ni*, thirty times. *deo'hitopa*, forty times. *deo'hiksan'*, fifty times.

**dē**.—*dadē'*, to chew (*ida'dē*, *ndadē'*; *dadētu'*, *ida'dētu'*, *nda'dētu'*).—*ya'ni dadē'*, to chew tobacco.—*kūda'deni'*, not to chew (*ku'yuda'deni'*, *nda'deni'*; *kūda'detuni'*, *ku'yuda'detuni'*, *nda'detuni'*). *kūda'deni' nayē'*, to bolt down food (without chewing it) (*ku'yuda'deni' ina'yē*, *nda'deni' unna'yē*). *ya'ni kūda'deni'*, not to chew tobacco.

**de** (P).—*kūdeni'*, or *kū'dini'*, "not clean," soiled, blackened (*i'kūdini'*, *ū'ñkukū'dini'*; *kū'dinitu'*, *i'kūdinitu'*, *ū'ñkukū'dinitu'*). *kū'dinitu' xyē*, they are soiled. *ū'ñkukū'dinitu' xyē*, we are soiled. *m+*, *do'xpē kūdēni'*, oh! what an ugly garment! (said by a female, but meaning what a pretty garment!); a male can say, *do'xpē kūdēni'*, but he never uses *m+*.

**deti'**, **adeti'**, **adē'di** (58: 1), or **aya'** **deti'**, a branch or limb of a tree.

**-di**.—(1) masc. ending of certain verbs (see *sa'*): *patētcudi*, to pull off (see

*te*).—(2) Used as a causative ending (=yē) (*hayedi*, *hanēkedi*; *ētaḥahedi*, *kai'ntcedi*, *ksedi*, *pxwēdi*, *xyiwahēdi*, *xyuwahedi*, *sahēdi*, *tcādedi*, *tcisedi*, *tcina-sedi*, *foxḥwēdi*, *uktēdi*, *yaxdōkedi*, *sādedi*, *sīsīdedi*, *taxtaxwedi*, *tcākedi*, *xo'nhedi*, *uwāsēdi*. (See *-ni*.)

**di**, a sign of the agent, the nominative sign (6: 17, 18; 7: 1, 3, 10, 13, 15). (See *kan'*).—*Tcētkanadi*, The Ancient of Rabbits.

**dī**, when.—*umatē'ktē' dī hakū'nūki*, when he dodged, he got out from it (2: 26).—*dixyi'* (12: 3, 5, 6; 13: 4; 14: 4).

**dix**.—*dixyi'*, to urinate (*i'dixyi'*, *ū'ñka-dixyi'*).—*had'i'xi*, urine. *had'i'xtēiya'*, the bladder.

**dixi**, to catch up with.—*kēdixi'yētu*, they caught up with him (27: 3).

**dī'xti hayi'**, the "ivory bird," which inhabits the Louisiana swamps near Red River. It has a black body and white wings. Probably a species of *Campophilus* (*C. principalis*?).

**dī'tci'**, to dance (*i'dī'tci*, *ndi'tci*) (*Hidatsa*, *kidē'i'ci*).—*ndi'tci dandē'*, I will dance. *ndi'tci te'*, I wish to dance. *ndi'tci te' niḥi'*, I do not wish to dance.—*kū'dī'tci-ni*, not to dance (*kū'yudī'tci-ni*, *ndi'tci-ni'*). *ndi'tcini' dandē'*, I will not dance.

**dīn**.—*ēkē'xyi dīn ida' hi ko*, well! why don't you go? (p. 160: 25). (Also p. 160: 26, 27, 28, 29, 30, 31.)

**do**.—*dowa'*, in this direction, this way, to this place (cf. *da'wo*).

**do'di**, the throat (*ido'di*, *ndo'di*; *doxtu*, *idoxtu*, *ndoxtu*).—*do'di uxwi'*, his throat is dry, he is thirsty (*ido'di uxwi'*, *ndo'di u'xwi*). *do'di uxwo'*, his throat was dry, he was thirsty (*ido'di uxwo'*, *ndo'di uxwo'*). *dod'i uxwi' dandē'*, he will be thirsty (*ido'di uxwi' dandē'*, *ndo'di uxwi' dandē'*). *doxtu' uxwi'*, they are thirsty. *i'doxtu' uxwi'*, you (pl.) are thirsty. *ndoxtu' uxwi'*, we are thirsty. (Also 8: 22).—*dodiya'*, his throat (Bk.) (*i'dodiya'*, *ndo'di-ya'*).—*doti'*, the neck, his or her neck (*i'doti*, *ndo'ti*), probably the same as *do'di*. *dodihim'*, neck feathers (see *hi'*).—*do'daniyē'* or *doda'yē*, the gullet, esophagus, throat; his or her throat, etc. (*i'dodaniyē*, *ndo'daniyē*) Bk. seemed to distinguish between the

throat (*dodiyān*) and the gullet (*dodaniyē*), but the former perhaps means the neck. *doda'yē pūnī'*, "gullet hangs (on)," a necktie.—*doxtanika'*, his Adam's apple (*i'doxtanika'*, *ndo'x-tanika'*).—*dotcaxka'*, the tonsils, his tonsils (*i'dotcaxka'*, *ndo'tcaxka'*). (*do+tcaxka*, "forked"?) "forked part of the throat."—*dofoxē'*, his or her hard palate (*i'dofoxē'*, *ndo'foxē'*).

**do<sup>a</sup>hi**, anything rubbed or smeared, as butter or molasses.

**doxpē'**, **toxpē'** (26: 11, 12), cloth; a shirt or coat.—*doxpē' tcaḡedi'* (= *doxpē' xēheyē'*), to hang up a coat on a nail or post (also 19: 14, 16; p. 120: 13, 14, 17, 18). *do'xpē' hiṅyehi'*, cloth. *do'xpē' naskē'*, "long cloth," a coat. *do'xpē' naskē' patckē'*, to pull off a coat. *doxpē' naskē' patckē' xēheya'*, pull off your coat (and) hang it up! (m. sp.). *do'xpē' nask oṅni'*, to put on a coat (*do'xpē' nask ayon'ni*, *do'xpē' nask nḡon'ni*). *do'xpē' naskon'kaṅ* (feminine imperative). *do'xpē' naskē' kī'nitan'xti*, the coat is too large for him. *do'xpē' naskē' kī'yīñkī'xti*, the coat is too small for him. *do'xpē' na'skē nitani'*, "large long coat," an overcoat. *do'xpē' tēdu'xka*, *doxpēti' dēduxka'*, *do'xpē' tēduxka'*, *do'xp' tēduxka'*, a man's shirt, a woman's loose saccue (differs from the *doxpē' naskē* and the *ptḡ ats saṅ*). *do'xpē' tēdu'xka ni'ki*, *nindoxpē' oṅ'nedi'*, "he is without a shirt, he has on his pantaloons alone," he is stripped to the waist. *doxpā'saṅhiṅ* (= *doxpe+asaṅhiṅ*), sleeves of a coat, shirt, etc. *doxpā'saṅhiṅ pa'xaxahi'*, to pull up or roll up the sleeves. *doxpē' tūkma'g oṅni'*, "under cloth or dress," a skirt or petticoat. *doxpē' axkonoṅni'*, the lining of a garment. *doxpā' a'dustū'g oṅni'*, a button, buttons (*doxpē' + adu-stūki + oṅni*), "what adheres to a garment." *doxpā' a'dustūgon' tpuhi'*, buttonholes. *uṭuxpē'*, *udoxpē'*, clothing (generic), a robe of skin. *oṅtahi uṭuxpē'*, a bearskin robe. *tahi uṭuxpē'*, a deerskin robe. *tētkahi uṭuxpē'*, a rabbit-skin robe. *tmolekahi uṭuxpē'*, a robe of wildcat skins.

**do<sup>a</sup>** (?) (16: 6).

**do<sup>a</sup>**.—*doṅhi'*, to look at, see (*i'doṅhi*, *ndoṅhi'*, or *ndoṅhi'*; *doṅxtu'*, *i'doṅxtu*, *ndoṅ-*

*xtu*, or *ndoṅxtu'*).—*nyidoṅhi*, I see you. *i'yaṅdoṅhi*, you see me. *yaṅdoṅhi*, he sees me. *ndoṅhi te' niki'*, I do not wish to see him. *nyidoṅhi te' (=na)*, I wish to see you. *emaṅ'*, *idoṅhi na'*, beware lest you look at him, do not look at him! *dusasa' doṅhi*, tear it here and there and look at it! *nde' hiṅdoṅhi xyo'*, *wite'di ko*, I will go to see you tomorrow. *wite'di ewa' ko yaṅdan hu'*, come to see me day after to-morrow (*dan=don*). *doṅhi oṅ*, or *doṅhoṅ*, he did see it (in the past) (*idoṅhi oṅ'* or *idoṅhoṅ*, *ndoṅ hi oṅ'*, or *ndoṅhoṅ*). *doṅhoṅknē'*, to have already seen it (*i'doṅhoṅknē'*, *ndoṅhoṅknē'*). *doṅhoṅxa*, to have seen it in a remote past (*i'doṅhoṅxa*, *ndoṅhoṅxa*). *toho'xk noṅpa' da'ni ha ndoṅhoṅdḡa'*, I saw two or three horses. *aṅya'di noṅpa' da'ni ha ndoṅhoṅdḡa'*, I saw two or three men. *aṅyaṭo' aṅ'xti yaṅ' doṅhoṅ*, I saw a man and a woman. *tohozka' wa'k yaṅ' doṅhoṅ*, I saw a horse and a cow. *aṅyaṭo' yihī'xti aṅ'xti' yaṅ' yihī'xti doṅhoṅdḡa'*, I saw the men and women. *yī'ndoṅha' kikna'ni sṅisni'hi*, I may see you by the time that autumn comes (4: 3). *ndoṅhi'*, I have seen it. *ndoṅxti oṅ'*, we have seen it (in the past) (5: 9). *yī'doṅhi*, he sees you (sing.). *yī'doṅxtu*, they see you (sing.). *doṅhidakta'*, look! (m. to m.?). *hewa' de' doṅhi'*, go to that place (and) look! *tewa' hu' doṅhi'*, come this way and look! *tuka' doṅhi'*, look that way! *dowa' doṅhi'*, look this way! *ḡaṅkoṅmi' doṅhi te' dedi'tuxa'*, they say that he departed, as he wished to see the trap (3: 14). *doṅhi hi*, to see how it is (s.). *doṅxtu hi*, they see (pl.). *paṅhiṅ' utoho' doṅ'xka*, see how it is to lie in the sack (fem. sp.). *paṅhiṅ' utoho' doṅ'xkaṅko'* (male sp.). *paṅhiṅ' nḡetoho' doṅ'hi xo'*, I will lie in the sack and see how it is. *paṅhiṅ' nḡetoho' doṅ'xka*, let me lie in the sack and see how it is. *udunahi'*, he faces (the door) (p. 136: 20). *ayu' duna'hi*, did you face (the door)? (p. 136: 21). *nḡu'dunahi'*, I face(d) (the door) (p. 136: 22). *nyu'dunahi'*, I face(d) you (p. 136: 23). *wite'di ewa' ko yaṅdan hu'*, come to see me day after to-morrow. *yī'ndoṅha*, we see you (4: 3).

*do<sup>n</sup>daha'*, to look at them (*i'do<sup>n</sup>daha'*, *ndo<sup>n</sup>daha'*; *do<sup>n</sup>xudaha'*, *i'do<sup>n</sup>xudaha'*, *ndo<sup>n</sup>xudaha'*). *ema<sup>n</sup> ido<sup>n</sup>daha' na'*, beware lest you look at them, do not look at them! (Bk., M.). *yi'do<sup>n</sup>daha'*, he saw you (pl.). *nyi'do<sup>n</sup>daha'*, I saw you (pl.). *yi'do<sup>n</sup>xtu'daha'*, they saw you (pl.). *nyi'do<sup>n</sup>xtu'daha'*, we saw you (pl.). *ya<sup>n</sup>do<sup>n</sup>daha'*, thou (you) saw us. *ya<sup>n</sup>do<sup>n</sup>xtu'daha'*, you (pl.) saw us. In one instance, M. gave *yi<sup>n</sup>do<sup>n</sup>daha'*, "we see you," but this must have been owing to a misunderstanding. In like manner, for *yi'do<sup>n</sup>daha'* (5: 2), read, *nyi'do<sup>n</sup>daha'*, I see you (pl.). *i<sup>n</sup>xkido<sup>n</sup>hi'*, to see himself, to look at himself (*yi'xkido<sup>n</sup>hi'*, *nki'xkido<sup>n</sup>hi'*; *i<sup>n</sup>xkido<sup>n</sup>xtu'*, *yi'xkido<sup>n</sup>xtu'*, *nki'xkido<sup>n</sup>xtu'*). *kido<sup>n</sup>hiyè*, to show an object to another (*kido<sup>n</sup>hihayè'*, *kido<sup>n</sup>hihùñkè'*). *kido<sup>n</sup>hiyè'*, I show it to you. *kido<sup>n</sup>hiyañkè'*, he shows it to me. *kido<sup>n</sup>hiyañkè' pi'hèdi*, will he show it to me? *tohàna'k ya'kido<sup>n</sup>hiyañkè'*, you showed it to me yesterday. *kido<sup>n</sup>hiyañka'*, show it to me! *akido<sup>n</sup>hi* (?), to be looking at one another. *a'kido<sup>n</sup>xtu'*, they looked at one another (?). *a'kido<sup>n</sup>xtu xa'*, we are all looking at one another (N. B.: *hitu* and *hitu* become *xtu* in the plural; *xa* is usually a sign of past time). *do<sup>n</sup>xèhè'*, "sits to see," the sights of a gun. *o<sup>n</sup>do<sup>n</sup>ho<sup>n</sup>ni'*, "what is used for looking at or seeing," a mirror. *o<sup>n</sup>do<sup>n</sup>ho<sup>n</sup>xwùdati'*, "to see with light from outside," window glass.—*u'dunahi'*, to face an object or place (*ayu'dunahi'*, *nku'dunahi'*). *nyu'dunahi'*, I face you. *aye'wi ko u'dunahi'*, he faces the door. *yañku'dunahi'*, he faces me. *hi'yañku'dunahi'*, thou (you) face me (also 14: 26). *ka'doho<sup>n</sup>ni'*, not to see, to be blind (*kaya'doho<sup>n</sup>ni'*, *nka'doho<sup>n</sup>ni'*; *ka'doho<sup>n</sup>tuni'* (= *ka'do<sup>n</sup>xtu<sup>n</sup>i'*), *kaya'doho<sup>n</sup>tuni'*, *nka'doho<sup>n</sup>tuni'*). *si<sup>n</sup>fo' ka'doho<sup>n</sup>ni' ido<sup>n</sup>ho<sup>n</sup>*, did you see the blind boy? *do<sup>n</sup>ni'*, I have not seen him or her. *ndo<sup>n</sup>ni xya'*, I have not yet seen him or her. *kúdo<sup>n</sup>ni'*, not to see it, her or him (*ku'yudo<sup>n</sup>ni'*, *ndo<sup>n</sup>ni'*; *kúdo<sup>n</sup>tuni'*, *ku'yudo<sup>n</sup>tuni'*, *ndo<sup>n</sup>tuni'*). *nyido<sup>n</sup>ni'*, I do (or did) not see you. *ku'ya<sup>n</sup>*

*do<sup>n</sup>ni'*, he (or you) did not see me. *kúdo<sup>n</sup>dahani'*, not to see them (*ku'yudo<sup>n</sup>dahani'*, *ndo<sup>n</sup>dahani'*; *kúdo<sup>n</sup>daha<sup>n</sup>tuni'*, *ku'yudo<sup>n</sup>daha<sup>n</sup>tuni'*, *ndo<sup>n</sup>daha<sup>n</sup>tuni'*). *nyido<sup>n</sup>dahani'*, I do not see you (pl.). *nyido<sup>n</sup>daha<sup>n</sup>tuni'*, we do (or did) not see you (pl.). *ku'ya<sup>n</sup>do<sup>n</sup>dahani'*, he or you do (or did) not see us. *ku'ya<sup>n</sup>do<sup>n</sup>daha<sup>n</sup>tuni'*, they or you (pl.) do (or did) not see us. *ka'do<sup>n</sup>xtu<sup>n</sup>i'*, they are blind.—*ado<sup>n</sup>hi<sup>n</sup>'*, his or her face (*aya'do<sup>n</sup>hi<sup>n</sup>'*, *ùñka'do<sup>n</sup>hi<sup>n</sup>'*; *a'do<sup>n</sup>xtu'*, *aya'do<sup>n</sup>xtu'*, *ùñka'do<sup>n</sup>xtu'*. (Also 10: 7; 14: 16, 18, 22; 17: 3, 9, 12, 16; 19: 17; 20: 23, 39; 22: 3, 9; 23: 6; 24: 3, 5, 13; 25: 2; 26: 20, 41, 75, 80, 82; 28: 33, 59, 66, 69, 75, 132, 134, 135, 164, 166, 188, 192, 207, 246; 29: 1, 30, 37, 41; 31: 20, 34; p. 166: 10, 11, 12, 13, 14, 15, 16.)

*du-*, prefix indicating action by means of the hands.

*du*, to go around, to circle, to wrap.—*aduyè* (masc. word), to wrap a cord, etc., several times around an object (*adu'hayè'*, *adu'hùñkè'*). *aduhiyè'*, I wrap it around thee. *aduyañkè'*, thou dost wrap it around me. *adu*, (he) went around it (7: 2). *adudu'di*, (it) was flying around and around (28: 62).—*adu'yaxa<sup>n</sup>'* (fem. word), to wrap a cord etc., several times around an object (said to a female) (*adu'hayaxa<sup>n</sup>'*, *adu'hùñkaxa<sup>n</sup>'*).—*adu'di* (= *apèni*), to go around or wrap around an object (*aya'dudi*, *nka'dudi*; *adutu'*, *aya'dutu'*, *nka'dutu'*) (7: 5).—*adu'so<sup>n</sup>sa'* (= *adudi+so<sup>n</sup>sa*), to wrap a cord once around an object (*ayadu'so<sup>n</sup>sa'*, *nkadu'so<sup>n</sup>sa'*). *nyadu'so<sup>n</sup>sa'*, I wrap once around you.—*duwè'*, to untie, unwrap (*i'duwè'*, *ndu'wè'*). *kíduwè'*, to untie another, as by his request to untie his property (for him) (*ya'kíduwè'*, *axkíduwè'*; *kídu'wètu'*, *ya'kíduwètu'*, *a'xkíduwètu'*). *nyi'kíduwè'*, I untied you. *nyikíduwa' dande'*, I will untie you. *ewande' ya<sup>n</sup>xkíduwè'*, he untied me. *ayindi' ya<sup>n</sup>xkíduwè'*, you untied me. *ndohu' ya<sup>n</sup>xkíduwa'*, come right to me (and) untie me! (3: 21).—*aduhi'*, a fence. *aduxta' ti aduhi'*, a rail fence. *hayñki' aduhi'*, a stock fence. *aduhi' ndosa<sup>n</sup>'*

*hin tohoxka' sin' hin ne'di ndon'hi*, I see (or, saw) the horse standing on this side of the fence. *aduhi' sarhin'yan sin'fo' yaon'ni ne inaxe'*, did you hear that boy who is (stands) singing on the other side of the fence? *aduhi' ndosan' hin waka' ne a'pxuye'di*, this cow on this side of the fence is apt to (or, prone to) gore. *aduhi' e'usan'hin waka' ne'yan ka'pxuye'ni*, that cow (standing) yonder on the other side of the fence does not gore. *adurca'ti*, a rail, rails. *adu'hi yin'ki'*, a garden. *duhin'ki'* (contraction of last). *du'hie'pi*, a gate (*aduhi + ayepi*).—*a'xkido'ni'*, a man's breechcloth belt, a belt. *axkido' apxa'di*, to put a standing object in the belt (*axkido' a'yupxa'di, axkido' un'kpxa'di; axkido' apxatu', axkido' a'yupxatu', axkido' un'kpxa'tu*). *axkido' kida'ma'nikye' xon-he'di*, to put a horizontal or long object, as a knife, etc., in the belt (*axkido' kida'ma'nikye' xon'haye'di, axkido' kida'ma'nikye' xon'hun'ke'di*). *axkido' xon-he'di*, to put a cv. object, etc., in the belt (*axkido' xon'haye'di, axkido' xon'hun'ke'di; axkido' xon'hetu', axkido' xon'hayetu', axkido' xon'hun'ketu'*). *axkido' tcu'di*, to put a number of small objects in the belt (*axkido' i'tcuai, axkido' un'ktcu'di; axkido' tcutu', axkido' i'tcutu, axkido' un'ktcutu*). (Also 8: 3, 5, 7, 10, 12, 14, 22; 11: 3; 20: 15, 26, 32, 34, 35, 36, 37; 21: 16, 25; 22: 13; 26: 75; p. 142: 27, 31.)

*dudayi'*, a weed. (See *tudi* and *hayi*.)

*dũho'ni*.—*isi' s'di dũho'ni*, to have the hand, foot, etc., numb or asleep (p. 149: 24).

**dũk-**, prefix indicating action as in hitting or punching.

**duka**, to peel off the bark (28: 57).

**dũkũtcũpa**.—*a'dũkũtcũpa'*, they were very thick on him (31: 5).

**dus**.—*adustu'*, they (mules) kick habitually (p. 128: 12). *kadustuni*, they (mules) do not kick habitually (p. 128: 13).

**dus**.—*tũdũdusẽ'di*, refers to the noise made by a mouse when gnawing wood.—*aduska'*, generic: a rat, rats (14: 29). *adũ'sk xohi'*, a species of rat that inhabits the canebrakes of Louisiana, "ancient rat." *Adũ'skana*, Ancient of Wood Rats (14: 2, 5, 12, 24, 28, 29).

**duta** or **tita**.—*in'kũdũta'*, I urge you on (17: 20). *kũduta' dũha'*! she sent them off (26: 38). *kũdũta'*, (she) urged him on (29: 15) (rather *akũdũta'ni*). *tcu'nik a'kũtita'ni*, he set the dog on him (p. 147: 2). *tcu'nik aya'kũtita'ni*, did you set the dog on him? (p. 147: 3). *tcu'nik n̄ka'kũtita'ni*, I set the dog on him (p. 147: 4). *ya'ũkũduta'tu ka' xkide'di*, they started me homeward (p. 159: 14). *kũduta'k de'di*, he set the dog on him (B) and then he (B) went (p. 166: 1). *a'kũtita'tu*, they set him on (11: 4). (Also p. 159: 15, 16, 17; p. 166: 2, 3.)

**e**, the aforesaid: refers to some antecedent expressed, not implied.—*Tan'yan' han'ya' taina'ni ko' Tan'yi'ũkiya' han'ya' e' kuna'tuni'*, there are not as many people in Lecompte as there are in Alexandria. *n̄ka'diya' e' ande'*, my father he (the aforesaid) moves, or, I have a father. *n̄ka'diya' e' ma'nik'i'*, my father he reclines, I have a father. *n̄ko'ni e' ande'*, my mother she moves, or, I have a mother. *n̄ko'ni e' ma'nik'i'*, my mother she sits, or, I have a mother. (Also 9: 4).—*e'di; ta' e'di ka'wak ya'tcẽ*, what is the town's name? (Bk.).—*e'yan hi*, or *eyan' hin*, to reach there (*e'yan a'yih'i, e'yan n̄kiki'*) [The plurals given for this verb may be those of *in'hin'*: *e'yan in'hin, e'yan a'yin'hin, e'yan n̄ki'hin*]. *e'yan hi' xyan kiya' de on'knẽ ẽtuxa'*, when he reached there, he (the Sun) had already gone, they say (3: 11, 12). *e'yan n̄ki'hin' xyan de on'knẽ*, he had already gone when I arrived there. *xki'tonni e'yan n̄kihin' xyo*, I will reach there first (3: 16). *eyan' hi ha' kiki'mo'*, when he reached there he spoke to it (1: 11). *eka' Toweyan' eyan' hi*, then the (distant) Frenchman arrived there (1: 15; 2: 3). "*eyan-hinta'*," *Tẽtkana' ki'yehan' kide'di*, "go there," the Rabbit said to him and went home (2: 10, 12). *eyan' in'hin'*, to reach there (*e'yan a'yin'hin, e'yan n̄ki'hin; e'yan in'xtu', e'yan a'yin'xtu', e'yan n̄ki'xtu'*). *wite'di ko e'yan n̄ki'xtu' dande' Ba'yusyan'*, we shall reach Bunkie to-morrow. *e'yan n̄kihin' ya'ũka' de on'knẽ*, he had already gone when I reached there. *e'yan n̄kihin' ya'ũka' ẽ*

on' mañki', "I reached there when dead made he lay," he was already dead when I reached there. *tan'nikiyayān' eyan' inhin'*, he was the first one to reach there. *e'yan' kidi'*, to reach there, his home (2: 18) (*e'yan' yakidi'*, *e'yan' xkidi'*; *e'yan' kinhin'*, *e'yan' yakihin'* (instead of *e'yan' ikin'hin'*), *e'yan' xkinhin'*). Futures: *e'yan' kidi' dandé*, *e'yan' yakidi' dandé*, etc.). *e'yan' k'dihan' kiduni' da taakta'ke ha'maki*, when he reached home, he gathered a lot of young canes and hung them up (2: 2, 3). *e'yan' kide'di* (by analogy =  $\emptyset$ ., *idi gfe*, but given as =  $\emptyset$ ., *ife*), to go or to have gone to a particular place (*e'yan' ka'yide'di*, *e'yan' nde'di*, pl., *e'yan' a'de(±tu')*, *e'yan' kayade(±tu')*, *e'yan' n'kade(±tu')*). Futures: *e'yan' kida' dandé*, *e'yan' kayida' dandé*, *e'yan' nda' dandé*; *e'yan' ada' dandé*, *e'yan' kayada' dandé*, *e'yan' n'kada' dandé*). *e'yan' nde' xana'*, I can go thither (if I wish: masc.). *e'yan' kye'ide'di*, to be going thither again (*e'yan' kye'dedi*, *e'yan' kiya'ndedi*; *e'yan' kya'de*, *e'yan' kya'yade*, *e'yan' kiya'n'kade*). Futures: *e'yan' kye'ida dandé*, *e'yan' kye'da dandé*, *e'yan' kiya'nda dandé*; *e'yan' kya'da dandé*, *e'yan' kya'yada dandé*, *e'yan' kiya'n'kada dandé*). *e'yan' ma'n'kiyè*, to leave or put a horizontal object (as a tool) there (*e'yan' ma'n'kihayè*, *e'yan' ma'n'kiñkè*; *e'yan' ma'n'kiyètu'*, *e'yan' ma'n'kiha'yètu'*, *e'yan' ma'n'kiñkètu'*) (cf. *ma*). *e'yan' ma'n'kiyè*, to leave or put a horizontal object there for another (*e'yan' ma'n'kiha'kiyè*, *e'yan' ma'n'kiha'xkiyè*; *e'yan' ma'n'kikiyètu'*, *e'yan' ma'n'kiha'kiyètu'*, *e'yan' ma'n'kiha'xkiyètu'*). *e'yan' ma'n'kihi'ñkiyè*, I leave it for thee (you). *e'yan' ma'n'kiya'xkiyè*, he leaves it for me. *e'yan' ma'n'kihiya'xkiyè*, thou (you) leave it for me. *e'yan' ma'n'kiki' dahayè*, to leave or put a horizontal object there for them (*e'yan' ma'n'kiyaki'dahayè*, *e'yan' ma'n'kiha'xki'dahayè*). *e'yan' ma'n'kiki' dahayètu'*, they leave it for them. *e'yan' ma'n'kiyaki'dahayètu'*, ye leave it for them. *e'yan' ma'n'kiha'xki'dahayètu'*, we leave it for them. *e'yan' ma'n'kiyiki'dahayè* (?), he leaves it for you (pl.). *e'yan' ma'n'kihiñki'da-*

*hayè*, I leave it for you (pl.). *e'yan' ma'n'kiyiki'dahayètu'* (?), they leave it for you (pl.). *e'yan' ma'n'kihiñki'dahayètu'*, we leave it for you (pl.). *e'yan' ma'n'kiya'xki'dahayè*, he leaves it for us. *e'yan' ma'n'kiya'xki'dahayètu'*, they leave it for us. *e'yan' ma'n'kihiya'xki'dahayè*, thou (you) leave it for us. *e'yan' ma'n'kihiya'xki'dahayètu'*, ye (you) leave it for us. *e'yan' kuma'n'kiki'dahayèni'*, not to leave or put a horizontal object there for them (*e'yan' kuma'n'kiyaki'dahayèni'*, *e'yan' kuma'n'kiha'xki'dahayèni'*; *e'yan' kuma'n'kiki'dahayètu'ni'*, *e'yan' kuma'n'kiyaki'dahayètu'ni'*, *e'yan' kuma'n'kiha'xki'dahayètu'ni'*). *e'yan' kuma'n'kiyiki'dahayèni'* (?), he leaves it not for you (pl.). *e'yan' kuma'n'kihiñki'dahayèni'*, I leave it not for you (pl.). *e'yan' kuma'n'kiyiki'dahayètu'ni'* (?), they not for you (pl.). *e'yan' kuma'n'kihiñki'dahayètu'ni'*, we . . . not . . . for you (pl.). *e'yan' kuma'n'kiya'xki'dahayèni'*, he . . . not . . . for us. *e'yan' kuma'n'kiya'xki'dahayètu'ni'*, they . . . not . . . for us. *e'yan' kuma'n'kihiya'xki'dahayèni'*, thou . . . not . . . for us. *e'yan' kuma'n'kihiya'xki'dahayètu'ni'*, ye . . . not . . . for us. *e'yan' kuma'n'kiyèni'*, not to leave or put a horizontal object there (*e'yan' kuma'n'kiha'yèni'*, *e'yan' kuma'n'kiñkèni'*; *e'yan' kuma'n'kiyètu'ni'*, *e'yan' kuma'n'kiha'yètu'ni'*, *e'yan' kuma'n'kiñkètu'ni'*). *e'yan' kuma'n'kikiyèni'*, not to leave or put a horizontal object there for another (*e'yan' kuma'n'kiha'kiyèni'*, *e'yan' kuma'n'kiha'xkiyèni'*; *e'yan' kuma'n'kihi'ñkiyèni'*; *e'yan' kuma'n'kihi'ñkètu'ni'*, *e'yan' kuma'n'kihi'ñkètu'ni'*). *e'yan' kuma'n'kihi'ñkiyèni'*, not to leave or put a horizontal object there for another (*e'yan' kuma'n'kiha'kiyèni'*, *e'yan' kuma'n'kiha'xkiyèni'*; *e'yan' kuma'n'kihi'ñkiyèni'*; *e'yan' kuma'n'kihi'ñkètu'ni'*, *e'yan' kuma'n'kihi'ñkètu'ni'*). *e'yan' na'n'kiyè*, to leave or put a cv. object, garment, etc., there (*e'yan' na'n'kihayè*, *e'yan' na'n'kiñkè*; *e'yan' na'n'kiyètu'*, *e'yan' na'n'kiha'yètu'*, *e'yan' na'n'kiñkètu'*) (cf. *na'n'ki*). *e'yan' kuma'n'kiyèni'*, not to leave or put a cv. object, etc., there (*e'yan' kuma'n'kiha'yèni'*, *e'yan' kuma'n'kiñkèni'*; *e'yan' kuma'n'kiyètu'ni'*, *e'yan' kuma'n'kiha'yètu'ni'*, *e'yan' kuma'n'kiñkètu'ni'*). *e'yan' na'n'kiyè*, to leave or put a cv. object, etc., there for another (*e'yan' na'n'kiha'kiyè*, *e'yan' na'n'kiha'xkiyè*; *e'yan' na'n'kiyètu'*, *e'yan' na'n'kiha'kiyètu'*,

*e'ya<sup>n</sup> na'ñkíha'xkiyétu'*. *e'ya<sup>n</sup> na'ñkíhi'ñkiyè*, I . . . for thee (you). *e'ya<sup>n</sup> na'ñkiya<sup>n</sup>'xkiyè*, he . . . for me. *e'ya<sup>n</sup> na'ñkíhiya<sup>n</sup>'xkiyè*, thou (you) . . . for me. *e'ya<sup>n</sup> kúna'ñkikiyèni'*, not to leave or put a cv. object, etc., there for another (*e'ya<sup>n</sup> kúna'ñkíha'kiyèni'*, *e'ya<sup>n</sup> kúna'ñkíha'xkiyèni'*; *e'ya<sup>n</sup> kúna'ñkikiyè'tuni'*; *e'ya<sup>n</sup> kúna'ñkíha'xkiyè'tuni'*, *e'ya<sup>n</sup> kúna'ñkíha'xkiyè'tuni'*). *e'ya<sup>n</sup> na'ñkiki'dahayè'*, to leave or put a cv. object, etc., there for them (*e'ya<sup>n</sup> na'ñkiyaki'dahayè'*, *e'ya<sup>n</sup> na'ñkíhaxki'dahayè'*). *e'ya<sup>n</sup> na'ñkiki'daha'yétu'*, they . . . for them. *e'ya<sup>n</sup> na'ñkiyaki'daha'yétu'*, ye . . . for them. *e'ya<sup>n</sup> na'ñkíhaxki'daha'yétu'*, we . . . for them. *e'ya<sup>n</sup> na'ñkiyiki'dahayè'* (?), he . . . for you (pl.). *e'ya<sup>n</sup> na'ñkiyiki'daha'yétu'* (?), they . . . for you (pl.). *e'ya<sup>n</sup> na'ñkíhiñki'dahayè'*, I . . . for you (pl.). *e'ya<sup>n</sup> na'ñkíhiñki'daha'yétu'*, we . . . for you (pl.). *e'ya<sup>n</sup> na'ñkiya<sup>n</sup>'xki'dahayè'*, he . . . for us. *e'ya<sup>n</sup> na'ñkiya<sup>n</sup>'xki'daha'yétu'*, they . . . for us. *e'ya<sup>n</sup> na'ñkíhiya<sup>n</sup>'xki'dahayè'*, thou . . . for us. *e'ya<sup>n</sup> kúna'ñkiki'daha'yèni'*, not to leave or put a cv. object, etc., there for them (*e'ya<sup>n</sup> kúna'ñkiyaki'daha'yèni'*, *e'ya<sup>n</sup> kúna'ñkíhaxki'daha'yèni'*; *e'ya<sup>n</sup> kúna'ñkiki'daha'yè'tuni'*, *e'ya<sup>n</sup> kúna'ñkiyaki'daha'yè'tuni'*, *e'ya<sup>n</sup> kúna'ñkíhaxki'daha'yè'tuni'*). *e'ya<sup>n</sup> kúna'ñkiyiki'daha'yèni'* (?), he . . . not . . . for you (pl.). *e'ya<sup>n</sup> kúna'ñkíhiñki'daha'yèni'*, I . . . not . . . for you (pl.). *e'ya<sup>n</sup> kúna'ñkiyiki'daha'yè'tuni'* (?), they . . . not . . . for you (pl.). *e'ya<sup>n</sup> kúna'ñkíhiñki'daha'yè'tuni'*, we . . . not . . . for you. *e'ya<sup>n</sup> kúna'ñkiya<sup>n</sup>'xki'dahayèni'*, he . . . not . . . for us. *e'ya<sup>n</sup> kúna'ñkiya<sup>n</sup>'xki'daha'yè'tuni'*, they . . . not . . . for us. *e'ya<sup>n</sup> kúna'ñkíhiya<sup>n</sup>'xki'dahayèni'*, thou . . . not . . . for us. *e'ya<sup>n</sup> kúna'ñkíhiya<sup>n</sup>'xki'dahayè'tuni'*, ye (you) . . . not . . . for us. *e'ya<sup>n</sup> neyè'*, to leave or put a standing object or a number of small objects there (*e'ya<sup>n</sup> ne'hayè*, *e'ya<sup>n</sup> ne'háñkè*; *e'ya<sup>n</sup> neyétu'*, *e'ya<sup>n</sup> ne'hayétu'*, *e'ya<sup>n</sup> ne'háñkétu'*) (cf. *nè*). *e'ya<sup>n</sup> kúne-*

*yèni'*, not to leave or put a standing object or a number of small objects there (*e'ya<sup>n</sup> kúne'hayèni'*, *e'ya<sup>n</sup> kúne'háñkèni'*; *e'ya<sup>n</sup> kúne'yè'tuni'*, *e'ya<sup>n</sup> kúne'hayè'tuni'*, *e'ya<sup>n</sup> kúne'háñkè'tuni'*). *e'ya<sup>n</sup> nekiyè'*, to leave or put a standing object or a number of small objects there for another (*e'ya<sup>n</sup> ne'hakiyè'*, *e'ya<sup>n</sup> ne'haxkiyè'*; *e'ya<sup>n</sup> ne'kiyétu'*, *e'ya<sup>n</sup> ne'hakiyétu'*, *e'ya<sup>n</sup> ne'haxkiyétu'*). *e'ya<sup>n</sup> ne'hiñkiyè'*, I . . . for you (thee). *e'ya<sup>n</sup> ne'ya<sup>n</sup>'xkiyè'*, he . . . for me. *e'ya<sup>n</sup> ne'hiya<sup>n</sup>'xkiyè*, you (thou) . . . for me. *e'ya<sup>n</sup> kúne'kiyèni'*, not to leave or put a standing object or a number of small objects there for him (*e'ya<sup>n</sup> kúne'hakiyèni'*, *e'ya<sup>n</sup> kúne'haxkiyèni'*; *e'ya<sup>n</sup> kúne'kiyè'tuni'*, *e'ya<sup>n</sup> kúne'hakiyè'tuni'*, *e'ya<sup>n</sup> kúne'haxkiyè'tuni'*). *e'ya<sup>n</sup> ne'kidahayè'*, to leave or put a standing object or a number of small objects there for them (*e'ya<sup>n</sup> ne'yaki'dahayè'*, *e'ya<sup>n</sup> ne'haxki'dahayè'*). *e'ya<sup>n</sup> ne'kidaha'yétu'*, they . . . for them. *e'ya<sup>n</sup> ne'yaki'dahayétu'*, ye . . . for them. *e'ya<sup>n</sup> ne'haxki'dahayétu'*, we . . . for them. *e'ya<sup>n</sup> ne'yiki'dahayè'* (?), he . . . for you (pl.). *e'ya<sup>n</sup> ne'hiñki'dahayè'*, I . . . for you (pl.). *e'ya<sup>n</sup> ne'yiki'dahayétu'*, they . . . for you (pl.). *e'ya<sup>n</sup> ne'hiñki'dahayétu'*, we . . . for you (pl.). *e'ya<sup>n</sup> ne'ya<sup>n</sup>'xki'dahayè'*, he . . . for us. *e'ya<sup>n</sup> ne'ya<sup>n</sup>'xki'daha'yétu'*, they . . . for us. *e'ya<sup>n</sup> ne'hiya<sup>n</sup>'xki'dahayè'*, thou . . . for us. *e'ya<sup>n</sup> ne'hiya<sup>n</sup>'xki'dahayétu'*, you (pl.) . . . for us. *e'ya<sup>n</sup> kúne'kidaha'yèni'*, not to put or leave a standing object or a number of small objects there for them (*e'ya<sup>n</sup> kúne'yaki'dahayèni'*, *e'ya<sup>n</sup> kúne'haxki'dahayèni'*). *e'ya<sup>n</sup> kúne'kidaha'yè'tuni'*, they . . . not . . . for them (*e'ya<sup>n</sup> kúne'yaki'dahayè'tuni'*) (2 pl.). *e'ya<sup>n</sup> kúne'haxki'dahayè'tuni'*, we did not put it there for them. *e'ya<sup>n</sup> kúne'yiki'dahayèni'* (?), he . . . not . . . for you (pl.). *e'ya<sup>n</sup> kúne'hiñki'dahayèni'*, I . . . not . . . for you. *e'ya<sup>n</sup> kúne'yiki'dahayétu'*, they . . . not . . . for you. *e'ya<sup>n</sup> kúne'hiñki'daha'yè'tuni'* *dandè*, we will not put it there for you (all). *e'ya<sup>n</sup> kúne'ya<sup>n</sup>'xki'dahayè'*, he . . . not . . . for us. *e'ya<sup>n</sup> kúne'ya<sup>n</sup>'xki'dahayè'tuni'*, they . . . not . . . for us. *e'ya<sup>n</sup> kúne-*

*hiya'xki'daha'yèni'*, thou . . . not . . . forus. *e'ya' kàne'hiya'xki'daha'yètuni'*, ye (you) . . . not . . . for us.—*e'wa*, yonder, that (26: 82). *ewa'xi'*, further (29: 34), still further. *anya'di ewane' sanhan'ni'*, that man (further off) is strong. *to'hana' e'waya'n*, day before yesterday. *ewa'nya'di* (= *ewa* + *anyadi*), yonder man, that man. *ewa'nya'di yande' ka'wa*, who is yonder running man? *ewande'* (= *ewe* + *hande*), he, she, it (probably "he yonder"). *ewande' pa ni'tani' xyè* (m. sp.), his head is large. *e'wandehe'* or *e'wandehe'* (= *ewande* + *hè*), he (or she) too. *e'wandèhè'dan on' ni*, "he too did it," to do just the same, to repay an injury (*ayi'nthè'dan ayon' ni*, *nki'nthè'dan nkon'ni*). *e'we yuke'*, they (an. objects). *e'we yuke' ko kuya' x-tuni'*, they hate him. *e'we yuke' pa ni'tata'ni xyè*, their heads are large. *e'weyukèhè'* or *e'we yukè'hè*, they too.

e, è, to say.—*e'kan'*, "*Ayi'ndi ko iya' n'kakuyàn*," *On'ti ya'ndi he'di*, etc., when he (the Rabbit) said this, the Bear said, "When you entertained me," etc. (2: 22, 25). *kawake'ni*, he said nothing (1: 10.—*hakè'tu i'ya'n*, how do they call over yonder? Ans., *Lamo'ri è'tu*, they say, Lamourie). *ka'wakè'tu* (= *kawak* + *ètu*?), what is it called?—*è'di* or *è'di'*, to say (*è'tikiyè'di*, *è'tá'ñkè'di*; *è'tu'*, *è'tikiyè'tu'*, *è'tá'ñkè'tu'*). *Lamori è'tu*, they say (or, they call it) Lamourie. *e'kan' ason' poska' in'sihi'xti ma'n'ki*, *è'di*, then he (the Rabbit) said that he lay (=was) in great dread of a brier patch (1: 16).—*è'han'* (*è* + *han'*), he said it and . . . *ayi'n'sihi'xti ko' ason' kde'hinya xo'*, *è'han' Tè'tkana' du'si*, he said, "as you are in great dread of them, I will send you into the briars," and he seized the Rabbit (1: 20). "*ason' tan'xti n'kati' na'*," *è'han' kide'di*, "I dwell in a large brier patch," said he and he went home (2: 2).—*è'takahedi'*, to say that, he says that (*è'takaye'di*, *è'tañkè'di*; *è'takahetu'*, *è'takayetut'*, *è'tañketut'*). *è'takaha' dande'*, he will say that. *è'takaya' dande'*, you will say that. *è'tañka' dande'*, I will say that.—*è'taxkiye'di*, to have said it to him (*è'tikiya'kiye'di*, *è'tikaxkiye'di*).—*è'tañkè'hi*, I said it in that manner.

*è'tañkè'hi yate nkon'ni*, I did call it thus.—*è'tikihe'di*, to say it or that, he says it or that (*è'tikaye'di*, *è'tañkè'di*). *è'tinye'di*, I said it to you. *è'tiyañkè'di*, you said it or that to me.—"*ndohu yan'xkiduwa*," *ina' è'tikihe'di è'tuxa'*, "come and untie me," said the Sun to him (3: 21).—*è'tikahez on'*, he said that all the time (*è'tikayedayo'n*, *è'tá'ñkè'x nkon'*, *è'tikahezatu'* or *è'tikahezontu'*, *è'tikayedatu'* or *è'tikayedayontu'*(?)). *è'tuxa'*, it was said, they say—used in myths, and in quoting what was said by others long ago, but of the truth of which the speaker is not positive. *è'di' è'tuxa'*, it was said (long ago) that he said it (3: 8; 7: 15). *è'tuke'tuxa'* (past of *è'tuketu'*), is that the way to say it? or, did they speak it in that manner? *è'tuke ya'tuxa'*, is that the way you all say it? (J. O. D. doubts this form).—*k'i'yè*, to say that to or about him (*ya'kiye'di*, *a'xkiye'di*; *kiye'tu'*, *ya'kiye'tu'*, *a'xkiye'tu'*). *inyè'di*, I say or said it to thee (you). *inya' dande'*; *iya'kú'iki na'*, I will say it to you; do not tell it. *inya' xo*, I am going to say it to you. *Tè'tkana' On'ti'k*, "*Heyan'hinta'*," *ki'yehan' kide'di*, the Rabbit said to the Bear, "go there," and went home (2: 2) (see *kan'hi*, *ká'ti*). "*á*," *kiye'han'*, *kiya' k'ipana'hi dè' han'*, *i'nknè' On'ti ya'ndi*, the Bear said, "Oh!" and turned back again and went and vomited (2: 20). *kiye'di*, he said to him (6: 20).—*he*, to say it or that; to say it to him. "*inaye'yan'*," *he' kan'*, "*Aduti' è'tuke' ko ndu'xni xa'na*," *è'di Tè'tkanadi'*, when he (the Bear) said, "you can swallow that," the Rabbit said, "I have never eaten that sort of food" (2: 20, 22). *he kan'*, *ya'ndiyan' tixixiyè na'n'ki Tè'tkana'di*, when he (the Bear) said that, the Rabbit's heart was palpitating (2: 25). *he' onde'*, he was saying that (which precedes) (1: 10).—*hed'i*, *hè'di* (1: 17), to have said it; he did say it; to say that; he did say that (which precedes) (*ha'yedi'*, *n'kedi'*; *hetu'*, *ha'yetu'*, *n'ketu'*). "*xkida' dande'*," *hed'i na*, he said, "I will go homeward" (referring to himself). "*xkida' dande'*,"

*ha'yedi' na*, you said, "I will go homeward" (referring to yourself). "*xkida' dande'*," *nked'i na*, I said, "I will go homeward" (referring to myself). "*kada' dande'*," *hetu' na*, they said "they will go." "*ikada' dande'*," *hayetu' na*, you (pl.) said, "you (pl.) will go." "*xkada' dande'*," *nketu' na*, we said, "we will go homeward (?)" (referring to ourselves). *tey'e' hetu'*, they say that he killed him. *tohana'k kide'di*, *hetu'*, they say that he went home(-ward) yesterday. *tche'da'n hetu'* (said to a woman or women); *tche'da'n hetu' naxo'* (to a man or men), how far, or, how long did they say that it was? *he ha'ntc kide'di*, he said that and went home, or, when he said that he went home (2: 10).—*On'ti yandi' he'di*, the Bear (the subject) said that (which precedes) (2: 6, 10, 12; 7: 13).—*he'ti'ika' he'di*, to have said that (?) (*he'ti'ikiye'di*, *he'ti'unk'e'di*, pl., *he'ti'ikahetu'*; *he'ti'ikiyetu'*, *he'ti'unk'etu'*).—*dede'*, speech, language. *ta'nëks han'ya' dede'*, the Biloxi language (= *ta'nëks han'ya' ade'*).—*hade' or hade'di*, to talk. *hade' pad'pa'd'pa tcedi'*, a great talker. *hade' kade' niki'*, a silent person: lit., without talking a language (Bj., M.). *hade' natcha'*, "to talk short," to speak a few words at a time. *anya'di ne' hade'di*, the standing man talks.—*hadetcko'*, "to talk standing," to act as a crier, herald, or preacher, to preach, to proclaim (*haya'detcko'*, *nka'detcko'*). *hadetcko' ti'*, "preaching house," a church (= *ya'nikode*, *yo'n kode ti'*).—*ade'*, to talk; speech, language (*aya'de'*, or *yade'di*, *nka'de'* or *unka'de'*). *ade' san'han'ni'*, to raise the voice (*aya'de' san'han'ni'*, *nka'de' san'han'ni'*). *ta'nëks han'ya' ade' unka'de' te'*, I wish to speak the Biloxi language. *tanë'ks han'yadi' ade' yade'di*, do you speak the Biloxi language? *ade' onde'*, he was talking so long (*aya'de' onde'*, *nka'de' onde'*, *ade'tu onde'*, etc.). *ade' hae'yë*, "to talk slowly," to whisper (*aya'de' hae'hayë*, *nka'de' hae'hun'kë'*). *ta'nëks han'ya' ade'*, the Biloxi language. *ade' kade'ni*, he does not speak the language; a silent person (Bk.). *ade' kda-*

*kay'i'*, a mocking bird. *tanë'ks han'yadi' ade' yo'n hiya'nikuka'de' kan' psde'hi ma'n-kd'fë panan' ayindi'ta dande'*, if you will talk to me in Biloxi, all these (horizontal) knives shall be yours. *ade' ku'deni he'di*, or *ade' ku'dë'ni he'di*, "he can not speak the language well," i. e., the Biloxi language: a German, an Italian, hence, a Jew (as those near the Biloxi were German or Russian Jews): *hed'i*, in this compound, may be, "one said it," or "one says it," and *ku'deni* seems to be an unusual form of *kadeni*, as there is no idea of filth in the compound. *ade' nan'xk nan'pi* (or *kde'nan'pi*), he talked till day (*aya'de' ina'xk nan'pi* (or *kde'nan'pi*), *nkade' nan'xknan'pi* (or *kde'nan'pi*), *ade' hama'n'xk kde'nan'pi*, *ayade' himan'xk kde'nan'pi*, *nkade' nkama'n'xk kde'nan'pi*). *ade' nan'xk kde'psi*, he talked till night. *ade' nan'xk kdek'ütü'ta'xexe'*, he talked till noon. *ade' nan'xk kdek'sih'n*, he talked till late in the afternoon.—*ade' ku'dü'gayi'* or *ade' kda'kayi'*, "it mocks one's words," a mocking bird.—*tanë'ks han'yadi' ade' yade'di*, do you speak the Biloxi language? *kia'dë'däqha'*, *kyade'däqha'*, to talk or speak for them, "he talks for them," an interpreter (*ya'kia'dë'däqha'*, or *ya'kyadedäqha'*, *ax'kia'dë'däqha'*). *ya'n'xkyada'däqha'*, talk for us. *kyade'di*, to talk for another (*yakyadedi'*). *i'nikyade'di*, I talked for you. *i'nikyada' dande'*, I will talk for you. *ya'n'xkyade'di*, did you talk for me? *kika'dë'tu*, they talk together. *yakika'dë'tu*, you talk together. *ax'kika'dë'tu*, we talk together.—*ukade'*, to talk to, to read (aloud?) (*yuka'dë'*, *u'nikuka'dë'*; *uka'dë'tu'*, *yuka'dë'tu'*, *u'nikuka'dë'tu'*). *hin'yu'kade'* (or *nyukade'*), I talk to you. *ya'nikukada'*, talk to me! *i'yuka'de'*, he talks to you. *ya'nikuka'de'*, he talks to me. *sa'nik'i' yu'kë' aküt'cyi' uka'dë' yin'spi'xbitu'*, (all) those girls read very well. *tanë'ks han'yadi' ade' yo'n hiya'nikuka'de' kan' psde'hi ma'n-kd'fë panan' ayindi'ta dande'*, all these (horizontal) knives shall be yours, if you talk to me in Biloxi. *uka'dë' kde'psi*, he talked to him till night. *uka'dë'däqha'*, to speak to them (*yuka'dë'däqha'*, *u'nikuka'dë'däqha'*). *uka'dë'tu'*



*daha'*, they speak to them. *yuka'detu'-daha'*, ye (you) speak to them. *ú'ńku-ka'detu'daha'*, we speak to them. *í'yuka'dédaha'*, he speaks to you. *í'yuka'detu'daha'*, they speak to you. *ya'ńkuka'dédaha'*, he speaks to us. *ya'ńkuka'detu'daha'*, they speak to us. *hiń'xkukade'*, to speak to himself (*yiń'xkukade'*, *ńkin'-xkukade'*). *hade'kade'nińi'*, "without talking a language": a silent person (Bj., M.).—*kyuka'de'*, to speak to another for a third person; to read to another (*yakyu'-kadě*, *xkyu'kadě*; *kyuka'detu'*, *yakyu'kadětu'*, *xkyu'kadětu'*). *ya'xkyuka'de'*, he spoke to him for me. *ya'xkyu'kada'*, speak to him for me. *kyuka'dédaha'*, he speaks for them. *yakyu'kadédaha'*, thou speakest for them. *xkyu'kadédaha'*, I speak for them. *kyuka'detu'daha'*, they speak for them. *yakyu'kadětu'daha'*, ye (you) speak for them. *xkyu'kadětu'daha'*, we speak for them. *ya'xkyuka'dédaha'*, he speaks for us. *ya'xkyuka'detudaha'*, they speak for us. *ya'xkyu'kada'daha'*, speak to him for us.—*ka'deni'*, or *kade'ni'*, not to speak or talk (*kaya'deni'*, *ńka'deni'*). *ade'kade'ni'na'*, to be mute, dumb; he does not speak the language; a silent person (Bk.). *na'wú dē ań'xti kade'ni'ndoń'xtu'*, we have seen the mute woman to-day. *Taně'ks han'yadi'ade'ńkade'ni'*, I do not speak the Biloxi language. *kika'detu'*, they talked together (7: 4).

ē, = e or ay (?).—*ē'kiń'xaxi'*, is he your friend? (*těnaxi'*).

*e'daki'*.—*yah'e'dakiye'*, you ought to make it a little better (p. 152: 1). *yah'e'e'dakiye' naxki'ya'*, he ought to have made it better (but he did not) (p. 152: 2).

ēda<sup>n</sup> (?), completed; finished.—*dan* (?), 15: 2. *hě'tu'*, they finished (26: 65). *ťe'hědan'*, finished that (28: 42). *hědhan'* (*he'dan' + han'*), finished. *de'hědhan'*, when that (was) finished (6: 15).—*edan'yě'*, to finish or complete a task (*edan' hayě'*, *edan' haně'ě'*; *edan' yětu'*, *edan' hayětu'*, *edan' haně'ětu'*).—*hedan'*, sign of complete action; not used after verbs of motion. *waxi'apa'stań' on'hedan'*, the shoe has been patched. *do'xpě naskě' kiko'hedan'*, she (has)

finished mending the coat. *yaduxtań' kiko'hedan'*, he has finished repairing the wagon. *aně'wi aya'yinta'nini he'dan'*, have you finished using the ax? *aně'wi nka'yinta'nini he'dan'*, I have finished using, etc. *inhiń' yańka'ńkon he'dan' ně'*, I had already finished it when he came. *inhiń' yańka' ayoń' he'dan' ně'*, you had already finished it when he came.—*he'detu'*, a sign of complete action in the plural. *ú'ńkatarhiń' he'detu'*, we have finished running. *yini' he'detu'*, you (pl.) have finished walking. *ńka'ńohe he'detu'*, we have finished lying on it. *ndu'ksaki' he'detu'*, we have finished breaking the cord, etc.—*he'dan'* or *ehě'dan'*, so far and no farther; the end (1: 21; 2: 32; 3: 26). *tehe'dan' ko'e'hedan'*, as tall as.—*kě'dan'ni'*, unfinished. *kedan'yěni'*, not to finish or complete a task (*kedan'hayěni'*, *kedan'haně'ěni'*; *kedan'yětuni'*, *kedan'hayětuni'*, *kedan'haně'ětuni'*). *kehe'detu'*, pl. sign of completed action. *waxi'apasta'ń nkon'kehe'detu'*, we have finished patching the shoes. *ńka'hińatsi'kehe'detu'*, we have finished selling. *ńkon'kehe'detu'*, we have finished making it. *kito'wehi'ńkehe'detu'*, we have swapped (*towe*). Other verbs use *hedetu'* instead of *kehedetu'*. (Also 8: 4, 20, 25, 27; 9: 5, 6, 15; 10: 21; 14: 7, 8, 10, 19, 23; 19: 5, 7, 8; 20: 1; 21: 2.)

ědi', behold; at length.—*ědi' Tětkana'ńun'ńun' kion'pa' ti'xyapka'kti'handon'ńtuxa'*, at length (or, once upon a time) it is said that the Rabbit lived in a tent with his grandmother (3: 1). *ědi'ina'ko dusi' on'xa'ńtuxa'*, behold, the Sun had been caught (3: 13). *ědi', an'yadi' si' naskě'xti' kitoń'ni' de' on'kně'ńtuxa'*, behold, a man with very long feet had passed along ahead of him (3: 2, 3). *ědidiń'* (word of uncertain meaning) (14: 19).

*e'kědxyiń'*, afterward (9: 12).

ěkta'ńi', a sharp peak or hill.—*ě'ktań-nihi'xyě'*, many sharp peaks.

ě'xka or hě'xka, the black-headed buzzard.—*E'xka po'tekana'* (10: 17), or *Hě'xkanadi* (10: 19), the Ancient of Black-headed Buzzards. *ě'xka naskě'*

or *h'xka naské*, the red-headed buzzard, "the long *xka*." *Éxkana skéna*, *Hexkana skena*, Ancient of Red-headed Buzzards (15: 4), the Ancient of Long-necked Buzzards (28: 240, 256).

*é'xti*, far.—*é'xti'k*, far off (29: 2). *éxtixti'*, very far (26: 63). *é'xtihín'*, how could that be? (26: 32).

*e'ma*.—*e'ma a'hi*, close to him (21: 6, 15). *éman'hi'n*, she gets just there (28: 173). *é'ma'*, just there (28: 77, 239).

*ema'*, see! (?) look out!—*ema'*, *dupa'xka'n*, see! open the door! (said by a female to a female). *ema'*, *ánya'di hu' hine'*, look out! some one is coming!—*ema'* . . . *na*, beware, lest . . . *ema' idon'daha' na'*, beware lest you look at them! (do not look at them!). *ema' idon'hi na'*, beware lest you look at him! *ema' i'da na'*, beware lest you go! *ema' iyotu' ha na'*, beware! they might shoot you! *añksapi' ema' aya'puxi' na*, *ohon' na'*, beware lest you touch the gun, (for) it might go off! *ema'*, *kcixka' haka'naki xyo'*, take care! or the pig will get out.

*e'tax*.—*e'tax kike'*, it makes no difference (20: 22).

*é'ti* or *é'ti*.—*é'ti*, here (20: 23). *é'ti*, there (21: 31, 35), this is it (26: 17, 41; p. 158: 18, 21).

*é'ti'ke*, so, thus, as.—*é'ti'ketu'*, they do so (20: 47). *ta'nyi'ñkiya'ni ti' teina'ni ko é'ti'ke na'*, *Ba'yusya'*, there are as many houses in Lecompte as there are in Bunkie. *teina' yuke'di ko é'ti'ke*, as many as. *ka'wa ni'fi na'xka' é'ti'k'é ya'nde na'*, he (the Rabbit) was there at length, but he (the Bear?) sat without anything for him (2: 16). *skúti'xcitiki'é ko é'ti'k'é*, it is as deep as that (water). *é'tiki'xti na*, he was poor enough (before that misfortune overtook him) (sometimes used with *kawaxti xyé*). *k'é'tiki'éni*, that is not the way. *k'é'tiki'ni*; *ti n'é ko ko'hi ti ne'di ko'hi k'é'tiki'ni*, that house is not as high as this one (*k'é'tikini* may be intended for *k'é'tiki'éni*). *hay'é'ti'k'é pi'hédi*, you ought to do that (Bk.). (Also 7: 3; 8: 11, 22, 26; 9: 8; 10: 25; 14: 15, 19.)

or sort.—*ka'wa nkyé'há'ntuni' é'tuk'é' tci'waxti ndon'x to'n*, we have seen great trouble because we knew nothing. *ki'hiy'é'ho'nya'ñk'é'dáhani' é'tuk'é' tciwaxti' ndon'at on'*, we have seen great trouble because he did not teach us. *tci'dik'é' kadéni'*, why does it not burn? Ans., *é'tuk'é' kúdotci'*, because it is very wet. *ku'ti-mañkédé' kihiyéon'hi'yé é'tuk'é' ka'hena'n iyé'ho'w ni*, you know everything because God has taught you (5: 8, 9). *aduti' é'tuk'é' ko ndu'xni xa'na*, I have never eaten that sort of food (2: 21). *é'túxkik'é'*, at any rate, nevertheless, notwithstanding. *é'túxkik'é' adé'*, it (wood) burns notwithstanding (it is not very dry).

*eu* (cf. *e*).—*eu'k toho' ha'nde*, he just went falling about (p. 153: 27). *e'uka'de i'de yuke'*, they just went falling about (19: 12; p. 153: 26). *e'wakandé' úñktoho' ñka'nde*, I just went falling about (p. 153: 29).

*eyaxa'*, the only one.—*kú'dé'sk eyaxa'*, the only bird.

*ha*, to have (?).—*a'yihixti' hayetu*, you (pl.) have so much of it (20: 18).

*ha* (placed after the second of two nouns), or.—*si'no' sañki' ha ha'nú'n*, is that a boy or a girl? *toho'xk waka' ha ha'nú'n*, is that a horse or a cow? *Tañé'ks' a'nya'di Ma'mo a'nya'di ha ha'nú'n*, is he a Biloxi or an Alibamu man? *toho'xk nonpa'da'ni ha ndon'daha'*, I saw two or three horses. *a'nya'di nonpa'da'ni ha ndon'daha'*, I saw two or three men.

*ha*.—*tci'dik'é' ha ni*, how would it be? (26: 29, 31).

*haata' tani'*, the banana.—*haata' tani' hapi'*, a banana leaf. *haata' tani' yo'*, the fruit of the banana. *haata' tani' udi'*, a banana stalk.

*hade'hi*, thin (see *supi'*).

*hadhi'*, to beg (*haya'dhi*, *ñka'dhi*, *had-hitu'*, *haya'dhitu'*, *ñka'dhitu'*).—*hadhi'te ni'ki*, he does not wish to beg. *haya'dhi te ni'ki*, you do not wish to beg. *ñka'dhi te ni'ki*, I do not wish to beg.—*kaha'dáhúni'*, not to beg (*ka'haya'dáhúni'*, *ñka'dáhúni'*; pl., *kaha'dáhúni'*, *ka'haya'dáhúni'*, *ñka'dáhúni'*).

*hadiya'hi'*, a riddle or sieve.

**hae'yě** (*ha'ehayě*, *ha'eháñkě'*). *ade* *hae'yě*, "to talk slowly," to whisper.

**ha'ho<sup>n</sup>**.—*ha'ho<sup>n</sup> de'di*, to stub the toe against something (*aya'ho<sup>n</sup> de'di*, *nka'ho<sup>n</sup> de'di*; *ha'hon detu'*, *aya'ho<sup>n</sup> detu'*, *nka'ho<sup>n</sup> detu'*).

**hai, ai, haidi'**, blood; to bleed. *hiptáñ'* *haidi' na*, your nose bleeds. *ayi'nixu'x-wi ha'idi' na*, your ear bleeds, or is bleeding. *ai ya<sup>n</sup>*, the blood (28: 42). *ayi'taxati*, very bloody (28: 40). *haiti'*, "blood house," a vein, veins. *hai'kin-eo<sup>n</sup>ni'*, "blood's mother," the milt or spleen. *hai'kinedi'*, the milt or spleen (?). *ai'kine'ya<sup>n</sup>*, the milt or spleen (*aya'ikineya<sup>n</sup>*, *nka'kineya<sup>n</sup>*). *iyó' yí-kine'di*, you have a pain in the spleen.—*haiki'*, to be related to another (to be of one blood). *aya'iki*, you are related to him. *nka'iki*, I am related to him. *ha'ikitu'*, they are related to him. *aya'ikitu'*, ye (you) are related to him. *nka'ikitu'*, we are related to him. *nya'iki*, I am related to thee (you). *yañka'iki*, he is related to me. *hi'yañka'iki*, thou (you) art related to me. *aya'yiki*, your kindred (26: 38). *ayá'ki tó'dikě*, what kin are you two? *kihá'ki tó'dikě yúkě'di*, what kin are they two? *ú'ñkikiha'itu'*, we are related to one another, we are kin. *ha'idi wát-kina'* (G.); *ha'idi we'tkina* (G.), the blood runs out. (Also 22: 8, 9; 28: 10).

**ha'kanaki'**, **hakü'nüki**, or **aka'naki'**, to emerge, come forth, come out from (*haya'kanaki* (*yakanaki'*), *haya'kü'nüki*), *nka'kanaki*, or *nka'kü'nüki*).—*ina' ha-kanaki'*, "the sun comes out," sunrise. *ema<sup>n</sup>*, *kcicka' haka'naki xyó'*, look out! the hog will surely get out! *ani' aka-naki'*, the water comes out of the ground. *aka'nañki*, he came forth from (16: 8). *iñkana'ñki* (= *ina aka-na'ñki*), sunrise (17: 2). *pe'tika<sup>n</sup> a'ka-na'ñiyě*, to take it out of the fire (p. 146: 31, 32). *unatě'ktě'dě hakü'nüki*, when he dodged him (the Bear), he (the Rabbit) got out of (the hollow tree) (2: 27). *ikü'nükuwa'de*, *i'ñkana'ñki uwa'dě* (17: 2), "toward sunrise," the east. (Also 8: 28; 10: 3, 21, 28, 32, 33; 26: 18, 53, 54, 55; 27: 10; 28: 12,

129, 133, 180, 213, 219, 220, 239; p. 156: 25, 26, 27.)

**haxe'ye'**, a crest of hair (on the human head).—*haa'xaxe'yě'*, the crest of a bird. *pka'naxexe'*, a scalp lock.

**ha'me**, a bent tree.—"*ha'me ta<sup>n</sup> on'ni nkatí' na'*," *ě ha<sup>n</sup> kídě' ka<sup>n</sup>*, *Tcětkana'di tí'wo de'di*, when he (the Bear) had said, "I dwell in a large bent tree," and went home, the Rabbit went abroad (2: 11). *ha'me ta<sup>n</sup> on' in'da'hi ande' tzye*, he was hunting for (in the past) the large bent tree (2: 12).

**ha'nde** or **a'nde**, to be (a sign of continuous or incomplete action), (*aya'nde* or *hiyande nka'nde*; plurals: *yuke(di)*; *yayuke(di)*; *nyuke(di)*).—*spdehi' du'si ha'nde*, he is holding a knife. *spdehi' i'dusi aya'nde*, you are holding, etc. *spdehi' ndu'si nka'nde*, I am holding, etc. *unoxě' ha'nde o<sup>n</sup>xa*, he was dwelling with her (continuous act). *uyi'hi ha'nde*, he was thinking (continuous act). *nkaduti' na'ñki ya<sup>n</sup> ka<sup>n</sup>*, *ini'hin ha'nde*, while I was eating, he was drinking. *i' hande' na'ñki ya<sup>n</sup> ka<sup>n</sup>*, *nkaduti' na'ñki na'*, while he was drinking, I was eating. *si'yo' iñkiyo' du'ti ha'nde*, the boy continues eating the meat, he is still eating it. *nkú'noxě' nka'nde o<sup>n</sup>xa*, I used to live (lit., I used to be living) with her (long ago). *nkú'noxě' nka'nde o<sup>n</sup>ni*, I did live with her for some time. *nkú'noxě' xa nka'nde*, I am still living with her. *maxi'niya<sup>n</sup> paspaho<sup>n</sup> ha'nde*, she is frying eggs. *xa'nina'tiñke'hin nkanđě'*, I (still) stand (here) and make it (a heavy object) roll over and over in one direction. *kúteni' hande'*, he (or she) is not dead yet. *on'ti ya<sup>n</sup> e'ya<sup>n</sup> hi' ason' ta<sup>n</sup> in'da'hi hande'trya<sup>n</sup>*, when the Bear reached there, he was seeking a large brier patch (2: 4). *aya'nde ka<sup>n</sup> e'tikinyon'ni wó*, "When you were there, did I do that to you?": was that you whom I treated thus? (2: 6, 13). *eka'ha<sup>n</sup> akidi' si'psive'di duti' ha'nde*, and then he was eating (for some time, the insects known in Louisiana as) "Bessie bugs" (2: 15). *anya' kaka' ye'ho<sup>n</sup> te' ha'nde etuxa' Tcětkanadi'*, the Rabbit (for some

time) had been wishing to know what sort of person this was (3: 4). *uyi'hi ha'nde*, he was thinking that for some time (3: 5). *tcama'na kámkúnya' unoxwé a'nde onxa'*, long ago he was living with his grandmother. *i'kiya-ho'ye a'nde*, he still owes him. *nka'di-ya' e' ande'*, "my father he moves," I have a father. *ayo'ni e' ande'*, "my mother she moves," I have a mother. *tcu'ñki inñta'ka'nde*, "my dog moves," I have a dog. *tcu'ñki i'tak a'nde*, you have a dog. *tcu'ñki kta'k a'nde*, he or she has a dog. (In forming such sentences *ande* is not inflected, the only change taking place being in the kinship term or else in the possessive pronoun.) *toho'xk tē'diki a'nde ita'*, ("horse which moves your") or *toho'xk tē'diki a'nde ko' a'yindi'ta*, which is your horse? *tē' a'nde*, he moves here, or he is (still) here (*tē' aya'nde*, *tē' nka'nde*; *tē' yukē'di*, *tē' i'yukē'di*, *tē' nyukē'di*). *tē' a'nde han'tca*, he was there, but (I do not know where he is now). *e'wa a'nde*, he moves there, he is there. *e'wa aya'nde*, you moved there, were there. *e'wa nka'nde*, I moved there, was there. *e'wa yukē'di*, they move there, are or were there. *e'wa i'yukē'di*, you (pl.) moved there, were there. *e'wa nyukē'di*, we moved there, were there. *e'wa ka'nde han'tca' hanan*, he was there, but (he has gone elsewhere). *e'wa yukē'di han'tca' hanan*, they were there, but (they have gone elsewhere). *ha'metan' on'inda'hi ande' txye* (= *indahi hande txyan*), he was seeking a large bent tree (2: 13). *a'nde a'on dē' han*, when he had been gone a long time (2: 15); here *a'nde* seems to mean a long time. *ayuy'ya' nka'ka'tcki'kē nka'nde xa na'*, I am used to licking the dew off of (the ground) (1: 7).—*ant* (24: 1). *ande'dē*, this running animate object. *anya' ta'hi'ni ande'dē nkyēho'ni*, I know this running man. *tē'dike andede'*, which of the two (7: 4). *ande'yan*, that running animate object. *anya' ta'hi'ni ande'yan nkyēho'ni*, I know that running man. *spdehi' i'dusi aya'nde*, you are holding a knife. "i'yinda'hi yukē'di ko' ayande'yawa'yan nda'hi hani'," *hē'di*

*Tē'ikanadi'*, "when they are seeking you (as they move about), I will go toward the place where you shall be," said the Rabbit (2: 6, 7). *itē'ni hiya'nde*, you are still alive, you are not dead yet (see *tē*). *spdehi' ndu'si nka'nde*, I am holding a knife. *ūñkte'ni nka'nde*, I am still alive, I am not dead yet. *anya'di hande' sanhan'ni xyē*, that man is very strong. *antkde'*, to keep on at it till. *ētikayo'ndaha yantkde'*, you keep on at it till. *ētiañkō'daha nñantkde* (+psi=) midnight. *ētiañkō'daha nñande* (no duration specified).—*enedi* (possibly this should be *hinedi*), a sign of continuous action (?). *tētkana' axokya' yēkasan' dusi' uzne'di*, the Rabbit took a piece of cane and a tin bucket, and was approaching the well (1: 9). *dūkūtckē' han' in'pi han' kyan'hi'ne'di*, he tied him and laid him down and was scolding him (as he stood?) (1: 15, 16). *yande'* (classifier), the running object. *anya' ta'hi'ni yande'a'yē-hū'ni*, do you know the running man? *ewanya'di yande' ka'wa*, who is yonder running man? *anya' yande' yinñkō'ni'*, is that man married? (w. sp.). *tcu'ñki yande' naxtate'* (w. to m.), kick that dog!—*ya'nde*, at length (?), now (?). *ka'wa ni'ki nax kan*, *ē'tikē ya'nde na'*, he (the Rabbit) was there at length, but he (the Bear) sat without anything for him (2: 16).—*ka'nde*; *e'wa ka'nde han'tca' hanan*, he was there, but (he has gone elsewhere, and I do not know whither). *ekandē'*, to have stayed there (*e'kaya'ndē*, *e'han'ka'ndē*). (Also 2: 6, 15; 3: 7; 7: 3; 8: 1, 2, 12, 13, 18; 10: 5, 9, 19, 22, 30; 11: 1, 2, 3, 6, 8, 9; 13: 1; 14: 5; 20: 44, 46, 48; 21: 7; 28: 76; p. 117: 5; p. 157: 26, 27; p. 158: 11, 12; p. 160: 4, 5.) *ha'nē, ane'* (16: 4, 5), to find it (*haya'nē, nka'nē*).—*inya'nē*, I found you. *ewande' yan'ka'nē*, he found me. *hayi' ndyan'ka'nē*, you found me. *on'ti'k ha'ne otu' xa*, they have found a bear and (men) have shot him (2: 31). *anētu'*, they found her (20: 2).—*kanēni'*, not to find it (*kaya'nēni'*, *nka'nēni'*). *ka'wak ka'nēni' ētura'*, it is said that he found nothing (1: 4). (Also 7: 3; 9: 7, 11; 10: 17, 18; 13: 4; 21: 16; 22: 14; 23: 15; 26: 1, 81; 27: 1, 22; 28: 26, 55, 125, 130, 227; 31: 33, 34.)

**hani'**, meaning uncertain, a case of "hapa legomenon."—*i'yinda'hi yuké'di ko'ayande'yuvwa'yan nda'hi hani'*, when they are hunting you, I will go to the place where you are (Bj., M.)—said by the Rabbit to the Bear (2: 29, 30).

**ha'ná<sup>n</sup>, hana<sup>n</sup>**, (1) perhaps; refers to a present act or expresses uncertainty.—*de'di ha'ná<sup>n</sup>*, perhaps he is going (or, has gone): said when both the speaker and the person addressed have not perceived the act (as when both are in a house). *ayi'ndi ko'ya'xkítca'di ha'ná<sup>n</sup>*, perhaps you have forgotten me. *né'pi'hinéké ha'ná<sup>n</sup>*, perhaps (or, I think that) I am making this correctly. *te'di ha'ná<sup>n</sup>*, he may be dead. *e'wa ka'nde ha'ntca' hana<sup>n</sup>*, he was there, but (he has gone elsewhere, I know not whither). *e'wa yuké'di ha'ntca' hana<sup>n</sup>*, they were there, but (they have gone elsewhere, I know not whither). (Also 22: 10; 24: 4, 5.) (2) Used interrogatively: *siv'ot' sañki' ha ha'ná<sup>n</sup>*, is that a boy or a girl? *toho'xk waka' ha ha'ná<sup>n</sup>*, is that a horse or a cow? *Tané'ks a'nyá'di Ma'mo a'nyá'di ha ha'ná<sup>n</sup>*, is he a Biloxi or an Alibamu man?

**hao.**—*hao'di*, to nail (*haya'odi, nka'odi; haotu', haya'otu', nka'otu'*).—*hao'kné, xya'*, he nailed it long ago. *únsidi'xti hao'*, a nail, nails (of metal).

**ha'owudi'**, the beech tree.

**hao<sup>n</sup>**, to cook (p. 142: 14, 15) (cf. *ue*).

**hape'nixka xya<sup>n</sup> hayi'**, the meadow lark (cf. *hapi*).

**ha'pi, hapi', awi (28: 28), awiya<sup>n</sup>**, a leaf, leaves.—*ha'pi sosa'*, one leaf. *ha'pi no'pa'*, two leaves. *ha'pi na'tcka*, few leaves. *ha'pi yi'hi*, many leaves. *ha'pi pana<sup>n</sup>*, all the leaves. *ha'pi a'mañki* (used because the leaves hang, M.), or *ha'pi tcina'ni* (Bk.), some leaves. *ha'pi ni'ki*, no leaf, *haata<sup>n</sup> tani' hapi'*, a banana leaf. *hap tci'*, a red leaf. *hap tctitu'*, red leaves. *hap sipka'*, a brown leaf. *hap sipka' ayi'xti*, many brown leaves. *haawitka'*, under the leaves (17: 18). *awi'úsk duti'*, "edible green (object)," turnips. *awi'ska tu'donni'*, turnips (5: 4). *awi'úsk potcka'*, "round green (object)," cabbage. *hapé'tka ha'yi*, huckleberries, whortleberries.

**hau.**—*hau<sup>n</sup>i'*, to dangle.—*nixuxwi hau<sup>n</sup>i*, "dangle from the ears," earrings. *ptcá<sup>n</sup> hau<sup>n</sup>i*, "dangles from the nose," a nose ring. *hau<sup>n</sup>i' tctituka'*, "they dangle and shine," silver earrings. *hauzyo'*, "something which hangs," a fringe of skin. *hau<sup>n</sup>dé'*, a woman's long skirt. (See *dorpé' tckdexyi' tcpu'xi*.)

**hauti'**, to be sick in any way (*aya'uti, nka'uti; ha'utitu', aya'utitu', nka'utitu'*).—*ha'uti' xyé*, he is sick much or often. *tohanda'ka<sup>n</sup> a'nyá' hanti' ndon'hi*, I saw a sick man yesterday. *a'nyá' hanti'*, a sick man. *a'xti' hanti'*, a sick woman. (Also p. 143: 11.) *yañka'wati'*, I am sick; given in the following sentence: *yañka'wati' kike' nkata'mni*, although I am sick, I work (this may have been intended for *nka'uti*, I am sick). *nka'duti' na'únkíhi' xye'ni yañka'ti*, I wished to eat it, but I was sick. *káha'utini'*, not to be sick (*ká-yuha'utini', nka'utini'; káha'utituni', ká-yuha'utituni', nka'utituni'*). *ha'uti' tcti'*, "the red sickness," measles.

**hayi'**, an ending of many names of birds, fishes, insects, and plants, said by M. to mean, "that has its name all its life." (See *ma, di'xti hayi' ha'pi, xo, konicka, kúniski hayi, pe'ti, hapenixka xya' hayi', tctitú'mi hayi', yo, pozayi', xandayi', tctida'gayi', xondayi', omayi', púka'yi, kosayi', o, awtcka', masa*.)

**ha'yi<sup>n</sup>**.—*ha'yi<sup>n</sup> naxé'*, to ask a question (*aya'yi<sup>n</sup> naxé', nka'yi<sup>n</sup> naxé'*).—*nya'yi<sup>n</sup> naxé'*, I ask you a question (4: 5, 6). *nya'yi<sup>n</sup> naxa' dande'*, I will question you. *ayindi' yañka'yi<sup>n</sup> naxé'*, you will question me. *evande' yañka'yi<sup>n</sup> naxé'*, he will question me. *ha'yi<sup>n</sup> naxé' daha'*, to ask them a question, to question them (*aya'yi<sup>n</sup> naxé' daha', nka'yi<sup>n</sup> naxé' daha'*). *evande' yañka'yi<sup>n</sup> naxé' daha'*, he questioned us. *dehi<sup>n</sup> naxé' daha'*, ask them! (31: 19).

**ha<sup>n</sup>, ha**, hither, toward speaker (p. 153: 4, 9). *dohu' han*, come right here! (male or female sp.). *ñéiya<sup>n</sup> te han*, I am sleepy (7: 13).

**ha<sup>n</sup>**, and or when: always follows immediately after some verb.—*akútryi' dusi' de han' tca'kedi'*, take the book, go, and hang it up on a nail. *han* causes the

elision of final *di* of verbs, thus: *pxi' han apüdi'yě*, he deceived him (*pxidi*) and (thus) repaid him; *ipxi' han apüdi' hayě*, you deceived him and (thus) repaid him; *ünpxi' han apüdüñkě*, I deceived him and (thus) repaid him. *dü'kütkě' han', in'pi han' kyan'hiñne'di*, he tied him and laid him down and was scolding him as he stood (?) (1: 14, 15). *padehi'dusi' hañkeya' kiya' de tuxa'*, he seized the knife and departed again (3: 19, 20). *eyan' hi ha' kikiñno'*, when he reached there, he spoke to him (1: 9). (Also 2: 2, 3, 5, 17, 18; 3: 22; 6: 13, 15; 7: 2, 4, 7, 8; 14: 1, etc.).

ha<sup>a</sup> a<sup>1</sup>, oh no! (26: 32).

ha<sup>a</sup> tca, or ha<sup>a</sup> tc, (1) implies uncertainty. —*te' a'nde han'tca*, he was here, but (I do not know where he is now). *e'wa ka'nde han'tca' hanan'*, he was there, but (he has gone somewhere). *e'wa yukě'di han'tca' hanan'*, they were there, but (they have gone somewhere). (2) when. *on'i ya'ndi he'di han'tca' te'yě tě Tc'itkana'kan'*, when the Bear said that (which precedes), he wished to kill the Rabbit (2: 24). *haki'nüki han'tca'*, when he (the Rabbit) got out of it (2: 27). *he han'tc kide'di*, when he said that he went home (2: 9). —*ka' tca*, when (for some time) (21: 34), must have (28: 233). *kan'tc*, at length (28: 230). (Also 2: 29; 9: 8; 14: 27; 20: 2, 31, 37; 23: 14; 26: 20, 24, 46, 49, 50, 68; 27: 7; 28: 14, 66, 235; 29: 23.)

he + 1, O! yes (28: 99).

he, that. —*hewa'*, to that place, that way. *hewa' de' donhi'*, go to that place or in that direction and look! *he'yan'*, there, in that place. *de' heyam'hin'*, he departed and arrived there. *Tc'itkana' On'i'k*, "Heyam'hinta'," *ki'yeham'kide'di*, the Rabbit said to the Bear, "go there," and went home (2: 1, 2). *he'yan' k'i'di*, to reach there again; to reach there, his home (*he'yan' yak'i'di*, *he'yan' xki'di*). *he'yan' k'i'di kán'kányan' kütiki'*, (when) he reached home, he told his grandmother (3: 16). *heyañka' yandi'hin'*, to think of that person continually. *he'une'di*, that one. *he'une'di i'naxtě*, that one kicked you. (Also 8: 5, 11; 9: 14.)

he, shall (11: 8).

he, he, too, also. *anya'di anxi'yan he'*, a man and a woman. *anxi'anya'diyan he'*, a woman and a man. *sinto' sañki'yan he'*, a boy and a girl. *sinto' yih'i sañki'yan yih'i he'*, "boys girls too," boys and girls. *anya'di yih'i anxi'yan yih'i he'*, men and women. It occurs as follows with the verb *hande*, to be: *hand-he ayindhě*, *ayimxtuhě*, *ewandehě*, *eweyukěhě*, *nkindhě*, *nkixtuhě*. *ehé*, he too, she too, it too. *ehé kidu'nahiye'*, he too turned it. (Also 7: 7; 9: 12; 14: 20; 15: 9, 10; 17: 20.)

heda<sup>a</sup>, tall, high, long. —*tche'dan*, how high? how tall? how far? how long? *sinto' ko tche'dan*, how tall is the boy? (i. e., Bankston Johnson). *ti' tko kowo'hi tche'dan*, how high is this house? *ti ne'yan kowo'hi tche'dan*, how high is that house? *yaduxta' tarhin' natkoki' ndosa'hiyan ti ne'yan tche'dan*, how high is the house on this side of the railroad? *tche'dan nkyé'hoñni'*, I do not know how high or tall. *Tan-yi'ñkiyan kihin' yam'tcede' Lam'ri tche'dan*, how far is it from Lecompte to Lamourie? *Lam'ri kihin' yam'tcede' Tan-yi'ñkiyan tche'dan*, how far is it from Lamourie to Lecompte? *dehe'dan*, this high (p. 123: 6). *skati' tche'dan nkyé'hoñni'*, I do not know how deep it is. *tche'dan hětu'*, how long, or, how far did they say that it was? (said to a female or to females); but, *tche'dan hětu' naxo'*, how far, etc., did they say that it was? (said to a male or males). *tche'dan ko e'heda'*, as tall as. *tche'dan nedí' ko uki'kiñge*, half as tall.

he'dika<sup>a</sup> (tca'), to wait. —*inyi'tuhe'dikan'*, I wait till you get ready! *tuhe'dika'mca'*, wait till he gets ready! *ünki'tuhe'dika'mca'*, wait till I get ready! *wá'xú'ñkusi he'dika'mca'*, wait till I put on my overshoes! *ndükütčě' han' ko xku'di*, I got dull and so I started back hither without waiting any longer (?) (p. 165: 25).

he + ha < ! interjection (used by the Bear): Oh! halloo! (2: 15). —*hehe + ha' <*, oh! (28: 31). *hi + ha'*, interjection (used by the Rabbit): Oh! halloo! (2: 6).

**hena'ni**, every, every time.—*ha<sup>na</sup>ya'* *hena'ni*, everybody, all the people. *ka'wa hena'ni*, every thing. *e'witekti'*, *hena'ni*, very early every morning (3: 1, 2). *in<sup>kan</sup>' ndu'si na'áñkiki'* *xye'ni in<sup>ske</sup>'yañkè'* *hena'ni*, I wished that I could take my cord, but he (the Sun) scared me every time (3: 14, 15) (see *tčina*).—*ka'hena'ni* (= *kawa* + *henani*), everything. *ka'hena'ni nyu'kútki'*, I have told you everything. *ka'hena'n iyèhon'ni*, you know everything (5: 10). (Also 10: 4; 11: 6; 19: 19; 24: 7.)

**-hi, -hi<sup>a</sup>**, a common suffix which changes to *x* in contractions, and before *tu* (pl. ending); as: *asa<sup>n</sup>hin*, *asa<sup>n</sup>xtu*; *don<sup>hi</sup>*, *don<sup>x</sup>tu*; *anahin*, *anaxtu*; *ayohi*, *ayox kèci*; *am<sup>ya</sup>sahi*, *am<sup>ya</sup>saxtu*.

**hi, hi<sup>a</sup>**, to reach, arrive at (changes to *x* in contractions and before *tu*).—*e'ya<sup>n</sup> hi*, to reach there (7: 1, 2). *yaktu'hi*, you reach the other side (28: 73). *atkyu'hi*, you reach the other side (28: 76); to get over him (29: 34). *e'ya<sup>n</sup> kiha'hin*, he carried it there for him (10: 20). (Also 8: 4, 8, 9; 10: 13, 14, 24, 31; 12: 2; 16: 2; 17: 4; 18: 9, 15; 19: 2, 3, 16; 20: 2-10, 16, 23, 25, 31, 34, 40; 21: 19; 22: 2, 3; 25: 2, 7; 26: 14, 16, 25, 47, 56, 57, 76, 77, 89; 27: 21, 22; 28: 8, 27, 51, 55, 61, 67, 81, 99, 107, 116, 117, 126, 156, 157, 165, 167, 173, 182, 185, 188, 192, 194; 29: 3, 4, 6, 18, 19, 22, 29; 31: 16, 20; p. 152: 30 passim; p. 153: 1-8; 15-19 passim.)—*kidi'*, to have come back or home (*yakidi'*, *xkidi'*; *kin<sup>hin</sup>'*, *ikin<sup>hin</sup>'*, *xkin<sup>hin</sup>'*). *kidi' da'nde*, will he come? I wonder whether he will come! *kidi' dande'*, he will come back. *xkin<sup>hin</sup>' dande'*, we will (have) come back. *kidi*, he reached home (7: 7). *yaki'di*, you reach home (28: 59). *xkú'di*, I have come back (26: 60). *kúkidon'ni'xti*, she had not returned home at all (26: 13, 14). (Also 26: 2, 20, 26, 28, 31, 33, 34, 60, 64, 74, 88, 89; 27: 2, 13, 16, 18, 25; 28: 11, 16, 19, 23, 35, 40, 60, 62, 70, 72, 75, 76, 84, 168, 169, 205, 206, 207, 214, 231, 233, 241, 242, 244; 29: 10; 31: 2, 6, 11, 23, 26, 34.)—*in<sup>hin</sup>'*, to have come here for the first time, or, to this place not his home (*a'yin<sup>hin</sup>'*, *nkin<sup>hin</sup>'* or *nkin<sup>hin</sup>'*; pl. *in<sup>x</sup>tu'*, *a'yin<sup>x</sup>tu*,

*nkin<sup>x</sup>tu'*). *Ta<sup>ny</sup>i'nkiyan nkin<sup>hin</sup>' nku'di*, I came to Lecompte and have come here. *te' in<sup>hin</sup>' dande'*, he will come here. *wite'di ko te' in<sup>x</sup>tu' dande'*, they will come (or, be) here to-morrow. *ayi' hin yañka' nde o'knè*, I had already gone when you came. *ayi' hin yañka' nde'knè*, I went when (shortly after) you came. *in<sup>hin</sup>' yañka' nkon he'dan nè*, when he came, I had already finished making it (as I stood). *in<sup>hin</sup>' yañka' ayon' he'dan nè*, when he came, you had already finished making it (as you stood). *in<sup>hin</sup>' xka<sup>n</sup>*, when it had to come. *in<sup>hin</sup>' xko*, when it must come (future).—*in<sup>hi</sup>'nt*, when he reached there; but if followed by a verb ending in *knè*, at the moment that he reached there. *in<sup>hi</sup>'nt nde'knè*, I went at the moment that he arrived there.—*ayih<sup>hi</sup>'nt*, when you reached there; at the moment that you reached there. *ayih<sup>hi</sup>'nt nde'di*, I went when you reached there. *ayih<sup>hi</sup>'nt nde'knè*, I went at the moment that you reached there.—*nkin<sup>hi</sup>'nt*, when I reached there; if followed by a verb ending in *knè*, at the moment that I reached there. (Also 6: 13; 8: 21; 10: 7, 23; 17: 4, 19; 18: 10, 13; 19: 2, 3, 17; 20: 35; 21: 27, 34, 38; 22: 1, 6; 23: 1, 9, 12, 16, 21; 24: 1, 11; 25: 3; 26: 72, 73, 76; 27: 8; 28: 39, 42, 43, 85, 89, 131, 137, 147, 150, 151, 159, 213, 234; 29: 20, 22; 31: 13, 24, 28.)

**hi, hi<sup>a</sup>** (7: 7; 8: 25), when (?) (cf. *ha<sup>n</sup>*). *ka'wa nkyè'hántuni' naxo'*, *nkan'yasa'xtu hi'*, when we were (or, lived as) Indians in the past, we knew nothing (5: 9).

**hi**, particle "used to modify other verbs when they occur before verbs of saying or thinking;" ought (p. 143 passim; p. 160 passim; also 8: 3, 6, 9, 19, 20, 21, 24, etc.); how it is (8: 3, 6); let! 8: 9). *hi'kine' hiko'*, you ought to arise (= *yakine' pi'hedi'din*).

**hi**, to emit an odor, to smell. *pi'hi*, to emit a good odor, to smell good. *atcinni pihí ayudi*, "grease smells good tree," slippery elm tree. *xu'hi* or *xyu'hi*, to omit a bad odor, to stink. *xuhixti'*, to emit a very bad odor.

*a'sna xuhi*, "the bad smelling duck," the muscovy duck. *pixuhi'*, *pedere. ta' xuhi'*, "bad smelling deer," a goat. Its odor is *ya' xi*.

*hida<sup>n</sup>*, (interrogative particle) (27: 5).

*hi'na*, (a word in Opossum's song) (7: 11).

*hi'usa<sup>n</sup>*, (a strong negation) (cf. 6: 19; 21: 18; 26: 66; p. 157: 2, 3, 4, 6, 7, 8).

*hi<sup>n</sup>*, hair, feathers. *hi<sup>n</sup> todki'*, thick hair (cf. *ahi*).—*ax'hi<sup>n</sup>* or *axe'yahi<sup>n</sup>*, wing feathers. *Tc'ekana' ason'fi' wa' nihiya' hi<sup>n</sup> adatetka'*, the Rabbit's hair between the shoulders was scorched (3: 23).—*a'nahin*, the hair of the human head. *dodihin*, neck feathers. *sindihin*, tail feathers. *ihiv'yan'*, fur. *ihiv'*, fur (G.). *kivi' ihiv' (ya)*, fur of a cat (G.). *Waka' t'idiy' hi<sup>n</sup> t'itciya' ti' onyan'*, "Place where the man who Reddened Rawhides Used-to-live," Bismarck, La. (Also 14: 30; 28: 25, 28, 35, 51.)

*hi<sup>n</sup>ka'hi*, to hook on or in anything.—*ai<sup>n</sup>ka'ke hi<sup>n</sup>ka'hi*, it hooked into my hand. *hi<sup>n</sup>ka'hiy'el*, to cause a hook to hook on or in anything (*hi<sup>n</sup>ka'hihay'el*, *hi<sup>n</sup>ka'hihain'el*).

*hi<sup>n</sup>ya'ki*, he got (a person) with them (31: 12).

*hoit'el*, an arrow head (see *a<sup>n</sup>ks*).

*ho<sup>n</sup>*, present sign (p. 133: 5).

*ho<sup>n</sup>* or *hi<sup>n</sup>*, to cry out or give forth a sound (*ho<sup>n</sup>hay'el*, *ho<sup>n</sup>hain'el*) (see *te'hi*, *a<sup>n</sup>ks*). *ka'wak hi<sup>n</sup>y'el xo'*, what is he (or she) saying [probably "crying out"]?—*ohon'y'el*, to cause to sound or cry out (*ohon'hay'el*, *ohon'hain'el*). *yohon'y'el ohon'y'el*, to play a fiddle. *ohon*, crying out (17: 23; 28: 101, 110, 252, 253, 254). *ohon'*, crying (14: 28). *ohon'ni*, onomatope, to caw, as a crow; neigh, as a horse; quack, as a duck; explode, as a gun. *max' ohon'ni*, to crow, as a rooster does. *a<sup>n</sup>ksapi' emav' aya'puxi' na*, *ohon' na'*, beware lest you touch the gun! It might go off.—*kon-ha'yahon'y'el*, "to cause a bell to sound" or "cry out," to ring a bell (*kon-ha'yahon'hay'el*, *kon-ha'yahon'hain'el*).—*yohon'y'el*, "what is made to cry out," a fiddle. *yohon'y'el ohon'y'el*, to play a fiddle.—*hohel*, to bellow, as a bull does. *hohel ha'nde*, he continues bellowing.

*ho<sup>n</sup>na*, just like (archaic for *eke*) (10: 9; 28: 233).

*hu* (18: 4), *u* (17: 9, 13, 17), *hux* (28: 50), to come. *yu*, you were coming (31: 15). *dohu'*, come right here! (male or female speaking). *kux nan'ke'di*, (he) was returning in the distance (26: 12). *hakut'el*, bring it hither (26: 59). *dohu' han*, come right here! (male or female sp.). *ndohu'*, come right to me! *ndohu' ya'xkiduwa'*, come right to me (and) untie me! (3: 20, 21). *ndok'u*, come from that place to me! be coming to me! *ndok'u zahata'*, come to me and take a seat (2: 7, 15). *yan'hu'ka<sup>n</sup>ko'*, be coming to me! *wite'di ewa' ko yan'hu'ka<sup>n</sup>ko'*, come to me day after tomorrow. *huy'el*, to cause to be coming hither; to send or pass an object this way (*hu'hay'el*, *hu'hain'el*). *k'pa'nahi huya'*, hand it back (hither, to him)! The opposite of *huy'el* is *dey'el* (see *de*). *hu' u<sup>n</sup>ni'*, he is coming. *ina' hu' u<sup>n</sup>ni'*, the sun is coming (said when his first rays are visible above the horizon).—*u'di* or *hu'di*, to be coming hither for the first time, or to this place not his home (*yudi*, *n'ku'di*). *na-hin'el' u'di*, the moon is coming (again). *yahed'el da'wo hu'ka<sup>n</sup>ko'*, be coming hither now. *da'wo hu'di*, he is coming hither.—*ku'di*, to come from a place (*kayu'di*, *n'ku'di*). *kyah'e'yan' ku'di*, he comes from the same place. *Tan'yan' kayu'di*, you have come from Alexandria. *Tan'yi'nikiyay' tco'kana' e'yan' kayu'di*, when did you come from Lecompte (or Cheneyville)? *n'ku'di*, I have come from (a place named). *Tan'yi'nikiyay' n'ku'di*, I have come from Lecompte. *Tan'yi'nikiyay' n'kin'hin' n'ku'di*, I came to Lecompte and have come here. *Tan'yan' n'ku'di*, I have come from Alexandria. *ayan' duk'xa'pka aya'inde' ndosan'hin' ti ne' n'ku'di*, I came from the house on this side of the bridge. *na'pihudi'*, dawn.—*hu ne'di*, to be coming hither for the first time, or to this place not his home (*yahu' ne'di*, *n'ku' ne'di*; *ahiv' ha'maki*, *yahiv' ha'maki*, *n'kahiv' ha'maki*). Futures: *hu' dande'*, *yahu' dande'*, *n'ku' dande'*; *ahiv' dande'*, *yahiv' dande'*, *n'kahiv' dande'*). *n'ku' ne'di*, I was coming along.



*to'hana' nku' dande'*, I was about to be coming yesterday. *ema'*, *anya'di hu' hine'*, look out! some one is coming! *anyafo' an'xti ya'* *a'hi ha'maki*, a man and a woman are coming. *uzne'di*, he was coming (1: 9).—*hu'kiyè*, to send an object hither by some one (*ha'yakiyè*, *hu'haxkiyè*; *hu'kiyètu'*, *hu'yakiyètu'*, *hu'haxkiyètu'*). *to'hana' ko akütxyi' hu'hiñkiyè'*, I sent a letter hither to you yesterday. *akütxyi' iñkta' idu'si ko'*, *akütxyi' on' hu'yakkiya'*, when you receive my letter, send one hither to me. *akütxyi' idu'si ko' ayindhè' akütxyi' huya'xkiya'*, when you receive the letter, do you (in turn) send me one. *akütxyi' uksa'ni hu'yakkiye' na'ünkhihi'*, I hope that you will send me a letter very soon (4: 5). *ku' nedi'*, to be returning hither (*ya'ku' nedi'*, *xkudi'*; *ka'hi' ha'maki*, *ya'ka'hi' ha'maki*, *xkahi' ha'maki*). *nde'ne' yan'kan'*, *ya'ku' hine'*, while I was going, you were coming back. *ya'ku' ne' yan'kan'*, while you were returning. *nku'* (rather *xku'*) *ne' yan'kan'*, while I was returning.—*du'cicku'*; *toho'ka' du'cicku'*, to go and bring the horse; also, fetch the horse! (*du'ciku'du'*, *ndu'cicku'*; *du'cickahi'*, *i'ducika'hi'*, *ndu'cika'hi'*). (Also 8: 17; 10: 11; 18: 4, 9, 12; 21: 23, 28, 29, 32; 22: 5; 26: 46, 49, 68, 78; 27: 20, 23; 28: 22, 32, 49, 50, 60, 85, 98, 107, 116, 126, 157, 162, 223, 231, 239; 29: 2, 9, 11, 12, 15, 16, 17, 19, 21, 24, 28; 31: 14; p. 166: 4, 5, 7, 8, 9.)

**i**, hi, him (17: 12), *indi*, *ind*, *ind*, *int*, *int*, he, she, it (16: 5; 28: 82). (cf. *ha'nde*.) *indhè'*, *indhè'* (cf. *he*), he too (7: 10). *inxthè'*, they too (8: 5). *i'no'pa'*, he too (12: 12), with him (20: 16). *inxtu'*, they (31: 30). *indhè' e'dekon'xti'*, he (too) does just as he (another) did (or does).—*intxa'*, or *intxya'*, he or she alone, only he or she. *ayintxa'*, or *ayintxya'*, thou alone. *nki'ntxa'*, or *nki'ntxya'*, I alone. *inxatu'*, or *intxyatu'*, they alone. *ayintxatu'*, ye alone. *nki'ntxatu'*, we alone.—*indi'ta* or *i'ndita'yan'*, his or hers, his or her own; it is his or hers. *ayi'ndita'yan'*, your own. *nki'ndita'yan'*, my own. *i'ndita'yan'tu'*, their own. *ayi'ndita'yan'tu'*, your own (pl.). *nki'ndita'yan'tu'*, our

own. *psde'hi no'pa' ma'ñkdè' indi'ta*, these two (horizontal) knives are his. *i'ndikta'ni*, not his or hers. *psde'hi no'pa' ma'ñkiyan' i'ndikta'ni*, those two (horizontal) knives are not his. (Also 8: 23, 26; 10: 18, 28; 20: 25; 24: 13; 27: 15, 17.)

**i . . na**, a sign of prohibition.—*inya' dande'*; *iya'kútki na'*, I will say it to you; do not tell it.

**i'dè**, **idè'**, **hidè'**, to fall of its own accord, as rice or shelled corn from a burst bag. *wahu' xohi' idè'*, hail fell, it hailed. *wahu' xohi' idè'kan' nde'ni*, I did not go because it hailed. *wahu' xohi' i'dè nè'*, "ancient rain stands falling," it is hailing now. *wite'di ko wahu' xohi' i'da dande'*, it will hail tomorrow. *iñkowa' pátwi' hidè'*, it crumbled and fell of its own accord, as plaster or a decayed stump. *ani' hidè'*, the water falls. *a'yan' to'ho nañke'di*, the tree fell. *idduye'* or *itduye' wa'de*, "toward sunset," the west. (Also 10: 26; 14: 22; 19: 12; 23: 4; 28: 47, 68, 78.)

**ihè'**, grunting (28: 11).

**ihí'**, his or her mouth (*yihí'*, *nkihí'*; *ihitu'*, *yihitu'*, *nkihitu'*).—*ihí'yapi'*, his or her lips (*yihí'yapi'*, *nkihí'yapi'*). *ihí'yapi' ta'wiyar'*, his or her upper lip. *ihí'yapi' xwíhí'*, his or her lower lip.—*i'hi kun'hia*, palate, "upper mouth" (G.).

**ixú<sup>a</sup>xti'**, to feel full after eating (*yixú<sup>a</sup>xti'*, *nki'ixú<sup>a</sup>xti'*).

**ixyo<sup>n</sup>ni, i<sup>a</sup>xyo<sup>n</sup>**, very rapidly, quickly.—*ade' ixyo<sup>n</sup>ni xyè*, he talks very rapidly (p. 164: 7). *aya'de a'yixyo<sup>n</sup>ni xyè*, you talk very rapidly (p. 164: 18). *nka'de ñkixyo<sup>n</sup>ni xyè*, I talk very rapidly (p. 164: 19). *ade' ixyo<sup>n</sup>tu xyè*, they talk very rapidly (p. 164: 20). *ni ixyo<sup>n</sup>tu xyè*, he walks very rapidly (p. 164: 21). *ata'mini ixyo<sup>n</sup>ni xyè*, he works very rapidly (p. 164: 22). *inxyo<sup>n</sup>xti'*, making haste (26: 29), very quickly (p. 160: 1, 3).

**imahi<sup>n</sup>**, to paddle, use an oar (*yimahin'*, *nkimahin'*; pl. *i'maxtu'*, *yimaxtu'*, *nkimaxtu'*).—*wite'di ko nkimahin' dande' naha'diyar'*, I will paddle the boat tomorrow.

**ina'** or **inaya'**, the sun.—*ina' hu' w'ni'*, the sun is coming—said when his first rays appear above the horizon. *ina' ha'kanaki'*, the sun comes out; sunrise. *ina' taho'*, "the sun falls," sunset (Bj., M.). *ēdi' Ina' ko dusi' o'xa ētuxa'*, behold the Sun had been taken, they say (3: 15). *ina' hoode'*, the sun shines. *Ina' kuwo' dedi' ētuxa'*, they say that the Sun went up on high (3: 23). *inaya' ko'wa de'di'*, the sun moved. *inaya' kō'kxaha'nīk tē'hīnyē kī ima'nīki xyo'*, before the sun moves I will surely kill you as (or where) you recline (2: 24). *ina' hu'ye wa'ya'n*, "toward the coming of the sun," eastward (?). *ina' do'hi'*, or *ina' do'ho'ni'*, "sees the sun," a clock. *ina' do'hi' yi'nīki*, or *ina' do'ho'nyīnīki'*, "small (one) sees the sun," a watch. (Also 7: 8; 19: 2; 29: 39.)—*in'* or *nahīn'te'*, a moon or month. *in' so'nsa'*, one month. *in' no'pa'*, two months. *in' naskē'*, "long month," March. *nahīn'te' kūnūxka'*, full moon. *nahīn'te' adopi'* (or *atopi'*), or *nahīn'tē' a'oho'*, new moon (see *topi'*). *nahīn'tē' u'di'*, the moon is coming. *nahīn'tē' so'nsa'*, one moon or month (= *in' so'nsa'*). *nahīn'tē' taho'*, the moon has set.

**Indoke'**, a male animal.—*nsa' ūntokī'* (or *ēndoke' ?*), a buffalo bull.

**i'ni** or **iniya'**, his elder brother (real or potential), including his father's brother's son older than himself (*yi'ni(ya'n)*, *nīkīni'(ya'n)*; voc., *hī'ni'*).—*i'ni noxti'*, or *i'niya'n noxti'*, his eldest brother. *yi'ni noxti'*, thy eldest brother.—*ino'ni'*, her real or potential elder sister, including her father's brother's daughter, if older than she (*yino'ni'*, *nīkīno'ni'*) (26: 40). *ino'ni' noxti'*, her eldest sister.

**ini**, to get well.—*ayi'ni*, you get well (28: 93, 103, 111). *nīkī'ni*, I get well (28: 94, 104, 112).

**inixyi**, to play roughly with something (28: 62, 64).

**īnstodi'**, his elbows (*īnsto'di'*, *nsto'di'*; *īnsto'tu'*, *īnsto'tu'*, *nstotū'*).—*īnstodi' spe-wayan'*, his right elbow. *īnstodi' ka-skani'*, his left elbow.

**isa'**, thicket (14: 29; 16: 3) (cf. *itcitca'*). **iskīxpa'**, a weasel.

**itcitca'**, brush (undergrowth) (28: 5) (cf. *isa'*).

**itcī'tcoki'**, a comforter (for a bed).

**ita**, **itani'**, **ita'** (20: 14, 16, 23, 24), **ita'ni** (20: 10; 26: 30), **haita'ni**, mortar.—*itapka'*, a pestle. *nēto'pka'*, pestle (G.).

**itap**, **itkap**, **itxap** (cf. *in'kxapka'*).—*itap-xkin'*, a floor. (The same persons gave another word for floor, *in'kapxkīni'*.) *itapxkin' to'xma'nīki*, he is lying on the floor. *hai'txapka'*, a plank. *itka'pka'* or *itxa'pka' itcīdo'yo'ni'*, a plane.

**itē'** (or contracted to *te*), his or her forehead (*i'yitē'*, *ūnīkītē'*; *iētū'*, *i'yitē'tū'*, *ū'nīkītē'tū'*). In one instance (see below) *iētē'* is rendered "face"; compare the Dakota, in which there is but a slight difference between face (*ite*) and forehead (*it'e*). *kan'x te' asan'*, "white-faced bee," the bumblebee (also 26: 91). *teuso'*, the eyebrows.

**itka**.—*itka'yan'*, inside, within, in.—*itka'yan' ūpī'*, to lay a large object in something. *itka'yan' xahē'yē'*, to put a curved object in something. *itka'yan' teudi'*, to put a number of small objects, as seeds, in something; to plant or sow (?). *itka'yan' ustki'*, to stand a tall object in something. *an'xu itka'yan'*, within the stone. *itka'yan' teu'di'*, to put a number of small objects, as seeds, in something (*itka'yan' i'teudi'*, *itka'yan' ūnīkteu'di'*; *itka'yan' teutu'*, *itka'yan' i'teutu'*, *itka'yan' ū'nīkteutu'*). *ha'awitka'*, under the leaves (17: 18). *akūtzyi' itka'yan'*, under or within yonder book (p. 139: 11). *hama itka'yan'*, under or in the ground (p. 139: 13). *ē'itkē'*, into the house (28: 1; 31: 10). *ukpe itkaxeyē'*, to put a curved object within the blanket. (Also 18: 18; p. 152: 5, 6, 7.)

**iya**.—*iya'daha'*, to be with them; he is with them. *a'yiya'daha'*, you (thou) are with them. *nīkī'yadaha'*, I am with them. *yiya'daha'*, he is with you (pl.). *nyī'yadaha'*, I am with you (all). *iya'dahatu'*, they are with them. *a'yiya'dahatu'*, you (pl.) are with them. *nīkī'yadahatu'*, we are with them. *yiya'dahatu'*, they are with you (pl.). *nyī'yadahatu'*, we are with you (pl.). *ewande' ya'nīkiya'daha'*, he is with us. *ayindi' ya'nīkiyadaha'*, you (thou) are

with us. *e'we yuke' ya'ñkiya'dahatu'*, they are with us. *ayin'xtu' ya'ñkiya'dahatu'*, you (pl.) are with us.

**i'ya<sup>a</sup>**, over yonder.—*hak'è'tu i'ya<sup>a</sup>*, how do they call over yonder?

**iya<sup>a</sup>** (cf. *ki'yasi*).—*iya<sup>a</sup>hin'*, to love him or her (said of either sex). pl., *iya<sup>a</sup>xtu'*, *i'ya<sup>a</sup>xtu'*, *hin'hiya<sup>a</sup>xtu'*. *hin'hiya<sup>a</sup>hin' xto'* (probably means, I will surely love thee); *iyaw'hin'xti'*, I love thee (you). *i'xkiya<sup>a</sup>hin'*, to love himself (*yi'xkiya<sup>a</sup>hin'*, *nki'xkiya<sup>a</sup>hin'*; *i'xkiya<sup>a</sup>xtu'*, *yi'xkiya<sup>a</sup>xtu'*, *nki'xkiya<sup>a</sup>xtu'*). *ayin'ktayan'*, her pet one (deer) (28: 183).—*kiya<sup>a</sup>hin'*, to love what belongs to another. *toho'xk kiya<sup>a</sup>hin'*, to love another's horse. *toho'xk in'kiya<sup>a</sup>hin'xti'*, I love your horse exceedingly. *kiya<sup>a</sup>nite'pi'*, to like the property of another (to like one on account of his property, or on account of what he has given) (?) (*ya'kiya<sup>a</sup>nite'pi'*, *a'xkiya<sup>a</sup>nite'pi'*). *i'ñkiya<sup>a</sup>nite'pi'*, I like you (for or on account of it) (2: 22). *ya<sup>a</sup>xkiya<sup>a</sup>nite'pi'*, he likes me, or you like me. *toho'xk i'ñkiya<sup>a</sup>nite'pi'*, I love and pet your horse.—*ku'ya<sup>a</sup>ni'*, to hate; he hates him (*kuya<sup>a</sup>ni'*, *nyaw'ni'*). *kuya<sup>a</sup>xtuni'* (prefix *e'we yuke' ko*), they hate him. *ayin'xtu ko' kuya<sup>a</sup>xtuni'*, ye or you hate him. (*nki'xtu ko'*) *nyaw'xtuni'*, we hate him. *ewande' kuya<sup>a</sup>ndahani'*, he or she hates them. *ayi'ndi kuya<sup>a</sup>ndahani'*, thou hatest them. *nya<sup>a</sup>ndahani'*, I hate them. *e'we yuke' ko kuya<sup>a</sup>xtudahani'*, they hate them. *ayin'xtu ko' kuya<sup>a</sup>xtudahani'*, ye or you hate them. *nki'xtu ko' nya<sup>a</sup>xtudahani'*, we hate them. *in'nyaw'ni (±na')*, I hate you. *ewande' kuya<sup>a</sup>ya<sup>a</sup>ni'*, he hates me. *ayi'ndi kuya<sup>a</sup>ya<sup>a</sup>ni'*, you (sing.) hate me. *in'nyaw'xtuni'*, we hate thee. *in'nyaw'dahani'*, I hate you (pl.). *in'nyaw'xtudahani'*, we hate you (pl.). *ewande' ku'ya<sup>a</sup>ya<sup>a</sup>dahani'*, he hates us. *ayi'ndi kuya<sup>a</sup>ya<sup>a</sup>dahani'*, thou hatest us. *e'we yuke' ko ku'ya<sup>a</sup>ya<sup>a</sup>xtudahani'*, they hate us. *ayin'xtu ko' kuya<sup>a</sup>ya<sup>a</sup>xtudahani'*, ye hate us. *awya<sup>a</sup>di nya<sup>a</sup>ni'*, I hate (the) man (3: 11). *nkin'hiya<sup>a</sup>nixti'*, I do not like it at all.

**ia<sup>a</sup>**.—*in'ni* or *hini*, to drink (*ayin'ni*, *nkin'ni*). *in' on'knè*, he drank (in the past), he had drunk it. *ani' in' te'*, he wished (or,

wishes) to drink water. *ani' ayin' te'*, did (or, do) you wish to drink water? *ani' nkin' te'*, I wish (or, wished) to drink water. *i' ha'nde*, he was drinking (lit., he continued drinking); this use of *i*, instead of *hini* or *in'ni*, is puzzling. *ani' hi ondi'*, he was drinking water slowly (*ani' yin' onde'*, *ani' nkin' onde'*, *ani' in'tu onde'*, *ani' yin'tu onde'*, *ani' nkin'tu onde'*). *ani' hini'*, to drink water (*ani' ayi'ni*, *ani' nki'ni*). *ini'hin'*; *ini'hin' ha'nde*, he was drinking (=he continued drinking); the use of *ini'hin'*, instead of *hini* or *in'ni*, is puzzling. *ayin'*, you drink (28: 253). *ayin'ni'*, you did not drink. *ani' kiya' ayin'ni' dande'*, you shall not drink again of the water from the well (1: 6). *ani' i'kin' te'*, do you wish to drink water? a case of "hapax legomenon." *nihon' yin'ki'*, a tin cup, probably means "small drinking vessel."—*duniyè'*, (1) to be drunk. *i'duniyè'*, you are or were drunk. *nduni'yè'*, I am or was drunk (*duniyètu'*, *i'duniyètu'*, *nduni'yètu'*). (2) to cause to be drunk; to make another drunk. *duni'hayè'*, you made him drunk. *duni'ñkè'* (contr. from *duni'hiñkè'*), I made him drunk. (Also 24: 2, 3, 8.)

**inda<sup>a</sup>**, well! (27: 6).

**inda** (cf. *da*, to gather, and *de*, to go).—*inda'hi*, to hunt, seek (*ayinda'hi*, *nkin'inda'hi*; *indaxtu'*, *ayindaxtu'*, *nkin'daxtu'*). *nyin'dahi*, I seek you. *i'yinda'hi*, he seeks you. *ya'ñkinda'hi*, he seeks me. *hiya'ñkinda'hi*, you seek me. Subsequently given thus: *ya<sup>a</sup>xkindahi*, you seek for me. *ya<sup>a</sup>xkin'dahi*, he seeks for me. *i'ñkinda'hi*, I seek for thee (you). *on'fi yan' e'ya<sup>a</sup> hi' ason' tan' inda'hi hande'tryan'*, when the Bear reached there, he was seeking a large brier patch (2: 4). *ha'me tan' on' inda'hi ande'trye'*, he was seeking a large bent tree (2: 13) (cf. *hane*). *i'yinda'hi yuke' di ko' ayande'yurwa'ya<sup>a</sup>nda'hi han'*, *hè'di Tc'łkanadi'*, "When they are seeking you (as they move), I will go toward the place where you shall be," said the Rabbit (2: 29, 31). *inda'xtu'*, the sought her (26: 28). (Also 18: 10, 20: 19; 23: 14; 26: 72; 28: 181, 182, 187; 31: 32; p. 148 passim.)

**i<sup>nd</sup>'**, dung, manure, feces; to dung, to go to stool (*ayin'dē, nēin'dē*). *toho'xk i<sup>nd</sup>'*, horse manure. *wak i<sup>nd</sup>'*, cow manure. *ma'xi<sup>nd</sup>'*, chicken manure.—*i<sup>nd</sup>'ti*, the anus; a bird's vent. *i<sup>nd</sup>'ti' tpe'*, the orifice itself. (Also 25: 1, 6.)  
**i<sup>nk</sup>'a<sup>n</sup>**, **i<sup>nk</sup>'a<sup>n</sup>**, **i<sup>nk</sup>'a<sup>n</sup>** (28: 53, 54, 84), **ka<sup>n</sup>**, (28: 52) cord, line, muscle, sinew.—*i<sup>nk</sup>'a<sup>n</sup> ndu'si na'áñkiki' xye'ni i<sup>nske'</sup>yañkē' hena'ni*, I wished to get the cord, but I was scared (off) every time (3: 18, 22; 28: 56).—*ñkikiñkan'*, my sinews (28: 56). *kan'konni'* (*kan'* = *in'kan'*), a noose, a trap (3: 8, 13, 14). *küðeska' kan'konni'*, bird trap. (Also 3: 22; 28: 56) *ita' kan'*, deer trap (28: 187). *kañkon'*, trapping (28: 30).—*añkada* (28: 201), *añkada'*, *añkada'k*, *añkada'ki*, *añkadaki* (28: 189). *añkada* (28: 190), *añkada'ka*, cord, string, thread. *añkada' yin'ki' daksú'ki*, to bite a string in two. *añkada'k miska'*, "fine cord": thread (?). *a'wadúki' a'ñkada'ki udu'xta<sup>n</sup>*, to thread a needle. *kozode' nika' a'ñkada'ka yonni'*, "the spider makes little cords," a spider web.—*uñkca'ki*, thread, sewing cotton, string. *uñkca'ki miska'*, fine thread. This word seems to be a synonym of *añkada'*.—J. O. D.

**iñke'**, so (28: 14).

**i'ñki**, to let him go, to release him; to abandon or leave a person or place (*ayi'ñki, nēi'ñki*) (p. 140: 31).—*iyi'ñki*, he let you go, let you loose. *nyi'ñki*, I let you go. *yañki'ñki*, he (or you) let me go. *i'ñkidaha' a'de*, release (or, loose) them and they go. *i<sup>n</sup>'x kida'*, release him and let him go. *yañkin'x nda'*, release me and I go, let me go! (1: 12). *yañkin'xtu' nka'da*, release us (sic) and we go, let us go! *yañkin'x*, to release me. *yañkin'x nda'*, release me and I go, let me go! *i<sup>n</sup>'x*, to let alone (p. 140: 27, 28, 29, 30). *i<sup>n</sup>'xka<sup>n</sup> na*, let it (the standing object) alone (p. 163: 30). *i<sup>n</sup>'xkanda'*, let him (who is going about, *a'nde*) alone! (p. 163: 31). *i<sup>n</sup>'xk nañki'*, let him (the sitting one) alone! (p. 163: 32; p. 164: 1, 4). *yañkin'x ñkanda'*, let me be (if I am moving, *ñkande*)! (p. 164: 5, 6, 10). *i<sup>nd</sup>'aha'tē*, let them alone! (p. 165: 4, 5, 6). *i<sup>n</sup>'kix*, he left him and (28: 40). *ayin'ktumi'*, do not

ye let him go (28: 119). *i<sup>nd</sup>'aha'x*, you let them alone (28: 160).—*kiñkini'*, not to let him go (*kúyi'ñgni, nēi'ñgni*). *kiyi'ñgni*, he did not release you. *nyi'ñgni dande'*, I will not let you go. (Also 23: 20; 28: 90, 122, 152, 162; p. 150: 31, 32; p. 164: 1, 2, 3, 4, 6, 7, 8, 9, 10; p. 165: 5, 6.)

**i'ñkidudi'**, to mix together, as water and grease, or as earth and manure (*i'ñkidu' hayē', i'ñkiduháñkē'*) (cf. *du*).

**i<sup>nk</sup>'xapka'**, shingles (cf. *itap* and *xyapka*).—*iñka'pxkini'*, the floor (of a white man's house). Another word for floor was given by the same persons: *itapxkin'*; also, *ti u'xkúnni'*. (See *ti*.)

**iñkowa'**, by itself: of its own accord (cf. *i*).—*iñkowa' pátwí' hidē'*, it crumbled and fell of its own accord, as plaster or a decayed stump. *iñkowa' pútepi' taho'*, it slipped off of its own accord, as a belt from a wheel, and fell (also 20: 19). *iñko'wa*, he depends on him (or her) to protect him (p. 154: 37). *ayiñko'wa*, do you depend on him (or her) to protect you? (p. 154: 38). *ñkiñko'wa*, I depend on him to protect me (p. 155: 1). *nyiñko'wa*, I depend on you to protect me (p. 155: 2). *yañkiñko'wa*, he depends on me to protect him (p. 155: 3).

**iñks**.—*ñki'ñksu*, I want fresh meat (22: 4). *iñksiyó'*, meat (p. 121: 14). *i'ñksu wa'di*, he wants fresh meat exceedingly (or greatly) (p. 157: 19). *ayi'ñksu wa'di*, have you a strong desire for fresh meat? (p. 157: 20). *ñki'ñksu wa'di*, I have a strong desire for fresh meat (p. 157: 21).

**iñktca<sup>n</sup>'hi**, next to her (26: 43).

**i<sup>ap</sup>'pi**, **hi<sup>ap</sup>'pi**, to put or lay down a large (horizontal) object on something (*ayin'pi, nēipi'*; *i<sup>n</sup>'pitu'*, *ayin'pitu'*, *ñki-pitu*).—*itka'yam i<sup>n</sup>'pi'*, to put a large or horizontal object in something. *dúkkú-tckē' han' i<sup>n</sup>'pi' han' kyam'hiñe'di*, he tied him and laid him down and was scolding him as he stood (?) (1: 15). (Also p. 142: 24.) *hi<sup>n</sup>'pi'*, (he) laid him down (21: 16).

**i<sup>n</sup>'púđahi'**, to protect.—*i<sup>n</sup>'púđahi' de'di*, to go with him to protect him (p. 147: 10). *ñkin'púđahi' nde'di*, I go (or went) with him to protect him (p. 147: 11). *nyi<sup>n</sup>'púđahi' nde'di*, I go with you to

- protect you (p. 147: 12). *yañkin'-púdahi' ide'di*, you go with me to protect me (p. 147: 13).
- i<sup>1</sup>ská'**, a skunk.—*ínská' ti kwia'ya<sup>n</sup> xé' nañki'*, a (or, the) skunk is sitting under the house.
- i<sup>1</sup>ské**, greedy (19: 15).—*ahim'ske*, he was greedy (22: 7, 12). *ahim'sketan'*, covetous (19: 18). *ahiské'*, fond of it, begrudged it to anyone else; was greedy (14: 23).
- i<sup>1</sup>ské**, to be scared, frightened, alarmed (*hayim'ské*, or *ayim'ské*, *nkin'ské'*).—*té'dika i'wahé'di*, why did you cry out? *nkin'ské' nixki'*, because I was scared. *ekikan' On'ti yandi' imské'han yahé'yan dé' sim'hixkan'*, etc., and then the Bear was much scared and went off very far, and when he stopped and stood (listening?), etc. (2: 5, 6).—*ínské'yé*, to cause one to be scared, to scare him (*ínské'hayé'*, *ínské'húñké'*). *ínské'hinyé'*, he scared you. *ínské'hinyé'*, I scared you. *ewandé' inské'yañké'*, he scared me. *ayindi' inské'yañké'*, you scared me. *ínské'hinyá' dandé'*, I will scare you.—*kinské'yéni'*, not to scare him (*kinské'hayéni'*, *kinské'húñkéni'*). *kinské'hinyéni'*, he did not scare you. *kinské'hinyéni'*, I did not scare you. *kinské'hinyéni' dandé'*, I will not scare you. *ewandé' kinské'yañkéni'*, he did not scare me. *ayindi' kinské'yañkéni'*, you did not scare me.—*im'sihixti*, to be much afraid of. *ekán' ason' poska' im'sihixti ma'ñki, é'di*, then he said that he lay in great fear of a brier patch (1: 16). *ason' ayim'sihixtikó' ason' im'nonda'hi na*, as you are in such dread of briars, I will throw you into briars (1: 17.) *ason' nkin'sihixti*, I am in great fear of briars (1: 19). *imsihixti*, he is much afraid of (25: 5). (Also 25: 4; 26: 18; 28: 175.)
- i<sup>1</sup>su** or **i<sup>1</sup>su'**di, a tooth, teeth, his tooth or teeth (*ayimsu(di) nkin'su(di); im'sutu', ayimsutu', nkin'sutu'*).—*im'su son'sa'*, one tooth. *imsu' kagi' ki'giksé'di*, to gnash the teeth. *im'su tu'diyán*, roots of teeth. *imsu' ptaxka'*, the "wide teeth," the incisors. *imsu' psúnti'*, "sharp teeth," canine teeth. *imsu' tú-dé'*, "long teeth," canine teeth. *nkin'su' pútsa' dé'xtca*, the sharpness of my teeth is all gone. *nkin'sudinsikisé'di*, I gnash my teeth. *yakim' insudi'*, jaw
- teeth. *imsu' nedí'*, to have the toothache (*ayim'su ne'di*, *nkin'su ne'di*). *imsu ne' onni'*, the toothache. *Im'su'ké-cco'na*, Ancient-one-with-crooked-teeth (26: 45, 55, 80). (Also 21: 1, 4, 14, 16.)
- i<sup>1</sup>tc**, old.—*hayasa'hi intcyá'*, an aged Indian man. *inté'cyá'*, old (20: 16). *inté'cyá'*, old man (24: 11; 28: 29, 43, 44). *han'ya' im'tcyá'txa*, "people all old men," the ancients, the people of the olden times. *tsi'pintcyá'*, "old man hundred," one thousand. *Ma intci'na*, Ancient-of-turkey-gobblers (8: 2, 5). *nyan'intcyá'*, O, my old man! (Also 20: 26; 22: 15; p. 157: 30.)
- i<sup>1</sup>tce**.—*ka'imtce*, to creak, as shoes. *úñkwa'xi nka'imtce*, my shoes creak. *ka'imtcedi'*, to cause to creak, as shoes (*ka'imtcehayé'di*, *ka'imtcehinké'di*).
- i<sup>1</sup>tci<sup>1</sup>po<sup>n</sup>**, gall (cf. *tcimpon'*).—*o' intcimpon'*, fish gall.
- i<sup>1</sup>ti'**, **indi'**, or **i'ndiya<sup>n</sup>'** (Bk.), an egg; eggs. The word for vent, *intli'*, gives a reason for preferring *intli'* to *indi'* and *indiyán'* for egg (J. O. D.).—*o' inté'*, "fish egg," roe. *ind ahí'*, an eggshell (Bk.). *i'ndsam'ya<sup>n</sup>'* (= *indi+sa<sup>n</sup>*), the white of an egg (Bk.). *i'ndsiyan'* (= *indi+sidi*), the yelk or yolk of an egg (Bk.).
- i<sup>1</sup>ti'**.—*yukpé' intí'*, the calf of the leg.
- i<sup>1</sup>tka** or **i<sup>1</sup>tka'**, a star, stars.—*im'tka nitaw'yan*, "big star," the morning star. *im'tka poska'*, "stars in a circle," the Pleiades. *im'tka pa' pana<sup>n</sup>'*, "stars all heads (?)," three large stars in a row, near the Pleiades. *im'tka tam'hin'*, "a running star," a meteor. *im'tka si'nd, on'ya<sup>n</sup>'*, "where the stars have tails," the Aurora Borealis.
- i<sup>1</sup>to**, **i<sup>1</sup>do**, brave, proud (cf. *ayimsihin' under si*).—*im'toxti'* (Bj., M.), *indoxti'* (Bk.), to be brave (*ayim' toxti'*, *nkin' toxti'*). *ham'ya im'toxti'*, a brave man. *im'tohé-dam'yé*, she finished making him brave (17: 2). *imdokinyé*, proud (p. 157: 12). *kindo'kinha'ñ keni'*, I am not proud (p. 157: 13). *indó'kiní'ñkiyé*, I am proud of you (p. 157: 13). (Also 17: 4; 21: 23; p. 157: 9, 10.)
- i<sup>1</sup>tuhé'di**, he is ready (in anger) (p. 142: 7).
- ka**, what, something, somewhat. *súpka'*, *súpka'*, somewhat black. *tcútká'*, somewhat (or, a sort of) red.—*kaká'*,

what sort or kind? *anya' kaka' ye'ho<sup>n</sup> te' ha'nde etuxa' Teč'ikanadi'*, the Rabbit (for some time) had been wishing to know what sort of person this was (3: 3).—*ka'wa*, (1) what? *ka'wa dedege'*, what do you call it? (Bj., M.); subsequently given as, *kawat de'tikë*, what is this? *ka'wa nkyë'hántuni' naxo'*, *nka'wasa'xtu hi'*, when we were (or, lived as) Indians in the past, we knew nothing (5: 6). *ka'wa hena'ni*, everything. *ka'wa ni'ki na'x ka'n et'ikë ya'nde na'*, he (the Rabbit) was there at length, but he (the Bear?) sat without anything for him (2: 16). (2) Who? *ewanya'di yande' ka'wa*, who is yonder running man?—*ka'wa xohi'*, "something ancient": an elephant. *ka'waxti' xyë*, said when one feels sorry for a poor or unfortunate person. *ka'waxti' xyë et'iki'xti na*, poor fellow! he was poor enough already (without having this additional misfortune)! *ka'waxti' xyë, et'iki'yontu' ya*, poor fellow! I feel sorry on account of the way in which they treat you.—*kawaya<sup>n</sup>*, something or other. *kánkányan'*, *ka'wayan' ndu'si xyë'ni*, *inske'yan'kë*, O grandmother, I would have taken something or other, but it scared me (3: 16, 17).—*ka'wak*, what? *ka'wak ya'toë*, what is its name? *hanya'di ka'wak ya'toë*, what is the man's name? *a'xti ka'wak ya'toë*, what is the woman's name? *icu'ni'ki ka'wak ya'toë*, what is the dog's name? (Bk.). *ka'wak ka'nëni'*, "what he did not find": he found nothing (1: 4).—*ka'wat*, what? *ka'wat de'tikë*, what is this? (given at first as, *ka'wa dedege'*). *ka'wat et'ikë*, what is that?—*kawakë'*, what? *kawakë' hi'yatë*, what is your name? *ka'wak hún'yë xo'*, what is he (or she) saying? *ka'wakë'hi'*, what? in what manner? *ka'wakë'hi' yate o'ni*, what does he call it? *ka'wakë'hi' yate nkon'ni*, I do not call it anything (here the negative is marked by the initial *k* and the final *ni*). *ka'wakë'hi' yate'*, what is its name? *anyadi' ka'wakë'hi' yate'*, or, *hanyadi' kawakë'hi'yate'*, what is the man's name? *ka'wakë'hi'yate' kika'*, I wonder what his name is! *ka'wakë'hi'yate'*, what is his name? *ka'wa t'ipe'ta*, whose? *ti sa' nonpa' ama'ni'ki ko ka'wa t'ipe'ta ti'*, whose are

those two white houses? (Also 7: 1; 8: 13, 29; 9: 3; 10: 11, 14; 19: 23).—*ka'ta*, whose? *toh'xk ne ka'ta*, whose horse is this? *waka' ne ka'ta*, whose cow is this? *anse'pi ne ka'ta*, whose ax is this? *psde'hi ne ka'ta*, whose knife is this? *akue' na'ni'ki ka'ta*, whose hat is this?

**kâ1**, Oh! (exclamation) (22: 8), said in ridicule (28: 232).

**kâde'** (=English, cord).—*anya' kâde'*, a cord of wood.

**kagi'**.—*insu' kagi' kigiksë'di*, to gnash the teeth.

**kaha**, to mean.—*peti' he yan ko ka'wa kaha' et'ike he'tu*, what do they mean when they say "fire"? (p. 156: 12). *ka'wak ikaha' et'ikaye'di*, what do you mean when you say that? (p. 156: 13). *ka'wak xka'ha*, what I meant (p. 156: 15). "fire" *ni'ke' yan ko pe'ti xka'ha*, when I say "fire" I mean *pe'ti* (p. 156: 16). *ayink' in'kaha' ni'ke'xyan'*, I meant you when I said it (p. 156: 17). *in'ka'hadaha'*, I mean you (pl.) (p. 156: 18). *ya'ni'kaha'daha'*, he means us (p. 156: 19). *iya'ni'kakaha'daha' wo*, do you mean us? (p. 156: 20). *ya'ni'kakaha'tudaha'*, they mean us (p. 156: 21).

**kahoyë'**, a grave (under ground) = *amaxi'*.

**kahudi'**, a necklace.—*aho' kahudi'*, a bone necklace. *küdska' xohi' ptcün kahudi'*, a necklace made of the bills of the red bird called "küdska xohi," or ancient bird.

**Kamä'ntci**.—*Kamä'ntci hanya'*, the Comanche people.

**kana**, in the past (10: 22).—*kana'ni'ki*, sitting in the past (10: 22).

**kanateki'**, a tick.

**kaskani'**, on the left, the left, as distinguished from *spewayan'*, the right.—*asahin' kaskani'*, the left arm. *isi' kaskani'*, the left foot. *kaskani'wa*, *kaskani'wa* (p. 130: 6), on the left side, on the left. *u'ni'katatcün' ka'skani'wa pahi'*, my left eye is sore. *i'nixu'xwi ka'skani'wa ne'di*, does your left ear pain?

**ka'tcidiktë'**, **ka'tcidikte'** (10: 9), **kasdiktë'**, an ant—generic.—*ka'tcidiktë' süpi'*, a black ant. *ka'tcidiktë' tci'*, a red ant. *Ka'tcidiktëna'*, The Ancient of Ants (12: 1, 2). *kasdiktë' ti*, an ant hill.

**katcū<sup>h</sup>i'**, a paddle.

**kāwa**, a little farther (20: 29; p. 155: 7).

**kayadi'**, to rip (see *sa*).

**kaye**, to give away.—*kaye de'di*, he has gone to give it away (p. 154: 11). *i'kay ide'di*, did you go to give it away? (p. 154: 12). *xka'yi nde'di*, I went to give it away (p. 154: 13). *ka'ye a'de*, they have gone to give it away (p. 154: 14). *ka'ye aya'de*, did you (pl.) go to give it away? (p. 154: 15). *ka'ye n̄ka'de*, we went to give it away (p. 154: 16). *ka'ye ku*, he is returning after having given it away (p. 154: 17). *ka'ye hin*, he has come to give it away (p. 154: 18). *i'kaye a'yin'hin*, have you come to give it away? (p. 154: 19). *xka'ye n̄kin'hin'*, I have come to give it away (p. 154: 20).

**ka<sup>n</sup>**, a fem. imperative ending of verbs ending in *di*, *ye*, *uni*.—*koniska' pstū-gon'kan*, put a cork in the bottle! *akue' xehe'kan*, hang up the hat! *xti'wiyēkan'*, turn or set it upside down! *doxpē' nask on'kan*, put on the coat! *dūkse'kan*, sweep it!

**ka<sup>n</sup>**.—*akan'*, to lean against, to come in contact with an object and stop (*yakan'* or *aya'kan*, *n̄ka'kan* or *n̄kakan'*). *naha'd akan'*, the boat came against it and stopped.—*akan' ktaho'* (*yakan' ktaho'*, *n̄kakan' ktaho'*): *kohi'xti akan' ktaho'*, to make fall from a height by weight or pressure, as by leaning against. *xwūhi'xti akan' ktaho'*, to make topple and fall by weight or pressure, as by leaning against.

**ka<sup>n</sup>**, **ka** (8: 3), **ka<sup>n</sup>**, (1) an objective ending.—*waka'kan kito'weyē'*, to exchange cows. (Also 6: 16; 7: 1.) *Tcētkana-kan*, the Rabbit (2: 24). *inaya<sup>n</sup> kō'k-xahe'n̄k*, *tē'hiv̄yē ki ima'n̄ki xyo'*, before the sun moves (lit., the sun moves-not-when), I will surely kill you as (or, where) you recline (2: 24). (2) Marks the instrument, when followed by *on'ha*, as *tca'kik on'ha kte'di*, he hit him with his hand (1: 10, 11).

**ka<sup>n</sup>**, into.—*pe'tikan*, into the fire (p. 146: 27). *ani'kan*, into the water (p. 146: 28). *hama' kūdo'teikan*, into the mud (p. 146: 30).—*ani' knedi'*, in the water (p. 139: 27). *ti knedi'*, in the house (p. 139: 28). *tan'yan knedi'*, in the town (p. 139: 29). *aya<sup>n</sup> knedi'*,

in the tree (p. 140: 1). *pe'ti knedi'*, in the fire (p. 140: 2). *an'xu knedi'*, in the rock (p. 140: 3).

**ka<sup>n</sup>**, **ka<sup>n</sup>** (6: 16; 9: 5), (1) if, when (at the end of a clause).—*tanē'ks han'yadi' ade' yo<sup>n</sup> hiya'n̄kuka'dē kan'*, *psde'hi ma'n̄kdē pana<sup>n</sup> ayindi'ta dande'*, if you will talk to me in Biloxi, all these (horizontal) knives shall be yours. *atspa<sup>n</sup>hi kte' kan'*, he stuck to it when he hit it (1: 11). *naxtē' kan' atspa<sup>n</sup>hi*, when he kicked it, he stuck to it (1: 12). *yahē'yan dē' sin'hin'xkan'*, he went to a distance, and when he stopped and stood (listening?), etc. (2: 6). *aya'nde kan' ē'tikin'yo<sup>n</sup>ni wo'*, when it was you did I treat you so?: was it you whom I treated so? (2: 6, 7, 15). *kiduni'yan ku kan' duti' oxa'pa'*, when he (the Rabbit) gave him (the Bear) the young canes, he (the Bear) devoured them at once (2: 8). *Tcētkana' son'sa akū'skūsi'n̄ki nax kan'*, *On'ti ya'ndi, o'xpa*, when the Rabbit sat mincing a single piece (of cane), the Bear swallowed all (the pieces given him) (2: 9). "*ha'me tan' on'ni n̄kati' na*," *ē han' kīdē kan' Tcētkanadi' i'wo de'di*, he (the Bear) said, "I dwell in a large bent tree," and when he went home, the Rabbit went abroad (2: 11, 12). (2) as, because, since: *kani'ki na'xkantea na'*, I have nothing at all as I sit (6: 4, 13). *tcūt-capi'xti kan' ndutepi'*, as it was very slippery, I could not hold it. *dutcū'p kan' taho'*, it falls because it slips from his grasp. *in̄ksiyō' sticūki' kan' san'han-xtiyē'*, as the meat was tough, he bore down hard on it (in cutting). *wahu' zohi' idē'kan nde'ni*, I did not go because it hailed.—*ekan'*, or *ēkan'*, then; *ēkan'*, and then (8: 6, 21; 9: 5). *ekan' Toweyo<sup>n</sup> eyan' hi*, then the (distant) Frenchman arrived there (1: 14). *ekan' aso<sup>n</sup> poska' in'sihi'xti ma'n̄ki, ē'di*, then he (the Rabbit) said that he was (lit., he lay) in great fear of the brier patch (1: 16). *ekan'*, "*aso<sup>n</sup> ayin'sihi'xti ko', aso<sup>n</sup> in'nomda'hi na*," as you are in such dread of a brier patch, I will throw you into it, said the Frenchman (1: 16, 17). *ēkan' Tcētkana' de' on'xa*, then the Rabbit departed (in the past) (2: 31).—*ekan'han'* (= *ekan' + han'*), *ekan-han'* (10: 8), *ēkihan'*, *ēkikan'*, *ēkehan'*

(9: 11; 11: 8), *ekekan'* (10: 11; 11: 7), and then, whereupon. *eķanhan' e'witē-xi' hena'ni wax de' tuxa'*, and then he went to hunt the game very early each morning, *eķanhan' "xki'to'ni e'yan nķihiv' xyo," wyi'hi ha'nde Tc'łkanadi'*, and then the Rabbit was continually thinking, "I will get there ahead of him" (1: 2, 14; 2: 17). *eķiha'w' taptowe'di Tc'łkanadi'*, and then the Rabbit made a pattering noise with his feet (2: 5). *eķiha'w' tē'yē tē Tc'łkanadi'kan'*, and then he wished to kill the Rabbit (2: 26, 27). *eķikan' On'fi yandi-ĩskē'han' yaha'yaw dē sin'hinaxkan' Tc'łkanadi'*, etc., whereupon the Bear was alarmed and went to a great distance and then stopped and stood (listening?) (2: 5, 6). *ekē'di*, that is why (11: 10). *eķeka'w'k*, and then (7: 3). *e'ķeo'w'ni*, since then (7: 14). *e'ķeo'w'ni*, therefore (9: 10, 13, 17; 11: 3). *eķeka'w'*, and then (11: 7; 18: 4).—*niķa'w'*, as, since (11: 2). *toho'xk i'ńku na'w'ni niķa'w'*, *yaw'tēna'xi da'nde*, as I have already given you a horse, will you be a friend to me? *ay'i'ndi ko' iya'ńķaku'yan i'ńkiya'nitepi' yaha'tu ko'hē na'w'ni niķa'w'*, *ēi'i'kiyańko'w'ni xyeyxo'*, when you entertained me I liked your food very well and ate it all, but now when I give you food, why do you treat me thus? (2: 22, 23).

**ka<sup>h</sup>hi'**, to dip a vessel into water, etc. (*ani' ka<sup>h</sup>hi'*, *ani' yi'ka<sup>h</sup>hi'* *ani' nķi'ka<sup>h</sup>hi'*).—*ika<sup>w</sup>hin'*, she dipped up(water) (10: 32). *in<sup>ka</sup>hin'*, to dip up water (28: 2; 31: 16, 29). *i'ńkan'*, to dip water (28: 131). *in<sup>ka</sup>w'*, to dip water (31: 14). *ńķika<sup>h</sup>hin'*, I dip water (31: 23). *ika<sup>w</sup>hin'*, (he) dipped water (31: 25).

**ka<sup>h</sup>hi**.—*haka<sup>h</sup>hi'*, to tell (what has been heard?) (*haya'ka<sup>h</sup>hi*, *ńka'ka<sup>h</sup>hi*) (cf. *kūti*). *kū'kikahiv'ni*, he did not tell about it. *naxē haka<sup>h</sup>hi*, to tell what he hears.

**ka<sup>h</sup>xi'**, a bee.—*ka<sup>w</sup>x te' asa'w'*, "white-faced bee," the bumblebee or humblebee. *ka<sup>w</sup>x koni'cka'*, the "bottle bee," the hornet (so called because of the shape of its nests, which it makes on boughs of trees). *ka<sup>w</sup>xko'ńicka'*, hornet nests (31: 28, 30). *ka<sup>w</sup>x u'š i' naskē'*, "bee with a long sting," a wasp. *ka<sup>w</sup>x*

*u'š i' naskē' yokxi'*, a wasp's nest. *ka<sup>w</sup>x atē'ni'*, "bee grease," honey.

**ka<sup>h</sup>xo'** or **ka<sup>h</sup>xoya'w'**, a grandfather; his or her grandfather; including father's father, mother's father, husband's father's father, husband's mother's father, wife's father and wife's mother's father (*ika<sup>w</sup>xo'* or *i'ka<sup>w</sup>xoya'w'*, *xka<sup>w</sup>xo'* or *xka<sup>w</sup>xoya'w'*; voc., *xka<sup>w</sup>xo'*). (Also 26: 78, 84).—*ka<sup>w</sup>xo' a'kūko'xi*, a great-grandfather: includes his or her father's father's father, father's mother's father, mother's father's father, and mother's mother's father (*i'ka<sup>w</sup>xo' a'kūko'xi*, *xka<sup>w</sup>xo' a'kūko'xi*).—*ka<sup>w</sup>xo' kūko' a'kūko'xi*, a great-great-grandfather: includes his or her great-great-grandfathers (paternal and maternal) (*i'ka<sup>w</sup>xo' kūko' a'kūko'xi*, *xka<sup>w</sup>xo' kūko' a'kūko'xi*).—*ka<sup>w</sup>xo' kūko' kūko' a'kūko'xi*, his or her great-great-great-grandfather: includes such ancestors on both sides (*i'ka<sup>w</sup>xo' kūko' kūko' a'kūko'xi*, *xka<sup>w</sup>xo' kūko' kūko' a'kūko'xi*).

**ka<sup>h</sup>tcay'i'**, a mallard duck (= *ka<sup>w</sup>tc hayi'?*) (cf. *a<sup>s</sup>na*).

**kdaķayi'**, to imitate or mock the words of another (*i'kdaķayi'*, *u'ńķá'kda-ķayi'*).—*ade kdaķayi*, "it mocks one's words," a mocking bird.

**kde** (8: 4), **-kde** (8: 7), **kīde'** (28: 100, 101), for some time (when compounded with time words): until, till. (Also 9: 2; 14: 14; 15: 3; 19: 2; 20: 20, 25; 28: 108, 109, 124, 128, 129, 217; p. 139: 27, 28.)

**kde**.—*ason'wan' kde'yēk ta'ho*, he threw it into the briers (p. 139: 27). *ason'wan' kdehińķē'k ta'ho*, I threw it into the briers (p. 139: 28).

**kde**, **kdē**, to creep up on.—*akde'di*, to creep up on (—*di*, causative). *akde'diye*, I creep up on you. *akde'dińķē'*, I creep up on him. *akde'dhayē'*, I creep [he crept?] up on him. *yakde'di'yēdaha'*, did you creep up on them? *akde'dińķē'daha'*, I crept up on them. *ńķakde'dińķē'daha'*, I crept up on them.—*kdēdye'*, to creep up on, as game, in order to surprise and kill it (*kdēdhayē'*, *kdēdháńķē'*). *akūde'diye'*, creeping up on (the wolves) (23: 19).

**kdē'**.—*kdē'xi* (p. 119: 4, 5), *kdē'xyi*, *kūdēx* (20: 17), *kūde'xyi* (26: 6, 41; 28: 24), (1)spotted, striped. *kdēxtu'*, they are



spotted. *toho'xk kděxtu'*, spotted horses. *toho'xk ta<sup>n</sup>hi<sup>n</sup> ko kdě'xi*, or *kděxi' xě* (w. sp.), the running horse is spotted. *toho'xk no<sup>n</sup>pa' ta<sup>n</sup>hi<sup>n</sup> a'mañki' ko* (or *ta<sup>n</sup>hi<sup>n</sup> ha'maki*) *kdě'xi* (or *kděxi' xě*, w. sp.), the two running horses are spotted. *toho'xk ha'ta<sup>n</sup>hi<sup>n</sup> a'mañki' ko kdě'xi* (or *kděxi' xě*, w. sp.), the running horses are (all) spotted. *nac<sup>i</sup>' kděxi'*, mackerel sky. *nděs kdě'xi*, a garter snake. (2) tattoo marks. (Betsy Joe's grandmother had marks on her cheeks, but none on her forehead.)—*aho'ye kdě'xyi tca'yě*, to mark off or cancel a debt (*aho'ye kdě'xyi tca'hayě*, *aho'ye kdě'xyi tca'hũñkě*).—*kděckũ'dědēta'*, striped; plural, *kděckũ'dědētatu'*. *toho'xk kděckũ'dědētatu' da'ni yuke' ya<sup>n</sup>xa<sup>n</sup>*, where are those three striped horses?—*kděxyě'* (= *kděxi' + yě*), to draw a mark, as on an arrow (*kdě'x-yayě'*, *kdě'xyiñkě'*; *kděxyětu'*, *kdě'x-yayětu'*, *kdě'xyiñkětu'*). *kdě'x sidiyě'* (= *kděxyi' + sidi*), "used for making yellow spots or stripes," yellow paint (Bk.). *kdě'x sũpiyě'*, "used for making black stripes or spots," black paint (Bk.). *kdě'x teutiye'*, "used for making red spots or stripes," red paint (Bk.).—*akũtxyi'*, paper, a letter (epistle). *akũtxyi' dusa'di*, to tear paper. *akũtxyi' tcaķě'di na'ñki' patckě'* (= *akũtxyi' patckě' dusi'*), to take a book from the place (or nail) where it hangs. *axisa'x akũtxyi'*, paper money. *akũtxyi' nķuka'dě xana'*, I can read (male sp.) (4: 1, 5). *akũtxyi' akĩptadi'* "paper folded or doubled," a book (= *akũtxyi' akĩptatadi*). *akũtxyi' hapode'*, wrapping paper (Bk.). *akũtxyi' akĩptatadi'*, "paper lies one on another," a book. *akũtxyi' o<sup>n</sup>ni* or *a'kũtxyi' o<sup>n</sup>*, "makes writing" or "makes books," a pen or pencil. *akũtxyi' o<sup>n</sup>ni*, to write (*akũtxyi' ayon'ni*, *akũtxyi' nķon'ni*). *akũtxyi' nķon' xana'*, I can write (male sp.). *akũtxyi' nķon' xa*, I can write (fem. sp.). *akũtxyi' o<sup>n</sup> tu'xayaw'*, ink. *akũtxyi' pahin'*, a paper sack. *akũtxyi' uka'děti'*, "paper talk-to house," a schoolhouse. *akũtxyi' uka'de tu'xayan'*, a newspaper ("paper to-talk-to"). *akũtxyi' ada'gon'ni*, a picture, a portrait (?). (Also 9: 8, 10; 11: 2; 28: 17, 21.)

**kdeķě**.—*kdeķědi'*, to cackle, as a hen does.

**kdopka'**, deep dish, or soup plate.—*mũsũda kdopka*, an earthenware bowl.

**ke**.—*keyě'*, to saw (*ke'hayě'*, *ke'hũñkě'*).—*yañke'o<sup>n</sup>ni* (= *yañkeyě' + o<sup>n</sup>ni'*), "what is used for sawing," a saw. *yañke'o<sup>n</sup>ni' ya<sup>n</sup> xa<sup>n</sup>ko tca'ka<sup>n</sup>mañki'*, where is the saw? (Also p. 121: 25.) *yañkeyě'* (*aya<sup>n</sup> + keyě'*), to use a saw, to saw (*yañke'hayě*, *yañke'hañkě*). *yañkeyě' pihedi'*, he can saw. *yañkeyě' pi'hedi'din'*, he ought to saw. (Also p. 121: 19, 20.)

**kě!**, nonsense! (6: 9).

**kě, ka** (16: 8), to dig, etc.—*aye'kiya<sup>n</sup> tudiya<sup>n</sup> kě dutiču' tca'yě*, he dug around the corn and pulled it all up by the roots (1: 3). *i<sup>n</sup> dutičě'x*, when they dig it up by (21: 19). *dutičě'*, to dig it up (21: 20). (Also 21: 27; 28: 2.) *nķakětu'*, we dig, or let us dig. *ani' kyđ o<sup>n</sup>ni' k nķakětu'*, let us dig a well (1: 4).—*kědi'*, *kyđ'di*, to dig, scrape, paw the ground, etc. (*i'kyđdi*, *xkđ'di*; *kyđtu'*, *i'kyđtu*, *xkđtu'*). *ani' kyđ o<sup>n</sup>ni' kědi' xyo*, he must dig the well (alone) (1: 5). *tohoxka' ama' ke'di*, the horse pawed the ground. *kuya' kedě'*, to dig under, undermine (*kuya' ike'di*, *kuya' nķe'di*). *amaxi' kedě'*, to dig a grave.—*kĩkyđ'di*, to scrape for some one (*ya'kĩkyđ'di*, *a'xkĩkyđ'di*; *kĩkyđtu'*, *ya'kĩkyđtu'*, *a'xkĩkĩyđtu'*). *i'ñkĩkyđ'di*, I scraped it for you. *ya'xkĩkyđ'di*, you scraped it for me. *kĩkyđ' dandě'*, he will scrape it for him. *ya'kĩkyđ' da'nde*, will you scrape it for him? *a'xkĩkyđ' dandě'*, I will scrape it for him. *i'ñkĩkyđ' dandě'*, I will scrape it for you. *ya'xkĩkyđ' da'nde*, will you scrape it for me?—*kũ'kyđni'*, not to scrape (*ku'yukye'ni*, *kķe'ni*; *kũkyđ'tuni'*, *ku'yukyđ'tuni'*, *kķe'tuni'*). *kũkyđni' dandě'*, he will not scrape it.

**kehe'ya<sup>n</sup>**, the same, identical.—*kũdě'sk kehe'ya<sup>n</sup>*, the same bird.

**kětci'**, crooked.—*Ayo'x kětci'*, "Crooked Lake," Bayou Larteau, Louisiana.

**kě'tci'**, bent like a hook (distinct from *kětci'*; see *kãñkě'*).

**ki** or **kĩ**, to carry.—*kidi'*, to carry something on the back (*yaki'di*, *xki'di*; *kĩtu'*, *yakĩtu'*, *xkĩtu'*). Imperatives: *kĩ* (to a child); *kikañko'* (man to man);

*ki'iki'* (man or woman to woman); *ki-tate'* (woman to man); *kitu'* (to children); *ki'takaniko'* (man to men); *ki-tatiki'* (man or woman to women); *kitatute'* (woman to men)). *i'ndita'yan kidi'*, to carry his own property on his back (*i'ndita'yan yaki'di*, *i'ndita'yan xki'di*). *kikidi'*, to carry something on the back for another (*ya'kikidi'*, *a'xki-kidi'*; *kikitu'*, *ya'kikitu'*, *a'xkikitu'*).—*kihin'*, *kin'hin'*, (14: 4) to bring an object back (*i'kihin'*, *u'nikihin'*). *ki'kihin'*, to bring an object back to or for another (*ya'ki'kihin'*, *xki'kihin'*). *kyukihin'*, to take an object back (*ya'kyukihin'*, *xkyu'kihin'*). *dusi' dehan' kyukihin' tca'kedi'*, take it off (the nail, and then) go and return it to the place and hang it up. *xkyukihin' dande'*, I will take it back for him. (Also 6: 15; 8: 12; 14: 12, 14, 15; 22: 11; 26: 59; 28: 25, 194, 250; p. 142: 24, 25, 26.)

**ki**.—*inayan' kokzahenik te'hinye ki iman'iki xyo'*, before the sun moves I will surely kill you as (or, where) you recline.

**kida'giya'**, the edge of an object.—*kida'giya' das'e'*, to bite out a piece from the edge. *kida'giya' dusa'di*, to tear a piece from the edge of an object. *kida'giya' ukso'ki*, to knock or chop a piece from the edge of an object with an ax, etc.

**kid'e'**, forcibly, (28: 221, 223).—*kidedi'*, expressing forcible action (see *kte*, *xte*, *kint'e'*) (11: 5). *naxte'k okde'*, kick him and make him go!

**kiduni'**, the young growth of the plant *Arundinaria macrosperma*, young canes (2: 3) (see *azoki*).—*kiduni'yan*, the young canes remote from the speaker; those young canes. *kiduni'yan ku kan' duti' oxpa'*, when he (the Rabbit) gave him (the Bear) the young canes, he (the Bear) devoured them at once (2: 8).

**kidusp'e'**, (it) sank in the water (15: 7).—*kidusp'e'y'e'*, to cause to sink in (18: 4, 8, 9). *isi' pa i'kidusp'e'*, only your feet went under the water (p. 150: 8). *un'ksi' pa yan'xkidusp'e'*, only my feet went under water (p. 150: 9).

**ki'ka**, **ki'ka'**, **ki'ka'** (20: 27; 28: 236), a sign of uncertainty; I wonder whether.—*ki'wka' nedi' ko tca'naska ukil' kin'ge ko' skane' e'naska ki'ka'*, he won-

ders whether this hog is half as large as that one. *ani'sti ki'ka'*, it is uncertain (?). *kawak'e' yatci' ki'ka'*, I wonder what his name is!

**ki'ke'**, although; yet (used at the end of the clause).—*nka'uti ki'ke'*, *nkata'nini*, although I am sick, I work. *yan'akte'di ki'ke'*, *ayin'i kanyikte'ni dande'*, although you hit me, I will not hit you. *kado'tei ki'ke'*, *ade'*, though it be wet, it burns. *e'wit'eti' hena'ni de' ki'ke'*, though he went very early every morning (3: 2). *xkiton'ni te' nka'nde ki'ke'*, though I have been continually wishing to be the first. (Also 7: 14; 8: 7; 10: 4; 16: 15; 18: 3.)

**kikna'ni**, may, perhaps (p. 137: 24): refers to the future or to a contingency.—*te'di kikna'ni*, he or she may die (p. 124: 13). *wite'di ko' Taryi'nikiyana'nde'di kikna'ni*, I may go to Lecompte to-morrow. *ne' pi'hin'ke' kikna'ni*, perhaps (or, I think that) I could make that correctly (if I tried). *yi'ndon'ha' kikna'ni snisni'hi*, I may see you against the autumn (4: 3). *yi'dondaha' kikna'ni* (5: 2), should be, *yi'dondaha' kikna'ni*, I may see you (pl.).

**kiko**.—*kikodi'*, to mend (p. 120: 17, 21), to repair; to mend, as a garment (*ya'kikodi'*, *a'xkikodi'*; pl., *kikotu'*, *ya'kikotu'*, *a'xkikotu'*). *do'xp'enask'e' kiko'di na'*, the coat is mended. *do'xp'e' nask'e' kiko' heda'*, she finished mending the coat. *do'xp'enask'e' kiko'dixya'*, the coat must be mended. *do'xp'enask'e' kiko' pi'hedi'din'*, she ought to mend the coat. *yadux-tan' kiko'di xyana'*, the wagon must be repaired. *yaduxatan' kiko' heda'*, the wagon is or has been repaired (complete action). (Also p. 120: 17; p. 121: 1.)

**kinaxa**, to scatter.—*hati' ki'naxadi' man'ki' ko sa'w x'e'* (w. sp.), the scattered houses are white. *ayan' ki'naxadi' man'ki' ko te'di*, the scattered trees are dead. *ans'e'p xa'xaxa ki'naxadi' a'man'ki' ko pa'na in'kta'*, all the scattered (standing) axes are mine. *ans'e'p te'di ki'naxadi' (a'man'ki' ko?) pa'na in'kta'*, all the scattered (reclining) axes are mine. (Also p. 118: 10, 13; p. 120: 8, 9).

**kino'usa'**, a bat (recorded by Gatschet as *kina'psa*, and at first by J. O. D. as *kion'ena'*).

**kiñtcě**, to throw a stone, etc. (*i'kiñtcě*, *nki'ntcě*).—*kiñtcě sañhañxti' kidedi'*, to throw very far. *in'kanatcě*, I throw you somewhere. *asonwan' in'kanatcě*, I (will) throw you into the briars (1: 20). (Also 10: 25; 20: 32; 28: 85, 88, 90.)

**ki'skisa'yi**, the sparrow hawk. (Future investigation may show that the word is *ki'skis ha'yi*.—J. O. D.)

**kiñca** (cf. *tea*).—*kiñca' di*, to forget him, her, or it (*ya'kiñca' di*, *a'xkiñca' di*; *kiñcatu'*, *ya'kiñcatu'*, *a'xkiñcatu'*). *in'kiñca' di*, I forget thee (you). *ewande' ya'xkiñca' di*, he forgets me. *ayi'ndi ko' ya'xkiñca' di ha'nán*, perhaps you have forgotten me. *kiñca'daha'*, to forget them (*ya'kiñca'daha'*, *a'xkiñca'daha'*; *kiñcatudaha'*, *ya'kiñcatudaha'*, *a'xkiñcatudaha'*). *in'kiñca'daha'*, I forgot you (pl.). *in'kiñca'tudaha'* we forgot you (pl.). *ewande' ya'xkiñca'daha'*, he forgot us. *ayindi' ya'xkiñca'daha'*, thou (you) forgot us. *e'we yuke' ya'xkiñca'tudaha'*, they forgot us. *ayinxtu' ya'xkiñcatu'daha'*, you (pl.) forgot us. *ya'xkiñca'daha' xye'ni*, *nki'xtu ko' in'kiñca'tuni'*, you have forgotten us, but we have not forgotten you (4: 3). *ká'kiñcani'*, not to forget him, her, or it (*kuyu'kiñcani'*, —; *ká'kiñcatuni'*, *kuyu'kiñcatuni'*). *in'kiñca'ni*, I have not forgotten thee (you). *in'kiñca'tuni'*, we have not forgotten thee (you) (4: 3).

**kiñtista'**, (1) a cross; (2) a member of the Roman Catholic Church (cf. *akida*).

**kiñtiti'ki**, in a row or line (20: 3).

**kiñts**, **kúds**.—*a'kiñtsi'* (= *akúds ti*), a store. *A'sanpska-a'kiñtsi'-ti'-onyan'*, the Place of the Store of the One-armed (man, i. e., James Calhoun),” Babbs Bridge, Rapides Parish, La.—*a'kiñtsi wata'*, “watches a store,” a clerk (at a store). *akúds ti'*, “house where things are piled up”: a store.—*on'ya akúds ti taneyan'*, “man store has elsewhere,” a storekeeper. *akúds ti' nitanyan'*, “big store,” a former name of Lecompte, Rapides Parish, La., from the large brick store of a Mr. Stevens, which used to be there.—*Kitsan'ya*, an American (9: 9, 10). *kitsan'yadi'* (= *kitsan' + anyadi'*), a white man, an American. *kitsan'yatu'*, O ye Americans (5: 1). *kitsan'hañxti'*, a white woman. *kitsan'*

*hañxti' akue'*, “white woman's hat,” a bonnet.

**kitúpe**.—*ñkakitúpe' wa nka'nde*, I am carrying something on the shoulder all the time (p. 149: 25). *a'kitúpe' xye'na'*, let us carry (them?) on our shoulders (p. 150: 23). *ñkiñtra ñkakitúpe' ñkade'di*, I went carrying it on my shoulder, with no companion (or assistance) (p. 150: 25). *ayin'tca aya'kitúpe' aya'dedi*, you alone went carrying it on your shoulder (p. 150: 26). *in'tca a'kitúpe' ade'di*, he alone went carrying it on his shoulder (p. 150: 27).

**kiya'**, **kiy** (31: 24), again (cf. *akiya'*).—*kiya' kion'ni de on'kně*, he had already gone ahead again (3: 6). *psdehi' dusi' hañkeyan' kiya' de žuxa'*, he seized the knife and departed again (3: 19). *sañhiv'kiya' nkon' in'kte' xo*, I will do it again and hit you on the other side (1: 11). *sañhiv'yan' kiya' nkon' in'naxta' xo*, I will do it again and kick you on the other side (1: 13). (Also 1: 2; 2: 20; 8: 3, 26, 27; 10: 25; 12: 5; 14: 11.)

**ki'yasi**, to like it (*yaki'yasi*, *ñkaki'yasi*) (cf. *iyas*).—*ki'yasi'xti*, he liked it very well. *ñka'kiya'si xa na' yaha' ko*, this is what I have liked, and now I have it (?) (2: 9).

**kiya'ska'**, the marsh hawk.

**ki'yu** (a word in Opossum's song) (7: 11).

**kiñhi'**.—*Tany'i'ñkiyan' kinvhiv' yantcede' Lamo'ri tcehe'dan*, how far is it from Lecompte to Lamourie?

**kiñkě'**, pretending (28: 174).—*dekiñkě'*, motioning (28: 199).

**kiñno**.—*kikivno'*, to speak to him, he spoke to him (*ya'kikivno'*, *a'xkikivno'*). *yan'xkikivno'*, he spoke to me. *yan'xkikivno'*, did you speak to me? *eyan' hi ha' kikivno'*, when he reached there, he spoke to him (1: 9).

**kiñti**.—*dukin'xtu*, they slipped (the skin) off (from its tail) (21: 40).

**kxi**.—*hakxi'di*, to get angry (2: 27) (*ay-a'kxi'di* or *yakxi'di*, *ñka'kxi'di*; *hakxi'tu'*, *ya'kxi'tu'*, *ñka'kxi'tu'*). *yakxi'di*, are you angry? (1: 10). *kakxi'ni*, not to be angry (*ka'yakxi'ni*, *ññkakxi'ni*; *kakxi'tuni'*, *ka'yakxi'tuni'*, *ññka'kxi'tuni'*). (Also 25: 3; 31: 11.)

**kxi**, **kxi**, to meet.—*okxi*, he met him (7: 11). *ayokxi*, you met him.

*nko'kxipa*, I met him. *okxipadaha'*, etc., he met them, etc. *nyo'kxipa*, I met you. *yañko'kxipa*, he met me.—*kípukta' na'ñki*, he is sitting by him or her (p. 143: 3). *ikípukta' na'ñki*, you are sitting by him or her (p. 143: 4). *ñkípukta' na'ñki*, I am sitting by him or her (p. 143: 5). *yañkípukta' ina'ñki*, you are sitting by me (p. 143: 6). *nyikípukta' na'ñki*, I am sitting by you (p. 143: 7).

**kwí.**—*iñkxwí'*, always, ever; follows the qualified verb. *ata'mñni iñkxwí'*, he always works. *nka'tamñni' iñkxwí'* I always work.

**kně.**—*iñkně'*, to vomit (2: 20) (*ayi'ñkně*, *nki'ñkně*). *iñkně'di*, to vomit (*a'yin-kně'di*, *nki'ñknědi*, *i'ñknětu'*, *a'yin-knětu'*, *nki'ñknětu'*). *ikñne'yě*, (he) made him vomit by means of it (29: 14). (Also 17: 1; 29: 14.)

**kně**, a verb ending.—(1) at the moment of another action: *a'yihí'ni nde' kně*, I went at the moment you came. *iñhí'nt nde' kně*, I went at the moment he came. *nki'ñhí'nt de' kně*, he went at the moment that I came. *yañ'xkítow'ni kně*, he reached there just before me, i. e., I was but a few yards or feet behind him.—(2) action shortly after some other action: *ayi'him yañka' nde' kně*, I went when (= shortly after) you came.—(3) action after (not immediately after) another action: *a'nya'di si' naskěxti' de' kně kan'kon'ni' nětkohi' xěhe'kiyě étuxa'*, *Te'ć'kanadi' i' tu'ko'ni*, the Rabbit (himself) laid the trap in the path where the person with very long feet had been passing (3: 13, 14).—*ow'kně*, *ow'kñě* (7: 2), one of the signs of past time: already. *e'yan' hi'xyan' kiya' de ow'kně étuxa'*, when he (the Rabbit) reached there, again he (the Sun) had already gone (3: 11, 12). *e'yan' nki'ñhí'ñ' xyan' de ow'kně* or *e'yan' nki'ñhí'ñ' yañka' de ow'kně*, when I reached there, he had already departed. *ayi'him yañka' nde ow'kně*, when you arrived, I had already departed. *de' ow'kaně'di*, (he) has gone already (7: 14). (Also 3: 6, 8; 9: 3.)

**ko**, a demonstrative; used in several ways: (1) After classifiers: *ti ně' ko san' xě*,

the standing house is white. *ti nowpa' xa'xa ma'ñki ko tci' xě*, the two (standing) houses are red. *toho'xk ta'ñin' ko kdexi' xě* (w. sp.), the running horse is spotted. *toho'xk ha'kinimí' a'mañki' ko tozka' xě* (w. sp.), the walking horses are gray. *toho'xk tci'diki' a'nde ko a'yindi'ta*, which is your horse?—(2) After nouns: *ayipa' ko' nēdi'*, does your head ache? *itohó' ko nitani' xě* (w. sp.), the log is large. *icaxaka' ko tca'xko'ni'*, the post is forked (at the top). *keicaka' ko tćina'ni yu'ke'di*, how large is the hog? *tohaxka' ko tćina'ni yu'ke'di*, how many are the horses? *ani' ko skúti'*, how deep is the water? *yaduxta' ko tca'ka'nedi'*, where is the wagon? *Latci' ko Djim kuc'naska'ni na'*, Charles Prater is not as large as Jim Jackson. *simo' ko tcehe'dan*, how tall is the boy (Banks-ton Johnson)? *tćitkana' ko' so' sa duti'*, the Rabbit ate one (2: 8; 3: 26). *ědi' Ina' ko dusi' ow'xaětuxa'*, behold, the Sun had been taken, they say (3: 15). *pa'si ha'ñ' iñkan' ko psdehi' ko ukśaki' Te'ć'kana'di*, the Rabbit lowered his head and cut (at) the cord with the knife (3: 22).—(3) After numerals: *ti' nowpa' ko tca'k ha'maki*, where are the two (standing) houses? *toho'xk nowpa' ko xkuku' ow'daha' dande'*, I will give two horses to each (man). *toho'xk topa' ko kuku' ow'daha'*, he gave four horses to each. (4) After verbs: as, when; before verbs: now. *ko' nko'di*, I shoot at it now. *keicaka' ne'di ko tca'naska uki-kiñge ko' skane' e'naska na'*, this hog is half as large as that one. *tćina'ni nedi' ko uki'kiñge*, half as many. *teina' yu'ke'di ko' i'ñkě*, as many as. *skúti'x-iciti'kě' ko' i'ñkě*, it is as deep as that (water). Idea of waiting for some act: *akútryi' idu'si ko'*, *ayindhě' akútryi' huya'ñ'xkiya'*, when you receive the letter, do you (in turn) send one to me. *akútryi' nka' idu'si ko'*, *akútryi' ow' huya'ñ'xkiya'*, when you get my letter, write one and send it to me. *kiya' mi'xyi ko'*, when it turns around again in a circle (do so and so). *te'yě ko'*, when he kills it (idea of waiting for the act). *toho'xk iñku'di ko'*, *ya'ñtēna'xi da'nde*, if I give you a horse, will you

be a friend to me? *eka<sup>n</sup>*, "Ason<sup>n</sup> ayin<sup>n</sup>-sihixti ko', ason<sup>n</sup> iw<sup>n</sup> non<sup>n</sup> da<sup>n</sup> hi na," then (the Frenchman said), "If you (or, as you) are in such dread of briars, I will throw you into them" (1: 19). (Also 2: 29; 7: 4.)—(5) After correlatives: *tca<sup>n</sup> naska ko e<sup>n</sup> naska*, as large as. *tcehe<sup>n</sup> dan ko e<sup>n</sup> hedan<sup>n</sup>*, as tall as. *tca<sup>n</sup> naska uki<sup>n</sup> kiinge ko'*, half as large (?). *kcixka<sup>n</sup> nedix ko tca<sup>n</sup> naska uki<sup>n</sup> kiinge ko' skane<sup>n</sup> e<sup>n</sup> naska na'*, this hog is half as large as that one. *aduti<sup>n</sup> žtuke<sup>n</sup> ko ndu<sup>n</sup> xni xa<sup>n</sup> na*, I have never eaten that sort of food (2: 21).—(6) After pronouns: *ayix<sup>n</sup> ndi ko' kuyax<sup>n</sup> ya<sup>n</sup> ni'*, do you hate me? *ewande<sup>n</sup> ko kuyax<sup>n</sup> ya<sup>n</sup> ni'*, he hates me. *e<sup>n</sup> we yuke<sup>n</sup> ko kuyax<sup>n</sup> xtuni'*, they hate him. *ayix<sup>n</sup> xtu ko' kuyax<sup>n</sup> xtuni'*, you (pl.) hate him. *nkix<sup>n</sup> xtu ko' nyax<sup>n</sup> xtuni'*, we hate him. *nkix<sup>n</sup> xtu ko' nyax<sup>n</sup> xtudqhani'*, we hate them. *nkix<sup>n</sup> xtu ko' iñkca<sup>n</sup> tuni'*, we have not forgotten you (4: 2). *nka<sup>n</sup>-kiyax<sup>n</sup> xana<sup>n</sup> yahe<sup>n</sup> ko*, this is what I usually (or, always) like (2: 10); *ko* here is not translated.—(7) After adverbs: *wite<sup>n</sup> di ko' nka<sup>n</sup> da dande'*, I will be on the way thither to-morrow.—(8) After conjunctions: *ekax<sup>n</sup> han<sup>n</sup> ko po<sup>n</sup> tca<sup>n</sup> na<sup>n</sup> nki*, and then he (the Rabbit) sat (i. e., was drawn together) like a ball (1: 14). (Also 10: 3, 12; 14: 3, 5, 13, 16; 15: 5; 17: 22; p. 117: 17, 18; p. 118: 1, 2, 3 passim.)—*ko<sup>n</sup> wa*, probably a locative adverb, meaning in that direction, to that place, being the correlative of *dowa<sup>n</sup>* (?). *ko<sup>n</sup> wa de<sup>n</sup> di*, to move. *inayax<sup>n</sup> ko<sup>n</sup> wa de<sup>n</sup> di*, the sun moved. (Could this mean, the sun went in that direction—*ko<sup>n</sup> wa<sup>n</sup>*). *ko<sup>n</sup> wa desin<sup>n</sup> hin<sup>n</sup>*, to move, he moved (*ko<sup>n</sup> wa ide<sup>n</sup> yasin<sup>n</sup> hin<sup>n</sup>*, *ko<sup>n</sup> wa nde<sup>n</sup> uñksin<sup>n</sup>-hin<sup>n</sup>* (rare)).—*kode*, now (24: 5).

**ko**, a gourd.—*ko tku<sup>n</sup> yě*, "sweet gourd": a watermelon. (Also 16: 3, 10, 11.)

**kode**, together (cf. *kut<sup>n</sup> ske<sup>n</sup>*).—*kode<sup>n</sup> yě*, taking all (26: 1). *kode<sup>n</sup> han<sup>n</sup> du<sup>n</sup> xtu*, they got together and ate (p. 162: 21). *yako<sup>n</sup> de han<sup>n</sup> idu<sup>n</sup> xtu*, you (pl.) got together and ate (p. 162: 22). *nkako<sup>n</sup> de han<sup>n</sup> ndu<sup>n</sup> xtu*, we got together and ate (p. 162: 23).—*kú<sup>n</sup> duk<sup>n</sup> teqgō<sup>n</sup> yě*, to bolt a door.

**kode<sup>n</sup> ha<sup>n</sup>**, alas! (masc. or fem. intj., used when anything happens).—*kode<sup>n</sup> ha<sup>n</sup>*, *nyix<sup>n</sup> nkado<sup>n</sup> di de<sup>n</sup> a<sup>n</sup> taxnixti'* Alas! my

son's son is burnt severely (said the Rabbit's grandmother) (3: 25, 26).—*kode<sup>n</sup> hi*, what is the matter? (1: 10).

**ko<sup>n</sup> hě** (= *dikohě*, *tkohě*), altogether, entirely, sure enough, just.—*yahe<sup>n</sup> tu ko<sup>n</sup> hě*, it was just like this, or, it was just in this manner (2: 22) (cf. *to*).—*tko<sup>n</sup> hě*, *tikohi* (24: 3; 28: 210), *tko<sup>n</sup> hě* (27: 28), *dikohě*, used (1) in forming the comparative degree of adjectives, as: *pi*, good; *pi tko<sup>n</sup> hě*, better; *pixti'*, very good, best.—(2) At all. *ku<sup>n</sup> yañk-yě<sup>n</sup> hawni<sup>n</sup> tko<sup>n</sup> hě*, you do not know me at all.—(3) Very, sure enough, really, entirely, altogether. *nix<sup>n</sup> státi tko<sup>n</sup> hě ya<sup>n</sup> ñ-ñukú<sup>n</sup> tiki<sup>n</sup> na<sup>n</sup> uñkixi'*, I wish that you would tell me very accurately (how affairs are) (4: 4). *ksahon<sup>n</sup> tko<sup>n</sup> hě*, he has gone sure enough. (Also 9: 16; 17: 21).—*xye<sup>n</sup> pixti dikohě*, entirely dry (of water) (Bk.). *yoxaxti dikohě*, he is entirely naked. *yoxaxti dikohě*, you are entirely naked. *nyoxaxti dikohě*, I am entirely naked. *tkohixti*, *dikohixti* (16: 12), sure enough (23: 5; 26: 4, 6, 7, 9, 10, 27; 27: 19; p. 157: 30). *tkohědi'*, real (sub.) (24: 1).

**kohi**, **kuxi'**, **kuxi<sup>n</sup>** (28: 77), or **kuxi'** (see *xwüh<sup>n</sup>*), up, high.—*ti kohi'*, the house is high. *anxu<sup>n</sup> di kohi'*, the rock is high. *ti ně ko ko<sup>n</sup> hi ti ne<sup>n</sup> di ko<sup>n</sup> hi kě<sup>n</sup> tiki<sup>n</sup> ni*, that house is not as high as this one. *tca<sup>n</sup> hama<sup>n</sup> kuxi'*, the river is high. *ku<sup>n</sup> hi-ya<sup>n</sup>*, up there (10: 21). *kohixti* (= *ko<sup>n</sup> hi + xti*) or *kuxixti* (7: 8), very high, up. *kuxixtiya<sup>n</sup>*, very high (17: 4). *ku<sup>n</sup> hadi*, up stairs (14: 15, 17).—*kuwo<sup>n</sup>*, upward, on high. *ina<sup>n</sup> kuwo<sup>n</sup> dedix<sup>n</sup> etuxa<sup>n</sup>*, they say that the Sun went on high (3: 23). *kowo<sup>n</sup> hi*; *ti tko<sup>n</sup> kowo<sup>n</sup> hi tcehe<sup>n</sup> dan*, how high is this house? *ti ne<sup>n</sup> ya<sup>n</sup> kowo<sup>n</sup> hi tcehe<sup>n</sup> dan*, how high is that house? *ti ně ko kowo<sup>n</sup> hi ti ne<sup>n</sup> di uki<sup>n</sup> kiinge*, that house is half as high as this one. *kowō<sup>n</sup> d*, upward (29: 38, 40). *kowohik*, up above (30: 2).—*kú<sup>n</sup> tuxaxe<sup>n</sup>*, noon. *kú<sup>n</sup> tuxaxe<sup>n</sup>*, noon (28: 129). *kú<sup>n</sup> tuxaxe<sup>n</sup> ko<sup>n</sup> wa de<sup>n</sup> yě*, he stood it on end and moved it further (p. 149: 8). *kú<sup>n</sup> tuxaxe<sup>n</sup> ya<sup>n</sup> xa*, "almost noon," forenoon. *kú<sup>n</sup> tuxaxe<sup>n</sup> dunahi'* or *kú<sup>n</sup> xě-hě<sup>n</sup> dunahi'*, "noon turned," afternoon. *kde<sup>n</sup> kú<sup>n</sup> tuxaxe<sup>n</sup>*, till noon. *nix<sup>n</sup> hine<sup>n</sup> kde<sup>n</sup>*

*kütüxaxé'*, he walked (was walking) till noon. *kütüxaxé' aduti'*, "noon meal," dinner. *Ku'ti ma'ñkde'*, "One up above," God. *Ku'ti ma'ñkde' kihí-yéon'híyè' étuké' ka'hana'n iyéshón'ni*, you know everything because God has taught you (5: 9). (Also 9: 1; 10: 11; 14: 18, 21; 19: 10; 20: 17, 24; 26: 4, 5, 6, 8, 9, 10, 11; 28: 46, 67, 98, 106, 130, 135, 160, 162, 163, 164, 165, 244; p. 149: 9, 10, 11; p. 155: 4, 5, 6.)

**ko'kayudi'** (= *kok+ayudi*), the magnolia of central Louisiana (p. 147: 1).

**koko.**—*ko'ko'sédi'*, to give forth a crackling sound, as a hazelnut does when bitten (8: 23, 24, 25, 26).—*da'ko'ko'sédi'*; *dasé' da'ko'ko'sédi'*, to crack a hazelnut by biting (*i'dasé' i'dako'ko'sédi'*, *nda'sé' nda'ko'ko'sédi'*).—*ko'kohe'*, making rattling sounds (28: 177). *koko'hedi'*, to make the sound heard in coming in contact with a door, plank, or stiff hide. *pxwé' koko'hedi'*, to punch against a stiff hide, etc., and make it give forth a sound (?).

**kōx, kōk.**—*kōx xéhe' da on'ni*, he is sliding (a chair on which he sits) along (p. 149: 7). *kōk xéhe'tumi*, they did not sit farther off (p. 149: 14).

**koḡ tínpka'**, pokeberries (28: 66, 67).

**koxode' nika'**, a spider (cf. *xoxo*).—*koxode' nika' añkade'ka yon'ni'*, "the spider makes little cords," a spider web.

**koxpé'**, diarrhea, to have diarrhea (*i'koxpé'*, *añkoxpé'*).

**koḡta', koḡta'** (25: 4), **kokta'** (28: 168), **kákta, kot**, to run away.—(*i'koḡta'*, *nkoḡta'*). *kákta'di*, to run away. *i'kákta'di*, *xkákta'di* *inakotkoti ide'ni hi ñkíhí'*, I think that you ought not to sneak off (p. 145: 28). (Also 2: 14; 8: 30; 20: 47; 31: 39.)

**komomo.**—*komo'mohedi'*, a war whoop; to give the war whoop (*komo'mohayedi'*, *komo'moháñkedi'*).

**konicka'** or **konixka'**, a bottle.—*konicka' yíñkí'*, a vial. *konicka' pstúgon'ya'* (m. sp.) or *konicka' pstúgon' kan'* (w. sp.), put a cork in the bottle! (Also 24: 7.) *konicka' k'wádati'*, "bottle one can look through," a glass bottle. *konicka' pstúgon'ni'*, "bottle stopper," a cork. *konixka' son'hoñni'*, a jug. *konixka hayi'*, a horsefly (Bj., M.); probably

identical with the following: *kaniké'xyi*, a black horsefly (given by Bankston Johnson).

**Kosate.**—*Kosate' hamya'*, the Kosati or Coshatta people.

**kosayi'**, minnows (26: 91).

**ko'tcé'**, to make a gulping sound, as a person or horse does in drinking when very thirsty (*i'ko'tcé', nko'tcé'*) (Q., *éak'uci*).

**kota'pka**, the marsh hawk. —*Kota'pka*, The Ancient of Marsh Hawks (20: 4, 36, 45).

**ko'tka'** (see *ak'ni'*).—*akikúne ko'tka*, the wild goose.

**ko<sup>n</sup>hi.**—*kakon'híwo'*, it makes no difference, it matters not (1: 6).

**ksa.**—*daksa'di* (in full, *spdehi' on' daksadi*), to cut with a knife (*i'daksadi*, *ndaksa'di*). *spdehi' nkon' ndaksa'di*, I cut with a knife. *spdehi' ayon' i'daksadi*, you cut with a knife. *yam'daksa'di na' spdehi'*, the knife cut me. *dúksa'di*, to cut once with a knife (*i'dúksa'di*, *ndúksadi*; *dúksatu'*, *i'dúksatu'*, *ndúksatu'*). *isi' dúksa'di*, to cut his foot with a knife (*ayisi' i'dúksa'di*, *iñksi' ndúksa'di*). *túksadi'*, to cut an object in two with a knife (same as above) (*i'túksadi'*, *ntúksadi'*; *túksatu'*, *i'túksatu'*, *ntúksatu'*). *dúksa'di*, to cut with a knife (*i'dúksa'di*, *ndúksa'di*, *ndúksatu'*; *dúksatu'*, *i'dúksatu'*, *ndúksatu'*). *dúksa' dutcati'*, to make a splinter by cutting a stick, etc., with a knife. *dúksasa'di*, to cut often with a knife (*i'dúksasa'di*, *ndúksasa'di*). *dúksasa' du'tcatati'*, to cut often with a knife, making many splinters.—*dúksasa'di hutpé'*, to cut a hole through with a knife (*i'dúksasa'di yutpé'*, *ndúksasa'di úñhutpé'*).—*ixkitúksadi'*, to cut himself with a knife (*y'ixkitúksadi'*, *ñkí'ixkitúksadi'*; *i'ixkitúksatu'*, *y'ixkitúksatu'*, *ñkí'ixkitúksatu'*).—*kídu'ksadi*, to cut an object once with a knife for another (*ya'kídu'ksadi*, *a'xkídu'ksadi*; *kídu'ksatu*, *ya'kídu'ksatu*, *a'xkídu'ksatu*). *kíduksasa'di*, to cut an object often with a knife for another (*ya'kídu'ksasa'di*, *a'xkídu'ksasa'di*; *kídu'ksasa'tu*, *ya'kídu'ksasa'tu*, *a'xkídu'ksasa'tu*). *i'kídu'ksasa ne'di*, he stands cutting it often with a knife for you.—*díksasa'di*, to cut meat, a stick, etc., in pieces, across, or length-

wise (*i' d'kasa'di*, *nd'kasa'di*).—*uksa'-ki*, to cut with an ax or knife. *k'ida'giya' uksa'ki*, to knock or chop a piece from the edge of an object with an ax, etc. (*yuksa'ki*, *n'k'uksa'ki*). *psdehi' a'duxta'ni uksa'ki*, to cut a rope with a knife. *pa'si ha'v' i'ka'v' ko psdehi' ko uksa'ki* *Tc'it'kana'di*, the Rabbit lowered his head and cut (at) the cord with the knife (3: 22). *aya'v' d'uktca' ksa' xtaho'*, to fell, as a tree. (Also 16: 3; 28: 86, 87, 89, 201.)

**ksa'ho'v'**.—*ksa'ho'v' t'ko'h'e*, he has gone sure enough.

**ksapi**, to grow (a human being).—*ksapi' hiya'v'xa*, nearly grown. *iksapi*, you grow (12: 3). *y'v'ni'ki ksa'wiy'e*, he or she raised a daughter (p. 149: 16). *y'v'ni'ki ksa'wihay'e*, you raised a son (p. 149: 17). *y'v'ni'ki ksa'wun'k'e*, I raised a son (p. 149: 18). *ksa'won'*, she raised them (14: 1).

**ksapi'**, wild.

**ksa<sup>a</sup>** or **ksa'ni**, five.—*toho'xk ksa'v' ko xkuku'ondqha'*, I gave five horses to each (man).—*teksani'v'* or *deksani*, five times.

**ksa'v'xa**.—*ksa'v'xa t'xa'*, all the brothers and sisters.

**kse**.—*d'uksedi* or *d'uksedi*, to sweep a room (*i' d'uksedi*, *nd'uksedi*). *yusatxa' ma'n'ki*, *d'uksel'ka'ni*, it is (lies) dusty; sweep it (said by woman to woman). *man'kse'v'ni* or *m'ek'kson'*, a broom ("sweeping dirt"). *ta'psi m'ek'kson'*, "broom grass" (*Andropogon macrourus*). *ad'uksel'*, she spread over him (29: 27). *af'v' miska' d'uksel' ko'wa t'cu*, to move small potatoes farther (on the floor) (p. 149: 12). (Also 20: 46; 26: 21.)

**ks'e**.—*ks'e'di*, to break, as a stick, in the hands (cf. *ksa*) (*i'ks'e'di*, *u'niks'e'di*; *ks'e'tu'*, *i'ks'e'tu'*, *u'niks'e'tu'*). *pxu'e'v' ks'e'di*, to break, as a chair or rope, by punching. *ks'e'di*; *aye'k ks'e'di*, to pull ears of corn from the stalks (*aye'k ksaye'di*, *aye'k ksank'e'di*). *ks'd* (6: 20; p. 154: 5), *ks'o* (17: 14), broken. *ks'un'ka' hi*, I will break it (28: 225).—*naks'e'di*; *asi' naks'e'di*, to break (a stick) with the foot. (Also 21: 23, 25; 28: 225.) *naks'u'ki*; *asi' naks'u'ki*, to break (a string) with the foot.—*duks'u'ki*, to break a string, cord, etc., by pulling (*i'duks'u'ki*, *nduks'u'ki*; *duks'u'ktu'*, *i'duks'u'ktu'*, *nduks'u'ktu'*). *ndu'ks'u'ki' he'detu*, we have finished

breaking the cord, etc. *uxt'uki' duk-s'u'ki*, to break (a rope) by pushing.—*daks'u'ki* (in full, *aya'v' das'e' daks'u'ki*), to bite a stick in two (*i'daks'u'ki*, *ndaks'u'ki*; *daks'u'ktu'*, *i'daks'u'ktu'*, *nda'ks'u'ktu'*). *i'das'e'v' daks'u'ki*, did you bite it in two? *ndas'e'v' ndaks'u'ki*, I bit it in two. *a'nikada' y'ni'ki' daks'u'ki*, to bite a string in two.—*is'u'di iks'e'di* (?), to gnash the teeth (*ay'v'sudi ay'v'ks'e'di*, *n'ki'v'sudi n'ki'ks'e'di*) (Bj., M.). *is'u'v' kagi' k'ig'iks'e'di*, to gnash the teeth. *ay'v'su'v' ku'g'aksuy'e'di*, you gnashed your teeth (p. 140: 16). *ni'ki'v'su'v' k'ag'aks'u'ni'k'e'di*, I gnashed my teeth (p. 140: 17). *is'u'v' ku'v'g'aks'e'di*, he gnashed his teeth (p. 140: 18).

**ks'epi'**, clear, as the eye (9: 11).—*ut'co'v'v' k'epi*, clear sighted. *k'epix'ti'*, clear, as water; "very clear".

**ks'ih'i'**, to be crazy (*i'ks'ih'in'*, *n'ka'ks'ih'in'* or *u'nik'aks'ih'in'* or *u'nik'aks'ih'in'*) (p. 164: 16). *iks'ixtu'*, you (pl.) are crazy (28: 195). *ks'i'xtu'*, they are crazy (31: 22). *ks'ixtk'i'* (= *ks'ih'in'+tk'i*), to be partly crazy (*i'ks'ixtk'i*, *u'nik'aks'ixtk'i'*). *ka'ksi'hi'ni'*, not to be crazy (*ku'yuks'i'hi'ni'*, *u'nik'aks'i'hi'ni'*). The second singular was also given as *ki'nik'ks'i'hi'ni'*, and the first singular as *kyan'ks'i'hi'ni'*.—*ks'ix* (19: 19), *ks'i'hu* (19: 22), bad.—*ha'aks'i'hi*, she forgot and left (26: 44) (cf. *yih'i'*).

**ks'ih'ni'** or **u'ks'ih'ni'**, evening (cf. *si* and *psi*).—*ks'ih'ni'v' ya'v'xa*, almost evening.

**ks'upi**.—*daks'upi'*, to get the juice out of sugar cane by chewing (*i'daks'upi'*, *nda'ks'upi'*). Sometimes expressed by *das'e' daks'upi'*.—*dask'ipi'*, to get the juice out of sugar cane by chewing (*i'dask'ipi'*, *nda'sik'ipi'*). *das'e'v' dask'ipi'*, sometimes used for this.

**kcicka** or **kcixka**, a hog.—*ema'v'*, *kcicka' haka'naki xyo'*, take care! or the hog will surely get out! *kcixka' ne'di ko tca'naska uki'ki'ng'e ko' skane' e'naska na'*, this hog is half as large as that one. *kcixka' ko t'c'ina'ni yu'ke'di*, how many (living) hogs are there? *kcixka' tca'naska*, how large is the hog? *ke'ixka oh'i' in'kta'*, I have ten hogs (5: 6). (Also p. 122: 7, 14.) *kcickayo'*, (= *kcicka+yo*) "hog meat," pork, bacon. *kcixka yoka'*, "swamp hog," an opossum. *K'icka'yokana'* (21: 1, 26, 30, 35), *Ska-kana* (7: 1, 2, 3, 6, 7, 10, 13, 15),

The Ancient of Opossums. *kci'cka mayi'ntka'*, a ground hog. *keicka' dudayi'*, hogweed, species not named; it grows near Lecompte, La.

**ktea**, to chop.—*aya<sup>n</sup> kteadi'*, to cut wood (*ayi'dakte' di*, *aya'ndakte' di*; *aya<sup>n</sup> kcatu'*, *ayi'dakte' di*, *aya'ndakte' di*). *aya<sup>n</sup> ktea yuke'*, they are cutting wood. *ayi'dakte' i'da da'nde*, will you go to cut wood? *aya'ndakte' nda' dande'*, I will go to cut wood. *aya<sup>n</sup> kteade' di*, he goes or went to cut wood. *aya<sup>n</sup> ktea xyazyè*, to stop cutting wood. *aya<sup>n</sup> ktea da' dande'*, he will go to cut wood. —*dukte' di*, to chop wood, etc. (*i'duktea' di*, *ndu'kteadi'*, *du'kteatu'*, *i'dukteatu'*, *ndu'kteatu'*). *isi' duktea' di*, to cut his foot with an ax (*ayisi' i'duktea' di*, *inksi' nduktea' di'*).—*kiduktea' di*, to chop wood for another (*ya'kiduktea' di*, *a'xkiduktea' di*; *kidu'kteatu'*, *ya'kidu'kteatu'*, *a'xkidu'kteatu'*). *kiduktea'*, chop it for him! *i'kidu'ktea ne' di*, he stands chopping for you.—*duktea' ksa' xtaho'*, to fell, as a tree (*aya<sup>n</sup> duktea' ksa' xtaho'*; *aya<sup>n</sup> i'duktea' ksa' xtaho'*, *aya<sup>n</sup> nda'ktea ksa' xtaho'*).—*duktea' som'sa duteati'*, to split at one blow (?) (*i'du'ktea' som'sa i'duteati'*, *ndu'ktea som'sa ndu'teati'*).—*duktea' hutpe'*, to cut a hole through with an ax (*i'duktea' yutpe'*, *nduktea' i'ntutpe'*).

**ktea<sup>n</sup>**.—*inktea<sup>n</sup>hi'*, next to, the next one. *isi' ayin'ka' inktea<sup>n</sup>hi'*, the toes next to the little toes. *tea'k ayin'ka' inktea<sup>n</sup>hi'*, the fingers next to the little fingers, the third or ring finger. *inktea<sup>n</sup>hi' a'xohiya'*, the second toes (of a person). *inktea<sup>n</sup>hi' a'xohiya'*, "next to the old one," the second toe, the second toes of a person.

**kta**.—*a'kta*, in a straight line, by the shortest cut. *a'kta dedi'*, to go straight across (*a'kta ide' di*, *a'kta nde' di*). One can say also *a'kta de' a'kiduxte'*, to go straight across (a stream) (*a'kta ide' ya'kiduxte'*, *a'kta nde' nka'kiduxte'*).—*kütata'*, straight, erect, upright. *kütata' sim'hi'nyè*, to set it up straight (*kütata' sim'hi'nyè*, *kütata' sim'hi'nyè*). *kütata' xti*, straight, level; applicable to land as well as to other objects.—*kidu'ktadi'*, to bend down. *a'dukta* (it might) crush her (26: 32). *kidu'ktayè*, to bend

down or fold an object (*kidu'ktahayè'*, *kidu'ktahayè'*). *ka'tütakta' di*, limber, supple, pliant.

**kte**, **kitè'** (7: 14), **kitè'** (20: 11), to hit (cf. *xte*).—*xkte'*, I shoot at (20: 22). *ikte' tu*, they hit you; you are hit (28: 196, 198). *atspa<sup>n</sup>hi kte' kan*, he stuck to it when he hit it (1: 11).—*kte' di* or *kte' di* (26: 61), to hit, hammer (*ya'kte' di*, *xkte' di*; *kte' tu* or *kte' tu* (31: 30), *yakte' tu*, *xkte' tu*). *ma'sa' ut' tsa<sup>n</sup> xti' kte' di*, to hammer very hot iron. Imperative: *kte* (to a child). *ha<sup>n</sup> ya' ya<sup>n</sup> x'kte' di' nixki'*, because a man hit me. *ya'xkte' di*, he hit me, you hit me. *in'kte' dande'*, I will hit thee. *sam'hi'ni' kiya' in'kte' xte*, I will do it again and hit you on the other side (1: 11). *in'kte' ha dande'*, I will hit you (all). *aya<sup>n</sup> kon' kte' di*, to hit him with a stick (*aya<sup>n</sup> kayo<sup>n</sup> ya'kte' di*, *aya<sup>n</sup> kon' xkte' di*). *toho'ka' kta' kte' di*, to hit his own horse. *teu'ni' kta' aya<sup>n</sup> kon' kte' di*, to beat his own dog with a stick.—*ta' kik om'ha kte' di*, he hit him with his hand or paw (1: 10, 11). *ayindi' i'kte' di*, he hit thee (you). *ya'xkte' tu na'*, they hit me (of their own accord). *kte' hedaw'*, he finished hitting, he hit. *kte' exa'yè*, he stopped hitting. *kte' hande' yom'kaw'*, *xku'*, while he was hitting him, I was coming back. *kte' daha'*, to hit them (animate objects) (*ya'kte'daha'*, *xkte'daha'*; *kte'dahatu'*, *ya'kte'dahatu'*, *xkte'dahatu'*). *ya<sup>n</sup> xkte'daha'*, he hit us. *ya<sup>n</sup> xkte'dahatu'*, they hit us. *ktekte' di*, to hit him often (*ya'ktekte' di*, *xkte'kte' di*; *ktekte' tu*, *ya'ktekte' tu*, *xkte'kte' tu*). *aya<sup>n</sup> kon' ktekte' di*, to hit it (or, him) often with a stick. *kte' kidedi'*, to hit a light object and send it flying through the air (*ya'kte kidedi'*, *a'kte kidedi'*; *kte' kidedu'*, *ya'kte kidedu'*, *a'kte kidedu'*). *kte' ktaho'*: (1) *kohi' xti kte' ktaho'*, to make an object fall from a height by chopping or hitting with a club, ax, etc.; (2) *xwühi' xti kte' ktaho'*, to make topple and fall, as a tree, by chopping, or a person, etc., by hitting with a club, etc. (*yakte' ktaho'*, *nka'kte' ktaho'*).—*kükteni'*, not to hit, hammer, strike (*künyükteni'*, *nükteni'* (?). *künyükteni'*, he did not hit me, you did not hit me. *ya<sup>n</sup> xkte' di kike'*, *ayim' i' künyükteni' ni dande'*, although you hit me, I will not hit you.



*kte'ni*, not to hit him, her, or it. *kte'ni hande' yan'ka'w n'khiw'*, I came before he hit him. *ki'xkikte'di*, to hit himself (*yi'xkikte'di*, *nki'xkikte'di*; *ki'xkikketu'*, *yi'xkikketu'*, *nki'xkikketu'*). *nki'xtedi*, I hit myself. *nki'xtedu'*, we hit ourselves. These seem to be irregular forms, for we might expect to see *nki'xkikte'di* and *nki'xkikte'tu*. *inkte'o'mi'* (= *ktedi* + *o'mi*), to hit with. *nitawin' inkte'o'mi*, "to hit a ball with," ball club. *mas inkte'o'mi*, "iron made for hitting," a hammer.—*ayan' kté'*, to shoot at a mark (lit., "to hit wood") (*ayan' yikté'*, *ayan' axté' nka'ni*, or *ayan' inkiké'*).—*ayan' axté' nka'ni*, given as one form of first singular of *ayan' kté'*, I shot at the mark.—*kikte'di*, to hit an object for another person (*ya'kikte'di*, *a'xkikte'di*; *kiktetu'*, *ya'kiktetu'*, *a'xkiktetu'*). *tcu'n'ki ya'xkikte'*, hit my dog! *tcu'n'ki inkikta' dandé'*, I will beat your dog. *tcu'n'ki inkikta' ha dandé'*, I will beat your dogs (sic). *i'nkikte'di*, I hit your dog. *ya'xkikte'di*, he hit my dog. *hiya'xkikte'di*, you (sing.) hit my dog.—*kiké'*, a battle, a fight; war. *kiké'o'mi'*, to "make a fight," to fight (*kiké' ayow'ni*, *kiké' n'kow'ni'*). *ki'ktehaya'n a'nsi'*, "fighting ball," a conical ball or bullet, such as a minie ball, as distinguished from the ordinary globular ball or shot (*a'nsawi*, *a'nsi*). (Also 20: 25; 21: 18, 19, 23; 28: 99, 108, 123, 186, 200, 202, 210, 220, 221, 222; 31: 10, 15; p. 140: 19, 20, 21, 22, 23, 24, 25, 26.)—*ukté'di'*; *tea'k uwú'si ukte'hayé'di'*, *tea'k uwú'si ukte'hañkédí'*.

**kto<sup>a</sup>**.—*ktow'hi'*, the common frog (28: 244). (See *péska'*, *ká'n'niw'hi'*.) *ktow' xoxoni'*, "wants rain," the tree-frog.—*a'ktu daska'*, a toad (*daska'* = rough). *Aktada'kana*, Ancient of Toads (28: 245, 252, 254).

**ktu**, a cat.—*ktu' indoke'*, a male cat. *ktu' ya'n'ki*, a female cat. *ktu' yin'ki'*, a kitten. *ktu' ya'ndustáki'*, the cat scratched me.

**ku**, to give.—*kidumi'yan' ku' kam' duti' o'pa'*, when he (the Rabbit) gave him (the Bear) the young canes, he (the Bear) devoured them at once (2: 8).—*xku*, I gave to it (26: 66). *ku'di*,

to give to him (*yikudi'*, *xku'di*; *kutu'*, *yikutu'*, *xkutu'*). *iku'di*, did he give it to you? *nyi'ku dandé'*, I will give it to you. *nyiku' ha dandé'*, I will give it to you (all). *nyi'kudi'*, I gave it to you. *ya'xkudi'*, give it to me! Imperatives: *ku* (to a child); *kukañko'* (man to man); *kuki'* (man or woman to woman); *ku'taté'* (woman to man); plurals: *kutu'* (to children); *ku'takañko'* (men to men); *ku'tatúki'* (man or woman to women); *ku'tatúte'* (women to men). *kípa'nahi kudi'*, to give back an object to the owner (*kípa'nahi yikudi'*, *kípa'nahi xku'di*). *kípa'nahi ya'xkudi'*, give it back to me! *a'nsé'pi ne' yaxku'*, give me that (standing or leaning) ax. *a'nsé'pi ma'n'kíyay' yaxku'*, give me that (reclining) ax! *ku'dqha'*, to give to them. *i'kudqha'*, you give to them. *xku'dqha'*, I give to them. *ku'dqhatu'*, they give to them. *ikudqhatu'*, ye give to them. *xku'dqhatu'*, we give to them. *toho'xk xku'dqha'*, I gave a (single) horse to them (as the common property of all). *in'ku'di* (as well as *nyikudi*), I give to you. *toho'xk in'ku'di ko'*, *ya'm'téna'xi da'nde*, if I give you a horse, will you be a friend to me? *toho'xk i'nku na'ni ni'kaw'*, *ya'm'téna'xi da'nde*, as I have given you a horse, will you be a friend to me? *a'nsé'wi non'pa' ma'n'kédé' i'yiku'di*, he gave you these two (horizontal) axes (N. B.—*iyikudi* instead of *ikudi*). *a'nsé'wi non'pa' ma'n'kíyay' nyiku'di*, I gave or give you those two (horizontal) axes. *kuku' o'ndqha'*, distributive of *kudi*, to give to each of them (*i'kuku o'ndqha'*, *xkuku' o'ndqha'*; *kuku' o'ndqhatu'*, *i'kuku o'ndqhatu'*, *xku'ku o'ndqhatu'*). This verb is preceded by the number of the objects given to each, as: *toho'xk non'pa' ko kuku'ondqha'*, he gave two horses to each; *toho'xk dani' ko kuku'ondqha'*, he gave three horses to each; *toho'xk topa' ko xkuku'ondqha'*, I gave four horses to each of them; *toho'xk sosa' ko i'kuku'ondqha'*, did you give them one horse apiece? (Also 10: 28; 14: 2, 5; 15: 5, 6; 16: 11, 12; 23: 5; 24: 2, 7; 26: 64, 75, 86; 27: 4, 5, 9, 17, 20, 25; 28: 7, 72, 137, 138; 31: 25; p. 160: 14, 15, 16.)

- kúda'ni**.—*kúdēni'* (p. 125: 5), *kú'dni* (28: 92, 102, 111; 29: 31), inferior, ugly. *kúda'nixti*, inferior, superfluous (=what is left) (11: 8). *kúda'nik*, not the best.
- küdēska'**, **küdē'sk**, (rarely, **küdēski'**), a bird; birds.—*kúdúpi' sakhin'yan kúdēska' o'di*, shoot (at) the bird on the other side of the ditch! *küdēski' yukup'*, the legs of a bird. *küdē'sk ki-yo'wo*, another bird. *küdē'sk axe'* (cf. *axe'*), the wings of a bird. *küdēska' kañkoni'*, a bird trap. *küdē'sk siyan'*, birds' tracks. *küdē'ska atcūtka'*, a red bird. *Küdeska' teütkana'*, Ancient of Red Birds (20: 15; 31: 32). *Küdēska' atcūt'kana'*, Ancient of Red Birds (31: 38). *küdēska' atcūt xohi'*, "ancient red bird," the cardinal bird (G.), probably the cardinal grosbeak (*Cardinalis virginianus*). *küdēska' dahay'*, the "blue darter" of Louisiana, given as a hawk, but it may be the American snake bird, or *Plotus anhinga* (20: 28, 33, 50). *Küdē'ska daha'yina*, Ancient of Blue Darters (20: 6). *küdēska' xohi'*, the "ancient bird": (1) a long-legged red bird, with a white bill; (2) a parrot. *küdēska' xohi' ptcūn' qahud'*, a necklace made of bills of the birds called "*küdēska' xohi'*." *küdē'ska sidi'*, a yellowbird, or yellow warbler. *küdēska' sin' pson'ti'*, "sharp-tailed bird," the swallow. *küdē'sk pa tci'*, "red-headed bird," the red-headed woodpecker. *kü'dēsk süpi'*, a blackbird: generic. *kü'dēsk tohi'*, a bluebird. (Also 15: 6; 20: 13, 32, 49; 28: 60, 61, 64, 72, 76, 92, 102, 157, 158, 159, 251.)
- kúdo**.—*kúdotci'*, *kúdo'tci*, *kú'dotc* (26: 54), wet, muddy. *ějuk' kúdotci'*, because it is wet. *ama' kúdotci'* or *hama' kúdotci'*, "wet earth," mud, a little mud; but, *hama' kúdo'tcixti'*, much mud, deep mud. *kúdo'tcixti'*, very wet. *kúdo'tci tki'*, "a sort of wet," damp, moist.—*kúdúpi'*, *kúdúpi'*, *kúdo'*, a ditch. *kúdúpi' ndosa'n'hi'n' sinq'o' ni n'ē' ndor'hi'*, I see (or, saw) the boy walking on this side of the ditch. *kúdúpi' sakhin'yan kúdēska' o'di*, shoot (at) the bird on the other side of the ditch! *ay'i'x kúdo'taryan'*, "Big Ditch," Louisiana. *dū-kūkúdup'*, to cut a trench with an ax or hoe (*i'dūkúkúdup'*, *ndū'kúkúdup'*).
- kúdúksa'**, crack ("a trench broken") (10: 8, 9).—*a'kúdúksa'ye*, peeping through a crack (10: 8). *kú'dúksa'yě*, through a crack (28: 7). *iya'kúdúksa'yañkana*, beware lest you peep at me! (p. 146: 15). *ka'kúdúksa'hinyēni'*, I did not peep at you (p. 146: 16). (Also 16: 8.)
- kuhi**.—*kikuhi'* (=sisi'), a wrinkle, wrinkles; to be wrinkled (*i'ki' kuh'i'*, *ú'ñkikuh'i'*).
- kük**.—*oküki*, to fish. *ayo'küki*, *nqo'küki o'kük de'di*, he went fishing, to go fishing (6: 4). *oküktu'*, they went fishing (6: 14). *ú'ñkogoni'*, a hook, fishhook (Bk.). *úñkoqon' sud'i*, a fishhook. (Bj., M.). *úñkoqon' in'kan'*, a fishing line. *úñkoqon' udi'*, a fishing rod.
- kúka'pi**.—*du'kúka'pi*, pulled off (17: 8).
- kúxwi'**, coffee.—*kúxwi' ne'di*, is there any coffee? *kúxwi' ni'ki'*, there is no coffee. *kúxwi' on'(ni')*, to make coffee.
- künēki'**, (1) to bend any inanimate object; (2) a single bend or curve (*i'künēki'*, *úñku'künēki'*) (?).—*püdiyan' künēki'*, to bend the point of an object. *psdehi' künēki'*, the knife (edge) is turned. *künēkiyě'*, to cause an inanimate object to bend or be turned. *psdehi' kü'nēkiyě'*, to turn the edge of a knife blade (*psdehi' künēki' hayě'*, *psdehi' künēki'háñkě'*). *künēgně'ki*, having a series of curves or bends (~~~~~).—*künēxka'* or *kanaxka'*, circular. *nahin'te' künēxka'*, full moon. *kúna'xka kúdu'nana'hi'*, to go round and round, as the hands of a clock (?).
- kúni**.—*kú'nini'* to ford a stream, to wade (*i'kúmini'*, *úñkukú'nini'*; *kúni'tu*, *i'kúni'tu*, *ú'ñkukúni'tu*). *kuni' dandé'*, he will wade.
- kún'i'ski hayi'**, a gnat.
- kús**.—*akúskúsi'n'ki* (=akúskúse'+yiñki), he nibbled a little now and then, he ate in a mincing manner. *Tcēt'kana' son'+sa akú'skúsi'n'+ki na'axka' On'fi' a'nde o'xpa*, when the Rabbit sat (there) nibbling now and then at one piece, the Bear devoured all the rest.—*akú'skúse'*, archaic word for above.
- kútciccka'**, the red-winged blackbird.—*Kútcic'ckana'*, Ancient of Red-winged Blackbirds (23: 16). *Kú'tciccka'a*, Ancient of Red-winged Blackbirds (23: 21).

**kát, kád.**—*ká'dákáxpeyè'*: *aw'patágo<sup>n</sup>ni'* *pxwè' ká'dákáxpeyè'*, to thrust a stick through meat in order to barbecue it (*pxwè' ká'dákáxpehayè', pxwè' ká'dákáxpehánkè'*).

**káti.**—*ká'tiki*, to tell what one has perceived himself (not what he has heard or has been told, *kanhi*) (*ya'kátiki*, *á'ñkuká'tiki*). *inyu'kátiki*, or *nyuku'tiki*, I tell it to you. *ewandé' ya'ñkukátiki*, he tells it to me. *ayindi' ya'ñkukutiki*, you tell it to me. *he'yan ké'dí' kánkányan' kátiki*, he reached home (and) told it to his grandmother (3: 16). *yañku'kátiki*, tell me! *ni'státi tko'hè ya'ñkukátiki' na'áñkíhi'*, I wish that you would tell me very accurately (how affairs are) (4: 4). *inya'dandé' iyá'kátiki na'*, I will say it to you; do not tell it. *híñkso'<sup>n</sup>tkaka'*, *naxá'xa nyu'kátiki*, O younger brother, now have I told you (5: 7, 8). *káká-tíni'*, not to tell another what one has seen or observed (*ku'yukádá'<sup>n</sup>ni*, *á'ñkukádá'<sup>n</sup>ni*). *nyu'kádá'<sup>n</sup>ni*, I did not tell you. *nyu'kádá'<sup>n</sup>ni dandé'*, I will not tell you. *té'diké' ya'ñkukádá'<sup>n</sup>ni*, why did you not tell me? (Also 26: 67, 85.)

**kátska'** or **káděska'**, a flea (31: 5). (cf. *káděska'*.)

**kátske'** (used by females=*kátskeyè*), to shut a door (*kátske'hayaxan'*, *kátske'háñkaxa<sup>n</sup>* (cf. *kode'*).—*eye'wi kátske'kan'*, shut the door (said by a female to a female). *kádáske'yè*, shut the door (19: 5, 7, 9). *kátske'yè*, (they) shut it up (31: 10). *eye'wi kátske'yè*, to shut a door (*kátske'hayè', kátske'háñkè'*) (said by men and boys).

**kuya'**, under.—*kuya' keai'*, to dig under, undermine (*kuya'* —, *kuya' nké'di*). *ayahi' kuya'*, under the bed (p. 139: 9). *yaxow' kuya'*, under the chair (p. 139: 10). *aduhí' kuya'*, under the fence (p. 139: 12). *ítkap kuya'*, under the board (p. 139: 14). *okaya'*, under, underneath (p. 142: 21, 22, 23).—*kwiá'-yan'*, under. *aw'xu kwia'yan'*, under the stone. *atí' or tí' kwia'yan'*, under the house. *inská' ti k wia'yan' zé' nanék' í'*, a (or, the) skunk is sitting under the house.

**küya.**—*duküya'di*, to pick to pieces or into shreds, as sinew (*i'duküya'di, ndw-küya'di*).

**káñkán'**, a grandmother, his or her grandmother (*ikánkán', xkánkán'*). O grandmother! (3: 7, 8, 16, 17, 24).—*Tétkana' kánkán' unozé' ha'nde ón'xa*, it used to be that the Rabbit lived with his grandmother. *Tétkana' kánkán' kionpa' tí' xyapka' ktihandon' étuxa'*, it is said that the Rabbit used to dwell in a low tent with his grandmother (3: 1, 10, 26).—*kánkán'yan'*, a grandmother, his or her grandmother; includes the following affinities: his wife's mother, his wife's father's mother, his wife's mother's mother, her husband's mother, her husband's mother's mother, her husband's mother's mother's mother, her husband's mother's mother's mother's mother, her husband's mother's mother's mother's mother's mother (*ikánkán'yan', xkánkán'-yan'*). *icáma'na kánkán'yan' unozwé' a'nde ón'xa'*, long ago he was living with his grandmother. *kánkán'yan' kátiki'*, he told his grandmother (3: 16).—*kánkán'yan' a'kúko'xi*, a great-grandmother, his or her great-grandmother (*i'kánkán'yan' a'kúko'xi, xkánkán'yan' a'kúko'xi*).—*kánkán'yan' kúko' a'kúko'xi*, a great-great-grandmother, his or her great-great-grandmother (*i'kánkán'yan' kúko' a'kúko'xi, xkánkán'yan' kúko' a'kúko'xi*).—*kánkán'yan' kúko' kúko' a'kúko'xi*, his or her great-great-grandmother (*i'kánkán'yan' kúko' kúko' a'kúko'xi, xkánkán'yan' kúko' kúko' a'kúko'xi*). (Also 29: 1, 10, 12, 25, 27; 31: 16, 23.)

**kán'ñnuhi'**, or **kün'nuhi'**, the bull frog (see *kton*, *pěska'*).

**kwinhi'**, a valley.

**kya<sup>h</sup>e**, **kya<sup>h</sup>i**, from, to take from.—*kyahé'yan' kú'di*, he comes from the same place. *kyahé'eyan'*, to the same place (?). *ya'ñkakya'hi*, they took from me (23: 17). *ñkakya'hi'n*, we take it from (them) (23: 18). *akya'hi*, (he) took her from him (27: 12). *akya'hi*, he took from her (28: 202). *i'yan'xkya'tuxan' na*, beware lest you search in my house for my possession (?) (p. 158: 17).

**kya<sup>h</sup>i**, to scold, reprove.—*dúkútké' han in'pi han kyan'hi'ne'di*, he tied him and laid him down and was scolding

him (as he stood?) (1: 15, 16). (Also 8: 18; 10: 3; 12: 3; 31: 2, 3, 7.)

kyëto<sup>hi</sup>, the duck hawk (see *k'iskisa'y'i*).

kyüski', the jack fish, a small fish resembling the gar.

**x**.—Several words in "x" admit of a synonym in "xy" (cf. *exayë* and *exyaxyë*; *xuhu* and *xyuhu*; *xa* and *xya*; *xapka* and *xyapka*; *txa* and *txya*; *xanaxka* and *xyinixka*; *xë* and *xyë*; *xuhi* and *xyuhi*). Most words ending in *-hi* or *hin* (in the singular) change that ending to *-x* in contractions and before the plural ending *-tu*: *Asahin*, *asaxtu*, *asax nonpa*; *anahin*, *anaxtu*; *donhi*, *donxtu*; *ayohi*, *ayox këci*; *tanhin*, *tanx* (in *yaductan tanx sinhinyan*); *amih*, *amix*; *pahi*, sore, *par* (in *apaxto<sup>mj</sup>ë*); *mih*, *mïxkëtedi*; *axisahi*, *axisax*; *tcëkoi'*, *tcëkô'x*.—As in Cegiha, Dakota, etc., there is in Biloxi the permutation of *c*: *x*; as, *kcicka*, *kcixka*; *konicka*, *konixka*.—*k* followed by a vowel is sometimes changed to *x* in contractions, as *ihki*, *ix*; *wax ta'hicti* or *wax ta'xti* (in *waka' + tahi*). *yahkin'x nda'* (for *yahki'ni ki nda'*), *yahkin'xtu'*.

**xa**, still, yet.—*nkânnoxë' xa nka'nde*, I am still living with her (or him). *kadëni' xa*, it does not burn yet. *kand'xtetuni' xa*, they never did kick (fem. sp.). *nka'duti te xa*, I am still hungry. *a'duti te xa*, he is still hungry.—*xa'na* (masculine term for the above with a negative "never"). *kand'xtetuni' xana'*, they never did kick. *aduti' ëtukë' ko ndu'xni xa'na*, I have never eaten that sort of food (2: 21). *ndon'ni xya*, I have not yet seen him or her.

**xa**, feminine sign of ability: can.—*tanhin' xa*, he can run (but he will not run at present). *tanhin' dë' xa*, he can run away (but he will not). *akütxyi' nkon' xa*, I can write (if I wish). *toho'xk nonpa' ama'ni a'naxtetu' xa*, those two horses are in the habit of kicking (idea of ability also).—*xana'*, masculine sign of ability: can. *tanhin' xana'*, he can run (if he wishes; but he will not run at present). *akütxyi' nkon' xana'*, I can write. *akütxyi' nkuka'dë xana'*, I can read. *ünktanhin' xana'*, I can run (if I wish). *ëyan' nde' xana'*, I can go thither. (Also 7: 5, 6.)

**xa** or **xya**, a sign of past time.—*ë'tanike xa'*, I said that. *ëtuxa'*, they said (did say) it (long ago) (see *e*).—*k'itëna'xtu xa'*, they had been friends to each other (2: 1). *hao'knë xya*, he nailed it long ago.

**xa**, customary or usual action (also 9: 13, 17; 10: 13; 11: 10; 12: 5, 6, 7; 14: 30); he used to say so (but we do not know that it was true) (see *e*).—*on'ik ha'ne otu' xa*, they (the dogs) have (usually) found a bear and (men) have shot him (2: 31). *ayuyax nka'kan-icki'kë nka'nde xa na'*, I am used to licking the dew off of (the ground) (1: 7). *nka'kiyas' xana' yahë' ko*, this is what I usually (or always) like (2: 9, 10).

**xa** or **xya**.—*ë'xa*, that is all. *ë'xa on ne'di*, that was all which he had on or wore (Bk.) (22: 17). *ë'tixya*, this is all. *nkim' xya neddi*, I went alone, by myself.—*xya'xyë*, *i'xyaxyë*, *e'xyaxyë*, to cease, quit, stop doing anything (*ixyayayë*, *ë'xahanë'ë'*; pl., *ë'xatu'*, *ë'xayitu'*, *ë'xahanë'ë'tu'*).—*ëxa'ya da'nde*, will he stop? *ixya'yaya da'nde*, will you stop? *ëxa'hanë'ka' dandë'*, I will stop (doing it). Imperatives: to a child, *ëxaya'!* man to man, *ëxa'yë'takta'*; man to woman, woman to woman, *ëxa'yë'tki'*; woman to man, *ëxa'yë'tatë'*. *ayax' kta xya'xyë*, to stop cutting wood. Some parts of this verb seem to belong to *ëxayë*, and others to *ixyaxyë*, but they are recorded as dictated.

**xa** (27: 8), **xapi'**, **xap** (28: 146), **xam** (28: 140, 151), a box or trunk (28: 213). *omëska xa utcidi*, "small fish put in a box," sardines. *xa' utcu'di*, to pack or put articles into a box or trunk (*xa' yu'teudi*, *xa' nku'teudi*). *xa' utcu' nedi'*, he stands putting things into a box or trunk.

**xa**, **xyi**.—*ha'xahë*, to laugh. *ha'xahë dë'di Tcë'tkanadi'*, the Rabbit went off laughing (1: 21) (also 10: 10, note). *in'xih'i*, or *in'kxyih'i*, *i'nikih'i* (18: 16), *in'kxih'i* (23: 8), to laugh (*ay'i'nikxih'i* or *ay'i'nikxyih'i*, *nik'i'nikxih'i* or *ünki'nikxyih'i*). *nik'i'nikxih'i ne'di*, I am laughing (as I stand). *nik'i'nikxih'i na'ni'xki*, I am laughing as I sit. *nik'i'nikxih'i on'*, I was laughing. *nik'i'nikxih'i dandë'*, I

- will laugh. *ki'nikxihini'*, or *ki'nikxyihini'*, not to laugh (*kay'i'nikxihini'* or *kay'i'nikxyihini'*; *nki'nikxihini'* or *ani'nikxyihini'*).
- xa.**—*pa'axaxahi'*: *doxpa'sanhiw' pa'axaxahi'*, to pull up or roll up the sleeves (*doxpa'sanhiw' i'paxaxahi'*, *doxpa'sanhiw' u'nikapa'axaxahi'*).
- xa**, to stand (cf. *si.*)—*xa'xa, a'xa* (20: 3), dual and plural of *si'hih*, they stand. *aw'ya nonpa' xa'xa ha'maki nkyehon'ni*, I know the two standing men. *ti' nonpa' xa'xa ma'nik'i ko tedi' xè* (w. sp.), the two (standing) houses are red. *aya'w' nonpa' xa'xa d'ma'nik'i ko tedi'*, the two (standing) trees are dead. *toho'xk nonpa' xa'xa d'ma'nik'i ko sup'i xè* (w. sp.), the two standing horses are black.—*xa'xaxa*, they (pl.) stand. *aw'ya xa'xaxa ha'maki nkyehon'ni*, I know (all) the standing men. *aw'ya xa'xaxa ma'niktu*, they (all) are standing (said of many). *toho'xk xa'xaxa d'ma'nik'i ko san' xè* (w. sp.), the standing horses are (all) white. *aw'se'p xa'xaxa ama'nik'i ko pa'na in'kta' (±xè, w. sp.)*, all the standing axes are mine. *aw'se'p xa'xaxa ki'na-zadi' ama'nik'i ko pa'na in'kta' (±xè, w. sp.)*, all the scattered (and standing) axes are mine. (*Also* 18: 16; 20: 41; 21: 9; p. 117: 6, 12; p. 118: 5, 9; p. 119: 6, 11; p. 120: 6, 8; p. 151: 25.)
- xahi'**, rough to the touch (14: 27).—*mas-zahi'*, "rough iron," a file.—*xaxahi'*, rough to the touch here and there. *astotonixka akidi xaxahi*, a black lizard with rough skin.
- xak.**—*a'xako'ni'*, to be poor (*aya'xakon-ni'*, *nka'xakon-ni'*; *a'xakontu'*, *ay'xakon-tu'*, *nka'xakontu'*).—*a'xakon'yè'*, to make one poor, to treat one ill (*a'xakon'hayè'*, *a'xakon'hun'kè'*; *a'xakon'yetu'*, *a'xakon-hayètu'*, *a'xakon'hun'kètu'*).
- xanaxka** or **xyinixka** (6: 16, 17; 28: 218), an otter (cf. *ni*, to roll). *ci'naxka*, otter (G.). *Xyini'xkana*, Ancient of Otters (29: 1, 26, 39). *xyi'nixka'hi* (= *xyinixka*+*ahi*), an otter skin. *ci'naxk a'hi*, an otter skin.—*xanaxpè'*, a muskrat.
- xandayi'**, the fishhawk.
- xati.**—*axati'*, to slide, as on ice (*aya'-xati*, *nka'xati*).
- xaye.**—*duxayè'*, to scratch in order to relieve itching (*i'duxayè'*, *ndu'xayè'*). *pa' duxayè'*, to scratch the head. *tea'ke duxayè'*, to scratch the hands. *si'ya ski'xtiki' duxayè'*, to scratch the top of the foot. *nyi'duxayè'*, I scratched you. *nyi'duxaya' dande'*, I will scratch you. *ya'nduxaya'*, he or she scratched me. *ya'nduxayata'*, scratch me! (male to male).—*du'xayaxa'w'* (fem. of *duxayè'*), to scratch (*i'duxa'yaxa'w'*, *ndu'xaya xa'w'*); used when a female addresses a female.—*axayo'ni'*, riding spurs.
- xa<sup>n</sup>**, feminine ending of certain verbs answering to the masculine ending **-di**, thus: *pa'tètcuxa'w'* (fem.), *pa'tètcudi'* (masc.).
- xa<sup>n</sup>**, where.—*ta'nyaw' xa'w' ko tcuwa'*, where is the village? *aw'sudio'nyaw' xa'w' ko tea'kan'ma'nik'i'*, where is the pine forest? *aw'se'wi yan' xa'w' ko tea'kan-ma'nik'i'* (sometimes shortened to *aw'se'wi yan' xa'w'?*), where is the (reclining) ax? *spdehi' yan' xa'w' ko tea'kan'ma'nik'i'*, where is the knife? *mi'kon'ni yan' xa'w' ko tea'kan'ma'nik'i'*, where is the hoe? *ya'nik'e'o'ni' yan' xa'w' ko tea'kan'ma'nik'i'*, where is the saw? *toho'xka' yan' xa'w' ko tea'kan'nedi'*, where is the (standing) horse? (*Also* 29: 29.)
- xa<sup>n</sup>**, bring! (28: 148, 149).
- xdo.**—*dixdo'*, to hull beans or green nuts. *aye'k dixdo'*, to husk corn (*aye'k i'dixdo'*, *aye'k ndi'xdo'*).
- xè**, one form of the feminine oral period; its masculine equivalents are *xyè* and *xyèxo*. *ti nè' ko san' xè*, the house is white (w. sp.). *xè* affects the accent of the preceding word, thus: *aya'w' si'w-hin nè' ko tedi'*; but *aya'w' si'w-hin nè' ko tedi' xè*, the (standing) tree is dead; *toho'xk ta'w-hin ko kde'xi*; but *toho'xk ta'w-hin ko kde'xi xè*, the running horse is spotted.—*xyè*, (1) one of the masculine forms of the oral period, the others being *xyèxo* and *na*; the corresponding feminine forms are *xè* and *ni*. *aw'ya pi' xyè*, he is a good man. *aw'ya ptu' xyè*, they are good men.—*hauti' xyè*, he is sick much or often. (2) Indeed, at any rate, at all hazards. *e'yan' nde'di xyè'*, I went thither at any rate (whether he consented or

not). *e'ya<sup>n</sup> nda' dande' xyë* (or *xyëxo'*), I will go thither at all hazards (whether he consents or opposes). *zedi' xyë*, he is (indeed) dead. (3) Very, exceedingly. *nyukpe'ya<sup>n</sup> nedi' xyë*, my legs pain (exceedingly?). *anya'di hande' sanha<sup>n</sup>ni' xyë*, that man is very strong.—*xyëxo'*, an emphatic form of the masculine oral period, sometimes having the force of very; the other masculine forms being *xyë* and *na* (*e'ya<sup>n</sup> nda' dande' xyëxo'* = *e'ya<sup>n</sup> nda' dande' xyë'*).

**xedi'**, frost.

**xëhe'**, to sit (*i'xëhë*, *nkixëhe'*, *xëhetu'* or *ta<sup>n</sup>tu'*, *ixëhëtu'* or *ita<sup>n</sup>tu'*, *nkixëhëtu* or *nta<sup>n</sup>tu*). Imperatives: To a child, *xaha!* man to man, *xa'hata'* (2: 7, 15) or *xëhe'kañko'* man to woman, or woman to woman, *xëhe'tki!* woman to man, *xaha'te'* man to men, *ta'ntakañko'*; man to women, *ta'ntukañko'*; women to men or children, *ta'ntatute'*; woman to women, *ta'ntuka<sup>n</sup>*. *axëhe*, *axëhë*, *xëheye*, *donaxëhë*, *uxëhe*; D., *iyotañka*; *ç.*, *gfin*; K., *lin*; Os., *kfin*; Kw., *kt in*, *knin*; Te., *mina*; H., *ama'ki*).—*a<sup>n</sup>ya xë'hë na'ñki a'yëhã<sup>n</sup>ni*, do you know the sitting man? *a<sup>n</sup>ya nonpa' xëhe' ha'maki nkyëho<sup>n</sup>ni*, I know the two sitting men. *toho'xk xë'he në' ko iti' xë* (w. sp.), the sitting horse is red. *anya' xë'he na'ñki ko taakna'ñkiha<sup>n</sup>*, where is the sitting man? *anya' xë'he na'ñkiya<sup>n</sup> nkyëho<sup>n</sup>ni*, I know that sitting man. *anya' xë'he na'ñkidë nkyëho<sup>n</sup>ni*, I know this sitting man. *nkixëhe' na'ñki*, I am sitting. *i'xëhe na'ñki*, are you sitting? *xë' na'ñki*, she is sitting. *yaduxta<sup>n</sup> nkixëhe*, I sit (ride) in a wagon. *e'we yuke' ta<sup>n</sup> ha'maki*, they are sitting. *ason' poska' dë xë'hë hantca' haka' di Te'ëkanadi'*, when the Rabbit went to a brier patch and sat there, he was angry (2: 28). *Te'ëkanadi' koxta'*, *yahëya<sup>n</sup> kide' xë'hë*, the Rabbit ran from (what he thought was) danger, he went some distance and sat down (2: 14).—*xë*, *xëx* (28: 135), a contraction of *xëhe*, to sit (26: 14). *inška' ti kwia'ya<sup>n</sup> xë' na'ñki'*, a skunk is sitting under the house. *ason' poski'ñki xë na'ñki Te'ëkanadi'*, the Rabbit was sitting (=was) in a very small brier patch (2: 4).—*xëheye'*, to

cause to sit; to hang up, as a hat, coat, or shirt on a nail or post (*xëhe'hayë'*, *xëhe'hãñkë'*). *doxpë' xëheye'* (= *doxpë' taçedi'*), to hang up a coat, etc. *akuë' duxpë' xëhe'ka<sup>n</sup>*, pull off (your) hat (and) hang it up (w. sp.)! A man or boy would use *xëheya'* instead of *xëhe'ka<sup>n</sup>*. "*kançonni' nçon'ha<sup>n</sup> nëtko<sup>n</sup>hi' xë'hëñkë' ndu'si xyo'*," *ëdi' ètuça' Te'ëkanadi'*, they say that the Rabbit said, "I will make a trap and set it on the road and catch him!" *doxpë' itka' xahe'yë*, to put a bottle inside a coat (p. 139: 6).—*xëhe'kiyë*, "to cause to sit for another," to set down an object for another. *anya'di' si naskëxti' de knë' kançonni' nëtko<sup>n</sup>hi' xëhe'kiyë ètuça' Te'ëkanadi' ètuçonni'*, the Rabbit did thus: he set the trap down in the road where the man with the very long feet had been going, they say.—*axëhe'*, collective of *xëhe*; they (many) sit. *a<sup>n</sup>ya a'xëhe ha'maki a'yëhã<sup>n</sup>ni*, do you know (all) the sitting men? (can refer to persons riding).—*a'xëhë* (= *a+xëhe*), to sit on, as on a chair (*aya'xëhë*, *nka'xëhë*; *a'xëhëtu'*, *aya'xëhëtu'*, *nka'xëhëtu'*). *nka'xëhe' psã'ki*, I sat on it (and) it broke. *axëhe' oye'*, to break down an object by sitting on it. *toho'xka' axëhe'*, to ride a horse (*ç.*, *agfin*; K., *alin*).—*axëhe' utpë'*, to make a hole through an object by sitting on it (*yaaxëhe' yutpë'*, *nka'xëhe' ãñkrupte'*).—*uxë'* or *uxëhe'*, to sit in or within an object. *uxë' na'ñki*, he was sitting in it (2: 13). *yu'xë ina'ñki*, you were sitting in it. *nku'xë' na'ñki*, I was sitting in it. *uta<sup>n</sup> ha'maki*, they were (already) sitting in it (when seen). *uta<sup>n</sup>tu'* they sat in it (if they enter and take seats, the act of going being seen; said when one reports what he has observed). *yaduxta<sup>n</sup> u'xaha'*, get into the wagon!—*xa'hëye'*, to put a cv. object, etc., on something (*xahë'hayë'*, *xahë'ñkë'*; *xahë'yëtu'*, *xahë'hayëtu'*, *xahë'i'ñkëtu'*). *itka'ya<sup>n</sup> xahë'yë*, to put a cv. object in something.—*akyëhe'*, to take a seat, to sit down (*aya'kyëhe'*, *nka'kyëhe'*).—*uxki'ni*, a seat (Bk.), to spread out, as a mat or carpet (*yuxkini'*, *nku'xkini'*; with the oral period, *yu'xkini na'*, *nku'xkini na'*).—*xwë'hë*, she sat in

(26: 15; 28: 221). *uxwé'héñkè*, I put it in (28: 236). *uxwéhé'yè*, she set it in (the water) (28: 237). *xwáhé*, he put her in (28: 203). *xoxó' kxwéhè'*, to swing himself, "to sit in a swing." (Also 6: 14; 9: 7; 10: 22, 31; 11: 9; 14: 26; 16: 3; 20: 17, 39; 25: 1; 26: 2, 42, 43, 46, 48; 28: 18; 29: 28, 32, 40, 71, 80, 114, 120, 135, 221, 229; 31: 17; p. 117: 2, 7, 13, 17, 18; p. 119: 1.)

**xépi**, to go down.—*aniya<sup>n</sup> xé'pi*, the water went down (15: 3).

**xi**, supernaturally mysterious (10: 15).—*xí'di*, strange (10: 11). *xíya'*, bad (cunning) (10: 15). *ta xí'di* (27: 20), *taxi* (27: 22, 24), supernatural deer. *axí'hinya' dandé'*, I will shut you up, diet you, and give you medicine (in order to give you magic power) (p. 150: 34). *axíya'kidaha'*, you putting them in the house to treat them (28: 12). *ayañkxi'ya<sup>n</sup>*, a doctor. *axí'kiyè*, treating him (=doctoring) (28: 1). *tixyí'* (28: 2), *tix* (29: 13), medicine. *xidí'*, a chief, governor, doctor; a lawyer (Bk., *fide*G.). *an'ya xi*, chief (27: 7, 9). *ndès xidí'*, "a chief snake," a rattlesnake.—*ayaxiya'*, a law. *a'yaxí'omni'*, a law-maker. (Also 10: 6, 20, 24, 25, 27; 16: 12; 17: 1; 26: 42; 27: 19.)

**xidí'dihe'**.—*ama xidí'dihe omni*, a quicksand.

**xiha**.—*xí'hayudí'*, a thorn; thorns. *ayan' xí'hayudí'*, the thorn tree (a species of *Crataegus*). *ixí'hayudí'*, the large thorn; probably identical with the *ayan' xí'hayudí'*. *ixí'hayu' yíñkí'*, the small thorn; probably a species of *Crataegus*.

**xixika'**, to ruffle up the feathers, as birds do.

**xiye**.—*a'xiyehí'*, *axíye'*, *xyé'hi*, *xayehí'*, blossoms, flowers. *pan'hin' a'xiyehí' nýpi'hi*, "the vine with fragrant blossoms," the honeysuckle. *axíye' san pan'hin'*, "the vine with white blossoms," the Cherokee rosebush. *xyé'hi sí'di*, yellow blossoms (of the *ninda'yi*). *xayehí' somsa'*, a single flower; *xá'yehití'*, flowers. (Also 21: 8, 10.)

**xi<sup>n</sup>**.—*axin'* (assumed 3d sing.), to pierce with a tined instrument (*aya'xín*, *nkaxín'*).—*mas-tútcútká' tansi' nkaxín'*, I thrust a pitchfork into grass or hay.

**xke** (cf. *du*).—*duixkè'*, to unbraid (*i'duixkè'*, *ndu'ixkè'*).

**xké** (cf. *du*).—*duxkè'*, to bark a tree; to flay or skin an animal (*i'duxkè'*, *nduxkè'*). *wa'k duxka' dandé'*, he will flay the cow. *ayan' duxkè'*, to skin or bark a tree. *a'düküxkè'*, to peel vegetables. *ať' a'düküxkè'*, to peel potatoes (*aya' düküxkè'*, *nka' düküxkè'*).—*oxké'*, to have the hand, etc., skinned. *oxké'yè*, to cause the hand, etc., to be skinned (*oxké'hayé'*, *oxké'háñkè'*).—*adaxkè'*; *teñmu'k adaxkè'*, to make a gnawing sound, as a mouse does; to gnaw on a bone, as a dog or person does; to bite pieces off a manger, like a horse (*aya' dawkè'*, *nka' dawkè'*). (Also 22: 7, 12, 13; 26: 81.)

**xku**.—*dxkuhi'* (*i'dtaxkuhi'*, *ndt'xkuhi'*), *ayé'ki dtxkuhi'*, to shell corn.

**xo**.—*xó' hayí'*, the screech owl (cf. *hayí*).—*xó' yíñkí'*, the "little king" or "switch king" of Louisiana, a weed. *xó'yíñg a'pi*, the leaves of the preceding.

**xo**, a future sign, implying a contingency (it differs from *dandé* and *xyo*).—*te'ya xó'*, he will kill it (if he does not desist, as a horse that is trespassing, if not removed very soon). *e'wa nda' xo*, I will go further (if —). *sanhin' kiya' nkon' inkte' xo*, I will do it again and kick you on the other side (if you do not reply) (1: 11).—*sanhin' yan' kiya' nkon' in' naxta' xo*, I will do it again and kick you on the other side (if you do not reply) (1: 13).—Use of *xo* after *ko*: *ayin' sihi' xti ko'*, *ason' kde' himya xó'*, as you are in great dread of briars, I will send you into them (1: 20).—*xyo*, shall (24: 10) (see *xya<sup>n</sup>*, *xyexyo*, *xa*).—*nde' hñdon' hi xyo'*, *wit' di ko*, I will go to see you to-morrow. *kankonni' nkon' han nèt'kohi' xéheñkè' ndu' si xyo'*, I will make a trap and place it in the road, and (thus) I will catch him. "xki'toni' e'yan' nkíhín' xyo," *uyí'hi ha'nde*, he was thinking for some time, "I will reach there first." *ema<sup>n</sup>'*, *keicka' haka'naki xyo'*, take care, or the pig will get out! *inaya<sup>n</sup> kōkxahé'nk te'hinyé'kí' imá'ñki xyo'*, before the sun moves, I will kill you as you recline, or where you recline (2: 24). *te'húñkè' ma'ñki xyo'*, I will kill him as (or where) he reclines. These last express cer-

- tainty (also 16: 17). *ani' kyá onni' kēdi' xyo*, he must dig the well (alone) (1: 5).
- xo**, interrogative sign.—*ka' wak hū' yē xo'*, what is he (or she) saying?
- xo**, oh!—*xo+xo*, oh! (22: 14). *xo'xoxo'xo*, oh! oh! (22: 15).
- xo**, *hā*, o, to break (modern for *kse*).—*xoxo'ki*, broken here and there (17: 6). *dū'kxoxo'ki*, knocked to pieces (31: 31). *nya'ndi hā'yē*, my heart is broken (p. 154: 7). *ya'xtu hā'yē*, their hearts are broken (p. 154: 8). *ya'ndi kahā'yēha'ñ-kēni' dandē*, I will not break her heart (p. 154: 9). *axēhe' oye'*, to break down, as a chair, by sitting on it.
- xohi**, *xo'xi*.—*dū'kxohi'* or *tū'kxohi'*, to make smooth with a knife, to scrape (*i'dū'kxohi'* or *itū'kxo'hi*, *ndū'kxo'hi* or *ntū'kxo'hi*).—*dū'kxohi' tēdo'yē'*, to make smooth by using a drawing-knife (*i'dū'kxohi' tēdo'hayē*, *ndū'kxo'hi tēdo'hañkē'*).—*pa'nhim' tū'kxo'hi*, to shave himself (*pa'nhim' i'tū'kxo'hi*, *pa'nhim' ntū'kxo'hi*).—*kūtū'kxohi'*, to scrape for another (*ya'kūtū'kxohi*, *a'xkūtū'kxohi'*).—*pa'nhim' kūtū'kxohi*, to shave another (*pa'nhim' ya'kūtū'kxohi*, *pa'nhim' a'xkūtū'kxohi*).—*intkxo'ho'ni* (rather, *intkxo'ho'ni'*), a draw-shave.—*pa'xoxi'*, to scrape an object by pushing.
- xo'hi** or **xohi'**, rain.—*xohi'xti nedī'*, it still rains (rather, it is raining very hard). *to'hanak xo'hi*, it rained yesterday. *wie'di ko xo'hi dandē*, it will rain to-morrow. *psidē' xo'hi ko'ndē'ni dandē'*, if it rains to-night, I shall not go. *kxohoni*, not rain (28: 254). *xo'x saha'ni*, shower, "hard rain." *xohi-di'*, it rains. *xotpiska'*, a drizzling rain (G). *xoha'ixeo'ni'* (*xohi+atxe+onni*), "frozen rain," icicle. (Also 28: 167, 252.)
- xohi'**, old (see *intc*).—*ha'nyasanha'ni'xti xohi'*, an aged Indian woman. *teak xohi'*, "old hand," the thumb. *kūdēska xohi'*, "the ancient bird." *adi'sk xohi'*, a species of rat. *kawa xohi*, "something ancient," an elephant. *ak'ini xohi*, the ancient goose (a species). *xonniyohi dudayi xohi*, "the old one that eats crawfish," a pelican. *nya'ni xohi'*, O my old woman! (voc. of *yiñkō'ni*). *Xohan'tiyān'*, "Old-woman's-house," Mrs. Martin's place at La-
- mourie, Rapides Parish, La.; also Hirschmann's store at the same place. So-called after old Mrs. Martin, an owner of the plantation, who died in January, 1892. (Also 14: 1, 7, 10, 23; 16: 1, 2; 18: 1, 10.)—*axohi'*, old. *isi' axohi'*, "the old toes," the big toes. *iñktca'ni' a'xohiya'*, the second toes (of a person): lit., "next to the old ones."—*xoxo'hi*, pl. of *xohi*, ancient ones. *wahu' xoxo'hi*, "ancient snows," i. e., hailstones (in the plural), hail. *xoxo'hiya'n'*, "the old ones," both parents. *xoxētū'ya'n'*, both parents. *amātka' xoxētū'ya'n' tēadi'*, a child both of whose parents are no more (i. e., dead).
- xoho'n'** or **xoho'n'ni**, a saddle.—*xoho'n' onni'*, to make a saddle (*xoho'n' ayon'ni*, *xoho'n' nko'ni*). *xoho'n'na*, a saddlemaker. *toho'xk xohonyē'*, to saddle a horse (*xoho'n'hayē'*, *xoho'n'hūñkē'*).
- xoxo'**, a swing; to swing in a swing (*i'xoxo*, *nka'xoxo*).—*xoxo' kwēhē'*, "to sit in a swing," to swing himself or herself (*xoxo' yu'kwēhē*, *xoxo' i'ñ-kukkwē'hē*).—*ani' xoxoni'*, a wave, waves.—*ya'xon'* (p. 142: 21), *ya'xoxoni'*, a chair.
- xoxo'**, to cough (*i'xoxo*, *nko'xoxo*; *xoxotu'*, *i'xoxotu'*, *nko'xoxotu'*).
- xotka'**, hollow, empty.—*aya'n' xotka' uxē' na'ñki On'ñi ya'ndi*, the Bear was sitting in a hollow tree (2: 13). *aya'n' xotka' ak'i'pūpsūki'*, he (the Bear) headed off (the Rabbit) in the hollow tree (thus preventing his escape) (2: 26). (Also 7: 8; 28: 146; 31: 34.) *xotkaya'n'* (= *xotka+aya'n'*), a hollow tree (= *aya'n' xotka*). *xotkaya'n' haki'ni'ki*, he got out of the hollow tree (2: 27).
- xo'n'**, to have enough (6: 18) (*ixon'*, *iyi'xon'*, *nke'xon'*) (6: 9).—*ñkixon'pi*, I have had plenty (14: 11).
- xo'ndayi'**, the wingless grasshopper when young. "It is reddish and very offensive." Probably the lubber grasshopper.
- xo'he'**.—*doxpē' itka' xonhe'di*, to put a knife, etc., inside a coat (p. 139: 7). *axkido'n xonhedi*, to put a curved object in the belt. *axkido'n kidamañk'ye xonhedi*, to put a horizontal object in the belt.



**xo<sup>n</sup>niyohi'**, a crawfish (7: 9, 11).—*xo<sup>n</sup>niyohi' dudu'yi xohi'*, "the old one that eats crawfish," a pelican.

**xpi**.—*duxpi'*, to pull off a scab or something else adhering to another object (*i'duxpi*, *nduxpi'*).—*du'xapi*, (he) pulled off (31: 25). *aku' duxpi'*, to remove a hat from the head. *duhapi'*; *aku' duhapi'*, to pull a hat from the head (*aku' i'duhapi'*, *aku' ndu'hapi'*).

**xta<sup>n</sup>**, (cf. *xtok*).—*duxta<sup>n</sup>*, to pull (*i'duxta<sup>n</sup>*, *ndu'xta<sup>n</sup>*; *duxta<sup>n</sup>tu'*, *i'duxta<sup>n</sup>tu'*, *ndu'xta<sup>n</sup>tu'*). *duxta<sup>n</sup> ma'nte dey'*, to move an object by pulling it (*i'duxta<sup>n</sup> ma'nte de'hay'*, *ndu'xta<sup>n</sup> ma'nte de-hiñk'*). *duxta<sup>n</sup> dutck'*, to pull out a single arrow from the quiver. *duxta<sup>n</sup> du'te'cudi'*, to pull out several arrows from the quiver. *so<sup>n</sup>sa duxta<sup>n</sup> dedi'*, to take one large object off another or from a pile. *no<sup>n</sup>pa' duxta<sup>n</sup> dedi'*, to remove two large objects from a pile. *duxta<sup>n</sup> tüsiy'*, to bend backward, as a person, by pulling (*i'duxta<sup>n</sup> tüsi'hay'*, *ndu'xta<sup>n</sup> tüsi'häñk'*). *in'duxta<sup>n</sup> tüsi-hiny'*, I pull you (used if one already holds the person). (See *si*.) *duxta<sup>n</sup> dupid'*, to pull open a cache or box. *duxta<sup>n</sup> xtaho' (kohi'xti duxta<sup>n</sup> xtaho')*, to make an object fall from a height by pulling. *xwühi'xti duxta<sup>n</sup> xtaho'*, to make a tree, etc., topple over by pulling (*i'duxta<sup>n</sup> xtaho'*, *nduxta<sup>n</sup> xtaho'*). *du'xtaxta<sup>n</sup> na*, jerking now and then to straighten it (6: 5) (*idu'xta<sup>n</sup> na*, *ndu'xta<sup>n</sup> na*) *duxta<sup>n</sup> de'di*, to pull and go, to drag it along (6: 14) (*iduxta<sup>n</sup> de'di*, *nduxta<sup>n</sup> de'di*). *duxta<sup>n</sup>xta<sup>n</sup>*, he pulled them out (19: 13). *das'* *duxta<sup>n</sup> xtaho'*, to make fall from a height by biting. *psdehi' a'duxta<sup>n</sup>ni ukso'ki'*, to cut a rope with a knife.—*udu'xta<sup>n</sup>*, to pull through. *a<sup>n</sup>sadük'i' a'ñkada'ki udu'xta<sup>n</sup>*, to pull thread through a needle, to thread a needle (*yudu'xta<sup>n</sup>*, *nku'duxta<sup>n</sup>*).—*yaduxta<sup>n</sup>*, a wagon (p. 120: 12, 21; p. 121: 1). *yaduxta<sup>n</sup> in'ktitu'* (or *in'ktatu'*), the wagon is ours. *yaduxta<sup>n</sup> ko'tea'kannedi'*, where is the wagon? *yaduxta<sup>n</sup>* or *ya'tcta<sup>n</sup>* (G.), wagon. *yaduxta<sup>n</sup> tanhin'*, "running wagon," a railway car. *yaduxta<sup>n</sup> tanhin' nütkohi'*, a railway. *yaduxta<sup>n</sup> tanhin' nütkohi' ndosa<sup>n</sup>hin'*

*anyadi' sin'hin' nē ndonhi'*, I see (or saw) the man standing on this side of the railway. *yaduxta<sup>n</sup> tanhin' natkohi'*, "wagon running road," a railroad. *Yaduxta<sup>n</sup> tan'xsinhin'yan'*, "Where-the-running-wagon-stands," i. e., a railroad station; a former name of Lecompte, Rapides Parish, La.—*paxta<sup>n</sup>ni'*, to move an object by putting a stick against-it and pushing it along (*i'paxta<sup>n</sup>ni*, *npa'xta<sup>n</sup>ni'*). (Also 21: 40; 28: 85, 87, 147, 148, 150, 151; 31: 33, 36.)

**xte** (probably = *kte*, to hit).—*naxte'*, to kick (*hina'xtē*, *wna'xtē*; *naxtētu'*, *hina'xtētu'*, *wna'xtētu'*). *wite'di ko'kiya' naxta' dande'*, he will kick him again to-morrow. *kiya' hina'xta, da'nde*, will you kick him again? *kiya<sup>n</sup>naxte'*, I kicked him again (*kiya<sup>n</sup>naxtētu'*, 3d pl.; *kiya' ina'xtētu'*, 2d pl.; *kiya<sup>n</sup>naxtētu'*, 1st pl.). *naxte'heda<sup>n</sup>*, he has kicked, has finished kicking (*hina'xtē heda<sup>n</sup>*, *wna'xtē heda<sup>n</sup>*; *naxte'hetu'*, *hina'xtēhetu'*, *wna'xtēhetu'*). *he'we'di i'naxte'*, that one kicked you. *ya<sup>n</sup>naxte'*, he kicked me. *naxte'k-okde'*, kick him and make him go! Imperatives: *naxta'* (man or woman to child); *na'xtekañko'* (man to man); *na'xtēdēki'* (man to woman); *na'xtate'* (woman to man); *naxteka<sup>n</sup>* (woman to woman). *teu'ñiki yande' naxtate'* (woman to man), kick that dog! *naxte' ma'nte dey'*, to move an object by kicking it (*i'naxte' ma'nte de'hay'*, *wna'xtē mante dehiñke*). *nkana'xtē te' nkihim'*, I have come here to kick him; but it is probable that the first word should be *wna'xtē*. *in'naxta' xo*, I will kick you, if—(1: 12). *naxte' ka<sup>n</sup> atspa<sup>n</sup>hi'*, when he kicked him, he stuck to him (1: 12). *a'naxte'*, to be in the habit of kicking; *a'naxtētu'*, 3d du. and pl. *toho'xk no<sup>n</sup>pa' ama'ñki a'naxtētu'*, those two horses will kick, are in the habit of kicking. *naxte'daha'*, to kick them (*hina'xtēdaha'*, *wna'xtēdaha'*; *naxtētu'daha'*, *hina'xtētu'daha'*, *wna'xtētu'daha'*). *ayin'xtitu' ya'na'xtētu'daha'*, you (pl.) kicked us. *naxte'ktaho'*, to make fall by kicking (*i'naxte'ktaho'*, *wna'xte'ktaho'*). *kohi'xti naxte'ktaho'*, to make fall from a height by kicking. *xwühi'xti naxte'ktaho'*, to make topple and fall by kicking.

*naxt'è kidedi'*, to kick a light object and send it flying through the air (*i'naxt'è kidedi'*, *úmma'xt'è kidedi'*; *naxt'è kidedu'*, *i'naxt'è kidedu'*, *úmma'xt'è kidedu'*). *kana'xt'èni'*, not to kick (*kaya'naxt'èni'*, —; *ka'naxt'ètuni'*, *kaya'naxt'ètuni'*, —). *kana'xt'ètuni' xa* (w. sp.), or *kana'xt'ètuni' xana'* (m. sp.), they never kicked. *toho'xk nonpa' ama'ndè ka'naxt'ètuni'*, these two horses do not kick (are not in the habit of kicking). *k'ina'xt'ètu'*, they kick one another (*ya'k'ina'xt'ètu'*, *n'k'i'xk'ina'xt'ètu'*, instead of *a'xk'i'naxt'ètu'*). The last form was given thus, also: *n'k'i'xtuha n'k'i'xk'ina'xt'ètu'*. *k'ina'xt'è*, to kick something. *n'k'i'ndi n'ko'w k'ina'xt'è*, "I-caused-it-he-kicked-something," I made him kick something.

**xte.**—*úñk'tca'fè de'axè*, my hand is numb (asleep) (p. 149: 23).

**xti** (cf. *sti*).—(1) Very; sign of superlative degree, as: *pi*, good; *pi'tk'o'hè*, better; *pixt'i'*, very good, best; *ú'tsa'*, hot; *ú'tsa'xt'i'*, very hot; *amihin'*, warm weather, summer; *amihin'xti na'*, it is very warm weather.—(2) Preceded by a negative: not at all. *kad'è-nixt'i'*, it does not burn at all. *i'ndix-tihin' è'fikon nan'ni*, he could not do that! how would it be possible for him to do that! (p. 159: 1, 2, 3).—*xti on* (rather than *t'xti on*), a sign of past action or condition. *a'duti te'*, he is hungry (he desires to eat). *a'duti t'è-xti on*, he was hungry. *aya'duti t'è'xti on'*, you were hungry. *n'ka'duti t'è'xti on'*, I was hungry.

**xto.**—*hin'hiyan'hin xto'*, given as meaning I love him or her, but probably means I love you (see *iyā*).

**xtu.**—*uxtu'wiyè'* or *xtiwiyè'*, to set or turn an object upside down (*uxtu'wihayè'* or *xtiwihayè'*; *uxtu'wiháñk'è'* or *xtiwiháñk'è'*). *uxtu'wiyá'*, masculine imperative; *xti'wiyekā'*, feminine imperative.—*a'wixtup'i' xtu'wiyá'ñkitute*, turned over on; turn it over on me! (20: 10). *awixtu'witu'*, they turned it over (20: 11). (Also 20: 14, 24.)

**xtúk.**—*uxtú'ki* or *uxtú'k* (*uxtaki'*, *uxtaki'*), to push (2d pers., *yuxtúki*, *yuxtaki'*; 1st pers., *n'k'ú'xtúki*, *n'k'ú'xtaxki*, *n'k'ú'xtaki'*). *inyú'xtúki'*, I

push you. *nyu'xtúki'* (?), you push me (rather, *nyu'xtúki*, I push you; *yañku'xtúki*, he pushes me, you push me.—J. O. D.).—*uxtúki' ma'nte deyè'*, to move an object by pushing it (*yuxtúki' ma'nte de'hayè'*, *n'k'ú'xtúki' ma'nte de'háñk'è'*). *uxtúki' t'udedi'*, to push a vessel, making it spill its contents (*yú'xtúki' icu'de*, *n'k'uxtúki' n'cu'de*). *uxtúki' dukusá'ki*, to break (a rope) by pushing. *naxtuki xaninatiye'*, to push a heavy object, making it roll over and over in one direction (*yuxtúki' xa'nina'tihayè'*, *n'k'ú'xtúki' xa'nina'tiháñk'è'*). *uxtú'ksan'han'yè'*, to push hard against (a thing) (*yú'xtúksan'han'yayè'*, *n'k'ú'xtúksan'han'k'è'*). *uxtúki' t'pè'* or *uxtúki' kut'pè'*, to push a hole through (*yuxtúki'yutpè'*, *úñk'uxtúki' ú'ñkutpè'*). *uxtaxk'i' idè'*, to overturn a vessel by pushing (making its contents spill out) (*yú'xta' xk'i' idè'*, *n'k'ú'xtaxk'i' idè'*). *uxta'k' taho'* (*uxtúki'+taho'*), to make fall by pushing. *kohi'xti uxta'k' taho'*, to make fall from a height by pushing. *xwíh'i'xti uxta'k' taho'*, to make topple and fall by pushing (*yú'xta'k' taho'*, *n'k'uxta'k' taho'*). *nyuxta'k' taho'*, I make you fall by pushing you. *ya'ñk'uxta'k' taho'*, he pushes me or you push me. *k'idux-túki'*, to push it for him (*ya'k'idux-túki'*, *a'xk'idux-túki'*). *ik'idux-túki'*, he pushes for thee (you). *i'ñk'idux-túki'*, I push for thee (you). *ya'w'xk'idux-túki'*, he pushes for me. *hiy a'w'xk'idux-túki'*, thou (you) push for me. *k'yu'xtúki*, to push an object for another person (*ya'k'yu'xtúki*, *a'xk'yu'xtú'ki*); given as equivalent to *k'idux-túki*, but there may be a difference). *kohi'xti k'yu'xta'k' taho'*, to make an object fall by pushing it from a height for the benefit or injury of another. *xwíh'i'xti k'yu'xta'k' taho'*, to make an object topple and fall by pushing it, for the benefit or injury of another (*ya'k'yu'xta'k' taho'*, *a'xk'yu'xta'k' taho'*). *uxta'x*, *uxta'ki*, he pushed her (26: 70). *uxta'xk' utohotè'*, push her and make her fall in! (28: 173, 177).

**xude'dikè** (28: 196), **xúde'dikè** (29: 36), that way (female speaking).

**xu'he**, to roar (?) (cf. *wu'xwè*).—*Ayixyi xuheyā'*, "Waterfall Creek," Roaring Creek, Rapides Parish, La.

**xuké**.—*xuké di*, to mock the crying or weeping of another (*i'fuké di, n'kuké di*).

**xuki**, to crush or shiver.—*naxuki'*, to crush in or shiver an object by treading on or by kicking it (*i'naxuki', ún'na'xuki'*). *daruki'*, to crush in or shiver an object by biting. *duxuki'*, to crush in or shiver an object by pressing between the hands. *dú'kú-xuki'*, to crush in or shiver an object by hitting or punching. *maxífi ahi' dükúxuki'*, to crack an eggshell. *kídu'xuki'*, to crack it for another (*ya'kídu'xuki, a'xkídu'xuki*). *i'kídu-xuki*, he cracks it for thee (you). *i'ńkídu'xuki*, I crack it for thee (?). *ya'xkídu'xuki*, he cracks it for me. *hiya'xkídu'xuki*, thou (you) crack it for me.

**xúxwé'**, the wind (cf. *xyu'we*).—*xúxwé' poska'*, a whirlwind. *xúxwé' poska' yí'ń-ki*, a small whirlwind. *xúxwé' sa'ńha'ńmi'*, a strong wind, or, the wind blows hard. *xúxwé' di*, it blows: said of the wind. *xuxé' ta'ni* (= *xúxwé' níłani* ?), "big wind." *xuxé' ta'ni nateiya'ń*, a storm cloud. (Also p. 151: 4.)

**xúnúmi'**, the north wind.—*xúnúmi' kdi'*, the north wind has returned; probably equivalent to *ana'ń*, winter. *xúnúmi'-wade'* "toward the north wind," the north.

**xwí**, interjection of pain: Oh! Alas! The final sound is a whispered one.

**xwí'tka**, muddy (Bk.).—*anı' xwí'tka*, the water is muddy. (Also 9: 14, 16.)

**xwúdiķe**.—*xwú' diķé' di*, loose, loosely. *dükútké' xwú'diķé' di*, to tie an object loosely. *duni'ni xwú'diķé' di*, to roll up loosely, as a bundle (*i'dükútké' xwú'diķé' di, ndú'kútké' xwú'diķé' di; ndú-kútké' xwú'diķa' dandé'*, 1st sing., future).

**xwúhi'**, lower; opposite of *tawiyá'ń* (cf. *kohi*).—*tátci'ń ahi' xwúhi'*, the lower eyelids. *ihí'yapi' xwúhi'*, the lower lip. *nací' xwúhi'*, the "lower cloud" or horizon. *tea'hama'ń xwúhi'*, the river is low.—*fwú'hi'*, low (24: 8) (evidently erroneous).

**xya**, let.—*túdiya'ń ka' ndu'ti xya'*, let me eat the roots (1: 2, 3).

**xyapka'** or **xapka'**, flat, low (near the ground) (cf. *tapka*).—*Tcétkana' k'á'ńk'á'ń*

*kino'ńpa' tí' xyapka' kti'handó'ń étuxa'*, it is said that the Rabbit used to dwell in a low tent with his grandmother (3: 1). *ati' xyapka'*, a tent (like Dakota or Winnebago tent). *akidi xapka*, "flat bug," bedbug. *waxaxapka*, "flat shoes," slippers. *aya'ń dúkcapka aya-ńde*, a bridge.

**xya'ń**, a sign for must, must be.—*do'xpé naské' kiko'di xya'ń*, the coat must be mended. *yaduxta'ń kiko'di xya'ń*, the wagon must be repaired. *waxi' apa'staķ o'ńdi xya'ń*, the shoes must be patched. *toho'xk waxi' o'ńdi xya'ń*, the horseshoes must be made. *te'di xya'ń*, he or she must die. *te'tu xya'ń*, they must die. *nde'di xya'ń*, I must go. *nde'tu xya'ń*, we must go.

**xya'ń**, when (refers to past time).—*e'ya'ń hi' xya'ń ki'ya de o'ńkné'ń étu xa'*, when he reached there, he (the Sun) had already gone again, they say (3: 11, 12). *e'ya'ń k'ńi'ńhi'ń xya'ń de o'ńkné'*, when I reached there, he had already departed. *eo'ńnidi'ń tey'ńki tečéka'k no'xé yuķé' di xya'ń o'ńti'k ha'ńe otu' xa*, for that reason (it has come to pass that) whenever dogs have chased a rabbit they have found a bear and (men) have shot him (2: 30, 31).

**xya'ń**.—*hapanizka xya'ń hayi*, the meadow lark.

**xye**.—*xye'pi*, shallow, dry (emptied of water). *xye'pixti*, very shallow (cf. D., *xepa*; F., *xebe*). *xyepi'xti tíķi'*, somewhat shallow. *xye'pixti díķo'hé*, entirely dry (Bk.).

**xyexyo'**, why? wherefore?—*éti'ķiyá'ń ko'ńni xyexyo'*, why do you treat me thus? (2: 23).

**xye'ńi** (19: 19; 27: 11), **xyé'ńi** (19: 21; 20: 7), **xe'ńi** (9: 6, 9; 11: 7; 15: 6), **xé'ńi** (18: 17), but, though (15: 6).—*ńkti'ya'ń n'ko'ńni pixti' xye'ńi ya'ńxkiha'-taxni'*, I made a very good house for myself but it was burnt (5: 5, 6). *ńka-duti' na' úńkihi' xye'ńi ya'ńka'ti*, I wished to eat it, but I was sick. *te'huńké' na' úńkihi' xye'ńi ańksapi' ya'ńkiya'ma'ń*, I wished to kill it, but I had no gun. *ka'waya'ń ndusi' xye'ńi i'ńske'ya'ńké'*, I caught something or other, but it scared me (3: 16, 17). *ya'xkičá'dáha' xye'ńi*,

- etc., you have forgotten us, but, etc. (4: 2).
- xyi**, **xyi<sup>a</sup>** (12: 3, 5; 13: 3, 4; 14: 4, 13, 14, 15), if, when.—*de'di xyi pi' na*, if he should go, it would be good. *ide'di xyi pi' na*, if you should go, it would be good. *aya'on xyi pi' na*, if you should do it, it would be good.
- xyi**.—*eké' xyi' di<sup>n</sup> ida' hi ko*, well, why don't you go? (p. 160: 25). (Also p. 160: 25, 26, 27, 28, 29, 30, 31, 32.)
- xyi**.—*xyi'dé nedí'*, to make the sound heard in sawing. *xyixyi'he a'nde*, he was making a sort of blowing noise (10: 26).—*xyihé'*, to growl as a bear does. *xyihé' na'ñki Onti ya'ndi*, the Bear was (sitting) growling (2: 13, 14).—*xyi'wahé'di*, to make leaves rustle by coming in contact with them (*xyi'w ahayé'di*, *xyi'wahañké'di*).—*xyuwa'hedi'*, to make the sound heard in coming in contact with sunflowers, grass, or leaves (*xyuwa'hayedí'*, *xyuwa'hañkedi'*). This is probably a synonym of *xyi'wahé'di*.
- xyuhi'** (cf. *xyi*).—*ani' xyuhi'*, a current. *kiryoxtu'*, they ran off (23: 20).
- xyuhu**, (it) smells bad (26: 66; 28: 142, 144); a close odor as from a closed cellar, cache, or room.
- xyu<sup>a</sup>we**.—*ixyun'wé'*, to roar or whistle, as the wind does (see *xáxwé'*).—*cu<sup>n</sup>we*, to whistle, as the wind does.
- Lamo'ri** (adopted word), Lamourie Bridge, Rapides Parish, La.—*Lamo'ri étu*, they say, Lamourie. *Tar'yi'ñkiyan kihin' yantcedé' Lamo'ri tché'dan*, how far is it from Lecompte to Lamourie? *Lamo'ri kihin' yantcedé' Tar'yi'ñkiyan tché'dan*, how far is it from Lamourie to Lecompte?
- Latci'** (adopted word), Biloxi name for Charles Prater, a member of the tribe—meaning not learned.—*Latci' ko Dji'm kue'naska'ni na'*, Charles Prater is not as large as Jim Jackson. (See *Tealé*.)
- m+**, feminine sign of admiration or disgust; Oh! *M+*, *do'xpé kádéni'*, Oh! what an ugly garment! (meaning the reverse). *M+*, *ka'pixyé'*, Oh! how pretty (meaning, how ugly)!
- ma** or **mani**, a turkey, turkeys.—*ma'son'sa inktá'*, I have a turkey (5: 7). *ma yoka'*, a wild turkey. *mahin'*, turkey feathers (28: 25). *Ma'ntcina'*, (8: 2).
- Ma'ntcina'* (8: 5), Ancient of Turkey Gobblers.—*maxi'*, a chicken, chickens; i. e., domestic fowls. *ma'xi' yndoke*, a rooster. *ma'xi ya'ñki*, a hen. *ma'xi yññki'*, a chick. *ma'xi in'dé'*, chicken manure, hen manure. *ma'xi ohon'ni*, to crow (see *kdeké' ayé'k ma'xi ya'ñki du'ti né'*, the hen is (standing) eating corn). *maxiti'*, a hen egg, hen eggs. *maxiti' ahi'*, an eggshell (see *xuki, inti'*). *max in'tiyan'*, hen eggs. *maxin'tiyan' paspahon' ha'nde*, she is frying eggs. *maxi' taini'*, a chicken's gizzard. (Also 8: 19, 23, 27; 11: 1, 5; 28: 26, 27, 28, 34, 37, 49.)
- ma**, **ama**, **hama**, **ma<sup>a</sup>** (26: 20), the ground (cf. *hamaki* below). *nsák ma iyoka*, "squirrel staying under ground," a salamander. *ma'hieyan'*, an island. *mayin'ni'*, to walk on the ground (*i'mayin'ni'*, 2d and 1st sing.). *ma'yin'ni' tpe':wa'xi' ma'yin'ni tpe'*, to wear holes in shoes by walking on the ground (*wa'xi i'mayin'ni' yutpe'*, *wa'xi i'mayin'ni' áñ-ktupe'*). *isi' mayin'ni'*, the soles of the feet. *keicka mayin'ka*, ground hog. *ama' toxma'ñki*, he is lying on the ground. *ama' atre*, frozen ground. *tohoxka' ama' ke'di*, the horse paws (or pawed) the ground. *ama' tee'*, "this country," Louisiana. *pétxate amateiha*, fireplace. *ama' kádote'i'*, *hama kádote'i'*, "wet earth," mud, a little mud. *ama' kádo'te'ixti'* (= *hama kádote'ixti'*). much mud, deep mud. *Ayixyi makádote onyan'*, "Muddy - place creek," Mooreland, Rapides Parish, La. *ama' kádúpi'*, a hollow (in the ground). *ama' xidi'dihe' onni'*, a quicksand. *a'mañkta'* (= *ama'+in'kta'?*), this is my land (rather, the land is mine). *watekuyé hudi amán'ya*, a sugar field. *amate'i'*, *amate'i*, red paint (G.), "red dirt." *amónni'* (= *ama'+onni'*), "land worked," a field. *amotci' hayi'*, "field dwells-in always," a weed found in Louisiana, the *Solidago*. *Amo'yixyan'* (= *amónni'+ayixyan'*), "Field Bayou," Baton Rouge, La. *apsé'p hama' toho ma'ñki ko kta'*, the ax lying on the ground is his. *hama' músúda'*, a dish made of earthenware or pottery. *hama' pxaki'*, sand, sandy land. *hama' yuhedi'*, an earthquake (*yuhi*, to shake).

(Also 10: 6; 15: 1; 20: 46; 21: 3, 26, 27.) *hama'ñk*, on the ground. *hama'ñk tañhín*, he ran on the ground.—*ma'yínkèdì*, to use a hoe, to hoe (*i'mayínkèdì*, *maxkèdì*; *ma'yínketu'*, *i'mayínketu'*, *maxketu'*).—*maxawon'ni*, a spade. *maxawon'ni kón' hutpè*, to dig with a spade (*maxawon'ni ayon' yutpè*, *maxawon'ni kón' áñkutupè*). (Also 28: 239, 256, 258.)—*ma'x hoñni'*, a cache; to bury in a cache or grave (*ma'x ayon'ni*, *ma'x nkón'ni*). *amaxi'*, a grave (= *kahoyè*). *amaxi' kedì*, to dig a grave (*amaxi' ikèdì*, *amaxi' nkèdì*).—*ama'ñka nini'*, he is walking on the ground (*ama'ñka yini'ni*, *ama'ñka ánni'ni*; *ama'ñka ní' ha'maki*, they are walking, etc.; *ama'ñka yí'ni ha'maki*, *ama'ñka ánni' ha'maki*).—*ma'ñki*, *mañkí'*, classifier, the reclining or horizontal object with *xaxa*, sig. "standing." *añya' to' xmañkí' a'yèhúw'ni*, do you know the reclining man? *tí' nonpa' xa' xama'ñki ko tci' xè* (w. sp.), the two (standing) houses are red. *hati' kí' naxadí' mañkí' ko sañ' xè* (w. sp.), the scattered houses are white. *ayañ' nonpa' xa' xamañkí' ko t'è' di*, the two standing trees are dead. *ayañ' kí' naxadí' mañkí' ko t'è' di*, the scattered trees are dead. *ayañ' poska' mañkí' ko t'è' di*, the curving forest is dead. *toho'xk' toho' ma'ñki ko sañ' xè* (w. sp.), the reclining horse is white. *añsè'p' hama' toho' ma'ñki ko kta'*, the ax lying on the ground is his. *spdehí' ma'ñki ko kta'*, the knife is his. *añya' to' xma'ñki ko t'ca'kañ' mañkí'hañ'*, whereas the reclining man? *inayan' kòk' xahè'ñk t'è' hín'yè' kí' ima'ñki xyo'*, before the sun moves, I will kill you as (or, where) you recline (2: 24, 25). *t'è' hún'kè' ma'ñki xyo'*, I will certainly kill him as (or, where) he reclines. *yusat'xa' ma'ñki*, it is (=lies) dusty. *ayañ' kadè'ni ma'ñki*, the wood does not lie burning (=is not burning). *ayañ' kadè'ni xa ma'ñki*, is not the wood still burning? *tcu'ñki ma'ñki a'duse*, that (reclining) dog bites. *ñka'diyàn' e' mañkí'*, my father he reclines, I have a father. *ñkí'niyan' e' mañkí'*, my-elder-brother (male sp.) he reclines, I have an elder brother. *xka'xo' e' mañkí'*, I have a grandfather. *mañkí'* in all such sentences refers to males, not to

females (see *mañkí'*). *añtaka' mañkí' no' áw'è'*, a child reclined to-day, i. e., a child was born to-day. *ason' poska' in' sibi' xti ma'ñki, è' di*, he said that he lay (=was) in great dread of a brier patch (1: 16). *ima'ñki*, you recline (?). *inayan' kò' kxahè'ñk t'è' hín'yè' kí' ima'ñki xyo'*, before the sun moves, I will surely kill you as (or, where) you recline (2: 24, 25).—*amañki*, classifier, du. and pl. of *mañki*: *ayañ' nonpa a' mañkí' ko t'è' di*, the two standing trees are dead. *toho'xk' nonpa' xa' xa a' mañkí' ko sùpi' xè* (w. sp.), the two standing horses are black. *toho'xk' nonpa' ta'ni a' mañkí' ko tci' xè* (w. sp.), the two sitting horses are red. *toho'xk' nonpa' tci' di a' mañkí' ko sañ' xè* (w. sp.), the two reclining horses are white. *toho'xk' nonpa' ní'ni a' mañkí' ko toxka' xè* (w. sp.), the two walking horses are gray. *toho'xk' nonpa' tañhín a' mañkí' ko kdexi' xè* (w. sp.), the two running horses are spotted. *toho'xk' xa' xaxa a' mañkí' ko sañ' xè*, the standing horses are (all) white. *toho'xk' id'ani a' mañkí' ko tci' xè*, the sitting horses are (all) red. *toho'xk' tci' di a' mañkí' ko sùpi' xè*, the reclining horses are (all) black. *toho'xk' ha'kí' nini' a' mañkí' ko toxka' xè*, the walking horses are (all) gray. *toho'xk' ha'tañhín a' mañkí' ko kdexi' xè*, the running horses are (all) spotted. *añsè'p' nonpa' ama'ñki ko kta'*, the two (standing) axes are his. *añsè'p' nonpa' hama' tci' di ama'ñki ko in'kta'*, the two axes (on the ground) are mine. *añsè'p' xa' xaxa ama'ñki ko pa'na in'kta' (±xè)*, all the standing axes are mine. *añsè'p' tci' di ama'ñki ko pa'na in'kta'*, all the reclining axes are mine. *añsè'p' xa' xaxa kí' naxadí' ama'ñki ko pa'na in'kta'*, all the scattered (standing) axes are mine. *ha'pi a' mañki*, some leaves (used because they hang down, M.; but Bk. gave instead *ha'pi tci'na'ni*). *ya'niksi-yon' ama'ñki*, some pipes are still there. *toho'xk' nonpa' ama'ñki a'naxtetu' xa*, those two horses will (are apt to) kick (fem. sp.). *toho'xk' ama'ñki i'ñkta-daha'*, those are my horses. *toho'xk' ama'ñki i'tadaha'*, those are your horses. *añya' nonpa' ní'ni ama'ñki*

*nkýehon'ni*, I know the two walking men. *an'ya tci'di ama'niki a'yéhúw'ni*, do you know (all) the reclining men? *an'ya ha'kinini' ama'niki a'yéhúw'ni*, do you know (all) the walking men? *an'ya ha'tan'hin' ama'niki a'yéhúw'ni*, do you know (all) the running men? *amaki'*, trailing something (28: 41). *an'ya xa'xaxa ma'nktu*, they (all the men) stand (said of many). *ma'nki-wa'yan'*, toward the horizontal or reclining object. *ayixyan' ma'nkiwa'yan'*, toward the bayou. *an'ya'di ma'nkiwa'-yan'*, toward the reclining man. *ma'nk-dé*, *ma'nk-dé* or *ma'n-dé* (= *ma'nki+de*), this reclining or horizontal object. *tcu'niki ma'nk-dé ka'dusevi'*, this reclining dog does not bite. *psdehi' ma'nk-dé inka'*, this (horizontal) knife is mine. *psde'hi nonpa' ma'nk-dé' indit'a*, these two knives are his. *anse'wi nonpa' ma'nk-dé' iyiku'di*, he gave you these two (horizontal) axes. *tema'nk-dé*, this reclining or horizontal object. *an'ya' tox ma'nk-dé nkýehon'ni*, I know this reclining man. *ama'nkidé* (= *ma'nki+de*) or *ama'n-dé*, these two standing, sitting, reclining, walking, or running objects; these (pl.) standing, sitting, reclining, walking, or running animate objects.—*an'ya nonpa' ama'nkidé ka'dox'tuni'*, these two men are blind. *toho'xk nonpa' ama'n-dé ka'naxtetuni'*, these two horses will not (=are not inclined to) kick. *toho'xk nixuxw' naské' ama'n-dé a'dustu' (±xa)*, these two mules bite. *e'wama'niki*, all of them (the reclining ones). (Gatschet gave this as *heuma'gi*.) *he-ma'niki nonpa'*, those two reclining objects. *axkidon' kidama'nkiye xon'hedi, ma'nki*, to put a horizontal or long object, as a knife, in the belt. *he'xaxa' ma'niki nonpa'*, those two standing objects. *ma'nkiyan'*, that reclining or horizontal object. *an'ya' tox ma'nki-yan' nkýehon'ni*, I know that reclining man. *psde'hi ma'nkiyan' inka'ni*, that (horizontal) knife is not mine. *psde'hi nonpa' ma'nkiyan' i'ndikta'ni*, those two (horizontal) knives are not his. *psde'hi ma'nkiyan' panan' inka'*, all those (horizontal) knives are mine. *anse'wi nonpa' ma'nkiyan' nyiku'di*, I gave, or give, you those two (horizontal) axes.

*tc'áiki ma'nkiyan' únna'xé té'*, I wish to hear how he is (lit., how he reclines). *tc'áiki hi'ma'nkiyan' únna'xé té'*, I wish to hear how you (sing.) are (4: 12). *tc'áiki ma'nktu' únna'xé té'*, I wish to hear how they are. *tc'áiki hi'ma'nktu' únna'xé té'*, I wish to hear how you (pl.) are. *on' ma'nki'*, one of the signs of past time, referring to a horizontal object: already. *e'yan' nkin'hin' ya'ka'*, *te' on' ma'nki'*, when I reached there, he was (lay) already dead. *ha'max*, they lay (14: 8). *max*, (they) lay (14: 18). *manx*, she lay (16: 4). *amax* (18: 16). *ma'nktu*, they reclined (24: 12). *man'*, reclining (28: 165). *mako'ni'*, he made it lie (28: 240). *in'ma'nki'*, bathing (lying?) in the blood (31: 37, 41). (*Also* 8: 12, 16, 17, 28; 9: 1; 10: 14, 17; 11: 7; 19: 2; 20: 15; 21: 18, 22, 24; 22: 4; 23: 8; 24: 14; 26: 4, 38, 40, 41; 28: 11, 13, 98, 99, 107, 108, 116, 117, 126, 141, 148, 150, 240; 29: 27, 34; 31: 18, 36; p. 117: 3, 10, 14, 15, 16; p. 118: 9, 10, 11, 12, 13, 14; p. 119: 2.) *hímkí'*, applied to animals (not human beings) and inanimate objects.—*non'pa tci' hímkí'*, one (book) is lying on another, two (animals) are reclining together. *da'ni tci' hímkí'*, one (book) is lying on two others in a pile, or, three (animals) are reclining together.—*ha'maki*, a collective sign, refers to a few (*aya'maki, nka'maki*). *an'ya nonpa' xa'xa ha'maki nkýehon'ni*, I know the two standing men. *an'ya nonpa' xéhe' ha'maki nkýehon'ni*, I know the two sitting men. *an'ya nonpa' tci' ha'maki nkýehon'ni*, I know the two reclining men. *an'ya nonpa' ni' ha'maki nkýehon'ni*, I know the two walking men. *an'ya nonpa' tan'hin' ha'maki nkýehon'ni*, I know the two running men. *an'ya xa'xaxa ha'maki a'yéhúw'ni*, do you know (all) the standing men? *an'ya a'xéhe ha'maki a'yéhúw'ni*, do you know (all) the sitting men? *toho'xk nonpa' tan'hin' ha'maki kdexi' xé* (w. sp.), the two running horses are spotted. *ha'maki* implies that the attitude was assumed before the persons, etc., were observed by the speaker: *utan' ha'maki*, they were already sitting in it. This differs from *-tu: utatu'*, they (went and) sat

in it (acts of going and sitting being seen). *ptçaskáwni' du'ti ha'maki*, they are eating bread. *ptçaskáwni' i'duti aya'maki*, you (pl.) are eating bread. *ptçaskáwni' ndu'ti nka'maki*, we are eating bread. In the following case, *hamaki* was said to refer to a single agent. *éyan' k'dihan' k'iduni' da' tea-ktca'ke ha'maki*, when he reached home, he gathered a lot of young canes and hung them up (2: 2, 3). *aya'maki*, 2d pl. or collective. *ptçaskáwni' i'duti aya'maki*, you (pl.) are eating bread. *nka'maki*, 1st pl. and collective. *ptçaskáwni' ndu'ti nka'maki*, we are eating bread. (Also 20: 39; 28: 131, 134; 31: 19, 22, 29; p. 117: 6, 9, 11, 13.)

**mak**, the chest.—*tama'nik*, deer-brisket (26: 50, 86, 88). *ama'ngiya'n*, the chest of a male or female. *ma'ngiaho'ya*, sternum, breast-bone (G.). *mak' t'i'dúthé' on' tyi'*, "medicine for darting pains in the chest": the root of this plant is made into a tea, which is used as a remedy for darting pains in the chest. *ha'ima'ngiya'n o'ya*, the front of your garment (dress) is open. *ima'ngiya'n píde*, your dress is open (p. 140: 32). *toho'ok ma'nkíyatu'*, a saddle girth.

**maktcuhi'**, grapes.—*maktcuhi' pan'hin'*, a grapevine, grapevines. *ma'xteo xohi'*, "ancient grapes," raisins.

**maxo'tka'**, the palmetto (the larger variety).—*maxo'tka yixki'*, the small palmetto. *maxo'tk xo'hi a'naki*, "ancient palmetto fruit," a cocconut; cocoanuts. *maxo't xohi'*, "the ancient palmetto," a species of cactus found in central Louisiana, along the banks of Bayou Boeuf, Rapides Parish. This species is not over 2 feet high, is destitute of leaves and red buds, being green all over and abounding in thorns averaging half an inch in length.—*maxo'ni'*, a fan. *maxo't ha'tkuxo'ni'*, a palmetto fan.

**Ma'mo**, an Alibamu.—*Ma'mo a'nyadi*, *Ma'mo ha'nya'* (Bj., M.), or *Ma'mo haya'ndi* (Bk.), an Alibamu person, the Alibamu people. *Ma'mo ha'xiti'*, an Alibamu woman.

**ma'nte**, **ma'nta** (27: 8), out of the way, aside.—*ma'nte da'*, get out of the way! begone! (p. 149: 9, 10, 11, 13). *mantk*,

aside (11: 19; 18: 9). *man'tka*, elsewhere (21: 28). *axkte' ha'n matil'nikde*, I hit him and got away from him (p. 140: 21, 22, 23, 24, 25, 26).—*ma'nte deyé' (mante + de)*, to put him aside or out of the way (*ma'nte de'hayé'*, *ma'nte de'hiñké'*). *ktcihin' ma'nte deyé'*, to throw aside the cover (of a bed). *duxtan' ma'nte deyé'*, to move an object by pulling (*i'duxtan' ma'nte de'hayé'*, *ndu'xtan' ma'nte de'hiñké'*). *pxwé' ma'nte deyé'*, to move an object by punching it. *uxtúki' ma'nte deyé'*, to move an object by pushing it. *naxté' ma'nte deyé'*, to move an object by kicking it.

**ma'sa**, **mas** (28: 208, 209), **masi'**, **amasi'**, iron, metal.—*ma'sa ú'tsan'xti' ktedi'*, to hammer very hot iron. *ma'sa ú'tsan'xti' tcti' on'ni'*, to make iron red hot. *ma'si kon' útsan' úkpé'*, to burn a hole through an object with a hot iron, etc. (lit., iron using hot burn-a-hole-through). This peculiar collocation was given by M., who gave the synonym also, the latter being the better collocation. *masi'ñkteon'ni'*, "iron for-hitting made," a hammer. *masi'ñkte yin'ki'*, "iron for hitting small (object)," a hammer. *mas'nduxtan'*, I pulled a chain. *ama'sikte' hayi'* ("always beating iron" ?), a blacksmith. *mas kte'ti* (= *masa + ktedi + ti*), "iron beat house," a blacksmith shop. *mas pson'ti*, "sharp-pointed iron," a bayonet. *mas' xahi'*, a file. *ma's tútútko'*, a pitchfork. *ma'stútútko' ta'nsi' nka'xín'*, I thrust a pitchfork into hay or grass. *ma'sútsan' kon' úkpé'* (lit., hot-iron using burn-a-hole-through; a better collocation than *ma'si kon' útsan' úkpé'*, which see) (*ma'sútsan' kayon' yukpé'*, *ma'sútsan' nkon' úñkúkpé'*). *añks amasi*, "gun iron," gun barrel. *amasi' son'ho'ni'*, an iron kettle. *ha'masa pstúki'*, "sewing metal," a sewing-machine. *amasi' sidi'*, "yellow metal," brass. *amasi' sidi' son'ho'ni'*, a brass kettle. *hama'sa tcti'* (= *axisax tcti'*), "red metal," copper.

**ma'tu'hu**, "leather vine" (6: 14).

**mi**.—*mihín'*, *ami'hi*, to be warm, as weather (*ayimi'hi*, *nka'mihi'*). *tohanda'k mihín'*, it was warm yesterday. *wite'di ko mihín' dandé'*, it will be warm to-morrow. *wite'di ko mihín' ko*,

*nda dandé*, if it be warm to-morrow, I shall go (also 12: 3, 6).—*a'mihiv'xti*, to be very warm (*aya'mihiv'xti*, *nka'mihiv'xti*). *a'mihiv'xti*, hot weather. *a'mihiv'xti na*, it is very warm weather.—*i'xkimiyé*, to warm himself at a fire (*i'xkimiyé*, *i'xkimihánkél*).—*amihiv'yé*, to warm any object (*amihiv'hayé*, *amihiv'hánkél*).—*a'mix kte'di*, *míxkitedi'*, to "be hit by the heat" (?); to perspire (*ayimíxkte'di*, *míxkte'di* (sic); *i'míxkitedi'*, *únmí'xkitedi'*).—*amihiv'*, *a'mix*, (1) summer; (2) a year.—*amihiv'dé*, this year (M.). *amin' son'sa'*, *amix son'sa'*, a whole year; one year; *amin' no'pa'*, two years. *amihahna'*, this year. *amix kdi*, or *amix kidí*, "warm weather has returned," spring of the year.—*amixkan'yihí*, to be waiting for summer to come (*amixkan' ayihí*, *amixkan' níkihí*).—*amihov'*, or *a'mihov'ni'* (= *amihiv'+ov'ni*), a fever; to have a fever (*ya'mihov'ni*, *nka'mihov'ni*; *a'mihov'tu'*, *ya'mihov'tu'*, *nka'mihov'tu'*). *ya'mihov'daha'*, you (pl.) were feverish; had a fever. *a'mihov'tu' ha'ná'*, perhaps they have a fever. *amihov' ha'nde*, he still has a fever. *ki nka'mihov'dandé*, I shall have the fever again. *amihov' sidí*, the yellow fever. *amihov' tixyi'*, "fever medicine," fever weed; a weed about 4 feet high, growing in the pine forests near Le-compte, La. It has white blossoms, and its leaves resemble those of peach trees. A tea made from this weed is drunk to produce perspiration.

**míko<sup>n</sup>'ni**, a hoe.—*míko<sup>n</sup>'ni toho' kta'ni*, the hoe (reclining) is not hers. *míko<sup>n</sup>'ni ko' hutpé'*, to dig with a hoe (*míko<sup>n</sup>'ni ayov' yutpé'*, *míko<sup>n</sup>'ni nko<sup>n</sup>' únkutpé'*). (Also 21: 33; p. 120: 11.)

**mixyi'**, to move in a circle, as the hands of a clock; to go around an object by moving in a circle (*i'mixyi*, *nmi'xyi*).—*kíya' mí'xyi ko'* (implies a contingency), when it turns again in a circle.—*Té'ikaná' kúcu'di*, *mí'xyi dé'di*, when he (the Bear) had put down (the young canes) for (before) the Rabbit, he started off to walk around him (2: 19). *amixyé'*, they passed [around] (20: 32).

**mísi'**, to sneeze (*i'mísi*, *únmí'si*, *mísi'tu'*, *i'mísi'tu'*, *únmí'si'tu'*).

**miska'**, or **mí'ska**, (1) fine (not coarse); thin. *únkta'ki miska'*, fine thread. (Also p. 149: 12, 13).—(2) (= *yíñki*), small. *a'yipatu' miska' xyé* (= *a'yipatu' yíñki xyé*), your heads are small. *tcwí' miska'*, the small intestines. *asna' m'iska*, small ducks (of all species). *ayan' miska'*, undergrowth. (Also 20: 50).—*Mí'skigu'la*, said by Gatschet to have been the Biloxi name for the Pascagoula Indians. Not known to Bj. and M.

**momoxka'** (Bj., M.), **tamo'maha'yi** (Bk.), a humming-bird. (Also 26: 25.)

**müstásé'** (Bj., M.), or **müsüdse'** (Bk.), a bridle.—*mí'stáséyé'*; *toho'xk müstáséyé'*, to put a bridle on a horse (*müstásé'hayé'*, *müstásé'hánkél'*).

**músuda**, **müsüda'**, **müsü'da**, a dish; a bowl.—*a'yan' músüda'*, a wooden dish. *hama' músüda'*, a dish made of pottery. *müsüdañkta' dutcadi'*, to wash her own bowl. *müsüda' kdopka'*, an earthenware bowl. *müsüda' sdika'*, an earthenware dish (such as is used for meat): literally, "elliptical dish." *müsüdi' yíñki'*, an earthenware cup. *müsada' hov'ni'*, "dish with a handle," a pitcher. *mí'süt xapka'*, an earthenware plate.

**na-**, prefix indicating action by means of the foot.

**-na**, a sign of habitual action; as, from *asné*, to steal, comes *asné'na'*, one who steals habitually, a thief; *yetcúmná'* (perhaps from *yétcpi*), a habitual liar. Used frequently in forming names of mythic representatives of the various species of animals: *Ska'kana*, the Ancient of Opossums (7: 1, 2, 3, 6, 7, 10). *Tumotckana*, The Ancient of Wild Cats (8: 1, 4, 5, 9, 11, etc.).

**na**, masculine oral period; used in making assertions; a sign of voluntary action (its feminine is *ni*).—*ov'ni na'*, he made or did it of his own accord. *nko<sup>n</sup>'ni na'*, I did or made it of my own accord. *ndé'di na'*, I went of my own accord. *ti né' ko sa'na'*, that is a white house (m. sp.). *do'xpé naské' kiko'di na'*, she mends or mended the coat, the



coat is mended. (See *xa*, *xě*, *xyčxyo*, *naxo*, *neya<sup>n</sup>*, *hand<sup>n</sup>*.) *na* sometimes indicates that a person out of doors is addressing one in a house, as *dedi na*, he has gone; *ndedi na*, I am going. *Eka<sup>n</sup>*, "aso<sup>n</sup> ayi<sup>n</sup> sihi<sup>n</sup> xti ko', aso<sup>n</sup> in<sup>n</sup> no<sup>n</sup> da'hi na," "then" (the Frenchman said), "as you are in great fear of briers, I will throw you into them" (1: 17). *aso<sup>n</sup> kde'hi<sup>n</sup>ya na'*, I will send you into the briers (1: 18; 6: 13).

**na**, used (1) in warnings and prohibitions, after *ema<sup>n</sup>*, lest; also alone (p. 142).—*ema<sup>n</sup> i'da na'*, beware lest you go! (or, do not go!) *ema<sup>n</sup> iyotu' ha na'*, beware lest they shoot you!—(2) might; *oho<sup>n</sup> na'*, it might go off!—(3) would; *de'di xyi pi' na*, if he would go, not be (18: 3, 5, 6; 20: 22; 21: 16). it would be good. *nani (wo)* it would *aya<sup>n</sup> xyi pi' na*, if you would do it, it would be good. *nka'pstiki na kde'psi*, I sewed till night.

**na**.—*nana'yeyě*, to shake a tree in order to shake off the fruit (*nana'yehayě*, *nana'yehi<sup>n</sup>kiě*).—*duna'nayeyě* (*nanayě*), to shake a person. *dusi' duna'nayeyě*, to shake a person when one grasps him (*i'dusi duna'nayehayě*, *ndu'si duna'nayehi<sup>n</sup>kiě*).—*nana'yě*, loosened, as teeth.

**na**.—*kidu'nahi'*, to turn around, to roll over (*ya'kidu'nahi*, *a'xkidu'nahi*). *stu'di ko' kidu'nahi'*, to turn around on his heels. *kidu'nahi' dupudě*, to uncover by rolling, as when one takes off bed covering. *ani' xyu'hi kidu'nahi'*, an eddy. *masi' nduxta<sup>n</sup> kidu'nahi'*, I pulled a chain and it (a log) turned over. *o'di kidu'nahi ha'nde*, the fish still goes around (=swims around).—*kidu'nahiyě*, to cause an object to turn around or over; hence, to turn around, as a gimlet; to turn. as a bundle, etc., in a horizontal plane (*kidu'nahihayě*, *kidu'nahi<sup>n</sup>kiě*). *masi' nduxta<sup>n</sup> kidu'nahih<sup>n</sup>kiě*, I turned over (a log) by pulling a chain. *udu'nahon*, (she) went (flying) around (28: 67).—*kidu'nanahi'*, to turn round and round. *kuna'xka kidu'nanahi'*, to turn round and round, as the hands of a clock.—*kidu'nanahi'xtahó*, to move round and writhe,

as when in pain (*ya'kidu'nanahi'xtahó*, *a'xkidu'nanahi'xtahó*).—*ud<sup>n</sup>nahon<sup>n</sup>i'*, to fly round and round.—*kinahi'*, any thing rolling downward (G.). *xa'ninati*, he was rolling (*ixa'ninati*, *u<sup>n</sup>kxa'nana'ti*, *xa'nina'titu*, etc.). *u<sup>n</sup>kxa'nana'ti ma'u<sup>n</sup>ki*, I am rolling while reclining. *upa'ninahi'*, to make a heavy log roll in one direction by pushing it (*yu'panina'hi*, *nku'panina'hi*). *kyupa'ninahi'*, to make a heavy log roll in one direction for another person by pushing it (*ya'kyupa'ninahi'*, *a'xkyupa'ninahi'*). *inahi'tixti*, (it) is too apt to rock (26: 32). *inahi<sup>n</sup>*, it might turn (26: 32). (Also 15: 1; 17: 2; 28: 23, 36.)

**naha**, after, afterward (18: 12, 13; 21: 13; 23: 8, 12, 14; 24: 13; 28: 123, 134, 175; 29: 12, 13).

**naha<sup>n</sup>i'**, **naha'di**, **naha'diya<sup>n</sup>**, **naha'd**, **naha't**, **naha'ti** (28: 80), a canoe, a boat.—*wite'di ko' n<sup>n</sup>kimahi<sup>n</sup> dande'naha'diya<sup>n</sup>*, I will paddle (or row) the boat to-morrow. *naha'd aka<sup>n</sup>*, the boat went against it and stopped. *naha't peti'*, "fire boat," a steamboat. *naha'tpet aka<sup>n</sup>ya<sup>n</sup>*, "fire boat goes against and stops," a steamboat landing. (Also 10: 1, 2; 26: 1, 15, 19.)

**nahi**.—*kina'hi*, he painted himself (21: 28, 33). *kinahi'*, black paint (G.). *ginahi'*, I paint myself (G.).

**nahi**.—*upanahi<sup>n</sup>*, to knock down a hanging object, or a stick set up with one end in the ground (*hipa'nah<sup>n</sup>*, *u<sup>n</sup>kpa'nah<sup>n</sup>*).

**naxa'xa**, **naxa'x**, now, just now, just (29: 16), not yet (28: 225, 238).—*hi<sup>n</sup>ksu'tkaka'*, *naxa'xa nyu'k<sup>n</sup>iki'*, O younger brother, now have I told you (5: 7, 8. Also 21: 27; 29: 21.)

**naxě**, to hear (*i'naxě*, *u<sup>n</sup>na'xě*, 4: 4) (see *hay<sup>n</sup>*). *te'điki ma<sup>n</sup>kiya<sup>n</sup> u<sup>n</sup>na'xě te'*, I wish to hear how he is. *te'điki hi'ma<sup>n</sup>kiya<sup>n</sup> u<sup>n</sup>na'xě te'*, I wish to hear how you (sing.) are (4: 1, 2). *nyi'naxě na'u<sup>n</sup>kihi'*, I wish that I could hear from or about you! *na'xě haka<sup>n</sup>hi'*, to tell what he hears, i. e., to tell news (*i'naxě hay<sup>n</sup>ka<sup>n</sup>hi*, *u<sup>n</sup>na'xě ha nka'ka<sup>n</sup>hi*).—*ka'naxeni'*, not to hear: to be deaf (*kaya'naxeni'*,

- nka'naxēni'*; *ka'naxtuni'*, *kaya'naxtuni'*, *nka'naxtuni'*). *aŋya' ka'naxēni'*, a deaf man. *siŋto' noŋpa' yuŋkē' ka'naxtuni'*, those two boys are deaf. (Also 7: 10; 8: 17, 24; 18: 2; 20: 27, 28, 29; 23 12; 24: 12; 27: 7; 28: 215, 216; 29: 13; p. 118: 17, 18.)
- naxki'ya**, ought to have (p. 152: 2, 3, 4).—*nkandē' naŋxkiya'*, I am not that one (26: 50; p. 158: 24, 25, 26, 27, 28; 28: 105, 114, 190, 245).
- naxo'**, a sign of past time: refers to an act which is not done any longer.—*ni'hinedi' naxo'*, he was walking (but he is no longer doing so). *heŋe'wihī' naxo'*, he did think so (then, but he does not now). *aŋhiŋ' ayi'hi naxo'*, you did think (then, not now) that he cried. *kawa nkyehotuni naxo nkān-yasaxtu hi*, when we were (=lived as) Indians in the past, we knew nothing (5: 8). (Also 6: 20; 21: 39).—*tche'dan hētū' naxo'*, how far or how long did they say that it was? (said to a man or to men; without the *naxo'*, it might be said to a woman or to women).
- nani**, **na<sup>n</sup>ni**, can (28: 96), might (28: 165; p. 145: 35), must (27: 19).—*nani xyo*, must have (16: 7). (Also 28: 114, 190, 245; p. 152: 16, 17, 18, 19).
- na'nte**.—*ica'k na'nte nedi'*, the middle finger. *isi' na'nte nedi'*, the middle or third toe.
- na'nteke**, nearly.—*axēsa'x ya'ŋkatca' na'nteke*, my money has nearly given out (p. 167: 7). *ni'xta tca na'nteke* his breath has nearly gone (p. 167: 9). *iŋni'xta ya'ŋkatca na'nteke*, my breath has nearly gone (p. 167: 10). (Also 26: 55, 72, 81; 28: 221; p. 140: 36, 37; p. 141: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10.)
- na'on**.—*na'onde'yē*, to set the grass afire (28: 81, 82).
- na'pi**, **nap**, **na<sup>n</sup>pi** (28: 128), **na<sup>n</sup>p** (28: 100, 108), **nowe**, **na'wi**, **day**, **daytime**.—*na'pi ya'xa*, almost day. *ana'pi*, daylight (28: 22). *na'p soŋsa'*, one day. *na'p kŋpini'*, a bad day, unpleasant weather. *nkanav'pini'*, I do not (sleep) till day (7: 5, 6). *na'p soŋsa*, one day; *na'p noŋpa'*, two days. *no'we na'ni hiŋya'ndihin' dandē'*, I will think of you each day (4: 6). *na'pi hudi'*, "day is coming," dawn. *napi-*
- xti'*, clear, as the weather; "a pretty day." *napkaŋ' yihī'*, to be waiting for day to come (*napkaŋ' a'yihī'*, *napkaŋ' nkihī'*). *kde'napi*, till day, till morning. *ni' hine' kde'napi'*, he walked (was walking) till day. *kana'mini*, not day (24: 13). *no'ūŋē'*, *naude'*, *no'wāde* (p. 126: 7), *no<sup>n</sup>d* (5: 1), *na'wānde*, *na'wūdeni'*, *naoŋ'tkan* (28: 233), to-day. *naoŋ*, daylight (28: 244). *naoŋ*, weather (p. 151: 5). *na'wāndē' aŋ'xti kade'ni ndoŋ'xtu*, we have seen the nude woman to-day. *aŋ'atka' maŋki' no'ūŋē'*, a child was born to-day. *nawatka'* (= *nawi* + *atka*), "day near," just before day. *nawo xi'di*, *nawxi'ya*, *na'xwidi*, *noxwi'di*, *no'xi*, *noo<sup>n</sup>xi'*, "chief day," Sunday, a week. *nka'tamini' nawo xi'di soŋsa'*, I worked one week. *Towe nauxiya*, "Frenchman's Sunday," New Year's day. *noxwi'd soŋsa'*, "one Sunday." *no'xi tca'ya*, "Sunday gone;" Monday. *noxwi' soŋ'tka*, "Sunday's younger brother," Saturday. *noo<sup>n</sup>xi' nitani'*, "big Sunday," Christmas day. (Also 9: 2; 10: 1; 14: 13, 14, 17, 20; 18: 4, 6; 20: 48; 24: 14; 25: 2; 26: 2; 28: 108.)
- napi'** or **nam**, to bother.—*kudunapini'* or *kudu'namni*, he did not bother him (p. 150: 10). *kuyudunapini'* or *kuyudu'namni*, did you not bother him? (p. 150: 11). *ndunapini'* or *ndu'namni*, I did not bother him (p. 150: 12). *indunapini' dandē'*, I will not bother you (p. 150: 13). *yandunapini' dandē'*, he will not bother you (p. 150: 14).
- naskē'**, long; tall, as a tree.—*a'naxtu naskē'*, their hair is long. *do'xpē naskē'*, "long cloth," a coat. *ayaŋ*, *naskē'xti*, the tree is very tall. *ēdi'*, *aŋyadi si' naskē'xti' kito<sup>n</sup>ni de' oŋknē žtuza'*, behold, a man with very long feet had passed along ahead of him (3: 2, 3). *naski'xti*, very long (28: 97). *naskeyaŋ'* (= *naskē' + yaŋ*, locative); *Ayi'x naskeyaŋ'*, "Long Bayou," Bayou Rapides, La. *e'naska*, *enaski'* (28: 190), that large, i. e., the size of the aforesaid. *kcička' nedi' ko tca'naska uki'kiŋge ko' skane' e'naska na'*, this hog is half as large as that one. *Taŋyi'ŋkiyaŋ' tcanaska' ko e'naska Ba'yūsyaŋ'*, Lecompte is as large as

Bunkie. *en'e'naska*, that large. *tea'naska*, how large? of what size? *tea'naska nk'yé'ho'ni'*, I do not know how large it is. *tea'naska nk'yé'ho'ni' aya'ya'*, I do not know the size of the tree. *ham'ya' tea'naska*, how large is the man? *to'mya' tea'naska*, how large is the village? *aya' tea'naska*, how large is the tree? *ka'zka' tea'naska*, how large is the hog? *teanaska' ko e'naska*, as large as. *Ta'myi'ñkiya'* *teanaska' ko e'naska Ba'yusya'*, Lecompte is as large as Bunkie. *tea'naska ne'di ko uki'ki'ngé*, half as large. *ku'e'naska'ni*, not as large as. *Lati' ko Dj'm ku'e'naska'ni na'*, Charles Prater is not as large as Jim Jackson. (*Also* 3: 6, 13; 10: 15; 12: 70, 106, 140, 151, 229, 232; p. 122: 28, 13, 14, 15, 16, 17, 20.)

*nati'* or *natiya'*, a cloud; clouds.—*nati' kdéxi'*, mackerel sky (lit., "spotted clouds") (cf. *ina*). *nati' tohi'*, "blue cloud," the clear sky. *nati' xwühi'*, "low cloud," the horizon. *nati' ndo'hi'*, I see the cloud (or, a cloud). *nati'xi'*, many clouds, the sky is cloudy. *natiya' ndo'hi'*, I see (or, saw) the (or, a) cloud (or, clouds). *xuzé' ta'ni natiya'*, a storm cloud. *na'tci psó'huyé'*, "corner of the cloud," northeast. *tínati'*, shadow (15: 5, 6). *anati'*, a ghost; shade; spirit. (*Also* 24: 1, 6, 8.)

*nataka'*, short; a few. *yé'tepi' na'tcka*, a short myth or tale.—*hadé' nataka'*, a few words at a time. *anya' na'tcka*, a few men. *an'xi' na'tcka*, a few women. *tu'ñki na'tcka*, a few dogs. *aya' na'tcka*, a few trees. *ha'pi na'tcka*, a few leaves. *ya'niksiyo' na'tcka*, a few pipes. *é'naxi'*, *akü'tzyi' na'tcka n'ko' de'hiñkiyé'*, O friend, I write a short letter and send it to you (4: 1). *na'tcka ne'hi*, a little more (20: 35; p. 155: 11, 12).

*nata*, middle (18: 16).—*na'taxti*, the very middle (20: 33). (*Also* 26: 19; 28: 31, 84; p. 153: 20, 21, 22.)

*nati'x*, stretched (26: 81).

*na'oto'*, the brain: his or her brain.

*na'ukidá' o'ni'*, (Bj., M.); *no'ñkide omni'* (Bk).—a rainbow.

*nawi*.—*kina'wiyé'*, (he) poked it out for him (28: 96, 105).

*nayé'*, to swallow (*ina'yé'*, *ú'na'yé'*; *na'yé'tu'*, *i'nayé'tu'*, *ú'na'yé'tu'*).—*kúda'deni' nayé'*, to bolt down food (which has not been chewed) (*ku'yuda'deni' ina'yé'*, *nda'deni' ú'na'yé'*). *inaye'ya'*, meaning uncertain: it may be, "You can swallow this" (said to the Rabbit) (2: 20). *e'kina'ye*, to eat with that (*e'kayina'ye*, *ehiñkina'ye*; *e'kina'yetu'*, *e'kayina'yetu'*, *ehiñkina'yetu'*). (*Also* 28: 218, 219.) *inyé'*, food (28: 17, 19, 211, 216, 217).

*na'ñki*, (1) the sitting or curving object; the part of a whole; the object hung up, as a garment (*ina'ñki*, *na'ñki*).—*anya' xé'he na'ñki a'yé'hú'ni'*, do you know the sitting man? *an'sé'p sú'di na'ñki ko ita'*, the ax-head is yours. *do'xpé naské' na'ñki ko sadé'*, the coat (hanging up) is torn. *anya' xé'he na'ñki ko teakna'ñkihan'*, where is the sitting man? *áyo'hi na'ñki*, the curving lake. *e'ka'mha' ko po'tcka na'ñki*, and then he (the Rabbit) sat (i. e., was drawn together) like a ball (1: 14). *ason' poski'ñki xé' na'ñki Te'tkanadi'*, the Rabbit was sitting in a very small brier patch (2: 4).—(2) Used in expressing continuous or incomplete action if the subject is sitting. *ñkaduti' na'ñki ya' ka'w ini'hi' ha'nde*, while I was (sat) eating, he was drinking. *i' hande' na'ñki ya' ka'w, ñkaduti' na'ñki na'*, while he was drinking [note use of *ha'nde* as well as of *na'ñki*], I was eating. *akü'tzyi' teaké'di na'ñki patké'* (= *akü'tzyi' patké' dusi'*), to take a book (almanac) from the nail where it is hanging. *wa'x usté' na'ñki ja'w*, he is putting on his shoes (said if the act is seen by the speaker). *wé' na'ñki*, he was sitting in it. *yu'xé' ina'ñki*, you were sitting in it. *ñkuxé' na'ñki*, I was sitting in it. *sim'fo' in'ksiyo' du'ti na'ñki*, the boy sat (or, was) eating the meat. *he ka'w ya'ndiya'ñki' na'ñki Te'tkana'di*, when he (the Bear) said that, the Rabbit's heart was palpitating (2: 25; 6: 13).—(3) used in sentences denoting possession of female kindred, animals, etc.: *n'ko'ni e' nañki'*, my-mother she sits, i. e., I have a mother. *xé'ú'ñki'ya' e' nañki'*, my-grandmother she sits: I have a grandmother. *tu'ñki*

*iñkta'k nañki'*, dog my sits: I have a dog. *akue' iñkta'k na'ñki*, hat my sits (hangs up): I have a hat (see *ma*). *akue' na'ñki ka'ta*, whose hat (hanging up) is that?—(4) *a'yañ to'ho na'ñki ùna'a'xé*, I heard the tree fall.—*na'ñkidžé*, this sitting or curving object. *a'ya' xé'he na'ñkidžé nkyéhon'ni*, I know this sitting man. *akue' na'ñkidžé iñkta'*, hat this-sitting (or hanging) object my, i. e., this is my hat. *na'ñkiyañ*, that sitting or curving object. *a'ya' xé'he na'ñkiyañ nkyéhon'ni*, I know that sitting man. *akue' na'ñkiyañ kta'*, hat that sitting (or hanging) object, his, i. e., that is his hat. *na'ñkiwa'yañ*, toward the sitting object; toward the place; toward the curving object. *a'ñxu na'ñkiwa'yañ*, toward the stone (= *a'ñxu + na'ñki + wade*). *Ta'ny'iñkiyañ na'ñkiwa'yañ*, toward Lecompte. *a'ya'di na'ñkiwa'yañ*, toward the sitting man. *hena'ñki no'npa'*, those two sitting objects. *nax, na'ñx* (28: 130) (used in composition), sitting. *nax ka'ñ*, when sitting. *Tcëikana' som'sa akú'skúsi'ñki nax ka'ñ*, *On'ñi ya'ndi o'xpa*, when the Rabbit was sitting mincing a single piece the Bear swallowed all (the canes which had been given him) (2: 8, 9). *ka'wañ'ñi nax ka'ñ, é'tiké ya'nde na'*, he (the Rabbit) was there at length, but he (the Bear) sat without anything for him (2: 16). *kan'ñki na'x-kan'tea na*, I have nothing at all as I sit (6: 4). *xe na'ñx sahi'xyé*, he was sitting so long. *xé'he nañk kde'psi*, he was sitting till night. *yaxé'he nañk kde'psi*, you were sitting till night. *akxye'he* (or *kxyé*) *nañki kde'psi*, I was sitting till night. (Also 6: 13; 8: 23, 24, 30; 9: 11; 10: 7, 10, 22, 24, 31; 14: 1, 12, 26; 15: 2, 3, 7, 8, 10, 11; 16: 5, 12, 13; 17: 19; 18: 1, 15, 17; 19: 5, 19; 20: 1, 17, 30; 21: 21; 22: 3; 23: 15, 16; 26: 2, 12, 13, 15, 16, 17, 22, 24, 25, 27, 35, 36, 46, 48, 55, 61, 63; 28: 19, 25, 30, 40, 41, 72, 98, 107, 116, 120, 125, 132, 134, 135, 142, 143, 178, 191, 192, 207, 208, 213; 29: 4, 7, 20, 22, 28, 30, 37, 38; 30: 2; 31: 13, 17, 27; p. 117: 2; p. 158: 25.)

*na'ñni*, throughout; each (?), every.—*no'we na'ñni hi'nyañ ndihiv' dandé'*, I will

think of you each day (or, throughout the day) (4: 6). (Also 10: 1; 25: 2.) *na'ñni*, a sign of past action(?).—*toho'xk i'ñku na'ñni ni'ka'ñ*, *ya'ñtenda'xi da'nde*, as I have already given you a horse, will you be a friend to me? *ayi'ndi ko' iya'ñkaku'yañ i'ñkiya'ñitepi' yaha'tu kso'hé na'ñni ni'ka'ñ é'pi'kiya'ñkon'ni xyexyo'*, when you entertained me, I liked your food very well and ate it all, but now when I give you food, why do you treat me thus? (2: 22, 23). *nda'o*, this way (26: 46, 49), hither (28: 231).—*ndo'ku'*, back hither (23: 7) *nda'o'k*, this way, in this direction (p. 164: 30). *ñso'wa*, this way (20: 40). *ndé'si*, or *indesi'*, a serpent, a snake.—*ndé's kél'xi*, "spotted snake," the garter snake. *ndé's xidi'*, "a governor snake," a rattlesnake (28: 23). *ndé's si'nt sahé'*, the rattle of a rattlesnake. *o' indesi'*, an eel; "a fish snake."

*ne, nedi'*, *nédi'*, *nádi*, to ache, pain; to have a cramp.—*in'su ne o'ni*, toothache. *pa ne o'ni*, headache. *ú'ñkaté'cú'ñ in'spe'wa né'di*, my right eye pains. *in'nixu'xwi in'spewa né'di*, my right ear pains. *i'nixu'xwi kaskani'wa né'di*, does your left ear pain? *nyukpe'yañ nedi' xyé*, my leg pains (exceedingly?). *nin'kpá ná'di* (G.), my leg is hurt. *úñkapa' né'di' xé* (w. sp.), my head pains or aches. *ayipa' ko né'di'*, does your head ache? (Also p. 149: 21, 22.)

*né*, to stand (cf. *nañki* and *ni*).—(1) *ká'dú-pi' ndosa'ñiñ si'ño'ni né' ndo'ñi'*, I see (or, saw) the boy walking on this side of the ditch. *ta'ñsi' wak du'ti né'*, the cow is (standing) eating corn. *wahu' xohi' i'dé né'*, "the ancient rain stands falling," it is hailing now. *in'hiñ'yañka' nko'ñ hé'da'ñ né'*, I had already finished it (as I stood) when he came. *in'hiñ'yañka' ayo'ñ hé'da'ñ né'*, you had already finished it (as you stood) when he came.—(2) a classifier: the standing object. *a'ñya si'ñhiñ ne a'yé'há'ñni*, do you know the standing man? *ti né' ko sa'ñ xé* (w. sp.), the (or, that) house is white. *aya'ñ si'ñhiñ né' ko té'di*, the (standing) tree is dead. *toho'xk si'ñhiñ né' ko súpi' xé* (w. sp.), the standing horse is black. *toho'xk xé'he né' ko tcti' xé* (w. sp.), the

standing horse is red. *awse'p sin'hin ne' ko inkta'*, the standing ax is mine. *aya'w dukxa'pka aya'inde ndosa'hin ti ne' nku'di*, I came from the house on this side of the bridge.—(3) a sign of continuous action: *toho'zka aye'ki du'ti ne'*, the horse stands (= is) eating the corn (given him).—(4) *ne* is rendered "that" or "this" on some occasions by Bj. and M.: *waxi' ne' apa'stak omni'*, that shoe is patched. *ti ne' ko ti ne'di ukiki'inge*, that house is half as high as this one. *ti ne' ko ko'hi ti ne'di ko'hi kekiki'ni*, that house is not as high as this one. *ne' pi'hinkhe ha'nun'*, I think that (or, perhaps) I am making this correctly. *awse'pi ne' yazku'*, give me that (standing or leaning) ax! *waka' ne ka'ta*, whose cow is this? *toho'zk ne ka'ta*, whose horse is this? *awse'pi ne ka'ta*, whose ax is this? *ne'dene'*, this standing object. *anya' sin'hin ne'dene' nkyehom'ni*, I know this standing man. *tune' na*, here he stands (31: 25). *ne*, sitting (?) (11: 19).—*ne'di* (= *ne+di*); *toho'zksupi' sin'hin ne'di*, the black horse is standing. *teina'ni nedi' ko ukiki'inge* (= *ukiki'inge yuke'di*), (there are) half as many (animate objects). *tea'naska nedi' ko ukiki'inge*, (it is) half as large. *tehe'dan nedi' ko ukiki'inge*, (he or it is) half as high or tall. *ti ne' ko ti ne'di ukiki'inge*, that house is half as high as this one. *ti ne' ko ko'hi ti ne'di ko'hi kekiki'ni*, that house is not as high as this one. *skati' nedi' ko ukiki'inge*, it is half as deep. *kaxwi' ne'di*, is there any coffee? *watcku'ye ne'di*, is there any sugar? *an'ksapi' i'nta'k ne'di*, gun my stands (or leans) against a post, etc.—I have a gun. *nki'nikzih ne'di*, I am (standing) laughing. *anya' ni'ni ne'de nkyehom'ni*, I know this walking man.—*ki'ne* or *kinedi'*, to arise from bed or from a reclining attitude, to get up (*ya'kine'di*, *a'xkine'di*; pl., *kinetu'*, *ya'kinetu'*, *a'xkinetu'*). *yakine' pi'hedi'din'*, or *hi'kinehiko'*, you ought to arise. *yakine' pihe'di*, you can arise. Imperatives: to a child, *kiné'*; man to man, *kiné'takta'*; man to woman, *kine'tki*. *ewiléxti' ki'ne de' etuxa' Te'tkapadi'*, very early the next morning the Rabbit arose and departed (3: 5). *kiné'*, he arose (7: 8, 14).

*kinetu'*, they get up (7: 4). *kane'di*, to leave an object there (?). *sunni-tonni' konha' anya' om'ni usta'x kane'di*, *ani' kyá'ho' ye'hika'n*, he stood up a tar baby close to the well, and left it there (1: 8). *isi' de' kenedi'*, a footprint, footprints.—*ne'yan'*, that standing or walking object. *ti ne'yan' kow'hi tcehe'dan*, how high is that house? *yaduxta'w tanhin' natkohl' ndosa'hian ti ne'yan' tcehe'dan*, how high is the house on this side of the railroad? *yaduxta'w tanhin' natkohl' ewása'hian ti ne'yan' tcehe'dan*, how high is the house on that side of the railroad? *anya' sin'hin ne'yan' nkyehom'ni*, I know that standing man. *anya' ni'ni ne'yan' nkyehom'ni*, I know that walking man.—*neyan'*, probably compounded of the classifier *ne* and *-yan'* (referring to some remote object). *ati' san neyan'*, the house (not seen by you) is white.—*na'wi ne'yan'*, some of these days (18: 4, 6). *ne'yan'*, that distant one (house) (31: 5, 8, 9; p. 118: 4).—*newa'yan'* (= *ne+wayan'*), toward the running, standing, or walking object. *anya'di newa'yan'*, toward the standing man. *aya'w newa'yan'* (= *aya'w vade*), toward the tree. *anya'di tanhin' newa'yan'*, toward the running man. *anya'di ni' newa'yan'*, toward the walking man.—*netkohl'*, *natkohl'*, *nútkohl'*, *nútkuhi'*, *nútkohl'*, a path, a road, a street. *kan'kon'ni' nkon'han netkohl' xehen'ké' ndu'si zyó'*, I will make a trap and set it in the road, and (thus I will) catch him (3: 8, 9, 13; 25: 1, 6). *yaduxta'w tanhin' natkohl'*, "wagon running road," a railroad. *natkohl' yin'ki'*, "small road," a pathway. *nútkohl' nitan'*, "big road," a street.—*ene'heda'n*, that tall or high. (Also, 7: 10; 8: 23, 24; 9: 3; 10: 7; 14: 9, 14; 16: 8; 18: 8, 9, 11, 12; 19: 4, 6, 7, 9, 14; 20: 31; 21: 19, 39; 22: 12, 13; 23: 3, 9; 24: 2, 5, 6, 7; 25: 1, 3, 6; 26: 3, 6, 7, 11, 70, 73, 74, 75, 80, 81, 82; 27: 8; 28: 9, 48, 124, 130, 147, 159, 151, 154, 159, 164, 167, 171, 172, 175, 185, 189, 198, 201, 203, 208, 232, 235, 237; 29: 1, 2, 3, 6, 8, 15, 18, 21, 23, 25, 36; 31: 13, 14; p. 117: 1, 17, etc.)

*nedi'* (cf. *ne* and *ti*).—*teak na'nte nedi'*, the middle fingers. *isi' na'nte nedi'*, the

- middle or third toes. *nindo xpé on' nedi'*, he has on pantaloons alone (see *doxpé téduxka* (Bj., M.)). *iconho'nde on'ni, 'x'xa on'ne'di*, he had on the breech-cloth, that was all he had on (Bk.).
- neheya<sup>w</sup>x.**—*neheya<sup>w</sup>x ki'di na<sup>w</sup>ve de'di*, though almost sure not to reach there he goes (p. 163: 12).
- ně'tka**, right here (28: 99, 108, 117, 126).
- ni.**—*duni'*, to twist (*idu'ni, ndu'ni*). *duni' ta<sup>w</sup>inhéxti'*, to roll up very tightly, as a bundle (*i'duni ta<sup>w</sup>inhéxti'*, *ndu'ni ta<sup>w</sup>inhéxti'*). *axo'g duni'*, young canes (2: 16, 17). *dunahi'*, or *dunahi<sup>w</sup>*, to turn. *nk'i'ndihé' ndunahi<sup>w</sup>*, I turn(ed).—*du-ni'ni*, to roll or fold up an object, as a blanket, etc., several times (*iduni'ni, ndunini*). *duni'ni xwúdiké'di*, to roll up loosely, as a bundle. *tcpu'xi duni-ni'*, to fold or roll up a blanket several times.—*xa'nina'tuyé*, to make a heavy object roll over and over in one direction (*xa'nina'tihayé, xa'nina'tihúñké'*). *xa'nina'tiñké' hiñ nkandé'*, I stand (there for some time) and make it roll over and over in one direction. *uxtúki' xa'nina'tiyé*, he pushes it and makes it roll over and over in one direction.—*xa'nina'ti dedí'*, it rolls over and over in one direction (when one pushes): said of a heavy log, hoghead, etc.—*xa'nina'ti ha'nde*, he was rolling along (8: 2). (Also 8: 4.)
- ni, niç** (28: 100, 102), **niç** (28: 124, 129) (cf. *né'*), to walk (*yini'*, *u'ni'*); (H., *dide* (*dídíte*); D., *mani*; F., Os., *manéñ*; K., *manyin*; Kw., *manéñ*; Tc., *manyi*). *ni' hine'di*, he is walking (*yini' hine'di, u'ni' hine'di*). *ni' ha'maki*, they (a few) are walking (*yini' ha'maki, u'ni' ha'maki*). *ni' hiyuké'di*, they (many) are walking (*yini' hiya'yuké'di, u'ni' wñké'di*).—*ni' hine'di naxo'*, he was walking (then, but not now). Imperatives: *ni* (to a child); *ni'tki* (man to woman); *nítki'* (woman to woman); *niřakta'* (man to woman); *niřate'* (woman to man). *kú-dúpi' ndosa<sup>w</sup>hi<sup>w</sup> sin'fo' ni né' ndo<sup>w</sup>hi'*, I see (or, saw) the boy walking on this side of the ditch. *a<sup>w</sup>ya ni' hine' a'yé-hán'ni*, do you know the walking man? *ni' nde'di*, I am going to walk about. *a<sup>w</sup>ya no<sup>w</sup>pa' ni' ha'maki nkýého<sup>w</sup>ni*, or *a<sup>w</sup>ya no<sup>w</sup>pa' ni'ni ama'ñki nkýého<sup>w</sup>ni*, I know the two walking men. *toho'xk ni' hine' ko' tozka' xé* (w. sp.), the walking horse is gray. *ama'ñka nini'*, he is walking on the ground. *yini' he-detu*, you (pl.) have finished walking. *a<sup>w</sup>ya'di ni' newa<sup>w</sup>ya<sup>w</sup>*, toward the walking man. *ni' hine' kde'kútúaxaxé*, he walked till noon. *u'ni'*, I walk (28: 21). *ne*, moved (28: 128) (?). *kina'yeni*, he did not move (29: 34). *u'ni' kde'psi*, I walked till night. *u'ni' kde-na<sup>w</sup>pi*, I walked till day.—*ni'ni*, a dual and frequentative of *ni*; the two walking objects. *a<sup>w</sup>ya no<sup>w</sup>pa' ni'ni ama'ñki nkýého<sup>w</sup>ni*, or *a<sup>w</sup>ya no<sup>w</sup>pa' ni' ha'maki nkýého<sup>w</sup>ni*, I know the two walking men. *toho'xk no<sup>w</sup>pa' ni'ni a-mañki ko tozka' xé* (w. sp.), the two walking horses are gray. *a<sup>w</sup>ya ni'ni ne'dé nkýého<sup>w</sup>ni*, I know this walking man. *a<sup>w</sup>ya ni'ni ne'ya<sup>w</sup> nkýého<sup>w</sup>ni*, I know that walking man.—*hine'*, the walking object. *a<sup>w</sup>ya ni' hine' a'yéñni'*, do you know the walking man? *toho'xk ni' hine' ko' tozka' xé* (w. sp.), the walking horse is gray. *ema<sup>w</sup>, a<sup>w</sup>ya'di hu' hine'*, look out! some one is coming. *nde' ne' ya<sup>w</sup>ka<sup>w</sup>, yaçu' hine'*, while I was going, you were coming back.—*a'kinini'*, to walk on something (*aya'kinini'*, *nka'kinini'*). *i'toho a'kinini'*, he walked on a log.—*ha'kinini'*, a plural of *ni*; they (all) walk. *a<sup>w</sup>ya ha'kinini' a'mañki ko nkýého<sup>w</sup>ni*, I know (all) the walking men. *toho'xk ha'kinini' a'mañki ko tozka' xé* (w. sp.), the walking horses are gray. (Also 17: 2, 7, 11, 15; 21: 2, 6, 13, 14; 22: 16; 25: 6; 26: 28, 31, 34, 39, 53, 54; 27: 1, 2, 12; 28: 18, 20, 34, 54, 55, 63, 91, 93, 109, 241, 242; p. 117: 4, 9, 10; p. 119: 3, 9, 14.)
- ni**, feminine oral period, corresponding to the masculine *na*.—*ti né' ko sa<sup>w</sup> ni'*, the house is white.
- ni'** (= *-di* = *-yé*), a causative ending (*-hayé, -hañké*). Dropped when followed by another verb (?): *añksa<sup>w</sup>ho<sup>w</sup> naxé'*, he heard a gun fired.
- ni'ki, ni'ki** (8: 1), **ni**, to be without; to have none; there is none; no.—*hadhi' te ni'ki*, he does not wish to beg. *haya'dhi teni'ki*, you do not wish to beg. *nka'd-*

*hi te ni'ki*, I do not wish to beg. *kaxwi' ni'ki*, there is no coffee. *yama'ki' ni'ki*, there are no mosquitoes. *akue' niki'*, he has no hat. *waxi' niki'*, he has no shoes (see *yama*). *anya' ni'ki*, no man. *tcu'ni'ki ni'ki*, no dog. *ha'pi ni'ki*, no leaf. *ka'wa ni'ki na'x kan' x'fiké ya'nde na'*, he (the Rabbit) was there at length, but he (the Bear?) sat without anything for him (2: 16; 6: 13). *kedi'ki'ni*, (it) is not so (high) (p. 123: 8). *kani'ki na'xka' tca na*, I have nothing at all as I sit (*kani'ki=ka'wa ni'ki*) (6: 4). *na'ni'ki na'xkiya'*, I am not that (26: 24). (Also 6: 13; 10: 9; 11: 4; 14: 21; 15: 3; 16: 1, 4; 19: 9; 20: 6; 26: 60; 28: 4, 6, 16, 27; p. 157: 5, 33, 34; p. 158: 1.)

*nixki'*, because: used at the end of the clause or sentence.—*nkin'ské' nixki'*, because I was scared. *han'ya ya'xktedi' nixki'*, because a man hit me. (Also 8: 22; 9: 8; 10: 6; 26: 87; 28: 14, 200; 29: 13.)

*ni'xta*, his breath (p. 167: 9).—*amni'xta*, my breath (p. 167: 10). *nixtadi'*, to breathe (*inixtadi*, *unixtadi*). *yonixtadi'*, "the body breath," the pulse.

*nixuxwi'*, the ears.—*ewande' nixuxwi'*, his or her ears. *ayi'nixuxwi'*, your ears. *nki'ndini ni'xuxwi'*, I, my ears. *ewe' yuke' ni'xuxwitu'*, their ears. *ayi'nixuxwitu'*, your (pl.) ears. *nki'xtu* (we) *ni'xuxwitu'*, our ears. *ayi'nixuxwi ha'id'i na*, your ear is bleeding. *unixuxwi inspe'wa ne'di*, my right ear pains. *i'nixuxwi ka'skani'wa ne'di*, does your left ear pain? *a'niksawinixuxwi*, "the gun-ears," the nipple or nipples of a gun. *nixuxwi' ahodi'*, the upper part of the ear. *nixuxwi' tpan'hiw'*, "the soft part of the ear," the base of the ear, the ear-lobe. *nixuxwi' siopi'*, "ear pith," ear-wax. *nixuxwi' okpe'*, the perforations of the ears. *nixuxwi' haumi'*, "dangle from the ears," earrings. *nixuxwi' tpe'*, the *meatus auditorius*, the opening in the ear. *ktu' inxuxwi'*, a cat's ears (G.). (Also 10: 15, 17, 18, 23.)

*ninda'yi*, a plant about 2 feet high, without branches, having many rough leaves, with sharp points, resembling the leaves of peach trees. There is a

single yellow blossom at the top. An infusion made from this plant is used for bathing, not as a drink.

*nindi'*, or *nindiya'*, his buttocks or rump (*i'nindi(yan)*, *unnindi(yan)*; *nintu'*, *i'nintu'*, *unnintu'*). *nindoxpe'*, or *ninduxpe'*, "cover for the buttocks," pantaloons. *nindoxpe' on' nedi'*, he has on his pantaloons alone. *ninduxpe' tu'kama'gomni'*, "to go under the pantaloons," drawers.

*ni'pa'*, feminine plural interrogative sign, are they; are you.—*ayan'ot' yuke' yin'kon'tu nipa'*, are those men married? (said by a female). *yinka'dom'yo'ntu nipa'*, are you women married? (said by a female).

*niskodi'*, a spoon.—*wak he' niskodi'*, a cow-horn spoon. *y'nisahé' niskodi'*, a buffalo-horn spoon.

*ni'stuti*, accurate, accurately; correct, correctly.—*ni'stuti tko'he' ya'nikukutiki'*, *na'un'nikih'i*, I wish that you would tell me very accurately (how things are), or, just how affairs are (4: 4).

*nitapi'*, *nitawi'*, *nitawin'*, a ball. *nitawin' inkte'omni'*, "that with which one hits a ball," a ball club.

*nitiki'*, quietly, stealthily, unawares.—*ni'iki' de'di*, he went to him quietly, stealthily, unawares, etc. (p. 160: 20). (Also p. 160: 21, 22, 23.)

*niye*.—*niyedi'*, to fly. *nsuki' niye'di*, the squirrel flew. *niye'tu*, they flew up (23: 19, 20, 22).

*nkú'nú*, a gallon.—*nkú'nú son'sa'*, one gallon. *nkú'nú non'pa'*, two gallons.

*nxoto*.—*nxo'dohi*, a species of garfish, probably identical with *nuxo'do hed'i*, the alligator garfish. *nuxwoti'*, an alligator. *nuxo'd-xapi'*, alligator box. *Nuxo'da-pa'yixyan'*, "Alligator Bayou," Bayou Cocodrielle and Lake Cocodrielle, below Cheneyville, La. *Naxo'todfa' anya'di*, the Alligator people of the Biloxi tribe; Jim Sam's uncle Louis was a member of this clan.

*noxé'*, to chase or pursue him, her, or it; to drive or scare off a single horse, chicken, etc. (*i'noxé*, *unno'xé*).—*con'nidi' tcu'ni'ki tčétkak' no'xé yuke'di xyan' om'i'k ha'ne otu' xa*, for that reason (it has happened that) whenever dogs have chased rabbits they have found

a bear and (men) have shot him (2: 30, 31). *an'tcka noxé'*, "chasing the crow," the kingbird. (Also, 11: 5; 17: 19, 23; 28: 23, 49, 77, 183, 218.) *no'xpě*, to get mired (*i'noxpě*, *ú'no'xpě*) (26: 55).—*núxpesti'*, to get mired, as cattle do.

*noxti'*, the eldest (28: 213). (cf. *aka*).—*i'ni*, or *i'niya<sup>n</sup> noxti'*, his eldest brother. *ta'ndo noxti'*, her elder brother. *ino<sup>n</sup>ni noxti'*, her eldest sister.

*no<sup>n</sup>*, to have the care.—*kino<sup>n</sup>tu*, they had the care of another's children (18: 1).

*no<sup>n</sup>dě'*, *núdě*, to throw away, to lay on (28: 172, 186).—*no<sup>n</sup> dedí'*, to throw any object away, to lay on (*i'no<sup>n</sup> de'di*, *ú'no<sup>n</sup> dedí'*; *no<sup>n</sup> detu'*, *i'no<sup>n</sup> detu'*, *ú'no<sup>n</sup> detu'*). *eka<sup>n</sup>*, "Ason<sup>n</sup> ayi<sup>n</sup>/sihi<sup>n</sup>xti ko', a<sup>n</sup>o<sup>n</sup> i<sup>n</sup>/no<sup>n</sup>da<sup>n</sup>hi na," then (the Frenchman said), "as you are in great dread of briars, I will throw you into them" (1: 17). *uno<sup>n</sup>dě*, they laid him in it (28: 140). *yuno<sup>n</sup>dě'*, to throw you into it (28: 172). *uno<sup>n</sup>dadi*, you put it in (28: 230). (Also 16: 9; 28: 33.) *ya'xkunonda*, put it in for me! (28: 57). *a'núdě*, he laid it on (8: 10). (*axě*) *anú'dě(di)*, to lay on (shoulder) (*ya'núdě'di*, *nka'núdě'di*, *a'núdě'tu*, *ya'núdě'tu*, *nka'núdě'tu*).

*no<sup>n</sup>pa'*, two.—(1) *no<sup>n</sup>pa tci' hímki'*, one (book) is lying on another, or, two (animals) are reclining together. *toho'xk no<sup>n</sup>pa' ko xkuku' o<sup>n</sup>daha'*, I give two horses to each (man). *ye'no<sup>n</sup>patu'*, ye or you two.—(2) twice; *nko<sup>n</sup> no<sup>n</sup>pa'*, I did it twice.—(3) in two places; *ptçato' ntu' no<sup>n</sup>pa'*, I put the cotton in two places.—*kino<sup>n</sup>pa*, to be two together: to be with him or her. *a'yino<sup>n</sup>pa*, you (sing.) are with him. *nki'no<sup>n</sup>pa'*, I am with him. *nyi'no<sup>n</sup>pa'*, I am with you (thee). *evande' ya'nikino<sup>n</sup>pa*, he is with me. *ayindi' ya'nikino<sup>n</sup>pa'*, you (thou) are with me. *yino<sup>n</sup>pa*, he is with you (thee). *nyi'no<sup>n</sup>pa' nda' dandé'*, I will go with you. *nyi'no<sup>n</sup>pa' ndé'ni dandé'*, I will not go with you. *ya'nikino<sup>n</sup>pa kúdeni' dandé'*, he will not go with me. *Tčtkana' kúnkú<sup>n</sup> kino<sup>n</sup>pa' ti' xyapka' ki'handon' čtuza'*, it is said that the Rabbit used to dwell in

a low tent with his grandmother (3: 1).—*na<sup>n</sup>'pahudi'* (= *no<sup>n</sup>pa' + ahudi' ?*), "two bones" (on the second hand?): seven.—*ěna<sup>n</sup>pa'*, both. *ú'nikatčitčú<sup>n</sup> ěna<sup>n</sup>pa' pahí'*, both my eyes are sore. (Also 10: 3, 23: 1; 31: 21; p. 117: 6, 7, 8, 9, 10, 11.)

*nsúki'*, *nasúki'* (14: 3, 4; 20: 13; 28: 3), *nasú'k* (14: 5), generic: a squirrel.—*nsúki' niye'di*, the squirrel flew. *nsúk sa<sup>n</sup>*, a gray squirrel. *nsúk súpka'*, "squirrel somewhat black," a black squirrel.—*nsúk ma' iyoka'*, "squirrel stays under the ground," a salamander.

*nta'wayi'*.—*an'tcka' nta'wayi'*, the mistletoe.

*nto*.—*nto ya<sup>n</sup>'xi*, the odor from a negro. *nu!* help! (excl.) (8: 16).

*núxa<sup>n</sup>*.—*akunúxa<sup>n</sup>*, to go over again to gather the scattered (ears of corn) (26: 3).

*núpxi'*, any fine or pulverized substance, as dust, powder, meal.—*ya<sup>n</sup>'yá núpxi'*, acorn meal. *atuti' núpxi'*, the meal made of a large root (white inside) of a thorny vine. *ye núpxi'*, corn meal. *núpxixti'*, pulverized, made very fine.

*Núpondi'*.—*Núpondi' ayi'xta ya<sup>n</sup>*, "Núpondi's Creek," Bayou de Lac, Rapides Parish, La. Named after a Frenchman who had lived there. The Biloxi called him "Núpondi," which was probably an attempt to pronounce his name.

*núpú'ni*, (he) wore around his neck (21: 2).

*nyu'huje'wa'de*, "toward changing weather," the south. So called because rain is brought by the south wind (to Lecompte).

*ñk*, I, me. *nki'ndi* or *nki'ndini* (= *ñk + hande'?*), I (independent personal pronoun).—*iñkowa'*, myself (p. 140: 15).—*nki'ntxa'* or *nki'ntxya* (= *ñk + itxa*), I alone. *nki<sup>n</sup>'txatu'*, we alone.—*nkindi-he*, *nkindihé'* (5: 2), *nkindhe'*, *nkindhě'*, *ñkindhe* (7: 6, 13), *nki'ntědan*, I too. *nkindihé'* *ndunahiv<sup>n</sup>*, I too turn. *nkindhě' e'dúñkon'xti*, I (too) do just as he did (or does). *nkindihě' čtañkon'*, I too am going to do that way.—*nk-*, *ng-*, my, mine (G.). *nkti*, my house (G.).



*ng'ixia*, my belly (G.). *nk'i'ndita'ya<sup>n</sup>*, my own. *in'kta'*, my, it is mine; I have (see *ta*). *an'se'p si<sup>n</sup> hi<sup>n</sup> ne' ko in'kta'*, the standing ax is mine. *ak'itryi' in'kta' idu'si ko'*, *ak'itryi' o<sup>n</sup> hu'yackiya'*, when you receive my letter, send one hither to me. *psde'hi ma'n'kiya<sup>n</sup> pana<sup>n</sup> in'kta'*, all those (horizontal) knives are mine. *akue' na'n'kid'je in'kta'*, this (object hanging up) is my hat. *waka' ne in'kta'*, this is my cow. *an'se'pi ne in'kta'*, this is my ax. *kci'zka oh'i in'kta'*, I have ten hogs (5: 6). *i'n-ktadaha'*, my (pl. obj.). *toho'zka ama'n'ki i'nktadaha'*, those are my horses. *i'nktada'o<sup>n</sup>*, my animate objects. *si<sup>n</sup>to' i'nktada'o<sup>n</sup>*, my boys. *toho'zka i'nktada'o<sup>n</sup>*, my horses. *in'kta'k*, my; used in forming sentences denoting possession. *tcu'n'ki in'kta'k a'nde*, dog my moves, i. e., I have a dog. *tcu'n'ki in'kta'k na'n'ki'*, dog my sits, i. e., I have a dog. *tcu'n'ki in'kta'k yuke'di*, dog my they-move, i. e., I have dogs. *a'nksapi' in'kta'k ne'di*, I have a gun (said if gun stands or leans against a post, etc.). *akue' in'kta'k na'n'ki*, hat my sits (hangs up), I have a hat. *in'kta'ni*, not mine; it is not mine. *psde'hi ma'n'kiya<sup>n</sup> in'kta'ni*, that (horizontal) knife is not mine.—*n'kixtu'*, *n'ki'xtu* (23: 6; 31: 27), we. *n'ki'xtu ko' nya<sup>n</sup>xtuni*, we hate him. *n'ki'xtu ko' nya<sup>n</sup>xtudahani'*, we hate them. *ya'zkitca'daha' xye'ni*, *n'ki'xtu ko' in'kta'tuni'*, you have forgotten us, but we (on the other hand?) have not forgotten you (4: 2, 3).—*n'ki<sup>n</sup>txyatu'* (= *n'kin-txatu*), we alone.—*n'kixtuhe'*, or *n'ki-xtuh'e'* (= *n'kixtu+h'e'*), we too.—*nyuke'* (= *n'k+yuke'*) (1st pl.), we still; continuous action with reference to us. *n'kti'hi<sup>n</sup> nyuke' o<sup>n</sup>*, we lived long ago. *n'ka'k'itena'xi nyu'ke' o<sup>n</sup>xa*, we had been friends for some time. *an'ktca'ni nyuke'*, we are still alive.—*in'kitit'* or *in'kitatu'* (?), our, ours. *yaduxta<sup>n</sup> in'kititu'* (sic), the wagon is ours (judging from analogy, this should be *in'kitatu'*). *i'n'kititu'*, our, ours. *toho'zka i'n'kititu' ya<sup>n</sup>zki'sin'e' tudaha'*, they stole our horses from us. *ng'etit'u'ya*, our house (G.).—*n'ki'xtuha n'ki'xtina'x'etu'*, we

kicked one another (sic). (Also 10: 12; 14: 16, 20; 20: 12, 19, 44; 21: 38; 26: 7; 28: 45, 65, 93, 103, 111, 119, 121.)

*o-*, *u-*, a prefix indicating that the action is performed inside of a given area, etc.

*o*, or *odi*, a fish; fish.—*o' ue'di*, to boil fish. *o' n'kue'di*, I boiled (the) fish. *o' i'ua' da'nde*, will you boil the fish? *o' kueni'*, not to boil fish. *o' kuk de'di*, to go fishing (6: 4). *o' ahi'*, fish scales. *o' ati'*, "fish house," a fish net. *o' imahin'*, fins. *o' si'ndiya<sup>n</sup>*, the tail fins of a fish; a fish's tail. *o' im'ci<sup>n</sup>pon'*, fish gall. *o' int'i'*, fish roe. *o' pi'ya<sup>n</sup>*, a fish liver. *o' in'pa<sup>n</sup>nuho<sup>n</sup>ni* (or *an'pa'nahon-ni'*), a fish spear. *o' ih'i'*, the pipe-bill garfish. *o' indes'i'*, "snake fish," an eel. *om'duti'* (= *o+ma+aduti'*), "fish which eats earth," the buffalo fish. *o' ml'ska xa' utci'di*, "fish small box they-are-put-in," sardines. *o' psahedi'*, the "corner fish" or gaspigou (see *psoh'e'*). *o' pcedi'*, the "jumping fish," the sturgeon. *o' tci'pa hayi'*, a sucker (fish). *Opana'skehon'na*, Very-long-headed-fish (28: 233) (a personal name). (Also 6: 15, 18; 10: 1, 2, 3; 20: 43; 29: 16, 21, 32.)

*o*, to shoot.—*o'di*, to shoot (*hayo'di* (= *ayo'di*, *yo'di*), *n'ko'di*; *otu'*, *ayotu'* (*hayotu'*), *n'kotu'*). *in'yodi*, I shoot you. *iyodi*, he shoots you. *an'ksa'pi kon' o'di hutpe'*, to shoot a hole through an object with a gun (*an'ksa'pi kayo<sup>n</sup> hayo'di yutpe'*, *an'ksa'pi n'ko<sup>n</sup> n'ko'di an'kutpe'*). *ewande' yan'ko'di*, he shoots me. *ayindi' yan'ko'di*, you shoot me. *eman'*, *iyotu' ha'na'*, beware! they might shoot you! (pl.?). *kud'api' sa'nhi<sup>n</sup>ya<sup>n</sup> kud'eska' o'di*, shoot the bird on the other side of the ditch! *ko' n'ko'di*, I shoot now. *on'ik ha'ne otu' xa*, they have found a bear and (men) have shot him (2: 31) (see *kte*).—*o' ktaho'*, to make fall by shooting. *kohi'xti o' ktaho'*, to make fall from a height by shooting. *xw'uh'i'xti o' ktaho'*, to make topple and fall by shooting (*yo' ktaho'*, *n'ko' ktaho'*). *kiyo'*, to shoot for one (20: 14, 19). *ya<sup>n</sup>zki'yo'tu-te*, shoot at it for me (female to males) (28: 3). (Also 14: 3; 22: 1, 4, 6, 11; 27: 2, 13, 15,

18, 21, 22, 26, 27; 28: 4, 6, 7, 52, 182, 186.)

**odiyohû<sup>a</sup>**.—*kodî'yohû<sup>a</sup>ni'*, not to move an object (*koyedî'yohû<sup>a</sup>ni'*, *ndî'yohû<sup>a</sup>ni'*; *kodî'yohû<sup>a</sup>tuni'*, *koyedî'yohû<sup>a</sup>tuni'*, *ndî'yohû<sup>a</sup>tuni'*).

**ohi**, all ten.—*ohiya'*, all of it; idea of having reached the end of a series (?).—*ohi'*, ten, i. e., all through (the fingers), throughout the series. *ke'xka ohî' iñkta'*, I have ten hogs (5: 6). *ohî' so<sup>a</sup>sa'xêhe'* (=so<sup>a</sup>sa+axêhe), "one sitting on ten," eleven. *ohî' no<sup>a</sup>pa'xêhe'* (=no<sup>a</sup>pa+axêhe), "two sitting on ten": twelve. *ohî' dana'xêhe'* (=dani+axêhe), "three sitting on ten," thirteen. *ohî' topa'xêhe'* (=topa+axêhe), "four sitting on ten," fourteen. *ohî' ksana'xêhe'* (=ksani+axêhe), "five sitting on ten," fifteen. *ohî' ksa'xêhe'* (=ohi ksa-naxêhe), fifteen. *ohî' akûxpê'xêhe'* (=akûxpê+axêhe), "six sitting on ten," sixteen. *ohî' na<sup>a</sup>pahu' a'xêhe'*, "seven sitting on ten," seventeen. *ohî' da<sup>a</sup>nhu' a'xêhe'*, "eight sitting on ten," eighteen. *ohî' tckana'xêhe'* (=tckanê+axêhe), "nine sitting on ten," nineteen. *ohî' no<sup>a</sup>pa'*, "two tens," twenty. *ohî' no<sup>a</sup>pa' so<sup>a</sup>sa'xêhe'*, "one sitting on two tens," twenty-one. *ohî' no<sup>a</sup>pa' no<sup>a</sup>pa'xêhe'*, twenty-two. *ohî' no<sup>a</sup>pa' dana'xêhe'*, twenty-three. *o<sup>a</sup>hi da<sup>a</sup>ni*, "three tens," thirty. *o<sup>a</sup>hi da<sup>a</sup>ni so<sup>a</sup>sa'xêhe'*, "one sitting on three tens," thirty-one. *o<sup>a</sup>hi da<sup>a</sup>ni no<sup>a</sup>pa'xêhe'*, thirty-two. *o<sup>a</sup>hi da<sup>a</sup>ni dana'xêhe'*, thirty-three. *o<sup>a</sup>hi da<sup>a</sup>ni topa'xêhe'*, thirty-four. *o<sup>a</sup>hi to<sup>a</sup>pa*, "four tens," forty. *o<sup>a</sup>hi to<sup>a</sup>pa so<sup>a</sup>sa'xêhe'*, "one sitting on four tens," forty-one. *o<sup>a</sup>hi ksa<sup>a</sup>'*, "five tens," fifty. *o<sup>a</sup>hi ksa<sup>a</sup>' so<sup>a</sup>sa'xêhe'*, "one sitting on five tens," fifty-one. *o<sup>a</sup>hi akûxpê'*, "six tens," sixty. *o<sup>a</sup>hi akûxpê' so<sup>a</sup>sa'xêhe'*, "one sitting on six tens," sixty-one. *o<sup>a</sup>hi na<sup>a</sup>pa'hudî'*, "seven tens," seventy. *o<sup>a</sup>hi da<sup>a</sup>nhudî'*, "eight tens," eighty. *o<sup>a</sup>hi tckanê'*, "nine tens," ninety. *o<sup>a</sup>hi tckanê' so<sup>a</sup>sa'xêhe'*, "one sitting on nine tens," ninety-one.

**okxahê**.—*kô'kxahê'ni*, not to move. *ina-ya<sup>a</sup>' kô'kxahê'nîk*, *te<sup>a</sup>hi<sup>a</sup>nyê' kî ima'nîki xyô'*, before the sun moves, I will surely kill you as (or, where) you recline (2: 24).

**ox**, **oh**, to wish, desire (p. 142: 17, 18, 19, 20).—*ko'xni yukê'di*, they were unwilling (8: 7). *kâkiyo'ha<sup>a</sup>ni*, (she) did not wish (for) him (to go) (29: 2). *de kâ'kiyo'ha<sup>a</sup>ni*, she did not wish (for) him to go (p. 165: 8). *de kuyakiyo'ha<sup>a</sup>ni*, you did not wish (for) him to go (p. 165: 9). *de xkiyo'ha<sup>a</sup>ni*, I did not wish (for) him to go (p. 165: 10). *de kâkiyo'ha<sup>a</sup>tuni*, they did not wish (for) him to go (p. 165: 11). *ide' kohani*, she did not wish (for) you to go (p. 165: 12). *nde' kohani* (contr. to *ko'xni?*), she did not wish (for) me to go (p. 165: 13). *nde' yan'xkiyo'ha<sup>a</sup>ni*, she did not wish (for) me to go (p. 165: 14). *ide'v'ñkiyo'ha<sup>a</sup>ni*, I do not wish (for) you to go (p. 165: 15). *ko'ha<sup>a</sup>ni*, he refused (31: 38). *kâ'ha<sup>a</sup>ni*, not to desire it, he did not desire it (1: 5). *ko'xni*, unwilling (*kayo'xni*, *nko'xni*, *ko'xtuni*, *kayo'xtuni*, *nko'xtuni*). (Also 10: 29, 32; 26: 79.)

**oxka'**, generic: a crane (Bk.). *o'xka sa<sup>a</sup>v'* or *ôxksa<sup>a</sup>v'* (Bk.), a white crane. *o'xka ta<sup>a</sup>na'*, a crane of the other species found in Louisiana (not the white one). *ô'xk to'hi*, "the blue crane" (Bk.), i. e., the great blue heron of North America, the *Ardea herodias*.

**oxpa'**, to devour, eat all up.—*ama'pxû'di*, *oxpa'*, *a'diknê*, they rooted up the ground, devoured (the roots), and have gone. *Teitkana' ato' pa<sup>a</sup>ni<sup>a</sup>ni du'ti oxpa'*, the Rabbit devoured all the potato vines when he ate (1: 2). *Kiduni'ya<sup>a</sup> ku ka<sup>a</sup>v' duti' oxpa'*, when he gave him the young canes, he devoured them at once (2: 8). *Om'ti ya<sup>a</sup>ndi o'xpa*, the Bear devoured all (2: 9) (*ya<sup>a</sup>o'xpa*, *axo'xpa*, *iñso'xpa*, *ya<sup>a</sup>xo'xpa*). *kiyo'xpa*, he ate it up for him (6: 11). *kuyaxkiyo'xpani'*, he did not eat up mine (for me). *duxtu-te'*, eat ye! (14: 9). *ya<sup>a</sup>v'xkiyo'xpa*, they drink ye for me (24: 4, 5). (Also 6: 18; 7: 10, 12; 8: 27; 9: 4, 5; 31: 18; p. 158: 7, 8, 9, 10.)

**omayi'**, the yellow-hammer.—*Oma'yina*, Ancient of Yellow Hammers (15: 8).

**o'ya**.—*haima'ngiya<sup>a</sup> o'ya*, the front of your garment is open.

**o<sup>a</sup>** (=o<sup>a</sup>ni, in composition), to do, make, use (*ay<sup>a</sup>ni*, *nko<sup>a</sup>ni*).—*nindoxpê' o<sup>a</sup> nedî'*, he has on pantaloons alone.

*ax'k dutca'ti natco' nkon' nkon' nda'sk nkon'*, I make baskets and mats out of split cane (Bj., M.). *akützyi' in'kta' idu'si ko'*, *akützyi' on' hu'yaxkiya'*, when you receive my letter, send one hither to me. *in'ksiyon' ndu'ti na'nik nkon'*, I was eating meat very long ago (years ago). *nki'nkxihi on'*, I was laughing (long ago). *mak' ididihi on' tyi, itxi on'*, medicine for darting pains in the chest. *sanhin' kiya' nkon' in'kte' xo*, I will do it again and hit you on the other side (1: 11). *sanhinyan' kiya' nkon' in'naxta' xo*, I will do it again and kick you on the other side (1: 12). *akützyi' ayon' non'd ndonhi'*, I saw to-day the letter that you made (wrote) (5: 1). *aya'on*, you make or do it. *aya'on xyi pi' na*, if you would do it, it would be good. *anya' dükon'yan*, man doll (28: 184, 185). *aye'tike*, you were doing so (p. 161: 24). *sänitoni' on'ha anya on'ni*, "tar of man made," tar baby. *koxodenika an'kadaya on'ni*, the spider makes little cords. *ka'wak ün' nedi'* (= *kawake + on'ni*), what is he (or she) doing (while standing)? *an'ksi ngo' xnak'i*, I make an arrow (G.). *ho'na*, maker (G.). *kon*, to perform an action by means of (preceded by noun of instrument) (*ayon'*, or *kayon'*, *nkon'*). *ünksa'pi kon' o'di hup'e'*, he shot a hole through it with a gun. *ünksa'pi kayon' hayo'di yup'e'*, you shot, etc. *ünksa'pi nkon' nko'di ün'küp'e'*, I shot, etc. *ma'sütsa' kon' ükp'e'*, he burnt a hole through it with a hot iron. *ma'sütsa' kayon' yukp'e'*, you burnt, etc. *masütsa' nkon' ün'küp'e'*, I burn, etc. *mikon'ni kon' hup'e'*, to dig with a hoe (*mikon'ni ayon' yup'e'*, *mikon'ni nkon' ün'küp'e'*). *e'dekon'xti'*, to do just as he did (*e'dakon'xti*, *e'dünkon'xti*; preceded by the pronouns, *indh'e'*, *ayi'ndh'e'*, *nkindh'e'*). *ëtukon'* or *ëtukon'ni*, to do that; to do that to another, to treat one in that manner. *ëtikayon'* (or *ëtikayon'ni*), you do that to him. *ëtänkon'* (or *ëtänkon'ni*), I do that to him. *ëtikiyon'ni*, he treated you thus. *ëtukon'*, used as an imperative, do so, do that, treat him thus. *teid'kikan' ëtikayon'ni*, why have you done thus? (3: 20).

*teid'k' ëtikayon'*, why do (or should) you do that? (3: 10). *nkindh'e' ëtäñkon'*, I, too, act thus (5: 2). *ka'waxti' xy'e'*, *ëtiki'yontu' ya*, poor fellow! I feel sorry on account of the way in which they treat you! *aya'nde ka'v' ëtikayon'ni wo'*, "when it was you, did I treat you so?" (was it you whom I treated so?) (2: 6, 7, 15). *ëtikiyänkon'ni xyexyo'*, why do you treat me thus? (2: 23). *konkon'ni n'itkohi' x'ehe'kiy'e' etuxa'*, *Tc'it-kanadi' ëtukon'ni*, it was the Rabbit (himself, not another) who placed the trap in the path, etc. (3: 13, 14). *Tc'it-kanadi' ason'yi' wa'nihiya' hin' adatcka'*, *Ina' ëtukon'ni*, the Rabbit's hair between the shoulders was scorched by the Sun (3: 23). *ëtike'xon'ni* or *ëtike'xon'ni* (7: 3), he does that all the time, did no other way (*ëtikaxon'xa*, *ëtänkon'xa*, *ëtike'xon'tu*, *ëtikayon'xtu*, *ëtänkon'xtu*). *ëtikon'daha'*, he treated them so (8: 7).—*on'ni* or *on'ni'* (*ayon'ni* or *hayon'ni*; *nkon'ni* or *nkon'ni'*; *ontu'*, *ayontu'* or *hayontu'*, *nkontu'*). Imperatives: *on'ni'* (to a child); *ontki'* (man or woman to woman); *ontata'* (man to man); *ontate'* (woman to woman). Plurals: *ontu'* (to children); *ontaki'* (man or woman to women); *ontakan'ko'* (man to men); *ontatate'* (woman to women). *ma'sa ütsa'xti' it'i on'ni*, to make iron red hot. *nkon' kehe' detu*, we have finished making it. *kankon'ni nkon'han' n'itkohi' x'ehe'kiy'e' ndu'si xyo'*, I will make a trap and set it down in the road and catch him. *on'ni'*, he made it (by command). *on'ni na'*, he made it (of his own accord). *nkon'nox'e' nka'nde on'ni*, I did live with her for some time. *in'hin' yan'ka' nkon' he'dan' n'e'*, I had already made it when he came. *in'hin' yan'ka' ayon' he'dan' n'e'*, you had already made (or done) it when he came.—Used as the Dakota *on* to denote the instrument: *spdehi' on' daksadi'*, he cut it with a knife. *spdehi' ayon' i'daksadi'*, (you cut it, or) did you cut it with a knife? *spdehi' nkon' ndaksadi'*, I cut it with a knife. Used in forming nouns: *ama xidi'dihe on'ni*, a quicksand. *ha'me ta' on'ni nkat'i na'*, I dwell in a large bent tree

(2: 11).—Used in forming a participle: *kida' onni*, he was returning thither — *kiko'ni*, *akitxyi' kiko'ni'*, to write a letter to another; to write a letter for another (*ya'kiko'ni*, *a'xkiko'ni*).—*aduti' te hon'*, he is hungry. *aya'duti te hon'*, you are hungry. *nka'duti te hon'*, I am hungry. (Also 8: 23, 26, 29; 9: 1, 2, 4, 6, 8, 10, 15; 10: 6, 16, 21, 27, 28, 32; 11: 4, 6; 12: 1, 4; 14: 24, 30; 16: 1, 7; 19: 21, 22; 20: 7, 9, 51; 21: 17, 24, 29, 31, 34, 36, 38; 22: 14; 23: 2, 4, 6, 16, 17, 66, 82; 27: 9, 25, 26, 27; 28: 6, 17, 20, 25, 34, 39, 40, 55, 57, 58, 74, 80, 88, 90, 93, 94, 103, 104, 111, 112, 181, 187, 190, 212, 224, 225, 227, 228, 240, 257, 258, 259; 29: 25; 31: 18, 20, 27; p. 121: 3; p. 159, passim.)

**o<sup>n</sup>**, past time.—*on* long ago (7: 2, 3; 9: 7, 14; 10: 8). *ondi*, so long (7: 12, 13; 10: 27). *ondē*, in the past (8: 1), after (14: 6, 15). *onka*, after (9: 3). *onni*, in the past (9: 12, 14; 10: 1, 6, 28; 11: 1, 9; 12: 4; 13: 2, 3; 15: 1, 2, 6, 7, 9, 10, 11).—*ha'me tan' on inda'hi ande' tye*, he was hunting (in the past) for a large bent tree (2: 12). *tei'waxti' ndonxt on'*, we have seen great trouble in the past (5: 9). The past of *a'duti te'*, to be hungry, is *a'duti tē-xti on'*. *on'xa*, a sign of a remote past action, referring to a time more remote than that implied by *on' knē*. *Tētkana' kunkun' unoxē' ha'nde on'xa*, the Rabbit was dwelling (continuous or incomplete act) with his grandmother. *nka'nnoxē' nka'nde on'xa*, I used to live (lit., I used to be living) with her (long ago). *tcāma'na kunkūnyan' unoxwē' a'nde on'xa'*, long ago he was living with his grandmother. *nka'kūlēna'xi nyu'kē on'xa*, we had been friends for some time. *ēdi' Ina' ko dusi' on'xa ētuxa'*, behold, the Sun had been taken, they say. *ēkan' Tētkana' de' on'xa*, then the Rabbit departed (in the past) (2: 31). (Also 10: 34.)—*on'nidi*, because, as (11: 2, 3; 14: 3, 29; 23: 22). *eon'nidi'* (probably from *e*, *onni* and *-di*), for that reason (2: 30), therefore.

**o<sup>n</sup>**, with, by means of, having (26: 4; 31: 39).—*on'pa*, with (?) (20: 16).—

*on'ha* (= *on' + ha* ?), with, by means of (?). *ta'k'k' on'ha kte'di*, he hit him with his hand or fore paw (1: 11). (Also 9: 2.)—*yon'*, by means of, with, in. *tanē'ks han'yadi' ade' yon' hiya'nkuka'dē k'aw' psde'hi ma'nk'dē pana'n' ayindi'ta dande'*, if you talk to me in the Biloxi language, all these (horizontal) knives shall be yours.

**o<sup>n</sup>**, to use, to wear.—*icon'ho'nde onni'*, he had on the breechcloth. *ē'xa on'ne'di*, that is all which he had on (Bk.). *nindoxpē' on' nedi'*, he had on pantaloons alone. *axo'g misk onyan'*, a place where switches (of the *Arundinaria macrosperma*) grow. *axo'g onyan'*, a place where canes (of the *Arundinaria macrosperma*) grow. *ansudi' onyan'*, a pine forest. *in'tka sind onyan'*, "where the stars have tails," the Aurora Borealis. *axkonni'*, to line a garment (*aya'xkonni*, *nka'xkonni*). *do'xpē naskē' nka'xkonni'*, I line (or lined) a coat. *adiṭon' axkionni*, a table cover.

**o<sup>n</sup>ṭi'** (Bj., M.), **o<sup>n</sup>ṭi** (Bk.), a bear. (Dorsey says "a grizzly bear," but he must be in error.)—*on'ṭi han'yadi'*, he is a bear person. *on'ṭi yan'ya'di*, are you a bear person? *on'ṭi nkan'yadi'*, I am a bear person. *on'ṭi han'ya'tu*, they are bear people. *on'ṭi yan'ya'tu*, are you bear people? *on'ṭi nkan'yatu'*, we are bear people. *on'ṭi ya'ndi o'xpa*, the bear swallowed all (2: 9). *on' sidi'*, a "yellow bear," a cinnamon bear. *on' sūpi'*, a black bear. *on'tahi'* (= *on'ṭi + ahi'*), the skin of a bear. *on'tahi' utuxpē'*, a bear-skin robe. *On'ixyan'* or *On'tiyixyan'*, "Bear Bayou," Calcasieu River, Louisiana.—*on'tidi'*, the bear, subject of an action. *on'tidi' Tētkana'k*, "heyaw'hinta'," *ki'yehaw' kide'di*, the Bear said to the Rabbit, "go there," and went home.—*on'ti'k*, the bear, object of an action. *Tētkana' On'ti'k*, "heyaw'hinta'", *ki'yehaw' kide'di*, the Rabbit said to the Bear, "go there," and he went home (2: 1, 2). *on'ti'k ha'ne otu' xa*, they have found a bear and (men) have shot him (2: 31). (Also 17: 7; 19: 6, 20; 26: 28; 29: 27.)

**pa-**, prefix indicating action outward or by pushing.

**pa**, -p (15: 9, 10), only (9: 15, 17), alone (15: 7, 8). (Also 12: 3, 7; 20: 13; 28: 78, 133, 205.)—In the following examples *pa* is given as “self”, but evidently has the same significance as the above: *pa* or *napa*, himself. *Pdēdna’ pa*, Brant himself. *nkintpa’ ndēdi*, I went myself. *ayinpa*, yourself. *inpa*, himself. *eveyukē’pa a’de*, they themselves went. *ayinaxpa’*, you yourselves. *nkintaxpa’*, we ourselves.

**pa**, a head; his or her head. *ayipa’*, or *i’pa*, thy head. *ūnkapā’*, my head. *e’weyukē’pa*, or *patu’*, their heads. *a’yi-patu’*, your heads. *ūnka’patu’*, our heads.—*ewandē’pa nitanī’ xyē* (m. sp.), his or her head is large. *e’weyukē’pa nī’tata’ni xyē* (m. sp.), their heads are large. *pa’ pūdi’son*, or *pa’ pūdi’sonni’*, to have an attack of vertigo. *pa’ ne’di*, to have a headache. *pa’ aho’*, or *pa’ahodī’*, “head bone,” a skull. *pa aho’ kipūde’*, “head bone joint,” a suture, sutures. *pa’ ne’di*, to have a headache (*i’pa*, or *ayipa’ ne’di*, *ūnkapā’ ne’di*). (See *pūdi’son*, *ne*.) *pa’ ne onni’*, a headache. *pa ta’wiyān*, the crown of the head (*ayipa ta’wiyān*, *ūnkapā’ ta’wiyān*; *patu’ ta’wiyān*, *a’yipatu’ ta’wiyān*, *ūnka’patu’ ta’wiyān*). *pāsi’*, to stoop and lower the head (*i’pāsi*, *ūnkapūpāsi*). *pāsi han’ inka’ ko psēhi’ ko ukā’ki Tē’ikana’*, the Rabbit stooped and cut the cord with the knife (3: 22). *psudi’* (= *pa + sudi*?), to be bareheaded (*i’psudi*, *nka’psudi*; *psutu’*, *i’psutu’*, *nka’psutu’*). *pū-nē’kōhi’*, the parting of the hair.—*pa san’*, the bald eagle. *api’* (?), the bald eagle (G.). (Also 8: 17; 10: 25, 27; 16: 3, 4; 20: 1; 27: 24, 27; 28: 70, 78, 197, 199, 207, 232.)

**pa**.—*padī’*, bitter. (See *pa’ka’*.)—*anipa*, “bitter water,” whisky.

**pa**.—*kūpa’hani*, he disappeared (8: 13; 20: 31; 26: 26; 28: 100; 109, 123, 128, 178; 30: 2, 4). *ansepī panī’ yē*, he lost his ax. *psē’hi ita’ kūpanī’hayē*, did you lose your knife? (p. 132: 20). *kūpa’niyē*, to lose anything (*kūpanī’hayē*, *kūpanī’hūnke’*). *ansepī kūpa’niyē*, he lost his ax. *psē’hi ita’ kūpanī’hayē*, did you lose your knife? *kūpanī’-*

*hiyē*, I lost you. *kūpanī’yānke’*, he lost me. *kūpa’niyēni’*, not to lose an object (*kūpa’nihayēni’*, *kūpa’nikū’ānke’ni’*; *kūpa’niyētuni’*, *kūpa’niha’yētuni’*, *kūpa’nikū’ānke’tuni’*). (The principal stem in the foregoing examples is probably *ha’nē*, “to find” (q. v.) and *kū-*, the privative or negative prefix.)

**padē’a’dēa**.—*hadē’ padē’a’dēa teedī’*, a great talker.

**pahi’**, a sore; to be sore.—*ū’nkātūtūtūn’ ka’skanī’wa pahi’*, my left eye is sore. *ū’nkātūtūtūn’ ēnā’pā pahi’*, both my eyes are sore. *papahē’*, sore.—*apa’xtōnyē*, to cause pus to ooze from a sore by pushing (?) or pressing (*apaxtōnhayē*, *apa’xtōnhūnke’*). *apa’xtōhinyēdāha’dandē’*, I will press on your sores (said to many) and make the pus ooze out. *pax*, in this word, is a contraction of *pahi’*, a sore; and *tōn* may be compared with *tōnāni*, pus, etc. (Cf. D., *tōn*, matter, pus.)

**pahin**, **pa’hi’** (8: 2, 3, 8, 14), **pa<sup>a</sup>hin** (8: 30), **pax** (20: 17), a bag, sack.—*pahin’ ahīyē*, to empty a bag. *pahin’ yīnki’*, a pouch or pocket. *pahin’ nitanī’*, a large sack. *akūtryi’ pahin’*, a paper sack. *pahin’* is contracted to *pax* in *ānks pax kidī’*, a bullet pouch.

**pax**.—*dupaxi’* (used by men and boys); *eyē’wi dupaxi’*, to open a door (*i’dupaxi’*, *ndu’paxi’*).—*dupaxka’* (used by females), to open a door (*i’dupaxka’*, *ndu’paxka’*). *ema’*, *dupaxka’n*, see! open the door! (Also 8: 29; 10: 8; 19: 4, 6, 7, 9, 14, 19; 31: 1, 5, 9.)

**paxēxka’**, the chicken hawk.—*Paxēxkana*, the Ancient of (Chicken) Hawks (13: 1; 20: 35, 45). *Paxēxkana*, the Ancient of Red-tailed Hawks (?) (20: 5). *paxē’xk sīnt tci’*, the red-tailed hawk (literal translation). *paxē’xk sīnt ko’ natco’nka*, “hawk with a tail that is forked (?),” the swallow-tailed hawk. **pa’xka** (Bk.), **pa’xka’** (Bj., M.), a mole (26: 23).

**pa’xka’**, sour.—*pi’nhu pa’xka’*, sour hickory. *as pa’xka’* (= *ast pa’xka’*), “sour berry,” strawberry (?).

**pana**.—*kīpa’nahi*, or *kīpanā’hi*, back again; to turn back (*ya’kīpanā’hi*, *axkī-panāhi*). *kīpa’nahi huyā’*, hand it back!

- kpa'nahi kudi'*, to give it back to him. *kpa'nahi yikudi'*, you give it back to him. *kpa'nahi xku'di*, I give it back to him. *kpa'nahi ya'xku huya'*, give it back to me, passing it hither! (C., *in' i i'aga*). *kiya' kpana'hi d' han inkn'*, when he had turned and gone back again, he vomited (2: 20). *ixkpa'na*, or *in'xkpa'na*, to take himself back (*yi'xkpa'na, nki'xkpa'na*). *yi'xkpa'na id'*, you take yourself back and go. *nki'xkpa'na nd'*, I take myself back and go. *in'xkpa'nahiy'*, to take herself back. *in'xkpanahi kda*, take yourself back and go home! (Also 8: 26; 18: 12; 26: 44.)
- pana'**, all (see *ohi*).—*pana' Tan'ksa han'ya'tu*, all the Biloxi people. *ana' pana'*, all the men. *tcu'nki pana'*, all the dogs. *aya' pana'*, all the trees (20: 37; p. 120: 6, 9).—*apanan'*, entire, the whole. *daswa' apanan'*, the entire back.—*panaxti'* (= *pana' + xti*), all . . . together. *kud'eska' panaxti'*, all the birds together. *panaxti' paxti-hin'k'*, I did them all very well (5: 5). *pa'naxti'kiy'*, she got all from it (28: 8). (See *txa*).—*nanpana'x kidusni'*, he can not hold it all. (Also 20: 37; p. 120: 6, 7, 8, 9.)
- pa'ni**, to inhale an odor, to smell it (*hipa'ni, mpan'ta'he'*).—*un'kpa'n ndon'xka'*, let me see and smell it! (p. 154: 10).
- paspaho'**, to cook what is flat, to fry, as eggs (*paspa' hayo', paspa' nko'*).—*maxi'v'iyay' paspaho' ha'nde*, she is frying eggs.
- patcidu'**, to brush, as the hair; to wipe the hands, face, feet, plates, etc. (*ipatcidu, un'kapatcidu'*).—*patcidu' yuko'y'*, to wipe the feet clean (*ipatcidu' yuko'hay'*, *un'kapatcidu' yuko'hun'k'*). *in'patcidu'*, I brushed your hair. *ixkpa'tcidu*, to wipe or rub himself (dry), as after bathing (*yi'xkpa'tcidu, nki'xkpa'tcidu*). *kpa'tcidu*, to wipe it for him (*ya'kpa'tcidu, axkpa'tcidu*).—*pa'tcidonni'*, to wipe or swab out, as a gun barrel with a ramrod (*ipatcidonni', un'kapatcidonni'*). *an'ksapi patcidonni'* (= *an'ksawi patcidonni'*), "used for washing or wiping out a gun," a ramrod.
- pawehi**, conjuring to him (28: 181).—*ita pa'wehi yonni*, he conjured a deer to another person (p. 164: 11). *ynisa pa'wehi yonni*, he conjured buffalo to another person (p. 164: 12).
- paya**.—*payadi'*, to plow (*ipayadi, un'kpa'yadi*) (26: 23). *payonni'* (= *payadi + onni'*), a plow.
- panhin'**, a beard or mustache; usually a beard (*ipanhin, un'kpanhin, panhinu', ipanhinu', un'kpanhinu'*).—*panhin yonxti'*, he has a full beard. *panhin nask'xti'*, a very long beard. *panhin ta'wiyay'*, "beard above," a mustache. *panhin tukxo'hi*, to shave himself. *panhin kitu'kzohi'*, to shave another.—*panhin'onni'*, a beard or mustache (*ipanhin'onni, un'kpanhin'onni'*).—*panhin' tukxo'ho'ni'*, a razor.
- panhi'**, a vine of any sort (1: 2).—*axiyey' sa' panhin*, "the vine with white blossoms," the Cherokee rosebush. *mak'tcui panhin*, a grapevine. *panhin axiyehi' nupi'hi*, "the vine with fragrant blossoms," the honeysuckle.
- pe'dekupi'**, leggings.
- pe'he'**, **ap'eh'** (26: 77), to pound, as corn in a mortar (*ipe'he, nka'pe'he'*). *aye'ki pe'he'*, to pound corn. *pa'wehi*, he knocked them (28: 47). *un'kpa'ni*, I knock him (28: 118).
- pe'xinyi**.—*pe'xinyi xyu'hu*, a close odor, as from a cellar, cache, or room which has been closed for some time. (See *xyuhu tciya*; C., *ux'e be'an*.) *pe'xini xyu'hu*, rancid. Probably identical with above.
- pesdoti'**, a flute.—*pesda't ohon'y'e*, to play on a flute (*pesda't ohon'hun'y'e, pesda't ohon'hun'k'*; *pesda't ohon'yetu', pesda't ohon'hun'yetu', pesda't ohon'hun'ketu'*).
- peska'** or **ap'eska'**, a small frog, not over an inch long, living in streams. It has a sharp nose, black skin, and cries, "P'es-p'es-p'es!" (17: 20, 21).—(See *kt'on, ku'nimih'i*.) *Peskana*, Ancient of Tiny Frogs (17: 1, 5, 9, 13, 18, 23).
- pe'ti, peti', pet'** (28: 166), fire.—*pe'ti pzuhi'*, to blow at a fire. *pe'ti uxt'*, to make a fire. *pe'ti kusidi'*, the fire smokes. *pe'tudati'* (= *peti + udati*), fire-light. *pe'ti hotc'*, a poker. *pedonni'*

(=peti+onni), a fire-drill (G.). *pe'tion'*, "makes fire," a match, lucifer matches. *petixton'*, to warm himself at a fire, as when one has come in from the cold (*pe'tiyixton'*, *pe'tiñki'xton'*). *petuxte'* (=peti+u'xté), to make a fire, to camp. *petuxle' a'matci'ha*, a fire-place. *petiti'*, a chimney (cf. *ksi tcañ' kuñnutci'* under *si*). *süpi'xti na petiti'*, the chimney is very black (or thick with soot). *petiti' süpi'*, "chimney black," soot. *pe'ti uda'gayi'*, a lightning bug, a firefly. *pe'xñonni' tci'*, live or red coals. *pe'xñon' süpi'*, black or dead coals. *pe'tuxta' atci' hayi'*, "it comes where fire has been made," ground moss. (Also 10: 25; 20: 7, 32; 22: 5; 26: 71; 28: 11, 166.)

-pi, or -wi, a noun ending. Compare *añsepi* and *añsewi*; *napi* and *nawi*.

pi, good (*hipi'*, *ññkpi'*; *ptu*, *hiptu'*, *ññkptu'*).—*añya' pi xyë*, he is a good man. *hipi' xyë*, thou art good. *ññkpi' xyë*, I am good. *añya' ptu' xyë*, they are good men. *hiptu' xyë*, you (pl.) are good. *ññkptu' xyë*, we are good. *de'di xyi pi' na*, if he would go, it would be good. *aya'on xyi pi' na*, if you would do it, it would be good. *pixti'* (=pi + *xti*), very good, best. *nkti'yañ nñon'ni pixti' xyëni yañ'xhiha'taxni'*, I made a very good house for myself, but it was burnt (5: 6). *pi'yë*, to make properly or correctly (*pi'hayë*, *pi'hinñë* or *pi'hünñë*). *ñë pi'hünñë ha'nän*, perhaps I am making it correctly. *ñë pi'hünñë kikna'ni*, perhaps I could make it correctly (if I tried). *atoho piyë*, "to cause to lie good," to spread a comforter on a bed. *pixti'yë* (=piyë + *xti*), to make or do very well (*pixti'hayë*, *pixti'hünñë* or *pixti'hünñë*) (5: 3). *pi tko'hë*, better.—*kápini'* not good, bad; to be bad. *hi'kpinin'*, thou art bad. *nka'kpinin' xyë*, I am bad. *kpi'nitu' xyë*, they are bad. *hi'kpinitu' xyë*, you (pl.) are bad. *nka'kpinitu' xyë*, we are bad. *tyi' kápini' ku'di*, to give bad medicine, i.e., for the purpose of killing him. *düt kápini'*, bad to eat. *nap kápini'*, a bad day, as in rainy weather. *kápini'*, not good. *kápini'xtiyë* (=kápini + *xti* + *yë*), to cause to be very bad, to do very wrong (*kápini'xtihayë* (3: 20), *kápini'xtihünñë*).

*kápini'yë*, to cause to be bad, to do wrong (*kápini'hayë*, *kápini'hünñë*).—*kápixyë* (said by a male); how pretty! (meaning, how ugly!)! *M + kápixyë* (said by a female), oh! how pretty (meaning, oh! how ugly!).—*nüpi'hi*, to emit a good odor, to smell good. *pañ'hin a'xiyehi' nüpi'hi*, the honey-suckle. *ani' nüpi'hi*, cologne. (Also 8: 5; 10: 4; 11: 6; 16: 12; 21: 10; 23: 5; 25: 6; 26: 4, 5, 7; 28: 132, 140, 241.)—*nëpi'yë*, correctly (p. 142: 3). *nëpi'hayë*, you are correct (p. 142: 4). *nëpi'haññë*, I am correct (p. 142: 5). *kinëpi* or *kinepi'*, to be glad (*yí'kinëpi'*, *ya'xkinëpi'*; *kinë-p tu'*, *yí'kinëptu'*, *ya'xkinëptu'*) (26: 68). *ka'xkine'pini'*, I am not glad (not satisfied). *kwi'kine'pini'*, you are not glad. *kí'kine'pini'*, he is not glad. *kí'kine'tuni*, they are not glad. *añxkinepi'*, I am glad. *hi'ñkinepi'*, to like a person (*ayí'ñkinepi'*, *nki'ñkinepi'*; pl., *hi'ñkineptu'*, *ayí'ñkineptu'*, *nki'ñkineptu'*). *kikine'pi*, to like another's property. *toho'xk kíkine'pi*, to like another's horse. *toho'xk inñki'kine'pi*, I like your horse. *yata'mitu' kikinë'pixti' nñññhë' t'atñon'*, I (sic) like your working (for yourselves), so I am working too (5: 2); *inñki'kinë'pixti'* is suggested instead of *kikinë'pixti'*. *i'ñkine'pixti'* to like it exceedingly (*ayí'ñkine'pixti'*, *nki'ñkine'pixti'*).—*pi he*, ought (p. 151, passim). *pi'hëdi* or *pihedi*, ought, can. *etikiyon' pi'hëdi*, he ought to do it (Bk.); rather, *etika-yon' pi'hëdi*, you ought to do that (Bj., M.). *hayë'tikë' pi'hëdi*, you ought to do it (Bk.). *pihëdi*, can. *yakine'pihë'di*, you can arise. *yañkeye'pihë'di*, he can see it. *íta'x pi'hëdi'din'*, you (pl.) ought to run. *ya'toho pi'hëdi'din'*, you ought to lie on it. *a'xpada'kaxti'pi'hëdi'din'*, he ought to be smart. *ya'ñkeyë'hän' pi'hëdi'din'*, he ought to know me. *yañkeye' pi'hëdi'din'*, he ought to see it. *toho'xk ahin'atsi'pi'hëdi'din'*, he ought to sell a (or, the) horse. *dorpë' naskë' kiko'pi'hëdi'din'*, she ought to mend the coat. (Also 28: 94, 103, 104, 112, 194, 196, 246; p. 120: 18, 19; p. 121: 15, 19, 20; p. 146: 3-12.)

pi, pi'ya<sup>m</sup> (Bj., M.), piya<sup>m</sup> (Bk.), the liver; his or her liver. A liver cut out

of a body would be called *pi*, not *piyan* (M.) (31: 15, 17).

**pihi'**.—*ayan' pihi'*, a chip of wood. *ayan' pipihi'*, chips.

**pixyi'**, to float (*i'pixyi*, *ú'ñkapixyi'*).—*odi yihixti pixyi' yuké'*, many fish "still float," i. e., are swimming around.

**píts.**—*p'ítspítse'di'*, to wink (often). *tá-tá'n p'ítspítse'di'*, his (or her) eye winks, he winks his eye (or eyes). (See *wide*.)

**piñ.**—*pin'itudi'*, a hickory tree, the *Carya alba*. *pin'huayan'*, hickory wood. *pin'hu paxka'*, a tree bearing a nut that is sour and smaller (sic) than the hickory nut; hardly the *Carya sulcata* (*Hicoria sulcata*), which has a larger nut than the shell-bark hickory (*C. alba*). *pin'txo'gonni'*, pecan nuts. *pin'txo'gon u'di*, the pecan tree or *Carya oliviformis*.

**pxâ**, to swim (*i'pxâ*, *únpxâ'*; *pxâtu'*, *i'pxâtu'*, *únpxâ'tu*). The *a* in this word has a shorter sound than *aw* in *law*, though approximating it.

**pxaki'**, sand (=hama *pxaki*). (H., *pu'xiki*.)

**pxi.**—*pxi'di*, to cheat, deceive, or fool him (*ipxi'di*, *únpxi'di*; *pxitu'*, *ipxitu*, *únpxitu*). *pxi'han' apúdi'yé'*, he deceived him and (thus) repaid him (for the injury). *ipxi'han' apúdi'hayé'*, you deceived him and (thus) repaid him, etc. *únpxi'han' apúdi'ñké'*, I deceived him and (thus) repaid him, etc.—*upxi'di*, to deceive or fool one; to cheat (*yupxi'di*, *ñkupxi'di* or *ú'ñkupxi'di'*; *upxitu'*, *yupxitu'*, *ñkupxitu'*). *nyu'pxidi*, I deceived you. *nyu'pxini'*, I did not deceive you. *ya'ñkupxi'di*, you deceived (or, cheated) me. *nyupxi' te ni'ñki*, I do not wish to cheat or deceive you. *upxi' i'spéxi'*, he knows full well how to cheat or deceive.—*kápxini'*, not to deceive or cheat one (*ku'yupxi'ni*, *úñkupxi'ni*). *nyukápxi'ni*, I did not cheat you.

**pxu**, **pxwě**, **pxo**, **paxa**.—*pxwě'di*, to punch, stab, thrust at, to gore (28: 186), stick into (23: 7) (*pxuyé'di*, *pxáñké'di*; *pxwětu'*, *pxuyetu'*, *pxáñké'tu*). *i'pxwědi*, he stabs thee. *i'pxwětu'*, they . . . thee. *pxu'yañké'di*, he . . . me. *pxu'yañké'tu'*, they . . . me. *pxu'ya da'nde*, will you stab him?

*a'pxuyé'di* and *ka'pxuyé'ni* point to a *pxuyé'di* (3d sing.) instead of to *pxwědi*. (Also p. 141: 24, 26.) *paxa'*, stuck in (23: 7). *úñkpaxa'*, I stick it in (23: 3). *ató' in'paxa on'ni*, he set out the potatoes (p. 154: 1). *ató' in'paxa on'hedan'*, he finished setting out the potatoes (p. 154: 2). *ató' in'pax ayon' hedan'*, did you finish setting out the potatoes? (p. 154: 3). *ató' in'paxa ñko' hedan'*, I finished setting out the potatoes (p. 154: 4). *pxwě koko'hedi'*, supposed to mean, to make a door, plank, or stiff hide sound by punching it. *ka'pxuyé'ni*, not to horn or gore. *aduhi' e'usaw'hin waka' né'yan' ka'pxuyé'ni*, that standing cow on that side of the fence does not gore.—*pxwě ktaho'*, to make fall by punching. *kohixti pxwě ktaho'*, to make an object fall from a height by punching. *xwühi'xti pxwě ktaho'*, to make an object topple and fall by punching (*pxuyé' ktaho'*, *pxáñké' ktaho'*).—*pxwě tpe'*, to punch a hole through (*ipxwě itpe'*, *ú'ñkupxwě úñkútpé'*). *pxu'ñi'xki' na'nte'ké'*, I came near sticking myself with it (p. 141: 23).—*pxwě ma'nte deyé'*, to move an object by punching it (*pxuyé' ma'nte de'hayé'*, *pxáñké' ma'nte de'hixké'*).—*a'pxuyé'di*, to be in the habit of going, thrusting, etc. (*a'pxuyé'tu*, 3d pl.). *aduhi' ndosa'win waka' né' a'pxuyé'di*, this cow on this side of the fence is apt to gore.—*k'i'xki'pxwě'*, to stab himself (*iyi'xki'pxwě'*, *ñki'xki'pxáñké'*).—*dupxon'ni'* or *don'poxon'ni*, to thrust a tined instrument into an object (*i'dupxon'ni'*, *ndu'poxon'ni'*). *aduti don'poxon'ni*, or *adudipxon'ni*, "sticks in the food," a table fork.—*yon'pon'ni'*, or *a'yon'pon'ni*, an auger. *yon'pon'ni' yi'ñki*, a "little auger" or gimlet. *ayon'pon'ni' yin'ki'*, "small auger," a gimlet.

**pxü.**—*pxüdi*, to rub (*i'pxüdi*, *úñkpxüdi'*; *pxütu'*, *i'pxütu'*, *úñkpxütu'*).—*pxüdi ix-yaxyé'*, to stop rubbing. *atc'in'ni pxüdi'*, to rub grease on an object, to grease it. *ama' pxüdi'*, to root up the ground. *ama' pxü'di oxpa'*, *a' dikené'*, they rooted up the ground, devoured (the roots), and have gone.

**po**, to swell (cf. *tüpo'*, to burst).—*po'poxtyi'* (*popoxi+tyi*), "swelling medicine": a plant growing in Louisiana, the root



of which the Biloxi used as a remedy for dropsy. This is the balloon vine or *Cardiospermum*.

**po, pã.**—*popodě*, to wrap up a bundle (*yap'podě*, *ũnkpo'podě*; *popo'dětu*, *ya'popo'dětu*, *ũnkpopo'dětu*). *i'ndita'ya'popodě*, to wrap up his own (in a) bundle. Imperatives: *popoda'* (to a child); *popo'děkañko'* (man to man); *popo'dětki'* (man or woman to woman).—*pá'de*, to make up a bundle (*ipá'de*, *npá'de*) (cf. *apëni'*). *a'pád on*, (he) wrapped it up (26: 47). *hapode'*, to wrap up an object (*haya'pode*, *nka'pode*). *akũxyi'* *hapode'*, wrapping paper.—*kipo'podě*, to wrap up an object in a bundle for another (*ya'kipo'podě*, *a'xkipo'podě*). *i'ñkipo'podě*, I . . . for you. *ya'xkipo'podě*, he . . . for me. *hiya'xkipo'podě*, thou (you) . . . for me.—*ki'xkipo'pode*, to wrap himself up in a cover (*yi'xkipo'pode*, *nki'xkipo'pode*; *ki'xkipo'pode*, *ya'xkipo'pode*, *nki'xkipo'pode*).

**podá'dě**, owl (20:16).—*po'dadi*, *podí* (28: 110), *pá'di*, the swamp owl.—*pá'di'* *a'sudita'* (or *podí'* *a'sdita'*), the "owl pine," the short-leaved pine, *Pinus mitis*.

**poxyai'**, a night hawk or bull bat.

**poxka'**.—*a'sě'p* *poxka'*, sledge hammer (28: 193).

**poxono'**, a snail.

**poxwe**, a splashing sound (20: 38).

**poni'**, (cf. *po*, *püni'*).—*poni'* (*asi* + *poni'*), his or her ankles. *teak-poni'*, his or her wrists.

**poska'**, **potcka'**, rounded, globular, curvilinear.—*aya'poska'*, a curvilinear forest. *xũxwě'* *poska'*, a whirlwind. *xũxwě'* *poska'* *yi'ñki*, a small whirlwind. *aso'poska'*, a brier patch (1: 16). *ĩtka* *poska*, "stars in a circle," the Pleiades. *poski'ñki* (= *poska* + *yi'ñki*), occurring in the following: *aso'poski'ñki* *xě na'ñki* *Tcě'tkanadi'*, the Rabbit was sitting (was dwelling, or, was) in a very small brier patch (2: 4). In this case *poski'ñki* was pronounced "*poskin' + ki*," the prolongation having the force of "very." *eka'ha' ko potcka na'ñki*, and then he (the Rabbit) sat (i. e., was drawn together) like a ball (1: 14). *a't* *potcka'*, Irish potatoes.

*awi'usk potcka'*, cabbage. *teak potcka'*, a fist. (Also 8: 17; 10: 17; 17: 6; p. 118: 14.)

**po<sup>n</sup>**, smelling (28: 142).

**psde.**—*psdehi*, *psü'dehi'*, or *spdehi'*, a knife. *psdehi'* *a'duxta'ni* *uksa'ki*, to cut a rope with a knife. *psdehi'* *dusi'* *hañkeya'w* *kiya'* *de* *ětuxa'*, he seized the knife and departed again (3: 19). *psdehi'* *künñki'*, the edge of the knife blade is turned. *psdehi'* *kü'ñkiyě'*, to turn the edge of a knife blade. *psdehi'* *ma'ñkđé'ě* *ĩnktá'*, this (horizontal) knife is mine. *psde'-ma'ñkiya'w* *ĩnktá'ni*, that (horizontal) knife is not mine. *psde'hi* *no'pa'* *ma'ñkiya'w* *i'ndikta'ni*, those two (horizontal) knives are not his. *psde'hi* *ne* *ka'ta*, whose knife is that? *psde'hi* *ne* *ĩnktá'*, that is my knife. *psde'hi* *ita'* *kũpani'hayě'*, did you lose your knife? *psdehi'* *naskě'*, "long knife," a butcher knife (= *psdehi* *ni-tani*). *psdehi'* *nitani'*, "large knife," a butcher knife. *psdehi'* *yi'ñki*, "small knife," a pocketknife. *psdehi'* *pĩtũ* *kũnũxka'*, "knife with a curved end," a table knife. *psdeha'tcapi'* (= *psdehi* + *atcapi'*), a sword. *psdehudi'* or *psü'dehudi'* (= *psdehi* + *udi* or *ahudi'*), a knife handle. *psü'de* *psontĩ'*, a knife point. *psü'de* *pũsa'di* (= *psüdehi* + *pũsa*), "sharp part of a knife," a knife blade. *spdehi'* *ma'ñki* *ko* *ktá'*, the knife is his. *spdehi'* *ya'w* *xa'w* *ko* *ta'ka-mañki'*, where is the (reclining) knife? *ya'ndaksa'di* *na* *spdehi'*, the knife cut me. *spdehi'* *nko'w* *ndaksa'di*, I cut with a knife. *spdehi'* *du'si* *ha'nde*, he is holding a knife. (Also p. 120: 10.)

**psi.**—*dupsi'*, to take up a handful (*i'dupsi*, *ndupsi*; *dupsitu'*, *i'dupsitu'*, *ndu'psitu'*). **psi**, **pis**, to suck (*i'psi*, *nka'psi*; *psitu'*, *i'psitu'*, *nka'psitu'*). (See *utci'pĩ'*.)—*pis* *těxti* (he) desires strongly to suck (26: 58). (Also 26: 59, 64, 66.)

**psi**, **püs** (28: 243; 30: 1), **püsi**, **püsi'** (30: 4), night; nighttime.—*psü'* *ya'w* *xa*, almost night. *psidě'* (= *psi* + *de*), or *psüde'* (29: 36), "this night," tonight. *psidě'* *xo'hi* *ko'* *nde'ni* *dandě'*, it rains to-night, I shall not go. *psidě'* *wahu'* *ko* *nde'ni* *dandě'*, if it snows to-night, I shall not go. *psiki'ñkiñge* (Bk.) or *psikiñge* (Bj., M.) (= *psi* *ukikiñge*),

- midnight. *psaduti'* (= *psi* + *aduti*), "night meal," supper. *pskan' yihí'*, to be waiting for night to come (3: 12) (*pskan' a'yihí*, *pskan' nkíhí'*). *pstani'*, dark. *kde'psi*, until night. *nka'pstúki* na *kde'psi*, I sewed till night. *ni' hine' kde'psi*, he walked till night. *uka'dé kde'psi*, he talked to him till night. *púspúsi'*, *pú'spús* (28: 91), *púspúsi*, dusk, twilight. (Also 10: 12; 14: 6, 13, 15, 16, 21; 28: 101, 110, 124; 30: 1; p. 158: 14, 15, 16.)
- psi'dikya<sup>a</sup>*, the milt or spleen of a cow, etc.
- psohé'*, having corners or angles.—*psohé' púpédi'*, having the corners rounded off (14: 18). *o' psahedi'*, the "corner fish," or *gaspigou*.
- pstú'ki*, or *pastú'ki* (26: 22), to sew.—*ha'masa pstúki'*, "sewing metal," a sewing machine.—*apstú'ki* or *apstúki'* (= *a* + *pstúki*) to sew habitually (*aya'-pstúki'*, *nka'pstúki'*). *anati' yúk'édé apstú'ki yin'spl'xítu*, (all) these women sew well (are accustomed to do so). *nka'pstúki* na *kde'psi*, I sewed till night, I sewed all day.—*kípstúkúyél'*, to sew together (*kípstú'khayél'*, *kípstú'ánkél'*(?)). *kípstúki'*, sewed together; a seam.—*kia'pstúki'*, to sew for another; perhaps, to sew regularly for another (?). (*yakia'pstúki'*, *xkia'pstúki'*). *nkapstúkikde'psi*, I sewed till night.—*an'pstúgonni'*, a stick used as a spit for roasting meat. *an'pstúgonni' pxwél' kú'dákúxpeyél'*, to thrust a stick through meat in order to barbecue or roast it.—*pstúgonni'*, a stopper of any sort. *konicka pstúgonni*, bottle stopper. *waxin'pstúgonni*, a metal awl, "that with which shoes are sewed." *pstúgonnyél'*, to put a cork or stopper in a bottle, etc. (*pstúgon'hayél'*, *pstúgon'hánkél'*). Imperatives: *konicka'pstúgonya'* (m. sp.), or *konicka'pstúgonkan'* (w. sp.), put the cork in the bottle! (Also 26: 12, 24; p. 142: 3-6.)
- psúdahi'*, a comb.
- psúk*, to head off (cf. *psúki'*). *yañka'-psúki'*, he headed me off (Bk., M.). *ha'psúktu'*, they surrounded (16: 7; p. 150, 29, 30). *ik nka'psúktu'*, we surrounded the house (p. 150: 30). *akí'-púpsúki'*, to head him off, intercept him (*aya'kípúpsú'ki*, *nka'kípúpsú'ki*). *yañka'ka'kípúpsúki'*, he headed me off. *ayan'xotka' akí'púpsúki'*, he (the Bear) headed off (the Rabbit, thus preventing his escape from) the hollow tree (2: 26).
- psú'ki*, it broke (cf. *psúki'*).—*nka'xéhe'psú'ki*, I sat on it (and) it broke. *ko psúki'*, (a) gourd cut in two (16: 3, 10, 11; 17: 10).
- psúki'*, or *psúki*, to belch, hiccough (*yapsú'ki* or *i'psúki'*, *ú'nkapsúki*, or *ú'nkapsúki*). (Hidatsa, *psuki* (*pcuki*)).
- psúnti*, or *pso<sup>a</sup>nti*, sharp-pointed.—*insu'psúnti'*, "sharp-pointed teeth," canine teeth (= *insu* + *túde*). *isan'hin psúnti'*, "sharp-pointed at one end or side," wider at one end than at the other. *kúdeška sin'psonti*, "sharp-tailed bird," the swallow. *mas pson<sup>a</sup>ti*, "sharp-pointed iron," a bayonet. *psúnt'padiyan'*, the point of an arrowhead.—*apsúnu'*, the smallpox; described as "*kde'xyi sipsipi'*, spotted and pitted."—*apsó'nd ayudi'*, the holly tree, so called because it has thorns.
- ptce*, *pítcé'*, (17: 16; 28: 248), *pítce* (26: 41, 42), to leap, jump.—*ptcedi'*, *pítce'di* (27: 11), to jump, leap, as a grasshopper, sturgeon, etc. *o ptce'di*, "the jumping fish," the sturgeon. *pítce'ni*, leaping not (27: 11). *pítcé'hayél'*, you jump over it (28: 173, 176, 201). *pí'tcainkél'di*, I jump (28: 247).
- ptcú<sup>a</sup>*, *pútcu<sup>a</sup>*, *ptco<sup>a</sup>* (6: 16; 9: 16; 10: 23), *putco<sup>a</sup>* (17: 17; 23: 7), a nose; his or her nose; for this, *ptcúnyan'* can be used (*hiptcúnu'* (or *hi'ptcúnyan'*), *úñka'ptcúnu'* (or *úñka'ptcúnyan'*); *ptcúnu'*, *hi'ptcúnu'*, *úñka'ptcúnu'*).—*ptcúnu' haidi' na*, his nose bleeds. *úñkpatco<sup>a</sup>'*, my nose (23: 3). *ptcúnu' ahudi' tpan'hin'*, the "soft bone of the nose," the septum of the nose. *ptcúnu' ahudi' tpan'hin' okpél'*, the perforation of the septum of the nose. *ptcúnu' pútsi'*, the ridge ("hill") of the nose. *ptcúnu'pél'*, "natural holes in the nose," the nostrils (*i'ptcúnu'pél'*, *úñka'ptcúnu'pél'*; *ptcúnu'pétu'*, *i'ptcúnu'pétu'*, *úñka'ptcúnu'pétu'*). *ptcúnu'pél' sa'nhin'za*, "nostril on one side," one nostril (of a pair). *ptcúnu' hanni'*, "it dangles from the nose," a nose ring.

**pta.**—*dapta'weyè'*, to clap the palms of the hands together (*dapta'wehayè'*, *dapta'wehahnè'*). *a'kipta'ye*, she caught both in one hand (8: 15).

**ptca.**—*ptcaxe'*, *ptcaxi*, *ptcax* (28: 258), *ptcasi'*, wide, broad, flat (C., *gcanpè'*). *teak ptcaxe'*, the "wide part of the hand," the entire palm of the hand (also 9: 16). *ptcaxitu*, they are flat (28: 259). *ptcaxi sin'hin ne'di*, to be standing with the feet apart; to straddle. *imsu'ptcaxka'*, "flat teeth," the incisors (K., *blak'a* (?)). *taxpa ptcasi*, the wood duck or summer duck. *ptcasiyè'*, to cause an object to be flattened out again (*ptcasi'hayè'*, *ptcasi'hahnè'*). *ptcaskánni'*, bread of any sort. *yè'ni ptcaskánni'*, corn bread. *sonpxi' ptcaskánni'*, wheat bread. *wak ta's ptcaskánni'*, cheese. *ptcaskánni' du'ti na'ñki*, he "sits eating" bread, he is eating bread (*ptcaskánni' i'duti na'ñki*, *ptcaskánni' ndu'ti na'ñki*; *ptcaskánni' du'ti ha'maki*, *ptcaskánni' i'duti aya'maki*, *ptcaskánni' ndu'ti nça'maki*). *ptcaskánni'*, bread of any sort. *atcè'ni ptcaskánni'*, batter cakes.—*akipta*, fold. *aki'ptadi'*, double. *hakipta'di*, in layers. *akipta'çadi'*, "lying one on another," double or manifold, as, *akütxy'i akipta'çadi'*, a book. *aki'ptatayè'*, multiple, manifold (i. e., more than double or twofold). *akipta' nonpa'*, twofold, double. *akipta' dani'*, threefold. *akipta' topa'*, fourfold. *akipta' ksanì'*, fivefold. *akipta' aküxpè'*, sixfold. *akipta' nanpahu'di'*, sevenfold. *akipta' danhudi'*, eightfold. *akipta' tcanè'*, ninefold. *akipta' ohì'*, tenfold. *akipta' ohì' sonsa'xèhè'*, elevenfold. *akipta' ohì' nonpa'xèhè'*, twelfefold. *akipta' ohì' dana'xèhè'*, thirteenfold. *akipta' ohì' topa'xèhè'*, fourteenfold. *akipta' ohì' ksa'xèhè'*, fifteenfold. *akipta' ohì' kü'xpa'xèhè'*, sixteenfold. *akipta' ohì' nanpahu' a'xèhè'*, seventeenfold. *akipta' ohì' da'nhu a'xèhè'*, eighteenfold. *akipta' ohì' tckana'xèhè'*, nineteenfold. *akipta' ohì' nonpa'*, twentyfold. *akipta' o'hi da'ni*, thirtyfold. *akipta' o'hi to'pa*, fortyfold. *akipta' o'hi ksan'*, fiftyfold. *akipta' tsì'pa*, a hundredfold. *akipta' tsipì'w'leya*, a thousandfold.

**ptçato'**, cotton.—*ptçato' nteu' nonpa'*, I put the cotton in two places. *ptçato' nteu' dani'*, I put the cotton in three places. *ptça'to uni'*, the cotton comes up. *ptça'to udi'*, the cotton plant, cotton plants. *ptça'to da'di*, to pick cotton. *ptça'to san'*, "white cotton," a tunic or man's shirt. *ptça'to akidi'*, the "cotton insect," a caterpillar.—*pu'titu kayudi'*, the cottonwood tree.

**püdü**, open (p. 140: 32, 33.—*dupüdè'*, *dupüdè'* (28: 147, 149, 150, 153), to uncover by pulling, to open. *kidu'nahi' dupüdè'*, to uncover by rolling. *naxie' dupüdè'*, to kick off the covering, as an infant does (*i'dupüdè'*, *ndu'püdè'*). *duxtan' dupüdè'*, to pull open a box, cache, etc. (*i'duxtan' i'dupüdè'*, *ndu'xtan' ndu'püdè'*).

**püðed**, brant.—*Püðedna'*, Ancient of Brants (6: 11, 12, and notes).

**püdi'**.—*apüdi'*, he stepped over it (28: 115).

**püdi'son'**, or **püdi'sonni'**.—*pa' püdi'son* or *pa' püdi'sonni'*, to have an attack of vertigo (*i'pa püdi'son*, *ünkapa' püdi'son'*).

**puhe**, to blow.—*puheyè'*, to blow a horn (*pu'heha'yè'*, *puhe'hahnè'*; *pu'heyètu'*, *pu'heha'yètu'*, *pu'hèhahnè'tu'*).—*pu'hekiyè'*, to blow a horn for or instead of another. *pu'hehi'ñkiyè'*, I blow a horn instead of you.—*pu'heki'kan'*, to blow a horn for some one to come (*pu'heyaki'kan'*, *pu'heaxki'kan'*). *pu'hehi'ñkikan'*, I blew the horn for you to come. *pu'heyaxki'kan'*, he or you blew the horn for me. *pu'heki'kan' tci'ñki*, she blew the horn for the dog.—*pu'heki'daha*, to blow a horn for them to come (*pu'heyaki'daha'*, *pu'heaxki'daha'*). *pu'heaxki'daha' tci'ñki*, I blow the horn for the dogs (to come).—*apu'x honni'*, a blowgun: to use a blowgun (*apu'xhayon'ni*, *apu'x nk'on'ni*). The Biloxi learned the use of the blowgun from the Choctaw.—*pxuhin'*, *pe'ti pxuhin'*, to blow at a fire (*pe'ti i'pxuhin'*, *pe'ti ünñkãpxuhin'*; *pe'ti pxuxtu'*, *pe'ti i'pxuxtu'*, *pe'ti ünñkãpxuxtu'*).

**pûka'yi**, large red-headed woodpecker (15: 9) (see *küdeska'*, *omayi'*, *yakida'mañkayi'*): It stays in swamps; its note is "*kí' tí' tí' tí' tí' tí' tí'*."—*pú'kpákayi'*, the large black woodpecker (perhaps *pú'k-*

- pák hayi'*). *Pákpákayina*, Ancient of Large Black Woodpeckers (28: 101).
- púke**.—*púkeyé'*, to make the sound heard in drawing a cork from a bottle; to make a deadened sound or thud, as in hitting the earth, human flesh, or garments (*púke' hayé'*, *púke' hañkè'*).
- púkíyáw'** (Eng., *picayune*), five cents, a nickel.—*púkíyáw' xkuku' ondáha' dandé'*, I will give a nickel to each.
- púkxyi'**, loop (28: 88, 90, 221).
- puxi**.—*apuxi'*, *apux* (30: 1), to touch, feel (*aya' puxi'*, *ñka' puxi'*). *in' yapu' xi*, I touch you. *hiya' ñkapu' xi*, you touch me. *yañka' puxi'*, he touches me. *añk-sapi' emaw' aya' puxi' na*, beware lest you touch the gun! (or, do not touch the gun!). (Also 20: 4, 5, 6; 26: 21.)
- püni'**, to hang, dangle, be suspended (11: 2) (see *apëni'*).—*dodayé' püni'*, "gullet hangs (on)," a necktie. *nüpüni'*, to swing or dangle, as beads (*ałohi*).
- púpé'**, cut through often (28: 22, 24, 38).—*psohé' púpédé'*, having the corners rounded off.
- pupu' xi**.—*ani' pupu' xi*, foam (of water).
- púski'**.—*nyukpé' púski'*, my leg was cut off (p. 154: 6).
- püt**, the end of any object.—*psdehi püt kinüwka*, "knife with a curved end," a table knife. *püdiyan'*, the tip or end of a tree, stick, nose, etc. *püdiyan' kinüki'*, to bend the point of a knife, etc.—*kipüde'*, a joint, joints; to join (p. 140: 15). *pa' aho' kipüde'*, a suture, sutures. *kipaté'*, the knuckles (evidently identical with the preceding).
- pú'tsa**, **pütsa**, **pütsü**, **pütsi'**, sharp, sharp-edged.—*pútsa' ya wa' yan'*, "sharp side," the edge of a knife blade. *pitán' pútsi'*, the ridge of the nose. *yukpé' pútsi'*, the *os tibia* (the ridge of this bone is prominent). *pú'tsa tca'yé'*, to wear off the edge of an ax, a knife, etc. (*pú'tsa tca' hayé'*, *pú'tsa tca' hánkè'*). *ñk-in-sú' pútsa' dè'wca*, the sharpness of my teeth is all gone. *pütsü' teadi'*, the sharp edge is all gone, is worn down or off. *pú'tsani*, not sharp, dull.—*pútsayé'*, to sharpen a tool (*pú'tsahayé'*, *pú'tsahañkè'* or *pú'tsahayé' ko pútsayé'*, to sharpen a scythe. *awse'wi pútsayé'*, to sharpen an ax.—*pütsi'*, a
- round-topped hill; an extended hill or mountain, a ridge. *püts nita'ni*, a large round-topped hill. *pú'tstahi' xye* (= *pütsi' + hixyé'*), many round-topped hills or ridges. *püts ta'wiyaw'*, the top of a round-topped hill or ridge.
- pátwi'**, crumbled off.—*in'kowa' pátwi' hidé'*, it crumbled off and fell of its own accord, as plaster or a decayed stump.—*dípátwi'*, to make an object crumble by rubbing or pressing between the hands (*i' dípátwi'*, *ndü' pátwi'*).—*du' pátwi'*, to make an object crumble to pieces by punching at it (*i' dupátwi'*, *ndü' pátwi'*).—*napátwi'*, to make an object crumble by kicking it or by treading on it (*i' napátwi'*, *úmma' pátwi'*).—*dü' kípátwi'*, to make an object crumble to pieces by hitting it (*i' dü' kípátwi'*, *ndü' kípátwi'*). *maxi' ahí' dü' kípátwi'*, to break an egg to pieces by handling, hitting, etc.
- Rapí'dya'**, the present Biloxi name for the town of Rapides, Rapides Parish, La. Formerly called *Atix teldona*.
- sa**, to tear.—*sa' dè'*, *sadé'*, to tear straight; torn, to be torn. *do' xpe' naské' sadé'*, the coat is torn (attitude not specified). *do' xpe' naské' na' ñki ko sadé'*, the coat (hanging up) is torn.—*dusa' di*, to tear anything. *kída' giya' dusa' di*, to tear a piece from the edge of an object (*kída' giya' i' dusa' di*, *kída' giya' ndusa' di*; *kída' giya' dusa' di*, *kída' giya' i' dusa' di*, *kída' giya' ndu' satu'*). *Akütxyi' dusa' di*, to tear paper.—*dusasa' di*, to scratch and tear the flesh, to tear often or in many places (*i' dusasa' di*, *ndu' sasa' di*). *dusasa' do' hi*, tear here and there and look at it! *ktu' yandü' sasa' di*, the cat scratched me and tore my flesh (in many places).—*dusa' hutpé'*, to tear a hole through (*i' dusa' yutpé'*, *ndusa' ndutpé'* sic: rather, *ndusa' únkütpe'*).—*kídusa' di*, to tear it for him (*ya' kídusa' di*, *a' xkídusa' di*; *kídusatu'*, *ya' kídusatu'*, *a' xkídusatu'*). *Kidusa'*, tear it for him! (Also 17: 4; 28: 10, 13; p. 120: 14, 15.)
- sâde**.—*sâdedé'*, *sâdèdè'*, to whistle (once) as a boy or man does (*sâ' dhayedi* (or *sâ' diyé' di*), *sa' dhañkedi* (or *sâ'diñkè' di*); *sâdetu'* (or *sâdètu*), *sâ' dhayetu'* (or *sâ' diyetu'*), *sâ' dhañketu'* (or *sâ' diñketu'*)). (28: 41). (cf. *sûtside*, *sahé'*).—*sâtsâ' dedé'*,

to whistle often, whistle a tune, as a man does (*sátsá'dhayedi'*, *sátsá'dhañkedi'*; *sátsá'detu'*, *sátsá'dhayetu'*, *sátsé'd-hañketu'*).—*sásáti'sisoti* (12: 1), a katydid [onomatope]. *sisoti'*, a green, long-legged cricket (sic) (Bj., M.).

*sahé'*, a rattle (?).—*ndés sinti sahé'*, the rattle of a rattlesnake.—*saheyé'*, to rattle a gourd rattle, etc. (*sahé'hayé'*, *sahé'húñké'*).—*sahédí'*, it rattles; to make the rattling sound heard when corn ears are moved (*sa'yahedi'*, *sa'hañkédi'*). *yo sahé'di*, "body makes a rattling sound," a locust.

*sa'hi*, raw, uncooked; wild, uncivilized.—*iká'dnárox sa'hi*, a raw apple. *tansahi*, "raw melon," muskmelon. *nka'nyasaxtu*, we were Indians (5: 8). *anya sahi*, an Indian (9: 1). *Takapa sahi*, an Atakapa Indian. (Also 5: 8; 9: 1, 9, 12; 19: 1, 17; 22: 7; 27: 27.)

*sahi*, a long time.—*sahi'xti*, a very long time (18: 14). *sahi'ye*, a while (p. 151: 10).

*satu'ti*, cocoa grass, a grass found in central Louisiana. It grows about 3 inches high, and has black roots, which have a pleasant smell and are eaten by hogs.

*Sa'wana*, Shawnee (?).—*Sa'wana harya'*, the Shawnee people.

*sa<sup>2</sup>*, white.—*ti né' ko sa<sup>2</sup> xé* (w. sp.), the house is white, or *ti né' ko sa<sup>2</sup> ni'* (w. sp.); a man says, *ti né' ko san na'*, etc. *ati' sa<sup>2</sup> néyan'*, the house is white (used when not seen by the one addressed). *toho'xk toho' ma'ñki ko sa<sup>2</sup> xé'* (w. sp.), the reclining horse is white. *toho'xk nonpa' to' di a' mañki ko sa<sup>2</sup> xé'* (w. sp.), the two reclining horses are white. *toho'xk xa'xaxa a' mañki ko sa<sup>2</sup> xé'* (w. sp.), the standing horses are (all) white. *yek sa<sup>2</sup>*, dry white corn. *sa<sup>2</sup>xti'*, very white, white near by. *sa<sup>2</sup>sasa<sup>2</sup>sa<sup>2</sup>*, white here and there; gray, as the human hair; iron gray. *a'yinahin' sa<sup>2</sup>sasa<sup>2</sup>sa<sup>2</sup>*, your hair is (iron) gray. *asa<sup>2</sup>*, white, as the hair of the head. *a'nahin asa<sup>2</sup> xyé* (m. sp.), his or her hair is white. *kanx te asa<sup>2</sup>*, "white faced bee," bumblebee. *asa<sup>2</sup>tki*, somewhat white, whitish, distant white. *asa<sup>2</sup>na pahin' ahin'*, a pillow. (Also 9: 13, 14; 10: 21; 26: 92; 28: 28, 34, 37, 49, 54; p. 117: 17, 18; p. 118: 1-3.)

*sa<sup>2</sup>ha<sup>2</sup>*, strong; to be strong or hard (*i'sanha<sup>2</sup>*, *ú'ñksanha<sup>2</sup>*; *sanhanu'*, *i'sanha<sup>2</sup>tu'*, *ú'ñksanha<sup>2</sup>tu'*).—*ayan' sanha<sup>2</sup>udi'*, "strong wood tree," a sycamore. *ti sanhan<sup>2</sup>yan*, "strong house," jail.—*sanhan<sup>2</sup>ni'* or *sáhd'ni*, stout, strong (*i'sanha<sup>2</sup>ni'* (or *i'sáhdni*), *ú'ñksanha<sup>2</sup>ni'* (or *ú'ñksáhd'ni*)). *xáxwé' sanhan<sup>2</sup>ni'*, a strong wind, the wind blows strong. *anya'di sanhan<sup>2</sup>ni'*, a strong man. *sintahin' sanhan<sup>2</sup>ni'*, to stand firm, to stand his ground. *adé' sanhan<sup>2</sup>ni'*, to raise his voice (*aya'dé sanhan<sup>2</sup>ni'*, *nka'dé sanhan<sup>2</sup>ni'*). *anya'di né' sanhan<sup>2</sup>ni'*, this man is strong. *anya'di e'wane' sanhan<sup>2</sup>ni'*, that man is strong. *anya'di handé' sanhan<sup>2</sup>ni' xyé*, that man is very strong. *sanhan<sup>2</sup>xti'*, very strong, stiff, inflexible. *kintcé sanhan<sup>2</sup>xti' kidedi'*, to throw very far.—*kúsdhd'ni'ni'*, not to be strong, to be weak (*ku'isáhd'ni'ni'*, *ú'ñksáhd'ni'ni'*).—*sanhan<sup>2</sup>xyé'*, to make an effort, exert force (*sanhan<sup>2</sup>hayé'*, *sanhan<sup>2</sup>ké'*). *uxtá'k sanhan<sup>2</sup>xyé'*, to push hard against.—*sanhan<sup>2</sup>xtiyé'*, to make a great effort, exert much force, press very hard on, etc. (*sanhan<sup>2</sup>xti' hayé'*, *sanhan<sup>2</sup>xti' húñké'*). *ink-siyo' stéki' kan sanhan<sup>2</sup>xtiyé'*, as the meat was tough, he bore down very hard on it (in cutting). *dúkiútké' sanhan<sup>2</sup>xtiyé'*, to tie an object tightly (*i'dúkiútké' sanhan<sup>2</sup>xtihayé'*, *ndúkiútké' sanhan<sup>2</sup>xti' húñké'*).—*asanhin'*, his or her arms (*aya'sanhin'*, *nka'sanhin'*; *asaxtu'*, *aya'saxtu'*, *nka'saxtu'*). *asanhin' sahin'xa*, his arm (on one side). *asanhin' kaskani'*, his left arm. *asanhin' spewayan'* (in full, *asanhin' inspe'wayan'*), his right arm. *asanhin' tudiyán' kaskani'*, his left arm above the elbow. *asanhin' tudiyán' spewayan'*, his right arm above the elbow. *nka'sanhin' kaskani'*, my left arm. *asanhin' né'di omi'*, pain in the arms. *A'sanpska' a-kidisti' ti' onyan'*, "the Place of the Store of the One-armed (man, i. e., James Calhoun)," Babbs Bridge, Rapides Parish, La. (Also 17: 12, 18: 17; 26: 38, 40.)

*sa<sup>2</sup>hi<sup>2</sup>*, on the other side (D., *akasanpa*, *akasan*; O., *masani*).—*sanhin' kiya' nkon inkte' xo*, I will do it again and hit you on the other side (1: 11).—*sanhin'xa*, on one side; used in speaking of one of a pair. *icútcú'nhin' sahin'xa*, one of

your eyes. *ni'xuawí sañhin'xa*, one of his ears. *tayo' sañhin'xa*, one of his cheeks. *isi' sañhin'xa*, one of her feet. *ptcánpé' sañhin'xa*, one of his nostrils. *asañhin' sañhin'xa*, one of his arms.—*sañhin'yan* or *sañin'yan*, on the other side of. *kúdápi' sañhin'yan kúdeska' o'di*, shoot (at) the bird on the other side of the ditch! *yaduxta' tanhin' nütkohi' sañhin'yan a'nya' sin'hin' ne' kiyohi'*, call to the man standing on the other side of the railway. *aduhi' sañhin'yan simto' yao'ni ne' inaxe'*, do you hear that boy who is (stands) singing on the other side of the fence? *sañhin'ya' kiya' nkon in'naxta' xo*, I will kick you again (and) on the other side (1: 13). *ayix sañin'yan'*, on the other side of the bayou.—*isañhin'*, at one side or end. *isañhin' psáñti'*, sharp at one end, i. e., wider at one end than at the other, as leggings.—*ndosañhin'* or *ndosañhin'yan*, on this side of. *a'xu ndosañhin'*, on this side of the stone. *yaduxta' tanhin' natkoki' ndosañhiyan ti ne'yan tcehe'dan*, how high is the house on this side of the railroad?—*endo'sañhin'*, on this side of the aforesaid place (preceded by the name of the place or object). Its opposite is *eusañhin'*.—*eusañhin'*, *eu'sañhin'yan*, *é'wusañhiyan*, on that side of (preceded by the name of the object). *aduhi' eusañhin' waka' ne'yan ka'pxu-ye'ni*, that standing cow on that side of the fence does not gore. *a'xu eu'sañhin'yan*, on the other side of the stone. *yaduxta' tanhin' natkoki' é'wusañhiyan ti ne'yan tcehe'dan*, how high is the house on that side of the railroad? (Also 10: 17; 28: 38, 81, 176, 221; 31: 12.)

**sañki'**, a girl.—*sañki' txa'*, there are (or were) none there but girls. *simto' sañki'yan he'*, a boy and a girl. *sañki' simto'yan he'*, a girl and a boy. *simto' yihí' sañki'yan yihí' he'*, boys and girls. *sañki' t'edi*, the corpse of a girl. *sañki' ka'naxéni' ndon'ni*, I have not seen the deaf girl. *sañki' yuké' akütxyi' uka'de yinsp'xtitu*, (all) those girls sew very well. *Tañ'ks sañya sañki'*, she is a Biloxi girl. *Tañ'ks sañya isañki'*, are you a Biloxi girl? *Tañ'ks sañya úñksañki'*, I am a Biloxi girl. *sañki'*

*tada'on*, his or her girls. *sañki' i'tada'on*, thy or your girls. *sañki' i'ñktada'on*, my girls.

**sañya** (sic), young (p. 129: 4). Given by Bj. and M. in the following examples: *Tañ'ks sañya simto'* (instead of *Tañ'ks simto'*), he is a Biloxi boy. *Tañ'ks sañya isimto'*, are you a Biloxi boy? *Tañ'ks sañya úñksimto'*, I am a Biloxi boy. *Tañ'ks sañya sañki'*, she is a Biloxi girl. *Tañ'ks sañya isañki'*, are you a Biloxi girl? *añ'*, *Tañ'ks sañya úñksañki'*, yes, I am a Biloxi girl. *Tañ'ks sañya tanyañ'*, a Biloxi village.

**sditka'**, **sdutka'**, elliptical. — *músüda sditka'*, "elliptical dish," an earthenware dish used for meat, etc.

**se**.—*düseyé'*, to make a clapping or slapping sound (*düse'hayé'*, *düse'hañké'*) (cf. *sahe'*). *tca'ke düseyé'*, to make a clapping sound by slapping the back of the hand. *tayo' düseyé'*, to make a clapping sound by slapping the cheek. *úñtko' düseyé'*, to use a whip.

**sě**.—*dasě'*, to bite, as a person or animal does; to hold between the teeth or in the mouth (*yida'sě nda'sě*). *ida'sě*, did he bite you? *yanda'sě*, he bites me. *kida'giya' dasě'*, to bite out a piece from the edge of an object (*kida'giya' i'dasě'*, *kida'giya' ndasě'*). *dasě' daksú'ki*, to bite (a stick) in two (*i'dasě' i'daksú'ki*, etc.). *tcy'ñki dasě' pütépi'*, the dog missed (his aim) in trying to tear with his teeth. *dasě' daipe'*, to bite a hole through. *dasě' waheyé'*, to make cry out by biting or holding it in the mouth, as a bear or wolf does a fawn, etc. *dasě' da'koko'sědi'*, to crack a hazelnut by biting. *dasě' daksüpi'*, or *dasě' daskipi'*, to get the juice out of sugar cane by chewing.—*dasě' duxta' xtaho'* (*kohi'xti dasě' duxta' xtaho'*), to make fall from a height by biting. *xwühi'xti dasě' duxta' xtaho'*, to make topple over, as a tree, by gnawing at the roots or base (*i'dasě' i'duxta' xtaho'*, *ndasě' nduxta' xtaho'*).—*duse'*, to bite, as a dog does.—*a'duse'*, to be in the habit of biting, as a bad dog is. *tcy'ñki ma'ñki a'duse'*, that (reclining) dog bites, is apt to bite. *toho'xk nixüw' naské' a'dust'ru'*

(±*xa*), those mules bite, are in the habit of biting.—*ka'dusen'*, not to be accustomed to biting. *toho'xk nixuxu' naské' ama'ñki ka'dustuni'*, those mules are not given to biting. *tcu'ñki ma'ñkdé ka'dusen'*, this reclining dog does not bite.

se'hiyé! sé'hiye! O pshaw! (28: 92, 102, 110).

se'p.—*an'sé'p*, *an'sepi*, *an'sewi*, an ax. *an'sé'p sin'hin né' ko in'kta'*, the standing ax is mine. *an'sé'p hama' toho' ma'ñki ko kta'*, the ax lying on the ground is his. *an'sé'p no'pa' a'mañki' ko kta'*, the two (standing) axes are his. *an'sé'p no'pa' hama' tcí'di a'mañki' ko in'kta'*, the two axes lying on the ground are mine. *an'sé'p xa'xaxa a'mañki' ko pa'na in'kta'* (*xé* is added by a female), all the standing axes are mine. *an'sé'p tcí'di a'mañki' ko pa'na in'kta'*, all the axes lying down are mine. *an'sé'p xa'xaxa ki'naxadi' a'mañki' ko pa'na in'kta'*, all the scattered standing axes are mine. *an'sé'p tcí'di ki'naxadi' pa'na in'kta'*, all the scattered and reclining axes are mine. *an'sé'pi ne' yaxku'*, give me that ax (leaning against something). *an'sé'pi ma'ñkiya<sup>n</sup> yaxku'*, give me that ax (lying down). *an'sé'pi ne ka'ta*, whose ax is that? *an'sé'pi ne in'kta'*, that is my ax. *an'sé'pi kúpa'ni-yé'*, he lost his ax. *an'sé'p su'di*, an ax head. *an'sé'p su'di na'ñki ko ita'*, the ax head is yours. *an'sé'p pozka'*, sledge hammer. *an'sé'wi yin'ki'*, "small ax," hatchet. *an'sé'wi yan xan' ko tcá'kan-mañki'*, where is the ax? This is sometimes abbreviated to *an'sé'wi yan xan'?* *an'sé'wi a'yin ta'nini heda<sup>n</sup>'*, he has finished using the ax. *an'sé'wi pútsayé'*, to sharpen an ax (see *an'zudi dáníhoni* under *an'xu*). *an'sé'wi ma'ñkdé nyi'ku dandé'*, I will give you this ax (lying down). (Also 28: 195, 202; p. 121: 21, 22.)

si.—*dasi*, strung (11: 3). *u'dasi'*, (he) strung them (21: 2).

si.—*dusi'*, to grasp, hold; to take, receive (*i'dusi* or *i'tsi*, *ndu'si*; *dutstu'*, *i'tstu*, *ndu'stu*). *aat i'tsi wó*, have you taken a woman? *dusi tusiye* (used when one grasps another, but *duxta<sup>n</sup> túsíyè* must be used if he already holds him), to

grasp another and pull him backward (*i'dusi túsí'hayé'*, *ndu'si túsí'húñké'*). *in'dusi túsí'hínya' dandé'*, I will grasp you and pull you backward. *sni' dusi'*, to catch a cold. *sni ndusi'*, I caught a cold. *sni' ya'ndusi'*, "the cold caught me" (Gatschet). *Tétkana' du'si*, he seized the Rabbit (1: 20). *akútxyi' idu'si'ko, ayindhé' akútxyi' huya<sup>n</sup>xkiya'*, when you receive the letter, do you (in turn) send a letter hither to me. *ka'waya<sup>n</sup> ndusi' xyeni' íske'yañké'*, I wished to take something or other (from my trap), but it scared me (3: 16, 17). *é'di Ina' ko dusi' o<sup>n</sup>'xa étuxa'*, behold the Sun had been taken, they say (3: 15). *dusi' duna'nayéyé'*, he seized him and shook him. *Tétkana' axokya<sup>n</sup> yéskasa<sup>n</sup> dusi' urné'di*, the Rabbit took a piece of cane and a tin bucket and was approaching the well (1: 9). *dusi' de'di*, he took it and has gone. *i'dusi ide'di*, you took it and went. *ndu'si ndé'di*, I took it and went. *axi' dusi'*, to take a woman (i. e., cohabit with her without marrying her regularly). *an'ha<sup>n</sup>' ndusi'*, yes, I have taken her. *ndu'si na'*, I have taken her. *an'yato' dusi'*, to take up with a man informally, cohabit with him without being married. *psdehi' dusi' hañkeya<sup>n</sup> kiya' de étuxa'*, he seized the knife and departed again (3: 19). *spdehi' du'si ha'nde*, he is holding a knife. *spdehi' i'dusi aya'nde*, you are holding, etc. *spdehi' ndu'si nka'nde*, I am holding, etc. *spdehi' i'dusi*, do you hold a knife? *akútxyi' patcké' dusi'*, or *akútxyi' tcaké' di na'ñki patcké'*, to take a book (almanac) from the nail on which it is hanging. *akútxyi' dusi' deha<sup>n</sup> tcaké'di'*, take the book and go to hang it up on the nail. *dusi' deha<sup>n</sup> kyúkihi<sup>n</sup> tcaké'di'*, take it off (the nail), and then take it back and hang it up. *akídu'si*, they continued packing things in the boat (28: 214).—*tcakíkidusi'*, to shake hands (*tcakya'kidusi'*, *tcak a'xki-dusi*). *tcak i'ñkídu'si*, I shake hands with you. *tcak i'ñkídu'si te' ní'ki*, I do not wish to shake hands with you. *tcak ya<sup>n</sup>xkídu'si da'nde*, will you shake hands with me?—*kídu'sni'*, not to grasp or hold; not to take from another

(*yidu'sni*, *ndu'sni*; *kidu'stuni'*, *yidu'stuni'*, *ndu'stuni'*). *na'pana'x kidusni'*, he can not hold it at all. *nita'xti ka'n kidusni'*, or *nita'ni'xti kidusni'*, it is too large for him to hold. *nita'xti ka'n'* (or *nita'ni'xti*) *ndu'sni*, it is too large for me to hold.—*kidu'si* (or *kidu'si de'di*), to take something from another (*ya'kidusi'* or *ya'kidu'si ide'di*, *a'xkidusi'* or *a'xkidu'si nde'di*). *in'kidusi'*, I took it from you. *ya'xkidusi'*, he took it from me. *hiya'xkidusi'*, you took it from me. (Also 8: 14, 15; 9: 9, 10; 10: 25; 11: 5, 9; 13: 3; 14: 27; 16: 10; 17: 3, 5, 7, 9, 12, 13, 16; 20: 25, 37; 21: 32, 36; 23: 15, 21; 26: 3, 5, 6, 8, 10, 44, 45, 47, 56-59, 62, 65, 76, 81, 90; 27: 20, 22, 25; 28: 10, 44, 45, 51, 56, 62, 77, 97, 106, 118, 121, 133, 163, 166, 195, 218, 219, 223, 227, 235, 248; 31: 10, 16, 18; p. 155: 14, 15, 16, 17, 18, 19, 20, 21.)

si, yellow (*si* and *kusi* may be two independent roots, but if so they have been confused by Dorsey as well as myself—J. R. S.).—*sidi'* (pl. *si'tu*) yellow (21: 33). *toho'xk sidi'*, a yellow horse. *toho'xk si'tu*, yellow horses. *xye'hi si'di*, yellow blossom (of the *nindayi*). *sidaki'*, a sort of yellow. *teut sidi*, "red yellow," light red. *si'diki'*, yellowish, brown (G.).—*sihiy'e'*, to make an object yellow, to smoke an object (*sihi'hay'e'*, *sihi'hank'e'*). *taha'k sihiya'*, smoke the hide!—*a'ksihiy'e'*: *in'ksiy'o'* *a'ksihiy'e'*, to smoke meat (*in'ksiy'o'* *a'ksih'i'hay'e'*, *in'ksiy'o'* *a'ksih'i'hank'e'*).—*sika'hi*, buckskin.—*sikin'poxoni'* (= *sikahi* + *in* + *poxon*), an instrument used by the Biloxi women in dressing a hide. It was pushed from the woman for the purpose of scraping off the hair.—*kusidi'*, smoke; to smoke. *pe'ti kusidi'*, the fire smokes. *uksi'di*, smoke (G.). *uksi-nedi*, (to) smoke (G.). *pe'tit' uksi'di*, smoke-hole, chimney (G.). *kusid'e'-towe*, to be full of smoke. *ati' kusid'e'-towe*, the house is full of smoke. *in'ka'c'ut'et'ni' kusid'e'-towe*, my eyes are full of smoke. *yaniksiyona'*, tobacco pipe. *ksi tean' k'ann'uti'*, a chimney. *u'ksi*, smoky (20: 48).—*a'ksahon ni'*, shade; a shadow (?); an umbrella; parasol.

si.—*isi'*, *asi'*, the feet (20: 15; 26: 23); *ayisi'*, *aya'si*, *yisi'*, thy feet; *in'ksi*, or *nka'si*, my feet; *i'situ'*, their feet; *yi'situ'*, your (pl.) feet; *i'nksitu'*, our feet; also to step. *isi' d'aksa'di*, to cut the foot with a knife. *isi' dukta'di*, to cut the foot with an ax. *asi' natpe'*, to break a hole through ice, etc., with the foot. *aya'si i'natpe'*, you broke a hole, etc.; *nka'si unatpe'*, I broke a hole, etc.; plural formed from singular by adding *-tu*. *isi' ahi'* or *isi' ahiyan'*, the toe nails. *isi' w'asi'*, the toes (of one person) (*yisi'w'asi'*, *in'ksi'w'asi'*). *isi' na'nie'nedi'*, the third or middle toes (of a person). *isi' axohi'*, the "old toes," the big toes. *isi' ayin'ka'*, the little toes (of a person). *isi' ayin'ka' in'ktca'hi'*, the fourth toes (of a person). *isi' de' kenedi'* (*isi' de' knedi'?*), "he made his footprint, and has gone," a footprint, footprints. *isi' may'vni'*, the soles of the feet. *si ma'siya*, "palm of foot," sole of foot (G.). *asitu'*, a stairway. *si a'hiyan'*, "foot skin," a hoof, hoofs. *sihudi'*, barefooted, to be barefooted (*i'sihu'di*, *nsihu'di*; *sihutu'*, *i'sihutu'*, *nsi'hutu'*). *su*, barefooted (p. 141: 17, 20). *si' somni'*, hose, stockings. *si'ya ski'atik'i'*, or *si' yaski'atik'i'*, the top of the foot. *kud'e'sk siyan'*, birds' tracks. *sponi* (*asi'+poni*), the ankles; his or her ankles (*i'sponi'*, *in'ksponi'*; *sponitu'*, *i'sponitu'*, *in'ksponitu'*). *sponi' ahudi'*, the ankle bones. The corresponding term is *tcakponi*, the wrists (28: 199, 247). *spudaxi'* (= *asi'+pudaxi'?*), the instep. May be identical with *stawiyan'*. *sta'wiya'n* (= *asi'+tawiya'n*), "top of the foot": probably the instep (if so, = *spudaxi'*) (*i'stawiya'n*, *in'ksta'wiya'n*). *stuti'*, a heel. *stu'di ko' kidu'nah'*, to turn around on his heels. *Stuti'* may be contracted from *asi tudiyann'* or *isi tudiyann'*, "root of the foot" (so recorded by Gatschet). *stutohi'*, the spurs of a rooster.—*usi'*, (he) steps in it (25: 6). *asi*, stepping on (26: 40, 42; 28: 120). *astu'te'*, step ye on (female to female) (26: 39). *ku'sini'*, (it) had not stepped in it (25: 2).—*si* (of measure), a foot; twelve inches. *si' son'a'*, one foot; *si' non'pa'*, two feet; *si' tsi'pa*, one hundred feet. *toho'xk si kidu'kut'ek'e'*,



to hopple a horse (by the forelegs). *ǎdi'*, *an'yadi si' naskǎxti' kito'ni de' on'knǎ ǎtuaxa'*, behold, a man with very long feet had passed along ahead of him (3: 2, 3, 6, 13).—*simhin'*, to stand (D., *Ń*, K., Kw., *najin'*; Os., *nasin'*). *isin'hin'* (*ǎnksin'hin'*) (cf. *nǎ, ni*); *sin'hin ne'di*, he is standing; *ǎnksin'hin ne'di*, I am standing; *xa'xa ha'maki*, they are standing; *yi'xaxa ha'maki*, ye are standing; *nǎi'xaxa ha'maki*, we are standing. *an'ya xa'xaxa ma'ñktu*, they (all the men) are standing (said of many). Imperatives: *simhin'* (to child); *sim'ki'* (man or woman to woman); *sim-xakañko'* (man to man); *sim'dakte'* (woman to man). *an'ya sim'hin ne' a'yǎhǎn'ni*, do you know the standing man? *aya' sim'hin nǎ ko ǎe'di*, the (standing) tree is dead. *toho'xk sǎpi' sim'hin ne'di*, the black horse is standing; but *toho'xk sim'hin nǎ ko sǎpi' xǎ* (w. sp.), the standing horse is black. *an'ǎp sim'hin nǎ ko in'kta'*, the standing ax is mine. *sim'hin sa'han'ni'*, to stand firm, to stand his ground (*i'sim'hin sa'han'ni'*, *ǎnksin'hin sa'han'ni'*). *an'ya sim'hin ne'yan nkyǎho'ni*, I know that standing man. *an'ya sim'hin ne'denǎ nkyǎho'ni*, I know this standing man. *sim'hinyǎ'*, to stand up a perpendicular object (*sim'hayǎ'*, *sim'hinǎke'*; *sim'hinyǎtu'*, *sim'hayǎtu'*, *sim-hinǎkǎtu'*). *kǎtata' sim'hinyǎ'*, to set it up straight (*kǎtata' sim'hin'hayǎ'*, *kǎtata' sim'hin'hañkǎ'*). *sim'hinx*, before *kan'*, to stand, i. e., to stop and stand (as when listening, etc.). *yah'e'yan dǎ sim'hinx-kan'*, he went to a distance, and when he stopped and stood (listening?), etc. (2: 6). *simx*, stood (28: 176). *inx*, stood (18: 11). *simhin' nǎkde'*, he was standing so long. *a'yan simhin'*, a standing tree. *siznedi*, to stand (G.). *nksizne'di*, I am standing (G.). *a'simhin'* (= *a + simhin'*), to stand upon (*yasimhin'*, *nkasimhin'*; pl., *a'xaxa* (*hamaki*), *aya'xaxa*, *nka'xaxa* D., *Ń*, K., *anajin'*; Os., *anasin'*).—*-hin'* (= *simhin'*?), to stand, be standing; used in composition. *xa'nina'tiñke'hin nǎandǎ'*, I (still) stand (here?) and make it (a heavy object) roll over and over in one direction. *ini'hin'* (= *imni'hin'*?) *ha'nde*, he was (or, continued) drinking. (Also 29: 3, 6, 9,

15, 18, 21, 23; 31: 34; p. 117: 1; p. 118: 5, 6, 19, 20; p. 121: 4.)

si.—*a'yinsihim'*, to be a coward (*aya'yin-sihim'*, *nka'yinsihim'*, *a'yinsixatu'*, *aya'yin-sixatu'*, *nka'yinsixatu'*). *a'yinsihinxiti'*, he is a great coward. *kin'simhiyǎ'*, they made them cowards (23: 22).—*ka'yinsini'*, not to be a coward (*kaya'yinsini'*, *nka'yinsini'*).

si.—*siye'*, to tell a lie (*si'hayǎ'*, *si'hǎñkǎ'*) (cf. *yǎtci'*). *t! siye' xye*, oh! what a lie! *t! si'yewa'yǎ'*, oh, how untrue!

sǎdipi', bearing marks or indentations from being tied tightly (cf. *sipi'*).—*sǎdipi'yǎ'*, to cause to be marked from a cord, etc., tightly drawn across the object (*sǎdipi'hayǎ'*, *sǎdipi'hǎñkǎ'*).

sika, deer skin (27: 1).

sikte.—*asikte'di*, to pant, as a person after running; to pant, as a dog does, with the tongue out (*aya'sikte'di*, *nka-sikte'di*).

si'ndi, *sindiya*<sup>2</sup>, *si*<sup>2</sup>, *si*<sup>2t</sup>, the tail of a bird or that of a quadruped (cf. *nindi'*).—*isi'nti'*, for a tail (28: 240). *insindǎ'*, resembling a tail (28: 257). *isindon'ni*, make out of it a tail (28: 259). *in'ka sind on'yan*, "where the stars have tails," the Aurora Borealis. *sindihin'*, the tail feathers of a bird. *o si'ndiyan*, a fish's tail. *ndǎs sint sahe*, "rattle tail snake," rattlesnake. *pa'ǎk sint tǎti'*, red-tailed chicken hawk. *pa'ǎk sint konatcom'ka*, forked-tailed chicken hawk. *kǎdǎska sin'pson'ti*, "sharp-tailed bird" (*sindi*), the swallow. *si'nd udoxpǎ'*, "tail dress," a crupper. (Also 15: 7, 9, 10, 11; 17: 9; 21: 39, 40; 26: 4; 28: 258.)

sinǎ.—*asnǎ'*, *hasnǎ'*, a thief (p. 158: 33, 34), to steal (*haya'snǎ'*, *nka'snǎ'*, *hasnǎtu'*, *haya'snǎtu'*, *nka'snǎtu'*). *toho'xk hǎsnǎ'*, a horse thief. *toho'xka nka'snǎ'*, I stole a horse. *an'ati' nka'snǎ'*, I stole a woman. *nka'snǎ' nyiku'di*, I stole (it and) gave it to you. *panan' xti' hasnǎtu'*, all steal, all are thieves. *asnǎna'* (= *asnǎ + na*), "one who steals habitually," a thief.—*ha'snǎyǎ'*, to cause one to steal (*ha'snǎyǎ'*, *ha'snǎhǎñkǎ'*).—*kǎha'snǎ'*, to steal something for (the benefit of) another (*yaki'hasnǎ'*, *a'xkǎha'snǎ'*; *kǎha'snǎtu'*, *yaki'hasnǎtu'*, *a'xkǎha'snǎtu'*). *hiñkǎha'snǎ'*, I steal it

for you. *ya'ñk'ha'sně*, he or you steal it for me.—*k'is'ně*, to steal from another (*yak'is'ně*, *axk'is'ně*; *k'is'nětu*, *yak'is'nětu*, *axk'is'nětu*). *sim'to' toho'xk kta k'is'ně*, he stole "Boy's" (Bankston's) horse from him. *toho'xk ayita' i'k'is'ně*, he stole your horse from you. *toho'xk iñkta' ya'xk'is'ně*, he stole my horse from me. *toho'xk ayi'tada'on i'k'is'nětu*, they stole your (thy) horses from you (thee).—*ky'a'sně*, to steal from him or her (*yakya'sně*, *xkya'sně*; *ky'a'snětu*, *yakya'snětu*, *xkya'snětu*). *iñky'a'sně*, I stole it from you.—*k'is'nědaha'*, to steal from them (*yak'is'nědaha'*, *axk'is'nědaha'*; *k'is'nětudaha'*, *yak'is'nětudaha'*, *axk'is'nětudaha'*). *toho'xk ya'xk'is'nědaha'*, he (or you) stole horses from us. *toho'xk iñkititu' ya'xk'is'nětudaha'*, all of you stole horses from us.—*ky'a'snědaha'*, to steal from them (*yakya'snědaha'*, *xkya'snědaha'*; *ky'a'snětudaha'*, *yakya'snětudaha'*, *xkya'snětudaha'*). *iñky'a'snědaha'*, I steal from you (all). *iñky'a'snětudaha'*, we steal from you (all).—*k'aha'sněyēni'*, not to cause one to steal (*k'aha'sněha'yēni'*, *k'aha'sněhāñkēni'*). (Also p. 158: 33, 34.)

**sině'**, melted, thawed.—*wahu' sině'*, the snow melts.—*sině'yě*, to cause it to melt or thaw; to melt something (*sině'hayě'*, *sině'hāñkē'*).

**si'ñho'** (26: 46, 49), *siñhu'ni'*, *si'ni-ho'ni'* (11: 9); *siñhu'ni'*, mush (G.).

**sinto'ni'**, gum or rosin of any kind.—*ayuxu' sinto'ni'*, the gum from the sweet gum tree. *an'su sinto'ni'*, pine rosin.

**siopi'**, pith.—*nixuxwi siopi*, "ear pith," ear wax.

**sipi'**, a pit or pustule, as in smallpox (cf. *sidi'pi'*, *psū'ni'*).—*sipsipi'*, covered with pustules or pits, as in smallpox.

**si'psiwe'di**, onomatope, from "sp! sp!" the noise made by the "Bessie-bug" (*akidi sipsiwedi*) of Louisiana, when caught.

**sis'i'** (= *k'ik'uh'i*, see *k'uh'i*), to be wrinkled (*i'sisi*, *u'ñk'isi'*).

**sitside**.—*sūsi'dedi'*, to whistle as a woman does (*sūsi'dhayedi'*, *sūsi'dhañkedi'*) (cf. *sāde*).

**siñkuki'**, a robin.

**si'to'**, **si't** (29: 31), a boy.—*si'to' txa'*, there are (or were) none there but boys, all there are boys (not one is a girl). *si'to' sañki'ya'n he'*, a boy and a girl. *sañki' si'to'ya'n he'*, a girl and a boy. *si'to' yih'i sañki'ya'n yih'i he'*, boys and girls. *si'to' tē'di*, the corpse of a boy. *si'to' tada'on*, his or her boys. *si'to' i'tada'on*, thy or your boys. *si'to' i'ñktada'on*, my boys. *si'to' i'udě' dandě'*, the boy will be tall. *si'to' kiyo'wo*, another boy.—**Si'to'**, Boy, one of the household names of Bankston Johnson (now [1894] more than 30 years of age). *Si'to' ko tcehe'da'n*, how tall is Boy? *Si'to' toho'xk kta k'is'ně'*, he stole Boy's (Bankston's) horse from him. (Also 18: 1; 19: 19, 22; 26: 90, 91; 31: 21.)

**skane'**, that (p. 121: 20).—*keizka' skane'*, that hog. *keizka' nedi' ko tca'naska uki'kiñge ko' skane' e'naska na'*, this hog is half as large as that one.

**ski'xtiki'**, or **yaskixitiki**.—*siya skixitiki*, the top of the foot.

**Sko'ki ha'ya'**, the Muskogee people.

**skūti'**, how deep?—*ani' ko skūti'*, how deep is the water? *skūti' tcehe'dan nkyě'ho'ni'*, I do not know how deep it is. *skūti' yahēdi'*, it is this deep. *skūti' nedi' ko uki'kiñge*, it is half as deep. *skūti'xti'*, very deep. *wahu' skūti'xti'*, the snow is very deep. *skūti'xti' tiki'*, somewhat deep. *skūti'xtitiki'ē'*; *skūti'xtitiki'ē' ko ē'tiki'ē'*, it is as deep as that (water).

**snā'hi**, slim, slender. (Its opposite is *nita'xti* or *nta'xti*; see *tan*.)

**snih'i**, cold.—*snihixit'*, to be cold (as weather). *tohān'a'k snihixit'*, it was cold yesterday. *wite'di ko snihixit' dandě'*, it will be cold to-morrow. *wite'di ko snihixit' ko' nde'ni dandě'*, if it be cold to-morrow I shall not go (12: 1, 4). *snihixyě'*, or *sn'i'hi xyě'*, it is cold now.—*snixte'di*, to be or feel cold (said of persons and animals) (*sn'i'hiyite'di*, *sn'i'hiya'xtē'di*; *snixtē'tu*, *sn'i'hiyite'xtu*, *sn'i'hiya'ntē'xtu*; we should expect, judging from analogy, that the second and first plurals were *snihiyitē'tu* or *snihiyixtē'tu*, and *snihiya'xtē'tu*, respectively; but the changes are probably owing to metathesis).—*sn'i' dusi'*, to catch a cold (*sn'i' i' dusi*, *sn'i' ndusi'*). *sn'i' ya'n-*

*dusi*, "the cold caught me" (G.).—*snisni'hi*, "when the leaves begin to fall," autumn.—*snickite a'mihon'ni*, to have ague and fever. *snickite'xtitu*, they were very cold (28: 134). *snickite' iya'mihon'*, you have fever and ague (p. 141: 15). *snickite' nka'mihon'*, I have fever and ague (p. 141: 16).

*snotka'*, rectilinear and rectangular (not necessarily square).

*sokuno'*, a cypress tree.—*sok udi' nitani'*, "cypress tree large," a large species of cypress found in Louisiana; distinct from the *sokuno*.

*so<sup>n</sup>*.—*so<sup>n</sup>so<sup>n</sup>'ti*, all sharp at the ends (15: 8, 9, 10, 11).—*ason'*, *a'su*, a brier (cf. *asi*). *ason' ayin'sihi'xti ko'*, *ason' in'non-da'hi na*, as you are in such great dread of briars, I will throw you into briars (1: 17). *ason' poska'*, a brier patch (1: 16; 2: 28). "*ason' ta'xti nkti na'*," *han' kide'di*, he said, "I dwell in a very large brier patch," and went home (2: 2). *On'iyav' e'yan hi' ason' ta' in'da'hi hande'tyan*, the Bear reached there, and was seeking a large brier patch (2: 3, 4). *ason' poski'niki xē na'niki Teč'tkanadi'*, the Rabbit was sitting (dwelling) in a very small brier patch (2: 4). *ason'wan' inkanatč'*, I (will) throw you into the briars (1: 20). *a'su oxti*, large brier patch (26: 52). *a'su toh'ni*, bamboo brier (vine) (26: 53). *a'su to'hi*, bamboo brier (28: 33).—*asudi'*, a brier (generic); *Rubus* species (?); if this be *as udi*, it is from *ason*.—*a'su to'hi*, the green brier, the *Smilax auriculata* Walt. The large leaves of this brier were warmed and laid on sores to draw out the inflammation.—*a'st pačka'*, or *a'spačka'* (= *aspačka*), "the sour brier," dewberry bushes (Bj., M.). A decoction made from the roots of the dewberry bush is used by the Biloxi for washing cuts and other wounds. If this name be derived from *asi*, berry, then *ast pačka* should be changed to *a's tēpačka* (as G. recorded it).

*so<sup>n</sup>*.—*so<sup>n</sup>*, kettle (28: 202). *so<sup>n</sup>on'ni'* (28: 193), *so<sup>n</sup>hon'ni'*, a kettle or pot, any vessel used for cooking. *si so<sup>n</sup>ni'*, hose, stockings. *dmasi so<sup>n</sup>hon'ni'*, an iron

kettle. *amasi sidi so<sup>n</sup>hon'ni'*, a brass kettle. *konixka so<sup>n</sup>hon'ni'*, a jug.

*so<sup>n</sup>'pxi*, wheat flour, dough.—*so<sup>n</sup>'pxi dutčutčki'*, to knead dough. *so<sup>n</sup>'pxi' ptgaskūn'ni'*, "flour bread," wheat bread.—*so<sup>n</sup>'pxon'ni'* (= *so<sup>n</sup>'pxi + on'ni*), wheat (5: 3).

*so<sup>n</sup>'sa'*, one, once.—*dūkūtca' so<sup>n</sup>'sa dutčiv'*, to split at one blow. *Teč'tkana' ko' so<sup>n</sup>'sa duti'*, the Rabbit ate one (2: 8). *wak so<sup>n</sup>'sa in'ktq'*, I have a cow (5: 6, 7). *ma so<sup>n</sup>'sa in'ktq'*, I have a turkey (5: 7). *so<sup>n</sup>'wa*, on one side (21: 21). *nko<sup>n</sup>' so<sup>n</sup>'sa* (for *deson'sa*), I did it (or, made it) once. (Also 8: 8, 14; 9: 1; 10: 3, 16; 14: 1, 3; 15: 2, 5; 20: 21; 23: 5; 28: 114, 196, 198, 207, 208; as suffix, 21: 19.)

*so<sup>n</sup>'tka'ka* or *sūtka'ka*, his younger brother (real or potential), including his father's brother's son younger than himself (*i'sontka'ka* or *i'sūtka'ka*, *hi'nk-so<sup>n</sup>'tka'ka*, or *ū'nksūntkaka*; *sūtka'katu'*, *i'sūtka'katu'*, *ū'nksūntka'katu'*; voc., *hi'nksontkaka'* (5: 1)).—*so<sup>n</sup>'tka' hadopiya'* (sic), his youngest brother (Bk., *vide* G.).

*so<sup>n</sup>'to<sup>n</sup>'xayi'*, the hen hawk.

*so<sup>n</sup>'yiti'*, rice.

*Spani'*, a Spaniard (9: 13).

*spē*, cpi, to know how to.—*yaon' spē'*, he knows how to sing. *waxni' cpixti'*, to be very skillful in hunting game. *upxi' i'spēxti'*, he knows full well how to cheat or deceive. *on'xti' yučē'dē apstā'ki yin'spi'xtitu*, (all) these women sew very well. *sañki' yučē' akūtxyi' uka'de yin'spi'xtitu*, (all) those girls read very well. (Also 9: 10; 28: 245.)

*spewa*.—*spewayan'*, on the right (as distinguished from *kaskani*, the left). *ason'hin' spewayan'*, the right arm. *isi spewayan'*, the right foot.—*in'spe'wa*, on the right side (uninflected). *ū'nkat-cūtčūn' in'spe'wa ne'di*, my right eye ("my eye on the right side") pains. *ū'nixu'zwi in'spe'wa ne'di*, my right ear pains.—*in'spewa'yan'*, his or her right side (*ayin'spewa'yan'*, *nkin'spewa'yan'*).

*stčūki'*, tough.—*in'ksiyō' stčūki' kan' san-han'xtiyē'*, as the meat was tough, he bore down very hard on it (in cutting).

*stač*.—*apa'stačon'ni'*, to put on a patch (*apa'stač ayon'ni'*, *apa'stač nko<sup>n</sup>'ni'*; *apa'*-

*staḵ ontu'*, *apa'staḵ ayontu'*, *apa'staḵ nḵontu'*). *waxi' apa'staḵ on' hedan'*, the shoe has been patched. *waxi' apa'staḵ on' pi'hedi'din*, he ought to patch the shoe. *waxi' apa'staḵ nḵon' kehe'detu'*, we have finished patching the shoes. *waxi' ne' apa'staḵ onni'*, that shoe is patched (sic). *waxi' ne' apa'staḵon'di xyan'*, the shoes must be patched.—*a'pasta'ḵ onni'*; *waxi' a'pasta'ḵ onni'*, to patch his own shoes (*waxi' ya'pasta'ḵ onni'*, *waxi' nḵa'pasta'ḵ onni'*; *waxi' a'pasta'ḵ ontu'*, *waxi' ya'pasta'ḵ ontu'*, *waxi' nḵa'pasta'ḵ ontu'*).—*kiya'pastaḵ onni'*, to patch shoes, etc., for another (*ya'kiya'pasta'ḵ ayon'ni*, *a'xkiya'pasta'ḵ nḵon'ni*). (Also p. 120: 15, 16, 19, 20.)

**sta<sup>2</sup>hi<sup>2</sup>**.—*dákstan'hin*, to cut with scissors (*i'dákstan'hin*, *ndá'kstan'hin*; *dákstan'-xtu*, *i'dákstan'xtu*, *ndákstan'xtu*) (cf. *a'dáhi*).—*du'sta<sup>2</sup>stan'hin*, (he) picked feathers often and fast (?) (14: 7).—*a'in'dákstan'ho<sup>2</sup>ni'* (= *in* + *dákstan'hin* + *oni*), or *añksta'ho<sup>2</sup>ni'*, scissors.

**sta<sup>2</sup>hi<sup>2</sup>**.—*kustan'hinni*, (he) could not reach to it (28: 90). *aduti' ustan'hin inkiya' dande'*, I will make the food reach (be enough for) you (too) (p. 149: 19).

**sti**.—*in'sti*, to get angry with another (31: 11) (*ayin'sti*, *nḵin'sti*; *in'stitu'*, *ayin'stitu'*, *nḵin'stitu'*). *in'yin'sti*, I am angry with you. *in'yin'stixti na'*, I am very angry with you. *ya'nḵin'sti*, you are angry with me. *yañk'in'sti*, he is angry with me. *yañk'in'stiati'*, he is very angry with me.—*in'stixti*, to be very angry with him. *ayin'stiati'*, you are angry. *nḵin'stixti*, I am angry.

**sti**, very (see *xti*).—*ti' yinḵi' sti*, the house is very small (lit., house small very). (Also 17: 18; 28: 9; 29: 25; 31: 10.)

**sti' iñki'** (contr. to *stiñki*), a plum, plums.

**stúki**.—*dustúki'*, to scratch without tearing the flesh; to pinch (*i'dustúki'*, *ndustúki'*) (15: 7, 10). *ktu' ya'ndustúki' (±na)*, the cat scratched me. *yandustuki*, I was pinched (he or she pinched me).—*dustú'gdqha'*, to scratch or pinch them (animate objects) (*i'dustú'gdqha'*, *ndustú'gdqha'*). *ya'ndustú'gdqha'*, he pinched us.—*kikidu'stúktu'*, to pinch one another. *úñkikidu'stúktu'*, we

pinched each other (or, one another).—*i'xkídustúki'*, to pinch himself (*yi'xkídustúki'*, *nḵi'xkídustúki'*).—*kúdu'stúgni'*, not to pinch him; he did not pinch him (*ku'yudu'stúgni'*, *ndu'stúgni'*). *yi-du'stúgni'*, he did not pinch you (sing.). *yandu'stúgni'*, he did not pinch me. *indu'stúgni'*, I did not pinch you (sing.).

**su**, seed.—*tátcán' su' süpi'*, "the black seed of the eye," the pupil. *su'ya*, seed (G.). *ta<sup>2</sup>s'i'o*; *ta<sup>2</sup>s'sudi'*, grass seed. *ka'wasu'ya*, what kind of seed? (G.). (Also 26: 3, 19.)

**su**, blown out, extinguished, as a flame.—*suyé'*, to blow out or extinguish, as the flame of a lamp or candle (*suhayé'*, *suhañk'é'*).—*ksuyéni'*, to fail in blowing out the flame of a lamp or candle; literally, "not to blow it out" (*ksu'hayéni'*, *ksuñk'éni'*; *ksu'yéruni'*, *ksu'hayéruni'*, *ksu'ñk'éruni'*).—*ksuhedi'*; *ani' ksuhedí'*, to spurt or blow water from the mouth (*ani' yaksu'hedi'*, *ani' táksu'háñk'é'di*). *ani' ksuhé'yé* is also used; but the difference between it and *ani' ksuhedí'* was not learned.—*ksuhé'yé* (= *ksuhedi'?*); *ani' ksuhé'yé*, to blow or spurt (?) water from the mouth (?) (*ani' ksuhé'háñk'é'yé*, *ani' ksuhé'háñk'é'*; *ani' ksuhé'yétu'*, *ani' ksuhé'háñk'é'tu'*, *ani' ksuhé'háñk'é'tu'*). *ani' ksuhi<sup>2</sup>yedqha' dande'*, I will spurt water from my mouth on you (all).

**sudi'** (cf. *udi'*).—*áñkoḵon' sudi*, a fish hook. (Also p. 120: 3.)

**súdu**.—*a'dusúdu' ye ha'nde*, she was singeing off the hair (14: 5).

**súna**.—*súnawí'*, dressed in silver and rattling with it (29: 28), rattling (29: 35). *sándhe'*, rattling (29: 33).

**supi'**, to be lean, thin (*i'supi'*, *ññksu'pi'*) (cf. *hade'hi*).

**süpi'**, (30: 3), **súpi** (30: 1; 31: 6), **süp** (28: 33, 168).—*süpi' xé* (w. sp.), it is black. *toho'xk noppa' xa'xa a'mañk'i' ko süpi' xé* (w. sp.), the two standing horses are black. *toho'xk te'i' di a'mañk'i' ko süpi' xé* (w. sp.), the reclining horses are (all) black. *toho'xk süpi'*, a black horse. *toho'xk süptu'*, black horses.—*se'pi*, a distant black; dark (in color).—*súpka'* or *súpka*, "a sort of black"; dark; brown. *nsák súpka*, a black (sic) squirrel. *to'hu súpka*, black rattan vine

(28: 22). *tátcu<sup>n</sup> süpka'*, the dark part of the eye, the iris. *tcüt süpka'*, dark red; blood red; roan. *hap süpka'*, a brown leaf. *hap süpka' ayi'xi*, many brown leaves.—*süp tcüt kütki'*, "between red and black" (Bj., M.); given to G. as meaning dark red (see *tcüt süpka* under *tcü*). (Also 8: 17; 9: 17; 14: 26.)

**susuki'**, stiff.

**sú<sup>n</sup>nito<sup>n</sup>ni'**, tar.—*sú<sup>n</sup>nito<sup>n</sup>ni' konha' an-ya' on'ni*, "man made from tar," the Tar Baby of the myths (1: 8).

**Cepeti'**, a nickname given by Betsy Joe and other Biloxi to the family of John Dorsey and his son, Ben Austin, who were part Choctaw and part Biloxi. "All would steal."

**cka.**—*kúcka' hedí'*, generic: catfish. Divided into the *cicka'he san'*, white catfish; *cicka'he sidí'*, yellow catfish; and *cicka'he tohi'*, blue catfish.

**cuhi'**, a strong odor from meat (see *hi*). *cu'xka*, a strong odor from meat. It may differ from *cuhi*, but is probably identical.

**ja<sup>n</sup>**.—*wa'x usté' na'ñki ja<sup>n</sup>*, he is putting on his shoes (said if the act is seen by the speaker).

**tc.**—*duítcu'*, to pull up, as corn by the roots. *aye'kiyan' tudíyan' kè duítcu' tca'yè*, he dug around the corn and pulled it all up by the roots (1: 3, 4).—*du'tcütcu'dí'*, to pull out several arrows from a quiver: in full, *duxta<sup>n</sup> du'tcütcu'dí'* (*i' du'tcütcu'dí'*, *ndu'tcütcu'dí'*).—*du'tcké'*, to pull out an object, as a splinter, cork, or arrow (*i' du'tcké'*, *ndu'tcké'*); to remove an arrow from the quiver: *duxta<sup>n</sup> du'tcké'* is the full form (*i' duxta<sup>n</sup> i' du'tcké'*, *nduxta<sup>n</sup> ndu'tcké'*). *ndu'tcké'*, I pull out (the arrow) (20: 23).—*natcké'*, to kick off a shoe (*i' natcké'*, *á'na'tcké'*).—*patcké'*, to pull off a garment; *do'xpè naské' patcké'*, to pull off a coat; *waxtabdeyè patcké'*, to pull off overshoes; *ya'titon' patcké'*, to pull off a vest (*i' patcké'*, *á'ñkúpatcké'*; *patcké'tu'*, *i' patcké'tu'*, *á'ñkúpatcké'tu'*). *akützyi' tca'ké'di na'ñki patcké'*, to take a book from the place where it hangs (= *akützyi' patcké'dusi'*). Imperative: *patcka'* (to a

child).—*pa'tcütcu'dí'*; *waxi' patcütcu'dí'*, to pull off shoes (*i' patcütcu'dí'*, *á'ñkú' patcütcu'dí'*; *pa'tcütcu'tu'*, *i' patcütcu'tu'*, *á'ñkúpa'tcütcu'tu'*). Females say, instead, *pa'tcütcu'xan'*, *i' patcütcu'xan'*, *á'ñkúpa'tcütcu'xan'*; *patcütcu.*—*anahin' dáktcudu'*, to take the scalp of a foe (*anahin' i' dáktcudu'*, *anahin' ndáktcudu'*). *in'tátcu'*, he pulled up by the roots (17: 13).

**tc.**—*tca'na*, again (6: 17).—*tcéma'na*, *tcéma'na*, again, long ago (cf. *tcéma*). *xkítu'ni te' nka'nde kiké'*, *tcéma'na yan'xkítu'ni on'kné'*, *é'dí' étuxa' Tcét-kanadí'*, the Rabbit said, so they say, "though I have been continually wishing to be the first one there, again (in spite of me?) he had already reached there before me" (3: 7, 8). *tcéma'na ká'ñkúyan' unoxwé' a'nde on'xa'*, it used to be, long ago, that he was living with his grandmother. (Also p. 149: 15.)—*kiú'temána'*, the second time.—*ketca'na*, *kéca'na*, again (17: 10; 27: 15, 16, 17).—*kétcama'na*, again (21: 14). (Also 10: 2; 14: 14; 22: 12; 23: 11; 26: 48; 27: 27; 28: 28, 116, 123, 125, 128, 171, 181, 182, 187; 29: 18.)

**tca.**—*tcadí'*, to be expended (cf. *te*). *pütsü' tcadí'*, the sharp edges have all gone, have been worn down or off. *hayi'ñk tcadí' nañki'*, it sits cleared of the bushes (rendered "clearing" by G.). *antatka' xoxétu'yan' tcadí'*, a child both of whose parents are "expended" or are no more (i. e., dead).—*tca'yè*, to use up, expend (*tca' hayé'*, *tca'háñkè'*). *pü'tsa tca'yè*, to wear off the edge of an ax, a knife, etc. *aho'ye kdé'xyi tca'yè*, to wipe out, mark off, or cancel a debt (*aho'ye kdé'xyi tca'hayé'*, *aho'ye kdé'xyi tca'háñkè'*). *aye'kiyan' tudíyan' kè duítcu' tca'yè*, he dug around the corn and pulled it all up by the roots (1: 3, 4). *tansü'tcayé'*, "for removing grass," a scythe.—*datcadi'*, to gnaw on (8: 28). *atca'*, they gave out (31: 31).—*tca*, to kill many (cf. *te* and *kte*). *o atca'xte*, many fish were killed (6: 5). *o atcaxi'ñkè'*, I killed many fish. *o atca'xi'ti'hayé'*, you killed many fish. *o atca'yè*, to kill all another's fish. *maxi' atca'yané'*, he killed all my chickens. *atca'*

*haye'*, you kill all of his. *atca'hiñke*, I kill all of his. *atca'hin ya'dande*, you will kill all of his (?).—*psdehatcapi*, sword (*psdehi*=knife). (Also 6: 15; 10: 1, 4, 11, 19; 11: 1; 12: 5; 15: 1; 16: 1; 17: 13; 20: 11, 22, 43, 47, 50; 28: 217, 243; 31: 12, 22, 27, 31; p. 140: 34, 35, 36, 37, 38; p. 141: 2, 3, 4, 5, 6, 7, 8, 9, 10; p. 167: 4, 5, 6, 7, 8, 9, 10.)

**tca.**—*ducadi'*, to wash; *müśüda' ducadi'*, to wash a bowl (*i'ducadi'*, *ndu'tcadi'*; *du'tcatu'*, *i'ducatu'*, *ndu'tcatu'*). *müśüdañkta' ducadi'*, to wash her own bowl. *duc'a yu'koati'*, wash it very clean! *tca'kta duc'a di*, or *tcak i'ndüta'yañ duc'a di*, to wash his own hands.—*duc'a'tcadi'*, to wash often (*i'ducacadi'*, *ndu'tcacadi'*). *kidu'tcadi'*, to wash an object for another (*ya'kidu'tcadi'*, *a'xkidu'tcadi'*; *kidu'tcatu'*, *ya'kidu'tcatu'*, *a'xkidu'tcatu'*). *i'ñkidu'tcadi'*, I . . . for thee (you). *i'ñkidu'tcatu'*, we . . . for thee (you). *ya'xkidu'tcadi'*, he . . . for me. *ya'xkidu'tcatu'*, they . . . for me. *hiya'xkidu'tcadi'*, thou (you) . . . for me. *hiya'xkidu'tcatu'*, you (pl.) . . . for me. *i'kidu'tca ne'di*, she stands washing it for you.—*kixkiditcadi'*, to wash himself (*yi'xkiditcadi'*, *ñkixkiditcadi'*; *kixkiditcatu'*, *yi'xkiditcatu'*, *ñkixkiditcatu'*).—*kixkiditcadi'*, to wash himself (*yi'xkiditcadi'*, *ñkixkiditcadi'*; *kixkiditcatu'*, *yi'xkiditcatu'*, *ñkixkiditcatu'*).—*tcakixyētu*, they took it all off (clean) for him (28: 42). (Also 9: 17; 10: 21; 20: 1; 26: 21; 29: 32; 31: 3, 7.)

**tca.**—*kani'ki na'xkañ tca'na*, I have nothing at all as I sit (6: 4, 13).

**tcâde.**—*tcâdedi'*, to make the sound heard in tearing calico, etc. (*tcâdayedi'*, *tcâdahañkedi'*) (cf. *sa*).

**Tcafalaya**, the Atchafalaya River, Louisiana.

**tca'hamañ**, a river.—*tcahamañ a'kiducte'*, to cross a river. *tcahamañ yi'ndukpe'*, you crossed the river on something. *tcahamañ kühü'*, the river is high. *tcahamañ xwühü'*, the river is low. *Tamañ*, "the river," Red River of Louisiana. *Tcahamañ süpi'*, Black River, Louisiana. *Tcahamañ yinñiyam'*, Little River, Louisiana.

**tcak.**—*tcake'*, the hands (of one person) (*i'tcake*, *üñktca'ke*; *tcaktu'*, *i'tcaktu'*, *üñktcaktu'*). *tcake' sañhiñ'xa*, his hand on one side, or, *tcake' soñsa'*, one hand. *tcake' tütü'ika*, to spread the fingers (as in playing the piano). *tca'ke hiñka'hi*, to get something (as a hook) hooked in the hand. *tca'ke düseye'*, to make a noise by slapping the back of the hand. *tcak tapi'*, the back of the hand. *tcak piçaxe'*, "the wide part of the hand," the palm of the hand. One part of this is called *tcake yanti*. *tcake' yanti'*, the "heart of the hand," the middle of the palm (see *tcak piçaxe'*). *tcak owäsi'*, (all) the fingers (*i'tcak owäsi'*, *ntca'k owäsi'*). *tcak uwäsi'*, the fingers (of one person). *tcak uwäsi' uktü'di'*, to fillip with the fingers. *tcak xohi'*, the "old hands," the thumbs (*itca'k xohi'*, *ntca'k xohi'*). *tcak amihü'*, the index finger (*itca'k amihü'*, *ntca'k amihü'*). *tcak na'nte nedi'*, the second or middle fingers (*itca'k na'nte nedi'*, *ntca'k na'nte nedi'*). *tcak ayinñka' inñkcañhi'*, "the finger next to the little finger," the third or ring finger. *tcak ayinñka'*, the little finger (*itca'k ayinñka'*, *ntca'k ayinñka'*). *tcak ahi'*, or *tcak ahiyañ'*, the finger-nails (*itca'k ahi'* (*yañ'*), *ntca'k ahi'* or *üñk-tcahahi'* (*yañ'*)). *tcawaxe'*, or *tcawaxe'* (28: 8, 9), claws, nails. *tcakhoñyè'* (lit., to cause the fingers to sound or cry out), to snap the fingers (*tcakhoñ-hayè'*, *tcakhoñ-hañkè'*). *tca'kè doxpè'*, "hand dress" or "hand cover," a finger ring. *tcak ahüdi'*, "hand bones," the spaces between the knuckles. *tcak po'tca*, a clenched hand, a fist (G.). *tcakponi'*, his or her wrists (*itca'kponi'*, *ntca'kponi'*; *tca'kponitu'*, *itca'kponitu'*, *ntca'kponitu'*). *tcakponi' spewayam'*, his right wrist. *tcakponi' kaskani'*, his left wrist (cf. *sponi* in *si*). *tcak waha'yomni'*, "what the hands go into," gloves.—*tca'kik*, the hand (inanimate object). *tca'kik om'ha kte'di*, he hit him with his hand, or fore paw (1: 10, 11).—*tca'kta* (= *tcake*+*ka*), his hands, her hands. *tca'kta ducadi'*, to wash his (or her) own hands. *tca'yekxaya*, the interdigital membranes or membranes between the fingers. (Also 9: 17; 10:

32; 11: 3; 26: 21; 28: 209; 29: 32;  
31: 39.)

**tcak**, **tcaka**, where.—*tcaka*<sup>n</sup>*andeha*<sup>n</sup> (= *tcaka*<sup>n</sup> + *ande* + ?), where is it?—*ta'**ka*<sup>n</sup>*mañki'*, where is the horizontal inanimate object? *ha'**ijoho'* *ko ta'**ka*<sup>n</sup>*mañki'*, where is the log? *a*<sup>n</sup>*se'**wi ya*<sup>n</sup> *xa*<sup>n</sup> *ko ta'**ka*<sup>n</sup>*mañki'*, where is the ax? *spdehi'* *ya*<sup>n</sup> *xa*<sup>n</sup> *ko ta'**ka*<sup>n</sup>*mañki'*, where is the knife? *mi**kon'**ni ya*<sup>n</sup> *xa*<sup>n</sup> *ko ta'**ka*<sup>n</sup>*mañki'*, where is the hoe? *yañke'**onni'* *ya*<sup>n</sup> *xa*<sup>n</sup> *ko ta'**ka*<sup>n</sup>*mañki'*, where is the saw?—*tcaka*<sup>n</sup>*mañkiha*<sup>n</sup>, where is the reclining animate object? *a*<sup>n</sup>*ya'* *toz ma'**ñki ko tcaka*<sup>n</sup>*mañkiha*<sup>n</sup>, where is the reclining man?—*ta'**ka*<sup>n</sup>*nañki'* (= *tcaka*<sup>n</sup> + *nañki*), where is the curvilinear object? *a*<sup>n</sup>*sudi on'**ya*<sup>n</sup> *xa*<sup>n</sup> *ko ta'**ka*<sup>n</sup>*nañki'*, where is the pine forest?—*tcakna'**ñkiha*<sup>n</sup>, where is the sitting animate object? *a*<sup>n</sup>*ya'* *x'**he na'**ñki ko tcakna'**ñkiha*<sup>n</sup>, where is the sitting man?—*tcaksi*<sup>n</sup>*hi*<sup>n</sup>*neha*<sup>n</sup>, where is the standing animate object? *a*<sup>n</sup>*ya'* *si*<sup>n</sup>*hi*<sup>n</sup> *n'**ko tcaksi*<sup>n</sup>*hi*<sup>n</sup>*neha*<sup>n</sup>, where is the standing person?—*ta'**ka*<sup>n</sup>*nedi'* (= *tcaka*<sup>n</sup> + *ne* + *di*), where is the standing object? *ti'* *ko ta'**ka*<sup>n</sup>*nedi'*, where is the house? *aya*<sup>n</sup> *ko ta'**ka*<sup>n</sup>*nedi'*, where is the (standing) tree? *yaduzta'**ko ta'**ka*<sup>n</sup>*nedi'*, where is the wagon? *tohozka'* *ya*<sup>n</sup> *xa*<sup>n</sup> *ta'**ka*<sup>n</sup>*nedi'*, where is the horse?—*tcaka*<sup>n</sup>*nine'da*<sup>n</sup>, where is the walking animate object? *a*<sup>n</sup>*ya'* *tcaka*<sup>n</sup>*nine'da*<sup>n</sup>, where is the walking man?—*tcakta*<sup>n</sup>*hi*<sup>n</sup>*ha'**ndeda*<sup>n</sup> (= *tcaka*<sup>n</sup> + *ta*<sup>n</sup>*hi*<sup>n</sup> + *hande* + ?), where is the running animate object? *a*<sup>n</sup>*ya'* *tcakta*<sup>n</sup>*hi*<sup>n</sup>*ha'**ndeda*<sup>n</sup>, where is the running man?—*ta'**ka*<sup>n</sup> *yandeha*<sup>n</sup>, what kind of man are you? (sic). *tcane'*, where is it? (28: 196) (for *tcakan*?). *ti'* *nonpa'* *ko taak ha'**maki*, where are the two (standing) houses? *aya*<sup>n</sup> *nonpa'* *ko taak ha'**maki*, where are the two (standing) trees? *ha'**ijoho'* *nonpa'* *ko taak ha'**maki*, where are the two logs? (Also 10: 12; 26: 22, 67; 27: 20, 23; 29: 15.)

**taak**.—*taak'**di*, to hang up an object on a nail or post, as a coat, hat, or an almanac through which a string has been run (*taak**hayedi*, *taak**hañkedi*; *taak**etu*, *taak**hayetu*, *taak**hañketu*). *akue'*

*taakedi'*, to hang up a hat. *akutxyi'* *taak'**di na'**ñki patck'*, to take a book from the place where it hangs (= *akutxyi'* *patck'* *dusi'*). *akutxyi'* *dusi'* *deha*<sup>n</sup> *taakedi'*, to take a book and go to hang it up (on a nail). *dusi'* *deha*<sup>n</sup> *kyükihiw'* *taakedi'*, take it off (the nail), and then take it back and hang it up! *do'**xp'* (*nask'*) *taakedi'*, to hang up a coat on a nail (= *x'**hey'*).—*taaktaak'**di*, to hang up several objects (*taakta'**k-ha**ye'**di*, *taakta'**k-ha**ñke'**di*). *taakta'**ke*, (he) hung them up (31: 29). *e'**ya*<sup>n</sup> *k'**dih'**an'* *k'**duni'* *da taakta'**ke ha'**maki*, when he reached home, he gathered a lot of young canes and hung them up (2: 2, 3); said of a single agent, though "hamaki" generally refers to a collection of persons.

**ta'***ka*, notched (once), i. e., having a single notch.—*ta'**ka*<sup>n</sup>*ta'**ka*, notched in many places.—*kdu**ta'**ka* [J. O. D. suspects that it should be *duta'**ka*, the *k* being the objective sign]: *aya*<sup>n</sup> *kdu**ta'**ka*, to cut a notch in wood with a knife (*aya*<sup>n</sup> *i'**duta'**ka*, *aya*<sup>n</sup> *nduta'**ka*; *aya*<sup>n</sup> *kdu**ta'**ka*, *aya*<sup>n</sup> *i'**duta'**ka*, *aya*<sup>n</sup> *ndu'**ta'**ka*). Imperatives: *aya*<sup>n</sup> *kdu**ta'**ka* (to a child); *aya*<sup>n</sup> *kdu**ta'**ka* (man to woman); *aya*<sup>n</sup> *kdu**ta'**ka* (man to man).—*kdu**ta'**ka*, *aya*<sup>n</sup> *kdu**ta'**ka*, to cut notches in wood with a knife (*aya*<sup>n</sup> *i'**duta'**ka*, *aya*<sup>n</sup> *ndu'**ta'**ka*, *aya*<sup>n</sup> *kdu**ta'**ka*, *aya*<sup>n</sup> *ndu'**ta'**ka*).

**ta'***ka*, thick.—*hi*<sup>n</sup> *ta'**ka*, thick hair.

**ta'***ka*, oak. — *ta'**ka* *mi**ka*, the "small" or "fine oak": probably the blue-jack oak or *Quercus cinerea*, a small tree found on the coasts of the southern United States. (One Biloxi gave it to Gatschet as the jack oak.) *ta'**ka* *kudi'*, the post oak, the *Quercus catesbii* (or turkey oak of America); the water white oak or swamp post oak. *ta'**ka* *x'**ku'* *tú**daxka'*, the "very rough oak," the black-jack oak (= *ta'**ka* *x'**ku'*). If it be the black-jack, it is the *Quercus nigra*. *ta'**ka* *x'**ku'* *ta'**ka*, the jack oak, probably the black-jack or *Quercus nigra*. *ta'**ka* *x'**ku'* *ta'**ka*, or *ta'**ka* *x'**ku'* *ta'**ka*, the red oak. *ta'**ka* *x'**ku'* *wa* *sa*<sup>n</sup>, the

white oak (of central Louisiana); probably the *Quercus bicolor* or swamp white oak.—*itca'xka'* (see *tea<sup>n</sup>*), a post; *itca'xka' sinhi<sup>n</sup>*, a standing post. *itca'xka' ko tea'xkonni'*, the post is forked (at the top). *a'yan tea'xka'*, a post.

**Tcaxta'**, a Choctaw.—*Tcaxta' anyadi'* or *Tcaxta' han'ya'*, a Choctaw person; the Choctaw people. *Tcaxta' han'ya' ad' u'inka'de te'*, I wish to speak the Choctaw language. *Tca' ha'xti'*, a Choctaw woman. *Tca'xta ayi'xyi*, "Choctaw Creek," Lamorie Bridge, Rapides Parish, La. *Tcaxta'yixyan'* (= *Tcaxta* + *ayixyan'*), Bayou Choctaw, Rapides Parish, La.

**Tcalē**, Charlie.—*Tca'leta'*, Charlie's, belonging to Charlie Prater, a Biloxi man, living near Lecompte, La.—*tcu' ŋi ne Tca'leta'*, that is Charlie's dog. (See *Djīm, Latev'*.)

**tcantš'**, a breechcloth (Bj., M.). This is the ancient Biloxi word, the modern one, given by Bk., being the following: *tcōho'nde* or *tcāhan'š'* (cf. *tcōditi'*), a breechcloth. *tcōho'nde on'ni, š'xa on ne'di*, he had on the breechcloth; that is all he had on (Bk.).

**teati'**, splintered, split.—*ayan' teati'*, a splinter. *utca'i* (he) split him open (31: 37). *ŋku'tcuta'ti*, I split it (23: 3, 7). *hayi'ŋk teayš'*, to clear land of bushes (*hayi'ŋk teahayš'*, *hayi'ŋk teahūŋkš'*). *dutcati'*, to split an object by pulling apart with the hands; to make a splinter by cutting (*i'dutcati*, *ndu'tcati*). *dūkusa' dutcati'*, to make a splinter by cutting with a knife. *axō'k dutca'ti*, split cane. *dūkūtea' son'sa dutcati'*, given as meaning to cut in two at one blow, but it should be rendered to split at one blow (*i'dūkūtea' son'sa i'dutcati'*, *ndū'kūtea' son'sa ndu'tcati'*).—*du'tcatcati'*, to make many splinters by cutting (*i'dutcatcati'*, *ndu'tcatcati'*). *dūkūsasa' du'tcatcati'*, to cut often with a knife, making many splinters.—*u'tūcati'*, to split, as wood, with an ax; to split by cutting with a knife (*yu'tūcati'*, *ūŋku'tūcati'*).—*u'tēcati'*, to split an object by hitting with an ax, as in chopping and splitting firewood; to split an object by cutting with a knife (*yu'tēcati'*, *ŋku'tēcati'*). *dasē u'tē-*

*teati'*, to split, as a stick, by biting (*i'dasē yu'tēcati'*, *ndasē ŋku'tēcati'*).

**tea<sup>n</sup>**.—*tea'xkonni'*, to be forked. *itca'xka' ko tea'xkonni'*, the post is forked (at the top).—*ko'natcon'ika*, forked (?). *paxš'xk šinti konatcon'ika*, "hawk with forked tail," the swallow-tailed hawk. *ayan kutca'xkonni*, a forked post.

**tea<sup>n</sup>**.—*tea'tca'hayi'*, the sap sucker; the popular name in the United States of all small spotted woodpeckers, but the name properly belongs to the yellow-bellied or sap-sucking woodpeckers of the genus *Sphyrapicus*.

**tedo**.—*tedo'pi* or *tedopi'*, smooth. *ha-tedopi'*, anything that is smooth.—*tedoyē'* to make smooth by planing, rubbing (*tedo'hayš'*, *tedo'hūŋkš'*). *dūk-xohi' tedoyē'*, to make smooth by using a draw-shave.—*tedohiyē'*, to make smooth by rubbing (*tedo'hayš'*, *tedo-hūŋkš'*). *tedo'hiye xō'*, did any one smooth it?—*tcido'wūyē'*, to smooth. *ayan' tcido'wūyē'*, to smooth wood by using a draw-shave or a plane (*ayan' tcido'wūhāyē'*, *ayan' tcido'wūŋkš'*).—*dūktcdu'*; *ayan' dūktcdu'*, to smooth wood with an ax.—*na'ti'tcido'hiyē'*, to make smooth by walking on (*na'ti'tcido'hayš'*, *na'ti'tcido'haŋkš'*).—*siduhi'*, worn smooth by rubbing, as clothing. *sidu'hiyē'*, to wear smooth by rubbing, etc., as clothing (*sidu'hayš'*, *sidu-hūŋkš'*).

**teš'**, to drip, ooze (see *uyē'*).—*du'tēce'hi*, he let it drip often (6: 17) (*dutēce'hi*, *ndutēce'hi*). *tehi'*, to ooze out. (Also 19: 11; p. 153: 24, 25.)

**teedi'**.—*hadē padpa'dpa tcedi'*, a great talker.

**tce'hi**.—*adūkte'hiyetu'*, you (pl.) make too much noise (p. 165: 26). *adūkte'yētu*, they make too much noise (p. 165: 27). *adūkte'haŋkš'tumi'*, we do not make too much noise (p. 165: 28). *ka'dūkte'yeni'*, he did not make too much noise (p. 165: 29).

**teš'tka'**, a hare or rabbit.—*eo'ni'di' tcu' ŋi teška' k nō'xē yukš' di xya' on'it' k-ha'ne otu' xa*, for that reason it has happened that whenever dogs have chased rabbits they have found a bear and (men) have shot him (2:



30, 31). The final *k* in *tcētkak* marks the object. *tcētkahi'* (= *tcētkā + ahi*), a rabbit-skin. *tcētkahi' uturpē*, a rabbit-skin robe. *tcētkā sa<sup>n</sup>*, a white rabbit. *Tcētkana'*, the Rabbit, a mythical hero of the Biloxi; subject of action, *Tcētkanadi'* (1: 3, 18; 2: 4, 5, 6, 30); *Tcētkana'di* (2: 21, 26); object of action, *Tcētkana'ka<sup>n</sup>* (2: 24, 26, 27). *Tcētkana' kū<sup>n</sup>kū<sup>n</sup> unoxē' ha'nde ō<sup>n</sup>xa*, it used to be that the Rabbit lived with his grandmother. *Tcētkana' kū<sup>n</sup>kū<sup>n</sup> kīno<sup>n</sup>pa' tī' xyapka' kī'handōw' ētuca'*, it is said (but we do not know that it was true) that a long time ago the Rabbit lived in a lodge with his grandmother (3: 1; 28: 19).—*tcētkohi'* (= *tcētkā + xohi'?*), "the old or big rabbit," the sheep. *tcētko'ahi'* (= *tcētkohi + ahi*), a sheepskin. *tcetko'x ahi'* (obtained by Gatschet) is the better form, according to analogy, as words ending in *hi* usually change that ending to *x* in contractions. *tcētkoxo'ihim'*, wool. *tcētkohim' doxpē*, woolen cloth. (Also 16: 2, 5, 13; 20: 46; 28: 19.)

*tcē'tka*, a dead tree (21: 22).—*ayan' tcētkasa<sup>n</sup>*, tree with the bark peeled off (21: 19, 25).

*tcī*, or *tcī'di*, du. and pl. of *tōho*; the two reclining objects.—*tcitū'*, they lie down. *a<sup>n</sup>ya no<sup>n</sup>pa' tcī' ha'maki nkyēho<sup>n</sup>'ni*, I know the two reclining men. *tcī' hīmki'*, said of two or more animals (not human beings) or inanimate objects in a horizontal attitude. *no<sup>n</sup>pa' tcī' hīmki'*, two (books) lie in a pile, or two (animals) are reclining. *da'ni tcī' hīmki'*, three (books) lie in a pile, or three (animals) are reclining. *tcī*, to lie (31: 5). *utci'*, they lie in it (8: 5). *tī tcī nañki'*, *tī tcī nañk*, they sit (?) in the house (19: 21). *tcīw kīde'*, lay them all along! (26: 28, 30). *tcī kīde'*, lay them all along! (26: 33). *tcitci*, *kīde*, they lay down all along (28: 241). *tcitcitu*, they lay down all along (28: 242). *kūtcko*, to lie in wait for him (7: 3). (Also p. 117: 8, 14; p. 119: 8, 13; p. 120: 5, 7, 9. *qmotci hayi*, "field-dwells-in-always," the *solidago* weed. *a<sup>n</sup>ya tcī'di ama'ñki' a'yēhā<sup>n</sup>'ni*, do you know (all) the reclining men? *tōho'xk no<sup>n</sup>pa' tcī'di a'mañki' ko tozka' xē*

(w. sp.), the two walking horses are gray. *tōho'xk tcī'di a'mañki' ko sūpi' xē* (w. sp.), the walking horses are (all) black. *a<sup>n</sup>sē'p no<sup>n</sup>pa' hama' tcī'di a'mañki' ko iñkta'*, the two axes lying on the ground are mine. *a<sup>n</sup>sē'p tcī'di a'mañki' ko pa'na iñkta'*, all the axes lying (on the ground, etc.) are mine. *a<sup>n</sup>sē'p tcī'di kī'naxadi' pa'na iñkta'*, all the scattered axes lying down are mine.

*tcī*, to give up, surrender.—*kītcō'* (they) did not wish to give it up (27: 4). *kī'tci* (he) did not wish to give her up (26: 35). *ñkiyā'ñkiyā<sup>n</sup> xkī'tci*, I am unwilling to give up my daughter (p. 159: 5). (Also p. 159: 6, 7, 8, 9, 10, 11, 12, 13.)

*tcīda'*, a scar.—*tcīstcīda'* to be scarred (*i' tcīstcī'da*, *ntcī'stēda*).

*tcīda'gayı'*, the kingfisher.

*tcī'dikī*, *tcī'dike*, *tcī'dikē'*, *tcī'dikā*, what? why? wherefore? how? which? (probably same stem as *tc* in *tc(ana)*, *tcīna*, etc.).—*tōho'xk tcī'dikē' a'nde ita'* (horse which moves your), or *tōho'xk tcī'dikī a'nde ko' a'yindī'ta*, which is your horse? *ayō'ki tcī'dikē*, what kin are you two? *kīhā'ki tcī'dikē yukē'di*, what kin are they two? *tcī'dike andede'*, which of the two (7: 4). *tcī'dikē' yañkukādā<sup>n</sup>'ni*, why did you not tell me? *tcī'dikē' kadēni'*, why does it not burn? *tcī'dikē' ē'ñikayō<sup>n</sup>*, why do you act thus? (3: 10). *tcī'dikē mañkiyā<sup>n</sup> ūnna'xē'te'*, I wish to hear how he is. *tcī'dikē hī'mañkiyā<sup>n</sup> ūnna'xē'te'*, I wish to hear how you (sing.) are (4: 1, 2). *tcī'dikē mañktu' ūnna'xē'te'*, I wish to hear how they are. *tcī'dikē hī'mañktu' ūnna'xē'te'*, I wish to hear how you (pl.) are. *tcī'dika i'wahē'di*, why did you cry out? Ans., *ñkī<sup>n</sup>sē'kē' nīxkī'*, because I was scared.—*tcīdī'kīka<sup>n</sup>*, *tcīdī'kīka<sup>n</sup>*, why? wherefore? *tcīdī'kīka<sup>n</sup> ē'takayō<sup>n</sup>'ni*, why have you done thus? (3: 20). *tcīdī'kīka<sup>n</sup> ka'padīyā'ñkēni'*, why have you not paid me?—*tcīdī'kīkē'di*, why? (Also 9: 3; 10: 9, 10; 11: 3; 14: 17, 21; 15: 3; 16: 1; 18: 9; 20: 18, 19, 22, 27; 21: 17; 23: 2; 27: 21; 28: 4, 5, 68; p. 150: 3, 4.)

*tcī'dikūna'*, said to be the name of the smallest bird in Louisiana, smaller than

the humming bird; also used as a personal name, signifying "old but small" (28: 146, 156, 164, 165, 169, 178, 182, 203, 204; 31: 14, 24).

**tcidō'na'**.—*Atlix tcidō'na'*, Rapides, La. (the town so called).

**tcidūtka** or **tcōtūtka**, glittering, shining. By metathesis, this becomes *tcūtūka*, which also means "silk cloth" (though the same word).—*hawni tcūtūka*, "they dangle and shine," silver earrings.—*tcidū'tkayē'*, to make glitter by rubbing, as a gun barrel (*añksa' tcidū'tkayē' añksa' tcidū'tkahayē', añksa' tcidū'tkahūñkē'*).

**tcika'**, a flying squirrel.

**tcin.**—*tcinañki'*, the knees (8: 28). *tcinañkiyan'*, the knees of one person, etc. *tcinanta' waxehē'*, the patella or kneecap. *tcindi'* or *tcindiyān'*, the hips. *i'tcindi* or *itcindiyan'*, your hips. *tcinda-ho'ya*, the hip bones (Bk.). *donhi' tcinda-ho'ya*, look at his hip bones (Bk.).

**tcina.**—*tcinahiyē'*, to swing another (*tcina' hihayē', tcina' hihāñkē'*) (cf. *xoxo*).

**tcy'na**, that many (cf. *tc*, and *tcidike*).—*tcy'na yi'ñki*, a very few (2: 18). *tcy'nahiyāta*, go fast (male to male) (17: 22; 28: 215). *tcina' yukē'di ko ē'ti'kē'*, (there are) as many as (said of living things).—*tcina'ni*, *tcinanit'*, (1) how much? how many? *anya' tcina'ni yukē'di*, how many men are there? *toho'xka' ko tcina'ni yukē'di*, how many horses are there? *ati' tcina'ni*, how many houses are there? *aya' tcina'ni*, how many trees are there? *ko'ixka' ko tcina'ni yukē'di*, how many hogs are there? *tcina'ni yukē' nkyē'ho'ni'*, I do not know how many (there are). *toho'xk tcina'ni yukē' nkyē'ho'ni'*, I do not know how many horses there are. *aya' tcina'ni nkyē'ho'ni'*, I do not know how many trees there are. *tcina'ni ko ē'ti'ke*, as many as (used after names of inanimate objects). *Tanya'v harya' tcina'ni ko' Tany'i'ñkiyan' harya' e' kuna'tuni'*, there are not as many people in Lecompte as there are in Alexandria. *tcina'ni nedi' ko uki'kiñge* (= *ukikiñge yukē'di*), (there are) half as many (animate objects).—(2) some. *anya' tcina'ni*, some men. *tcy'ñki tcina'ni*, some dogs. *aya' tcina'ni*, some trees. *ha'pi tcina'ni*, some leaves.—

*Tcinaha'yina*, Ancient of Wrens (31: 35). *tcino'hedi'*, "it makes much noise," the wren. (Also 14: 18; 19: 15; 20: 34; 24: 7; p. 122: 3, 4, 5, 6, 7.)

**tcinase.**—*tcina'sedi'*, to make the rattling sound heard when a chain is dragged (*tcina'shayedi'*, *tcina's hañkedi'*) (8: 25) (cf. *sahe'*).—*tcina'sēyē'*, to make a chain rattle by dragging it, etc. (*tcina'sēhayē'*, *tcina'sēhañkē'*).

**tcipana'kono'**, **tcipanokano**, or **tcipana'kono**, a whippoorwill.

**tcise**, the sound heard in warm weather when one hits a tree (cf. *sahe'*).—*tcisedi'*, to make the sound "tcise," which is heard when one strikes a tree during warm weather, when the sap is flowing (*tcisayedi'*, *tcishañkedi'*).—*tciscisē'*, said of the hissing sound of escaping steam or the sizzling sound of wet wood or of meat that is frying before a fire.

**tciteaki'** or **tcitcki'**, hard (cf. *tcitceki'*).—*antitcki'*, gravel.

**tcitceki'**, a terrapin, turtle (cf. *tcitca-ki'*).—*tcitce'k nitani'*, the "big turtle," the loggerhead or snapping turtle of Louisiana, the alligator turtle. *tcitce'k xuhi'*, "stinking turtle," a species of turtle. *tcitce'k warka'*, the soft-shelled turtle.

**tcitcki.**—*dutitcki'*, to wring out, as wet clothing; to squeeze (28: 67) (W. *sutkiniñk*, *Tci. lutkiniñk*). *so'v'pai dutitcki'*, to knead dough (*i'dutitcki'*, *ndu-titcki'*).

**tciteū'tka** or **tcitcūtka'**.—*anahi'v tcitcūtka'*, to have the hair bristle up. *nka'nahin' tcitcūtka'*, my hair bristles up, stands on end. *tcake' tcitcūtka'*, to spread the fingers. *ūñkta'ke tcitcūtka'*, I spread my fingers (as in playing a piano).

**tcit'wa**, difficult, difficulty; trouble; troublesome.—*tcit'waxit'v ndo'xt on'*, we have seen great trouble (in the past) (5: 9). *tcitwa'yata'*, do your best (male to male) (17: 21). *tcit'waxit'yata'*, do your very best (male to male) (17: 22).

**tcitwi'** or **tcit'wiya'**, the intestines.—*tcitwi' miska'*, the small intestines; *tcit'wi nitā'*, the large intestines.

**tciya.**—*tcit'ya xu'hu*, rancid (cf. *xuyuhu*).

**tcia'**.—*atci'v'ni*, grease. *atci'v'ni paxidi'*, to rub grease on an object, to grease it

(*atc<sup>n</sup>ni i'pxüdi'*, *atc<sup>n</sup>ni ú'ñkpxüdi'*; *atc<sup>n</sup>ni pxütü'*, *atc<sup>n</sup>ni i'pxütü'*, *atc<sup>n</sup>ni ú'ñkpxütü'*). *wak tas atc<sup>n</sup>ni*, "milk grease," butter. *kax atc<sup>n</sup>ni*, "bee grease," honey. *tcin<sup>n</sup>ti*, very fat (26: 50, 86). *tcin<sup>n</sup>tu*, they are fat (28: 249). *atc<sup>n</sup>ni pi'hi ayudi'*, "grease smells-good tree," a slippery elm tree. *atc<sup>n</sup>ni ptáskáw'*, "grease bread," batter cakes. *atc<sup>n</sup>txa* (= *atc<sup>n</sup>ni+txa*), "only grease," to be greasy (*aya'tcin<sup>n</sup>txa'*, *nka'tcin<sup>n</sup>txa'*; *atc<sup>n</sup>txatu'*, *aya'tcin<sup>n</sup>txatu'*, *nka'tcin<sup>n</sup>txatu'*). *tcin<sup>n</sup>tcico<sup>n</sup>ni* (Bk.) or *tcin<sup>n</sup>tcico<sup>n</sup>ni'* (Bj., M.), soap. (Also 23: 2; 28: 251.)

*tcin<sup>n</sup>*, cover.—*tcin<sup>n</sup> to'hi*, blue cover (14: 24).—*ktcihin<sup>n</sup>*, a cover or coverlet for a bed. *ktcihin<sup>n</sup> ma'nte deyé'*, to throw aside the cover (*ktcihin<sup>n</sup> ma'nte de'hayé'*, *ktcihin<sup>n</sup> ma'nte de'hiñk'é'*).—*ktciho<sup>n</sup>yé'*, to put a cover on him (*a'ktciho<sup>n</sup>'hayé'*, *a'ktciho<sup>n</sup>'húñk'é'*). *a'ktciho<sup>n</sup>'nya dandé'*, I will put the cover on you (sing:). *a'ktciho<sup>n</sup>'hiyañka'*, put the cover on me! (Also 14: 24, 25, 29.)

*tcin<sup>n</sup>po<sup>n</sup>'* or *tcin<sup>n</sup>po<sup>n</sup>ya<sup>n</sup>*, the navel (cf. *in<sup>n</sup>tcin<sup>n</sup>po<sup>n</sup>'*).

*tckan'é'*, nine.

*tcka<sup>n</sup>ni*, his or her sister-in-law, including his real or potential brother's wife, his wife's real or potential sister; her husband's real or potential sister (*yatcha<sup>n</sup>'niya<sup>n</sup>'*, *úñkckan<sup>n</sup>'niya<sup>n</sup>'*; voc., *tcka<sup>n</sup>ni'*).

*tcka<sup>n</sup>ti'*, mashed, crushed, as fruit, etc.—*du<sup>n</sup>tcka<sup>n</sup>ti'*, to mash fruit, etc., in the hands (*i'du<sup>n</sup>tcka<sup>n</sup>ti'*, *ndu<sup>n</sup>tcka<sup>n</sup>ti'*).—*dú'kú<sup>n</sup>tcka<sup>n</sup>ti'*, to mash fruit, etc., by sitting on it or by hitting (*i'dú'kú<sup>n</sup>tcka<sup>n</sup>ti'*, *ndú'kú<sup>n</sup>tcka<sup>n</sup>ti'*).—*nacka<sup>n</sup>ti'*, to mash, as fruit, by kicking or treading on (*i'nacka<sup>n</sup>ti'*, *úna'tcka<sup>n</sup>ti'*).

*tcké'*, to tie (?).—*dú'kú<sup>n</sup>tcké'*, to tie any object (*i'dú'kú<sup>n</sup>tcké'*, *ndú'kú<sup>n</sup>tcké'*) (1: 15; 28: 191). *yi'dú'kú<sup>n</sup>tcké'*, he tied you. *ya'ndú'kú<sup>n</sup>tcké'*, he tied me. *hiya'ndú'kú<sup>n</sup>tcké'*, you tied me. *dú'kú<sup>n</sup>tcké'* *xwú'dik'é'di*, to tie an object loosely. *dú'kú<sup>n</sup>tcké'* *sa<sup>n</sup>ha<sup>n</sup>'xtiyé'*, to tie an object tightly (*i'dú'kú<sup>n</sup>tcké'* *sa<sup>n</sup>ha<sup>n</sup>'xtihayé'*, *ndú'kú<sup>n</sup>tcké'* *sa<sup>n</sup>ha<sup>n</sup>'xtiháñk'é'*). *ndú'kú<sup>n</sup>tcké' ne'di*, I am (standing) tying it (8: 3; 28: 24). *kídú'kú<sup>n</sup>tcké'* (= *kídú'kú<sup>n</sup>tcké'*), to tie an object for another (*ya'kídú'kú<sup>n</sup>tcké'*,

*a'xkídú'kú<sup>n</sup>tcké'*). *toho'ak si kídú'kú<sup>n</sup>tcké'*, to hopple a horse. *kída'katché'*, (she) tied it for her (26: 37). *kúkídatché'yé'*, he tied them together for her (28: 179).

*tcke*.—*in<sup>n</sup>'dú<sup>n</sup>tcké'dehi'* or *úntcké'dehi'*, ribbon.—*ické'ni<sup>n</sup>ko<sup>n</sup>ni'*, an ornament made of beads and yarn, formerly worn by Biloxi men. This ornament was tied to the scalp lock. Mrs. Bankston Johnson had one in February, 1892; but, as it had belonged to her father, she would not sell it.

*tcko*.—*ickokí'* or *ickukí'*, lame; to be lame, to limp (*i'tckokí'*, *ú'ñkú<sup>n</sup>tckokí'*). *to'hán-aká<sup>n</sup>' a<sup>n</sup>'xti tckó'ki ndo<sup>n</sup>'ho<sup>n</sup>*, I did see a lame woman yesterday.

*tcku*.—*apa'tckuni'*, corn dumplings (perhaps from *paska*, bread).

*tckuyé'*, sweet.—*icku'yixti'*, very sweet (22: 10). *ko tcku'yé'*, "sweet gourd," watermelon.—*waxteku'yé'*, sugar. *waxteku'yé' udi'* or *watcku'yé' udi'*, sugar cane. *waxteku'yé' wihí'*, molasses. *watcku'yé' atí'*, "sugar house," a sugar refinery. *watcku'yé' hudi' amá<sup>n</sup>'ya*, a sugar field. *áto' watcku'yé'*, sweet potatoes.

*tcodo<sup>n</sup>*, to mourn.—*a'tcodonta hande o<sup>n</sup>ni'*, she was mourning for him in the past (13: 2). *antcodon'*, a widower (one who mourns for the dead). *a'xti antcodon'*, a widow.

*tco'ha*, a prostitute.

*tcohi'*, a cold.

*tcoka'*, a piece broken out at the top (26: 15).

*tco'kana<sup>n</sup>*, when? (cf. *tcak*).—*tan-yi'ñkíya<sup>n</sup> tco'kana<sup>n</sup> e'ya<sup>n</sup> kayu'di*, when did you come from Cheneyville (or Lecompte)?

*tco'o<sup>n</sup>*, to take up.—*itco'o<sup>n</sup>ni*, you took it up. *uñkco'o<sup>n</sup>ni*, I took it up. *utco'o<sup>n</sup>tu'*, they took it up. *utco'o<sup>n</sup>ni*, he took it up (6: 10).

*tcn<sup>n</sup>*.—*naton'*, to plait (*i'natcon'*, *úna'tcon'*; *natcon'tu'*, *i'natcon'tu'*, *úna'tcon'tu'*). *axó'k dutca'ti natcon' nkon' nkon' nda'sk nkon'*, I make baskets and mats out of split cane (Bj., M.):

*tco<sup>n</sup>diti'*, the membrum virile.—*wak tco<sup>n</sup>kútsi*, castrated cattle.

*tcoñkteona*, a mythic hawk (20: 3, 37, 41).

**tcpa<sup>a</sup>, tcúpa<sup>a</sup>** (8: 30), old, decayed (see *xohi'*, *tc*). (Also 14: 25; 22: 12; 26: 11, 24, 73.)

**tcpe**.—*in'tcpě*, to laugh at him (*ayin'tcpě*, *nkín'tcpě*). *in'nyi'tcpě*, I laugh at you (cf. *xa*).—*ki'in'tcpě*, to laugh at it for him (i. e., at his mistake); they laugh at each other (*yaki'in'tcpě*, *axki'in'tcpě*).—*kin'tcpěni'*, not to laugh at him (*kayin'tcpěni'*, *nkín'tcpěni'*). (Also 17: 10, 14; 19: 13; 29: 12.)

**tcpu'xi, tepuxwi, tcipu'xi**, a blanket.—*tcpu'xi dunini'*, to fold or roll a blanket several times. (14: 24, 29; 22: 12.)

**ctci**, red.—*hap tci'* a red leaf; *hap'tctitu'*, red leaves. *ti ně' ko tci' xě* (w. sp.), the house is red. *toho'xk xě'he ně' ko tci' xě* (w. sp.), the sitting horse is red. *toho'xk ta'ni a'mañki' ko tci' xě* (w. sp.), the two sitting horses are red. *toho'xk ta'ani a'mañki' ko tci' xě* (w. sp.), the sitting horses are (all) red. *ma'sa ū'tsa'xiti' tci' o'ni*, to make iron red hot. *ctci'xi'*, "very red," deep red.—*ctci'iyě'*, to redden (*ctci'dihayě'*, *ctci'diháñkě'*). *Waka ctci'iyě' hin'tcticiya ti o'yan'*, "Place-where-the-man-who reddened-rawhides-used-to-live," Bismarck, La. *tcū't ada'san'*, pink. *tcū't sidí'*, "red yellow," light red. *tcū't súpka'* or *ctūt súpka'*, "red, somewhat black," dark red, blood red.—*ctūtki'*, reddish. *ctūtka'* (= *ctuti-ka*) or *ctūt kūtki'*, "a sort of red," lilac, purple. *ctūtka san'*, "between red and white," pink. *kūďěska atcūtka*, a red bird.—*kutcu'xni*, (he) was not red (31: 40). (Also 21: 28; 31: 41.)

**tcu, or tcudi**, to put, to plant (*i'tcu, ntcu'*).—*ptcato' ntcu' nonpa'*, I put the cotton in two places. *ptcato' ntcu' dani'*, I put the cotton in three places. *ayan' da'xku tcu'*, "wood take and be returning put on the fire," to go to get firewood (sic). *a'yan' tcudi'*, to put wood on the fire, she puts wood on the fire. *da'niyan' tcudi'*, to lay the third (book) on a pile. *aye'ki ūñktcu'di*, I planted corn (5: 3). *tcudě'*, (he) threw them down (17: 8). *tcu'di*, he filled (6: 16). *tcu*, filled (6: 16). *tcudě'tu*, they abandoned (26: 1). *atcu* (he) threw it on him (31: 29). *a'ntatcho'ye*, he placed it crosswise (with the end toward

him [?]) (8: 8). *o miska xa utcidi*, "fish-small-box-they-are-put-in," sardines.—*ayan' tcuka*, firewood.—*kitcu'di*, to put it down for another, to put down a number of small objects for another. *Tcě'tkand' kitcu'di*, he (the Bear) put down (the young canes) for (=before) the Rabbit (2: 19).—*tcu dě'di*, to sow or plant, as seed. *son'pxo'ni tcu' dě'di*, to sow wheat. *son'pxo'ni ūñktcu' dě'di*, I sowed wheat (5: 3).—*atcu'dedi'*, to put a number of small objects, as grains of rice, ears or grains of corn, seeds, etc., on something (*aya'tcudedi'*, *nka'tcudedi'*; *atcu'detu'*, *aya'tcudedetu'*, *nka'tcudedetu'*). *atcudě' heda'ni'*, he has finished putting them on it. *nka'tcudě' heda'ni'*, I have finished putting them on it. *atcudā' dandě'*, he will put them on it (*aya'tcudā' dandě'*, *nka'tcudā' dandě'*).—*tcudě' tcu'ti tcudě'di'*, to scatter, to sow broadcast (*tcudě' i'tcuti tcudě'di'*, *tcudě' ū'ntcu'ti tcudě'di'*; pl., *tcudě' tcu'ti tcudě'tu'*, *tcudě' i'tcuti tcudě'tu'*, *tcudě' ū'ntcu'ti tcudě'tu'*).—*ha' utcudi'*, to plant (*ha' yutcudi'*, *ha' nku'tcudi'*; *ha' utcutu'*, *ha' yutcutu'*, *ha' nku'tcutu'*). *ha' utcudi xyan'*, he must plant it. *ha' utcu' pi'hedi'din'*, he ought to plant it. *afo' utcu'di*, to plant potatoes. *afo' utcutu'*, they planted potatoes (1: 1). *kūtcutu'*, they planted it again (1: 2).—*tcudě'di'*, to spill a liquid, etc. (*itcu'de*, *ntcu'de*). *uxtūki' tcudě'di'*, to push a vessel, making it spill its contents. (Also 10: 24, 33; 14: 18; 19: 1, 16; 21: 33; 23: 1, 9; 26: 19, 89; p. 143: 25, 26.)

**tcue**.—*ki'tcueyě'*, to lend an object to another (*kitcue'hayě'*, *kitcue'háñkě'*; *kitcue'yětu'*, *kitcue'hayětu'*, *kitcue'háñkětu'*). *kitcue'hinyě'*, I lend it to you. *kitcue'yañkě'*, he lends it to me. *kitcue'hiañkě'*, you lend it to me. *kitcue'ya dandě'*, he will lend it to him. *kitcue'haya da'nde*, will you lend it to him? *kitcue'háñka dandě'*, I will lend it to him. *kitcue'hanya dandě'*, I will lend it to you. *kitcue'yañka'*, lend it to me! (Also 12: 2).—*kūki'tcue'yěni'*, not to lend it to him (*kūki'tcue'hayěni'*, *kūki'tcue'háñkěni'*). *kūki'tcuehinyěni' dandě'*, I will not lend it to you. *kūki'tcue'háñkěni' dandě'*, he will not lend it to

me. *kúki'tcué'hiyañkèni' da'nde*, will you not lend it to me?

*tcúkdéxyi'*, a handkerchief; a cap.—*tcúkdéxyi' nítani'*, or, *tcúkdé'xyi nita'ni*, a "big handkerchief," a shawl.

*tcúko<sup>n</sup>ni'*.—*ya<sup>n</sup>xtci tcúko<sup>n</sup>ni*, diaphragm.

*tcúmu<sup>k</sup>i'* (Bk.), *tcémúk* (Bj., M.), *tcú'múx* (20: 47), generic, a mouse; mice.—*tcémú'k adaxkè'*, the mouse makes a gnawing or grating sound by biting wood, etc. *tcémú'k katiti'*, the mouse is eating (sic). (See *ti*.) *tcú'múk sa<sup>n</sup>*, a white mouse (Bk.).

*tcúp*.—*tcútcapi*, or *tútcá'pyi*, slippery. *natacú'p'* (her) foot slipped (28: 120). *dutcú'p*, she missed it (28: 248). *tcútcapi'xti tútcá'pyixti'*, very or too slippery. *tcútcapi'xti ka<sup>n</sup> ndutepi'*, as it was very slippery, I could not hold it, or, it was too slippery for me to hold.—*tútcá'pyixtiyè'*, to make very slippery (*tútcá'pyixtihiayè'*, *tútcá'pyixtihiñkè'*).—*datcú'p*, to miss with the mouth, lips, teeth, etc. (*i'datcú'p*, *ndatcú'p*). *datcú'p ka<sup>n</sup> taho'*, it falls because he lets it slip from his mouth.—*datepi'*, to miss an object in grasping after it, or, in reaching out to an object; to miss with the mouth, lips, teeth, etc. (= *datcú'p*) (*i'datepi*, *ndatepi'*).—*dutepi'*, *dutcú'p*, to miss, as in trying to catch a ball (*i'dutepi*, *ndutepi'*). *tcútcapi'xti ka<sup>n</sup> ndutepi'*, as it is too slippery, I could not hold it. *dutcú'p ka<sup>n</sup> taho'*, as it slips from his grasp it falls. *i'dutcú'p ka<sup>n</sup> taho'*, it fell because it slipped from your grasp. *ndutcú'p ka<sup>n</sup> taho'*, it fell because it slipped from my grasp. *dutcú'p kta'ho*, to let meat or bread drop.—*natepi'*, to let the foot slip (*i'natepi*, *á<sup>n</sup>na'tepi*).—*a'natepi*, to kick at an object and miss it (*aya'natepi'*, *nka'natepi'*).—*dúkútepi'*, to miss in pushing or punching; to let a knife or an ax slip by the object without hitting or cutting it. *tcú'ñki kte' dúkútepi'*, to miss a dog in trying to hit him (*i'dúkútepi'*, *ndú'kútepi'*). *spdehi' dúkútepi'*, the knife slipped.—*pútepi'*, given as a synonym of *dúkútepi*, to fail in pushing or punching. *tcú'ñki dasè' pútepi'*, the dog missed (his aim) in trying to tear with his teeth. *tcú'ñki kte' pútepi'*, to

miss the dog in trying to hit him (*i'pútepi*, *áñkpútepi'*). *iñkowa' pútepi' taho'*, it slipped off of its own accord, as a belt from a wheel, and fell.—*kídutepi'*, to drop another's property from the hand (*ya'kídutepi'*, *a'xkídutepi'*). *i'kídutepi'*, he dropped your property from his hand. *i'ñkí-dutepi' te ni'ki*, I do not wish to drop your property from my hand. *ya<sup>n</sup>xkí-dutepi'*, he dropped my property. *hi-ya<sup>n</sup>xkídutepi'*, thou (you) dropped my property. *kídu'tepini'*, not to drop another's property from the hand (?).—*tckè*, to slip off the helve, as an ax sometimes does. (Also 20: 38; 26: 29; p. 153: 33.)

*tcúpa<sup>n</sup>'*.—*dutcú'pan'* (she) dipped it up with the hand (26: 47).

*tcúy*.—*tcú'yxti*, very old (28: 185).

*tcúy*.—*tcú'yxti*, very fast (28: 219).

*tcuwa'*, in what place? where is it?—*ta<sup>n</sup>ya<sup>n</sup> xa<sup>n</sup> ko tcuwa'*, where is the village? (Also 18: 11; p. 121: 11.)

*tcuwa'hana'*, a cedar.

*tcú'ñki* or *tcúñkí'*, a dog.—*tcú'ñki dasè' pútepi'*, the dog missed (his aim) in trying to tear an object with his teeth. *tcú'ñki kte' pútepi'*, or *tcú'ñki kte' dúkútepi'*, he failed to hit the dog. *pú'heki'ka<sup>n</sup> tcú'ñki*, she blew the horn for the dog to come. *pú'heaxkí' dāha' tcú'ñki*, I blow the horn for the dogs to come. *tcú'ñki sōsa'*, one dog, a dog. *tcú'ñki no<sup>n</sup>pa'* two dogs. *tcú'ñki na'tcka*, a few dogs. *tcú'ñki yi'hi*, many dogs. *tcú'ñki pana<sup>n</sup>*, all the dogs. *tcú'ñki tcúna'ni*, some dogs. *tcú'ñki ma'ñki a'duse*, that (reclining) dog bites. *tcú'ñki ma'ñkdè ka'duseni'*, this (reclining) dog does not bite. *tcú'ñki iñkta'*, my dog. *tcú'ñki iñkta'k a'nde*, "dog my moves," I have a dog. *tcú'ñki iñkta'k nañkí'*, "dog my sits," I have a dog. *tcú'ñki iñkta'k yuke'di*, "dog my they-move," I have dogs. *tcú'ñki i'tak a'nde* or *tcú'ñki i'tak nañkí'*, you have a dog. *tcú'ñkí' ktak a'nde* or *tcú'ñki kta'k nañkí'*, he or she has a dog. *tcú'ñki ne ka'ta*, whose dog is this? *tcú'ñki ne Tca'tēta'*, that is Charlie's dog. *tcú'ñki ne Djimta'*, that is Jim's dog. *tcú'ñki tēya<sup>n</sup>xkiyè'*, he killed a dog for me (my

dog). *tcu'nik inkata te'yé*, he killed my dog. *tcu'nik inkata te'xkitu'*, my dog has been killed. *tcu'nik' ita' te'yé* (dog your he-killed), or *tcu'niki tehi'kiyé* (dog he-killed-for-you), he killed your dog. *Djim tcu'niki kta te'yé*, he killed Jim's dog. (Also 2: 30; 11: 4, 6, 8; 26: 10; 28: 30, 41, 42, 47, 49, 118, 121, 122, 217.)

**Djim**, Jim, as in name of James Jackson, a Biloxi near Lecompte, La.—*Latci' ko Djim kue'naska'ni na'*, Charles Prater is not as large as Jim Jackson. *Djim, tcu'niki kta te'yé*, he killed Jim's dog. (We could not say, "*Tcu'niki Djimta' te'yé*."—M.) *tcu'niki ne Djimta'*, that is Jim's dog.

**t!** interjection of denial, doubt, annoyance, disappointment; oh!—*t! siye' xye*, Oh! what a lie! *t! si'yewa'yé*, oh, how untrue!

**ta.**—*ita'*, a deer. *Ita' anyadi*, the Deer people or clan of the Biloxi tribe. *Ita' odi' to'xti* (lit., Deer shoot). *I'ta han'yadi'*, a Deer person. *Ita'yanyadi'*, are you a Deer person? *I'ta nkan'yadi'*, I am a Deer person. *I'ta han'yatu'*, they are Deer people. *Ita'yanyatu'*, you are Deer people. *Ita nkan'yatu'*, we are Deer people. *ta' ahiv'*, or *tahiv'*, a deer-skin (4: 3) (cf. *sika*). *tahiv' u'uxpé'*, a deerskin robe. *ta'hu waxi'*, "deerskin shoes," moccasins. *ta'indoke'* (= *ita* + *indoke*), a buck, male deer. *tayo'*, "deer meat," venison. (Also 17: 15, 19, 23; 19: 8, 21; 22: 1, 6, 7, 8, 11, 13; 23: 1, 5, 14, 17, 20, 21; 26: 50; 27: 3.)

**ta**, to have.—*ita'*, to have it, her, or him (*yita'*, *nkita'*; *itatu'*, *yitatu'*, *nkitatu'*). *ita'daha'*, to have them. *yita'daha'*, thou hast them. *nkita'daha'*, I have them. Bj. and M. also gave the following: *toho'xk da'ni yata'*, he has three horses; *toho'xk da'ni ayita'*, you have three horses. *anya' akúds ita ne'yan*, "man store has elsewhere," a storekeeper. *tada'on*, his or her animate objects. *toho'xk tada'on*, his horses. *simto' tada'on*, her or his boys. *tayan*, her, his (26: 90, 91; 28: 118). *in'xtuta'tu*, it was theirs (27: 4). *titatu'yan*, their house (28: 136). *inkta'*, mine (p. 120: 1). *nikindi'nikta*, it is mine

(28: 226). *ayita'*, you have them (?). *toho'xk ayita' ikisíné'*, he stole your horse from you.—*ita'* (= *ayindita*, *ayita*), your, yours; it is yours (p. 120: 3). *ansé'p su'di na'niki ko ita'*, the ax head is yours. *toho'xk te'diki a'nde ita'* (horse which moves your), which is your horse? How there are two words, *ita'*, yours, and *ita'*, he has it, was not explained. *itada'on*, thy or your animate objects. *toho'xk itada'on*, thy or your horses. *simto' itada'on*, thy or your boys. *itadaha'* (= *itadaon*, *ayitadaha'*), thy or your (sing.) living objects. *toho'xk ama'niki itadaha'*, those are your horses. *itak*, your; used in forming sentences denoting possession. *tcu'niki itak a'nde*, "dog your moves," and, *tcu'niki itak nan'ki'*, "dog your sits," i. e., you have a dog.—*kta*, his, hers; it is his or hers (p. 120: 2, 4). *ansé'p sim'hin né' ko kta'*, the standing ax is his. *akue' na'nikiyán kta'*, that (object hanging up) is his hat. *toho'xk ne kta'*, this is his horse. *Simto' toho'xk kta' kisíné'*, he stole "Boy's" (Bankston Johnson's) horse. *Djim tcu'niki kta' te'yé*, he killed Jim's dog. *ktak* (probably objective), his, or her; used in forming sentences denoting possession. *tcu'niki kta'k a'nde*, dog his (or her) moves, and *tcu'niki kta'k nan'ki'*, dog his (or her) sits, i. e., he or she has a dog. *kta'ni*, it is not his or hers. *mikoni'ni toho' kta'ni*, the hoe is not hers. (Also 10: 4; 19: 1; 28: 229; p. 120: 5, 6, 7, 8, 9, 10, 11, 12; p. 164: 24, 25, 26, 27, 28, 29.)—*yata'*; *toho'xk da'ni yata'*, he has three horses (given by Bj. and M. instead of *toho'xk da'ni ita'daha'*).

**ta.**—*duta'di*; *añksa'p duta'di*, to pull the trigger of a gun (*añksa'p i'duta'di*, *añksa'p ndu'tadi*; *añksa'p dutatu'*, *añksa'p i'dutatu*, *añksa'p ndu'tatu*).—*yan'ka'dükta nan'ni*, it might mash me (p. 159: 4)?

**taha'nikona'**, a yellow-eyed duck (Bj., M.), the summer duck (20: 52), the squaleer duck (26: 92).

**taha'ni.**—*tahan'niyan'*, his real or potential sister's husband; his wife's real or potential brother (*ya'tahan'niyan'* or *yatahan'ni* (28: 170), *á'niktaha'niyan'* (28: 156); voc., *taha'ni'*).

tahi.—*dūktahí*, to shake, as a blanket, in order to remove the dust (*í dūktahí*, *ndūktahí*; *dūktaxtu*, *í dūktaxtu*, *ndūktaxtu*).

tahí, many (8: 21) (cf. *yí/hí*).—*tí tahí*, "many houses," a plantation. *wax ta'hixtí*, or, *wax ta'xti*, to have many cattle.—*ta'xti* (= *tahí+xti*), many. *wax ta'xti* or *wax ta'hixtí*, to have many cattle.

taho' or toho, to fall.—*ducú'p ka<sup>n</sup> taho'*, it falls because it slips from his grasp. *datcú'p ka<sup>n</sup> taho'*, it falls because he lets it slip from his mouth. *íñkowa' pūtepi' taho'*, it slipped off of its own accord, as a belt from a wheel, and fell. *dē' taho'*, he went (flying through the air?) and fell (on his feet?) (1: 21). *ayuxo'tka taho'*, a fallen hollow tree (7: 8). *ina ta'ho*, "the sun falls," sunset. *a'ya<sup>n</sup> to'ho nañkē'di*, the tree fell. *a'ya<sup>n</sup> to'ho na'ñki ūna'xē*, I heard the tree fall. *taho' nēkde'*, he lay down and slept. *aktaho' nēkde'*, I lay down and slept. *aktaho' nēkde' psi*, I lay down till night. *í'taho sahi'xyē*, you lay down so long.—*atoho'*, to fall on an object (*aya'toho*, *nka'toho*). *nya'toho*, I fall on you, or, I throw you down. *yañka'toho'*, he falls on me, you fall on me.—*ktaho'* (= *k=ka<sup>n</sup>* (when), *taho*, to come (fall) to the ground (?)).—*xtaho'*, to fall. (Also 10: 26; 17: 4; 20: 38; 23: 8; 25: 7; 26: 90; 28: 7, 120, 128, 154, 186, 214.)

tainí.—*maxi tainí*, a chicken's gizzard. *ta<sup>k</sup>i* or *ta<sup>k</sup>iya<sup>n</sup>*, the leg above the knee; his or her thighs (*í'ta<sup>k</sup>i(ya<sup>n</sup>)*, *nta<sup>k</sup>i'(ya<sup>n</sup>)*).

takoho<sup>n</sup>, a prairie.—*Takoho<sup>n</sup> yíñkiyan'*, "Small Prairie," Avoyelles Prairie, Louisiana.

tako'tcī, turning somersaults (25: 7) (*í'tako'tcī*, *úñktako'tcī*, *tako'tctu*, etc.)—*tako'tciye*, to cause him to turn somersaults, or to turn over by taking hold of his legs (*tako'tcihayē*, *tako'tcihañkē*). *tako'tcīhí'yē*, did he cause you to turn somersaults? *tako'tcēyāñkē'*, I cause to turn somersaults.

tax.—*dūkta'x*, (he) scared them off (28: 31). *ya<sup>n</sup>xkídú'kta'x*, (he) scares off for me (28: 32).

tax, tux.—*taxta'xwedi'* or *tuxtu'xwedi'*, to make a series of hollow or drumming sounds (*taxta'xweha'yedi'*, *taxta'xweha'ñ-*

*kedí*).—*tata'xēdi'*, *ani' tata'xēdi'*, the gentle patter of rain.—*to'xtuxēdi'*, to make the sound heard when one hits on a board with the end of a pencil, etc. (*to'xtuxayē'di*, *to'xtuxa<sup>n</sup>kē'di*).—*túda'xēdi'*, to make the sound heard when a horse walks on hard but unfrozen ground. *e'taxkiye'* (8: 29).

taxoxka' or *ta'xoxkaya<sup>n</sup>*, his or her ribs; a rib (*í'taxoxka(ya<sup>n</sup>)*, *n<sup>h</sup>a'xoxka'(ya<sup>n</sup>)*).

taxpa'.—*taxpa' p<sup>h</sup>asi'*, the wood duck or summer duck, the *Aix sponsa*. "It has white and black stripes on its crest; white and gray feathers are on the body, which is small." *p<sup>h</sup>asi'* means "flat."

taxpadi' or *taxpadiya<sup>n</sup>*, the temples of any one (*í'taxpadi'(ya<sup>n</sup>)*, *nta'xpadi'(ya<sup>n</sup>)*).

ta'ma, a beaver.—*tamahi'* (= *tama+ahi*), a beaver skin.

tamí, to work, to busy oneself.—*ata'míni*, to work (1: 1) (*aya'tamíni*, *nka'tamíni*; *ata'mítu'*, *aya'tamítu'*, *nka'tamítu'*, or, better, *nka'uti*). *yañka'wati' kikē'*, *nka'tamíni*, I work although I am sick. *atamíni íñkxwi*, he always works. *nkatamíni íñkxwi*, I always work. *yata'mítu' kikinē'pici' n<sup>h</sup>íñthē' ētañkō<sup>n</sup>*, I like your working (for yourselves), so I am working too (5: 2). *yata'mítu'*, you work for yourselves (5: 2).—*ta'mino<sup>n</sup>ni'*, to dress himself or herself (*hita'mino<sup>n</sup>ni'*, *nkata'mino<sup>n</sup>ni'*). *ita'míni*, he was dressed in (30: 3). *ita'míno'ye*, she dressed her (26: 36, 37). (Also 9: 7, 15; p. 166: 18, 19, 20.)

tamokí, a worm, worms.

tando', her younger brother (*í'tando*, *ú'ñktando'*; *tandotu'*, *í'tandotu'*, *ú'ñktandotu'*).—*tando' a'kaya<sup>n</sup>*, her youngest brother. *ta'ndo aka'*, her real or potential younger brother, including her father's brother's son, if younger than she (*yita'ndo aka'*, *úñkta'ndo aka'*; voc., *tando' aka'*).—*ta'ndo noxtí'*, her real or potential elder brother, including her father's brother's son, if older than she (*yita'ndo noxtí'*, *úñkta'ndo noxtí'*; voc., *tando' noxtí'*). (Also 13: 1; 26: 6, 8, 37, 73, 77; 28: 224, 233, 237.)

Ta'nēks (in composition), Biloxi.—*Ta'nēks a<sup>n</sup>ya<sup>t</sup>o'* (Bj., M.) or *Tanēks*

*hayandó'* (Bk.), a Biloxi man (as distinguished from a woman). *Ta'něks anya'*, or *Ta'něks anyadi'* (Bj., M.), or *Ta'něks hayandi'* (Bk.), the Biloxi people, a Biloxi person. *Ta'něks hanyade'*, or *Ta'něks hanyade'*, the Biloxi language. *Ta'něks hanyade' adé' úñka'dé te'*, or *Taněks hanyadi' adé' nka'de te'* (M.), I wish to speak the Biloxi language. *Ta'něks hanyadi'*, he is a Biloxi. *Ta'něks a'yan'ya'di*, are you a Biloxi? *Ta'něks nkan'yadi'*, I am a Biloxi. *Ta'něks hanyatu'*, they are Biloxi. *Ta'něks a'yan'ya'tu*, are you Biloxi? *Ta'něks nkan'yatu'*, we are Biloxi (i. e., men). *Ta'něks anyati'*, a Biloxi woman, she is a Biloxi woman. *Taněks anyaxti*, are you a Biloxi woman? *an*, *Taněks nkan'axti*, yes, I am a Biloxi woman. *Taněks anyaxtitu*, are you (pl.) Biloxi women? *Ta'něks san'ya sin'to'* (sic), he is a Biloxi boy. *Taněks san'ya isin'to*, are you a Biloxi boy? *anhan'*, *Taněks san'ya úñksin'to*, yes, I am a Biloxi boy (Bj., M.). *Taněks san'ya san'ki'*, she is a Biloxi girl. *Taněks san'ya isa'niki'*, are you a Biloxi girl? *an'*, *Taněks san'ya úñksa'niki'*, yes, I am a Biloxi girl. *Taněks hanyadi' yade'di*, do you speak the Biloxi language? *Taněks hanyadi' adé' nka'de'ni*, I do not speak the Biloxi language. *panan'* *Taněksa hanyatu'*, all the Biloxi people. *Taněks san'ya tan'yan'*, a Biloxi village (Bj., M.).

*ta'ni*, du. of *xěhe*, they two sit (p. 119: 7).—*toho'xk nonpa' ta'ni a'manki' ko tci' xě* (w. sp.), the two sitting horses are red.—*ta'ni yoka'*, "it stays in the swamp," the water snake, the water moccasin.—*ta'ani*, pl. of *xěhe*, they sit (p. 119: 12; p. 141: 14). *ta'an'*, they sat (28: 31). *toho'xk ta'ani a'manki' ko tci' xě* (w. sp.), the sitting horses are (all) red.

*tao'*, cry of the squealer duck (26: 91).

*tao'ni'*.—*ani' tao'ni'*, an overflow.

*tāp*, *tūp*, *tāwi*, *tāwě* (26: 63), to make a slapping, pattering, or popping sound.—*tūpto'we*, making a pattering sound with the feet (16: 15). *a'ni td'wě'di*, he made a popping or slapping sound in water (p. 159: 28). *a'ni td'wě'yě'di*, did you make a popping or slap-

ping sound in water? (p. 159: 29). *a'ni td'wě'ñke*, I make a popping or slapping sound in water (p. 159: 30).—*td'ptowe'di*, to make a popping, slapping, or pattering with the feet (*i'td'ptowayě'di*, *ntd'ptowañke'di*; *td'ptowetu*, *id'ptowayetu*, *ntd'ptowañketu*). *é'kihan'* *td'ptowě'di* *Tě'tkanadi'*, and then the Rabbit made a pattering with his feet (2: 5).

*tapi'*.—*tea'k tapi'*, the back of the hand. *tapka*, flat, as a cap (cf. *xyapka'*). *aku'e ta'pka*, a cap ("a flat hat").

*tasi'*, or *tasiya'*, the female breasts (*i'tasi(yan')*, *ú'ñktasi(yan')*).—*wak tasi*, cow's milk.—*tasi' pūdiyān*, the nipples (?), "the tip ends of the female breasts."

*ta'ti'ko'ni'*, a knife used by the Biloxi women for fleshing a hide, by pulling toward the one holding it.

*ta'wiya'*, on top of; upon; above; upper (as distinguished from *xwūhi*, lower).—*an'xu ta'wiya'*, upon the stone (p. 150: 1). *panhān'* *ta'wiya'*, a mustache ("hair above"). *tūtān' ahi' ta'wiya'*, upper eyelids. *pata'wiya'*, crown of the head. *ih'i'yapi' ta'wiya'*, the upper lip. *pūts tawiya'*, the top of a round-topped hill or ridge. *ti tawiya'*, upon the house.

*tayo'*, the cheek; the cheeks (of one person) (*i'tayo*, *ú'ñkata'yo*; *tayotu'*, *i'tayotu'*, *ú'ñkata'yotu'*) (cf. *yo*).—*tayo'dūseyě'*, to make a clapping sound by slapping the cheek.

*ta'*, large.—*ason' tan' inda'hi hande'tyan*, he (the Bear) was seeking a large brier patch (2: 4). *ha'me tan' on'ni nkatil' na'*, I dwell in a large bent tree (2: 11). *Anxu tana*, "Big Rock," Boyce, Rapides Parish, La. *tan'xti*, very large. "*ason' tan'xti nkti na'*," *éhan' kide'di*, "I dwell in a very large brier patch," said he and went home (2: 2).—*nitani'* or *nita'ni*, large. *ti' nitani'*, the house is large. *aku'e nitani'*, the hat is large. *ipoho' ko nitani' xě* (w. sp.), the log is large. *ayipa' nitani' xyě* (m. sp.), your head is large. *ansna' nita'ni*, large ducks (of all species). *psdehi' nitani'*, a butcher knife. *nita'nixti* (= *nitani* + *xti*) or *nitan'xti ntan'xti'*, very large, too large, stout (the opposite of *end'hi*). *nita'nixti kidusni'*,



it is too large for him to hold. *nitan'xti kan'ndu'sni*, it is too large for me to hold. *ti' nitan'xti*, the house is very large.—*nitata'ni*, each one (is) large, (large in the plural). *a'yipatu' nitata'ni xyë* (m. sp.), your heads are large *e'we yuke' pa nitata'ni xyëxo'* (m. sp.), their heads are large. *úñka'patu' nitata'ni xyë* (m. sp.), our heads are large.—*nitan'yan'*, large. *ani' nitan'yan'*, the ocean. *akáds ti nitan'yan'*, a big store. *inika nitan'yan'*, "big star," the morning star.—*nitan'yé'*, to enlarge (*nitan'hayé'*, *nitan'háñkë'*). *tpé' nitan'yé'*, to enlarge a hole.—*kínitan'xti*, to be too large for him. *i'kínitan'xti*, too large for you. *ya'ñkínitan'xti*, too large for me. *akue' kínitan'xti*, the hat is too large for him. *akue' i'kínitan'xti*, the hat is too large for you. *akue' ya'ñkínitan'xti*, the hat is too large for me. *do'xpé naské' kínitan'xti*, the coat is too large for him. *waxi kínitan'xti*, the shoes are too large for him. (Also 10: 3, 15, 33; 18: 4; 19: 11; 26: 69; 28: 81; 29: 36; p. 118: 8; p. 166: 23, 24.)

**ta<sup>n</sup>**, a town, village.—*tan' e'di ka'wak ya'tcë*, what is the town's name? (Bk.). (Also p. 122: 15, 21.)—*tan'yan'* or *tan'*, a town or village (D., *otonwe*, *tonwan*; Ç., Kw., Os., *tanwan*; K., *tanman*). *tan'yan' xa'w ko tuwa'*, where is the village? (Also p. 121: 11.) *Tunicka tan'yan'*, "Tunica town," Marksville. *tan'yan'*, "Village," Alexandria, Rapides Parish, La. (p. 122: 22). *tan'yan' n'ku' di*, I have come from Alexandria. *Ta an' nitan'yan'*, "Big town," New Orleans, La. *tan' yi'ñkíyan'* (*tan'yan' + yi'ñki*), "Small village," (1) Lecompte, Rapides Parish, La.; (2) Cheneyville, Avoyelles Parish, La. (p. 122: 15, 21, 22).—*Tan'yi'ñkíyan' ti' t'cína'ni ko' eti'ke na'*, *Ba'yusyan'*, there are as many houses in Lecompte as there are in Bunkie. *Tan'yan' han'ya' t'cína'ni ko' Tan'yi'ñkíyan' han'ya' e'kuna'tuni'*, there are not as many people in Lecompte as there are in Alexandria. *Tan'yi'ñkíyan' k'inhin' yan'tcedé' Lamori t'ceh'e'dan'*, how far is it from Lecompte to Lamourie? *Tan'yi'ñkíyan' n'ku' di*, I have come from Lecompte. *Tan'yi'ñkíyan' na'ñkíwa'yan'*, toward Lecompte.

**ta<sup>n</sup>**.—*tan'hin'*, to run (*i'tan'hin'*, *úñktan'hin'*, *taxtu'* (3d pl.), *i'taxtu*, *úñkta'xtu*) (Ç., *tan'ín*). *an'ya tan'hin' yandé' a'yéhdán'ni*, do you know the running man? *úñktan'hin' he'detu*, we have finished running. Imperatives: to a child, *tan'hin'*; man to man, *tan'hin'takta'*; man to woman, *tan'hin'iki*; woman to man, *tan'hin'tate'*; woman to woman, *tan'hin'iki'*. *hama'ñk tan'hin'*, to run on the ground. *ita'x pi'hedi'din*, you (pl.) ought to run. *tan'hin' xa*, he can run (but he will not at present: w. sp.). *tan'hin' de' xa*, he can run away (but he will not: w. sp.). *tan'hin' yan'*, he is running. *tan'hin'xti' kide'*, running very swiftly he went homeward (3: 15, 16). *tan'hin' kide'di Tcë'tkana'*, the Rabbit ran homeward (3: 24). *an'ya nonpa' tan'hin' ha'maki nkyého'ni*, I know the two running men. *toho'xk tan'hin' ko kde'xi*, or, *kdexi' xë* (w. sp.), the running horse is spotted. *toho'xk nonpa' tan'hin' ama'ñki ko kdexi' xë*, or, *toho'xk nonpa' tan'hin' ha'maki kdexi' xë* (w. sp.), the two running horses are spotted. *an'ya'di tan'hin' newa'yan'*, toward the running man. *an'ya' tan'hin' ande'dë nkyého'ni*, I know this running man. *an'ya' tan'hin' ande'yan' nkyého'ni*, I know that running man. *icaktan'hin-handedan'*, where is the running animate object? *inika tan'hin'*, "a running star," a meteor. *tan'hin' n'ekde'*, he was running a long time. *tan'hin' n'ekde'psi*, he was running till night. *yaduztan' tan'x sin'hinyan'*, "where the running wagon stands," a railroad station.—*a'tan'hin'*, to run on something (*aya'tan'hin'*, *n'pa'-tan'hin'*). *i'toho a'tan'hin'*, he ran on a log.—*ha'tan'hin'* (pl.), they run. *an'ya ha'tan'hin' a'mañki' ko nkyého'ni*, I know the running men. *toho'xk ha'tan'hin' a'mañki' ko kdexi' xë* (w. sp.), the running horses are (all) spotted. (Also 8: 16; 11: 4; 23: 3, 7; 26: 88, 89; 28: 83, 153, 170; 31: 22, 36; p. 117: 5, 11, 16; p. 119: 4, 5, 10, 15; p. 121: 8.)

**ta<sup>n</sup>**.—*tan'sahi'* (=tan+sahî), "raw tan, raw melon," a muskmelon. *tan'sa' tohi'* (=tan'sahi'+tohi), "green muskmelon," a cucumber, cucumbers. *tan'tani'*, the "large tan," a pumpkin or

- squash. This seems to be better Biloxi than *antani*, which was also given as the word for pumpkin. *ant' aho'ni*, "has a rind," the crook-necked squash or kershaw.
- ta<sup>n</sup>ihē.**—*ta<sup>n</sup>in'hecti'*, very tight or tightly. *ḍuni' ta<sup>n</sup>in'hecti'*, to roll up very tightly, as a bundle.
- ta<sup>n</sup>irhi<sup>n</sup>,** the back (cf. *das*).—*akidi ta<sup>n</sup>in'hi<sup>n</sup> ton'xka*, "broken backed insect," the buffalo bug. *ta<sup>n</sup>inyu'hiyan*, his or her spine. *ta<sup>n</sup>in'hudi'*, the spine; his or her spine. *ti ta<sup>n</sup>in'hudi'*, "the backbone of a house," the ridgepole.
- ta<sup>n</sup>iki** (28: 6), **ta<sup>n</sup>ka** (26: 86), **ta<sup>n</sup>kiya<sup>n</sup>**, his real or potential elder sister, including his father's brother's daughter older than himself (*yata'nikiyān*, *nta'nikiyān*) (18: 7). *ta<sup>n</sup>ikid*, your sister (20: 30). *ta<sup>n</sup>ikiti'*, his full sister (20: 3).—*ta<sup>n</sup>kxo'hiyan*, his real or potential elder sister, including his father's brother's daughter older than himself (*ya'ta<sup>n</sup>kxo'hiyan*, *nta<sup>n</sup>kxo'hiyan*; voc., *ta<sup>n</sup>ikzohi'*).—*ta<sup>n</sup>gda'wiyan*, all his sisters. *i'ta<sup>n</sup>gda'wiyan*, all thy or your sisters. *ū<sup>n</sup>ktā'ngdawiyan'*, all my sisters.—*ta<sup>n</sup>ka'ka* (= *ta<sup>n</sup>ka* + *aka*?) or *ta<sup>n</sup>ka'kayan*, his younger sister (real or potential), including his father's brother's daughter younger than himself (*yi'ta<sup>n</sup>kaka* (*ya<sup>n</sup>*), *ū<sup>n</sup>ktā<sup>n</sup>ka'ka* (*ya<sup>n</sup>*); voc., *ta<sup>n</sup>kaka'*).—*ta<sup>n</sup>ike topi'* (rare form), his younger sister.—*ta<sup>n</sup>ska* or *ta<sup>n</sup>skayan*, her real or potential younger sister, including her father's brother's daughter, if younger than she (*yita<sup>n</sup>'ska* (*ya<sup>n</sup>*) *ū<sup>n</sup>ktā<sup>n</sup>'ska* (*ya<sup>n</sup>*); voc., *ta<sup>n</sup>ska'*). (Also, 18: 7; 28: 48, 49, 50, 69, 222, 226, 248.)
- ta<sup>n</sup>ni.**—*tāni'yan* (going), to be ahead (21: 9).—*ta<sup>n</sup>nikiyān'*, (the) first (one); may be intended for *ta<sup>n</sup>ni<sup>n</sup>kiyān'*, the first time. *ta<sup>n</sup>nikiyān' eya<sup>n</sup> in'hi<sup>n</sup>*, he was the first one to reach there. *ta<sup>n</sup>nikiyān' eya<sup>n</sup> ayin'hi<sup>n</sup>*, you were the first one to reach there. *ta<sup>n</sup>nikiyān' eya<sup>n</sup> n<sup>n</sup>in'hi<sup>n</sup> te'*, I wish to be the first one to reach there.—*ta<sup>n</sup>ni<sup>n</sup>kiyān'* (*tane-kyā*, G.), the first time; probably identical with *ta<sup>n</sup>nikiyān*.—*kitō<sup>n</sup>'ni*, to be the first to do anything; he is the first. *xki'tō<sup>n</sup>ni*, I am the first. *ḍidi' a<sup>n</sup>'yadi si' naskēcti' kito<sup>n</sup>'ni de'knē'ētuxa'*, behold, a man with very long feet had already gone along (3: 2, 3). "*xki'tō<sup>n</sup>ni e'ya<sup>n</sup> n<sup>n</sup>ihim' xyo*," *uyi'hi ha'nde*, he was thinking continually, "I will get there first" (3: 4). *xkito<sup>n</sup>'ni te' n<sup>n</sup>ka'nde kikē'*, though I have been continually wishing to be the first one there, etc. (3: 7). *ki'tāni*, he first (7: 1, 9). *ya<sup>n</sup>xkito<sup>n</sup>'ni*, to get there before me. *xkito<sup>n</sup>' nite' n<sup>n</sup>ka'nde kikē'*, *tēma'na ya<sup>n</sup>xkito<sup>n</sup>'ni on'knē*, *ḍidi' ētuxa' Tē'kanadi'*, the Rabbit said, they say, "Though I have been continually wishing to be the first one there, again had he already reached there before me" (3: 7, 8). *xki'tō<sup>n</sup>ni*, I first. (Also 9: 11; 10: 20; 20: 2, 3, 33, 41; 26: 48, 52; 28: 223; 31: 33.)
- ta<sup>n</sup>si'**, grass.—*ta<sup>n</sup>si' toho'xka du'ti nē'*, the horse is (standing) eating grass. *ta<sup>n</sup>si' wa'k du'ti nē'*, the cow is (standing) eating grass. *ta<sup>n</sup>'s uxwi'*, "dry grass," hay. *ta<sup>n</sup>'si mē<sup>n</sup>ksō<sup>n</sup>'*, the short variety of broom grass, the *Andropogon macrourus* Michaux. *ta<sup>n</sup>'si sidi' mē<sup>n</sup>ksō<sup>n</sup>' tū'ti tū<sup>n</sup>ḍecti'*, "the very tall variety of yellow broom grass." *ta<sup>n</sup>'s pso<sup>n</sup>ti'*, "sharp-pointed grass," a species of grass which bears yellow berries, found in central Louisiana, the nightshade (*Solanum nigrum* L., var. *villosum* Mill.). *ta<sup>n</sup>'s pso<sup>n</sup>'nd anaki'*, the yellow berries of the above. *ta<sup>n</sup>'s in'tcayē'* (= *ta<sup>n</sup>si + tcayē'*), a scythe. *ta<sup>n</sup>sin'tcayē'* *ko pū<sup>n</sup>sayē'*, to sharpen a scythe.
- ta<sup>n</sup>ta**, panther (common term).—*ta<sup>n</sup>ta<sup>n</sup>*, panther (archaic). *ta<sup>n</sup>ta'hi*, panther skin (23: 83). *Ta<sup>n</sup>ta<sup>n</sup>na'*, Ancient of Panthers (17: 3).
- ta<sup>n</sup>tkā**, peas.—*ta<sup>n</sup>tkā yi<sup>n</sup>ka'* or *ta<sup>n</sup>tkā yi<sup>n</sup>ki*, "small peas," beans (5: 5) (Bj., M.).
- Ta<sup>n</sup>'yosa<sup>n</sup>'**, an Englishman.—*Ta<sup>n</sup>'yosa<sup>n</sup>' a<sup>n</sup>ti'*, an Englishwoman.
- te, tē**, a sign of desire (uninflected).—*hadhi' te ni'ki*, he does not wish to beg. *haya'dhi te ni'ki*, you do not wish to beg. *n<sup>n</sup>ka'dhi te ni'ki*, I do not wish to beg. *tē'hā<sup>n</sup>kē te'*, I wish to kill him, her, or it. *aduti te*, or *aduti te ho<sup>n</sup>*, he is hungry (*aya<sup>n</sup>aduti te*, or *aya<sup>n</sup>aduti te ho<sup>n</sup>*, *n<sup>n</sup>ka<sup>n</sup>aduti te*, or *n<sup>n</sup>ka<sup>n</sup>aduti te ho<sup>n</sup>*). *a'duti te xa*, he is still hungry. Before *dande*, te becomes *ta*; as, *a'duti ta' dande'*, he will be hungry.—*ani' in te'*, he wished

(or wishes) to drink water. *akütxyi' on te'*, he wishes to write (*akütxyi' ayon' te'*, *akütxyi' nkon' te'*). *te'yè tē'*, he wished to kill him. *tehi'yè tē'*, did he wish to kill you? *kankonni' don'hi tē' dedi' t' tu xa'*, as he wished to see the trap, he departed, they say (3: 15).—*ta*, to desire: used before the future sign, *dande'*. *a'duti ta' dande'*, he will desire to eat, he will be hungry (*aya'duti ta' dande'*, *nka'duti ta' dande'*).—*tē'xti on'*, a sign of past desire (?): *a'duti tē'xti on'*, he was hungry; *aya'duti tē'xti on'*, you were hungry; *nka'duti tē'xti on'*, I was hungry. [NOTE.—As *a'duti te'* means he is hungry (he wishes to eat), it is probable that *-xti on'* rather than *tē'xti on'* is the past sign.—J. O. D.] (Also 7: 13; 9: 7; 10: 3, 21, 30; 12: 2; 20: 6; 21: 17, 26; 24: 4; 26: 50, 58, 59, 68; 28: 159, 161, 171, 183, 226, 228, 231, 237, 244, 253; 29: 1; 31: 12, 20, 21; p. 156: 3, 4, 5, 6, 7, 8.)

*te*, *de*, *dē* (7: 5), this, here, now.—*te'*, or *tē'*, here (p. 167: 15). *tē' a'nde*, he moves here, he is (still) here. *tē' aya'nde*, you move here, you are (still) here. *tē' nka'nde*, I move here, I am still here. *tē' yukē'di*, they move here, they are (still) here. *tē' i'yukē'di*, you (pl.) move here, are (still) here. *tē' nyukē'di*, we move here, are (still) here. *to'hana'k tē' yukē'di*, they were here yesterday. *wite'di ko tē' imxtu' dande'*, they will come (be) here to-morrow. *ama' te'*, "land here," "this country," Louisiana. *de*, that (?) (7: 9), then (8: 8). *ami'hin' de'*, this year (M.). *nyi'nikado'di de' a'taxnixti'*, now is my grandson burnt severely (3: 26).—*tenani'*, *tee'nani*, this many; so many. *te'naska*, this large. *ka'wat de'tikē'*, what is this?—*dehe'dan'*, *te'he'dan'*, this high, as high as this. *ti ne' ko ti dehe'dan'*, that house is as high as this one. *ti nē' ko ti' tehe'dan'*, that house is as high as this one.—*tema'nik-dē'* (= *te+ma'nik-dē'*), this reclining or horizontal object. In this compound, *te* and *dē* seem to be identical in meaning (this).—*tewa'*, this way, in this direction. *tewa' hu' don'hi'*, come and look in this direction!—*tēk*, or *teki'*,

here. *tē'k han'yadi'*, he is a person who belongs here, an autochthon. (Φ., *tegiha*; K., *yegaha*; Os., *tekaaha*.) *te'k yanya'di*, you are an autochthon. *te'k nkan'yadi'*, I am an autochthon. *te'k han-ya'tu*, they are autochthons, they belong here. *te'k yanya'tu*, you (pl.) are autochthons. *te'k nkan'yatu'*, we are autochthons. *tē'k a'xti'*, she is an autochthon. *te'k anyaxti'*, are you a (female) autochthon?—*dekandē'*, to have stayed here (*de'kaya'ndē'*, *de'han'ka'ndē'*).

*te*, *tē'di*, to die, to be dead (*itē'di* (or *itē'di*), *nte'di* (or *unkte'di*): *tea'di* (3d, pl.), *itea'di*, *unktea'di*).—*itē' on'ni' nkihini' na*, I thought that you were dead. *eyan' nkihini' yan'ka' te on'ma'nik'i*, "there I reached when dead made-he-lay," he was already dead when I reached there. *to'hana' te'di*, he died yesterday. *te'di kikna'ni*, he may die. *ayan' sim'hin' nē' ko tē'di xē'*, or *ayan' sim'hin' nē' ko tē'di*, the standing tree is dead. *ayan' toho' tē'di*, the fallen tree is dead. *te'di xyan'*, he must die. *te'tu xyan'*, they must die. *wite'di ko' ta' dande'*, he will die to-morrow. *anya' tē'di*, the corpse of a man. *a'xti' tē'di*, the corpse of a woman. *simto' tē'di*, the corpse of a boy. *sa'nik'i tē'di*, the corpse of a girl. *tē'di ha'nān'*, he may be dead. *tē'di xyē'*, he is (indeed) dead. *tey'nik' inkta' tē'xkitu'*, my dog has been killed.—*tehin'xkiyē'*, to kill himself (*tehin'yizkiyē'*, *tehin'nik'xkiyē'*).—*teyē'*, to cause to die, to kill (*tehayē'*, *tehū'nikē'*: pl., *teyētū'*, they killed him; *tehayētū'*, ye killed him; *tehū'nikētū'*, we killed him). *teyē' hētū'*, *ami'sti kika' nkyē' hon'ni na'*, they say that he killed him, it is uncertain (?); I do not know it. *te'hinyā' dande'*, I will kill thee. *te'hinyē'daha dande'*, I will kill you (pl.). *te'hū'nikē' na'ū'nikih'i xyē'ni a'niksapi' ya'nikiya'man'*, I wished to kill it, but I had no gun. *te'yē' na'wiyih'i'*, he wished that he could have killed it. *te'hayē' yina'wiyih'i'* (*-yē'* slurred, the sentence being pronounced as if *te'ha yina'wiyih'i'*), did you wish to kill him (though you failed)? *te'hin'ki na'wiyih'i' ha'nān'*, given instead of *te'yan'nikē' na'wiyih'i' ha'nān'*, perhaps he wished to kill me (or, did he wish to kill me?). *te'yē' tē'*, he wished to

kill him (2: 24). *tēh'iyē tē*, did he wish to kill you? *tē'hūnē tē*, I wish to kill him, her, or it. *tē'him'yē kī ima'nūki xyō*, I will kill you as you recline. *tē'hūnē mā'nūki xyō*, I will kill him as he reclines. *tē'yē kō* (conveys the idea of waiting for him to kill it), when he kills it. *tē'ya xō*, he will kill it (a contingency: as, a horse that is trespassing, if not removed); but, *tēya' dandē*, he will kill it, he is going to kill it (at the proper time, when he gets ready, as a hog in the pen). *Djīm tcy'nūki kta' tē'yē*, he killed Jim's dog. *tcy'nūki ita' tē'yē*, he killed your dog. *tcy'nūki inūkta' tē'yē*, he killed my dog. *atēyē*, a murderer.—*tē'kiyē*, to kill another's property (*tēha'kiyē*, *tēha'xkiyē*). *tcy'nūki tēyan'xkiyē*, he killed my dog. *tcy'nūki tēh'kiyē*, he killed your dog.—*kūte'ni*, not dead. *kūte'ni ha'nde*, to be still alive. *itēni hiya'nde*, you are still alive. *ūnkte'ni nka'nde*, I am still alive, I still live. *kūta'ni yukē'di*, they are still alive. *itca'ni yayukē'*, you (pl.) are still alive. *ūnktea'ni nyukē'*, we are still alive. *kūteni handē* was given as meaning, he is not dead yet.—*ta'hi*, to reach or to have reached death. *ta'hi yan'xa*, he has almost reached death, he is almost dead. *ūnkte'hi yan'xa*, I am almost dead. *ta'hi yan' inhin' kan*, when his time to die came. *ūa'hi yan' inhin' ko*, when your time to die comes. *ūnkte'hi yan' inhin' ko*, when my time to die comes. (8: 19, 22, 29; 10: 12, 15, 19, 20, 22; 11: 4, 5; 13: 2; 16: 1, 2, 4; 20: 6, 44; 21: 1, 15, 17, 18, 20, 22, 30, 32, 35, 37; 23: 8; 24: 9, 11, 13; 26: 56; 27: 16, 19, 28; 28: 33, 44, 46, 48, 58, 59, 68, 74, 195, 196, 198, 202, 205, 210, 231, 234, 236, 237, 238; 31: 15; p. 118: 5, 6, 7, 11, 12, 13, 14, 15; p. 155: 30, 31; p. 156: 1, 2, 3, 4, 31, 32.)

**te'ink**.—*tē'in'kayī'*, ivory-billed woodpecker (15: 10). (It has a white bill, stays in swamps, and its note is "Tē-ink! Tē'ink! Tē'ink!").

**Tē'ksi**, Texas.

**tēnaxi'**, **tēna'x** (6: 20), or **tēnaxiya'**, a friend: his, or her friend (1: 1) (*tē'naxiyān'*, *tē'nāktēnaxiyān'*).—*nkūtē'naxi'*, he is my friend. *ē'kitē'naxi*, is he your friend? *ewandē tēnaxi'*, he

is his friend. *toh'oxk i'nūku na'nūni nūkan' yan'tēna'xi da'nde*, as I have given you a horse, will you be a friend to me? *toh'oxk inūku'di kō*, *yan'tēna'xi da'nde*, if I give you a horse, will you be a friend to me? *tēna'xē*, O friend (1: 10). *tēnaxi'*, O friend (2: 6; 4: 1). *tēna'xēdi'*, O friend (2: 15).—*kūtēna'xi*, to be friends (to each other). *kūtēna'xtuxa'*, they had been friends (in the past) (2: 1). *nka'kūtēna'xi nyn'kē on'xa*, we had been friends (long ago). **te'tcayudi'**, the white bay. The Biloxi used a tea made from the bark and leaves as a sudorific.

**ti**, a house.—*ti nē' kō san' xē* (w. sp.), the house is white. *ti' nonpa' xa'xa mā'nūki kō tcti' xē* (w. sp.), the two (standing) houses are red. B. and M. gave the following, which they said was used when the object was seen by the one addressed: *ti nē' kō san' tēdi'handūn'*, the house is white; but Bk. said that this was not plain to him, *tēdi* seeming to mean "it is dead." *ti' kō tca'kan nedi'*, where is the (standing) house? *ti nē' yan' kow'hi tcehe'dan*, how high is that house? *ti' xyapka'*, an Indian lodge or tent of any sort, i. e., the Winnebago style of (low) tent or a Sibley (high) tent (3: 1). *ti san' nonpa' ama'nūki kō ka'wa tūpē'ta ti'*, whose are those two white houses? *ti san' yi, hi'*, white houses. *nkti' yan' xkiha'taxni'*, my house was burnt. *ti' kohi'*, the house is high. *ti' nitani'* (or, *nitan'xti*), the house is large. *ti' yinūki*, the house is small. *ti' a'tckayan'* (= *ati atckayan*), near the house. *ti' kwia'yan'* (= *ati kwia'yan'*), under the house. *in-ska' ti kwia'yan' xē' na'nūki'*, the skunk is sitting under the house. *nkti' yan' nko'nūni, piixi' xyē'ni, yan' xkiha'taxni'*, I made a very good house for myself, but it was burnt (5: 5). *nkti' yan' xkiha'taxni'*, my house was burnt. *ti tahi'*, "many houses," a plantation (i. e., a sugar or cotton plantation, such as are common in Louisiana, etc.). *ti' san'han'yan'*, "strong house," a jail. *ti ta'wiyān'*, a house top. *ti tan'inūhudi'*, "the backbone of a house," the ridge of a roof. *ti u'xkūnūni'*, a floor. *ti a'xē-he'*, a doorknob. *ti a'tktcugonūni'*, a

lock. *ti a'iktugonni' tpe'*, a keyhole. *ti' impa'xo'ni'*, a key (the *in-* is the instrumental prefix: *tpa'xo'ni'* may be intended for *dupa'xo'ni'*, the whole meaning, "that by which a door is opened"). *ti'wo*, "to another house," abroad. *ti'wo de'di*, he went abroad (2: 12). *tipsohe'*, the walls of a house or room.—*ati'*, a house (near by); to dwell in. *aya'ti*, your house (near by), or, you dwell in it (?); *nkati'* or *un'kati'* my house (near by), or, I dwell in it; *atitu'* (?), their house (?), or, they dwell in it (?); *aya'titu'* (?), your (pl.) house, or, you dwell in it (?); *nka'titu'*, or *un'ka'titu'*, our house (near by), or, we dwell in it. "*ason' ta'v'ati nkati' na'*," *eha'v' kide'di*, "I dwell in a large brier patch," said he and went home (2: 2). *ati' kiha'taxni'*, his house was burnt. *ati' san' n'yan'*, the house is white (used when the house is not seen by the one addressed). *ati' k'isid'fe'lowe*, the house is full of smoke. *watku'ye ati'*, a sugar refinery. *ati' ex'iatu'*, far from the house. *ati' a'tckayan'*, near the house. *ati' ta'wiyay'*, on top of the house. *ati' kwia'yan'*, under the house. *ati' ukayay'*, within the house. *ati' ndosan'hin'*, on this side of the house. *ati' e'usan'hin'yan'*, on the other side of or beyond the house. *ati' aduhi'*, "house fence," the wall or walls of a house or yard (?) [probably refers to a fence or wall around a house or yard]. *ati' akse'*, the roof of a house [perhaps this should be *ati' atukse'* (see *atukse'*)]. *ati' hioki'*, a room in a house. *ti'hin' yo'xi'*, back room (28: 155), other room (29: 26). *tin'hinyoki'*, room at the side (8: 20). *a'ti xyapka'*, or *ti xyapka'*, a tent; an ordinary skin tent, such as was common among the Dakota, Omaha, Ponca, Kansa, etc.; a low tent, such as the Winnebago used. *atiyan'*, a house in the distance. *nkatian'*, my house in the distance. *nka'tituyan'*, our house, if far. *hati'*, a collection of houses (?). *hati' ki'naxadi' ma'nik'i ko san' x'e'* (w. sp.), the scattered houses are (all) white. *udak stugon' hatio'ni'*, "a light that has a house over it," a lantern. (Also 10: 8, 20; 12: 1, 2, 4; 16: 7; 19: 1, 3, 4, 9, 14, 18, 21; 25: 3;

p. 117: 17, 18; p. 118: 1, 2, 3, 4.)—*kti' ha'nde on'*, or *kti'hand on'* (3: 1), to have dwelt in long ago, to have lived long ago, he lived long ago. *iti' aya'nde on'*, you lived long ago. *nkti'hin' nka'nde on'*, I lived long ago (*kti'yuke' on'*, *iti' ya'yuke' on'*, *nkti'hin' nyuke' on'*).

**ti.**—*du'ti*, to eat (*i'duti*, *ndu'ti*). *sin'to' in'ksiyof' du'ti ha'nde*, the boy continued eating the meat (he was still eating it—no attitude specified). *sin'to' in'ksiyof' du'ti na'nik'i*, the boy sat (or, was) eating the meat. *toho'zka aye'ki du'ti ne'*, the horse stands (or is) eating the corn (given him). *toho'zka aye'ki du'ti ha'nde*, the horse continues (or, is still) eating the corn. *toho'zka aye'ki du'ti na'*, the horse eats (or, ate) the corn (not given him; of his own accord). *pt'askun'ni' du'ti na'nik'i*, "bread eating he sits," he is eating bread (*pt'askun'ni' i'duti na'nik'i*, *pt'askun'ni' ndu'ti na'nik'i*). *pt'askun'ni' du'ti ha'maki*, they are eating bread (*pt'askun'ni' i'duti aya'maki*, *pt'askun'ni' ndu'ti nka'maki*). *in'ksiyof' ndu'ti na'nik' n'kon'*, I was eating meat very long ago (years ago). *tan'si' wak du'ti ne'*, the cow is (standing) eating grass or hay. *ay'e'k ma'xi ya'nik'i du'ti ne'*, the hen is eating corn. *kidu'ni'yan' ku ka'v' duti' oxpa'*, when he gave him the young canes, he devoured them at once (2: 8). *du't' kapi'ni'*, bad to eat. *xon'niyohi' dudayi' xohi'*, "old one that eats crawfish," pelican.—*aduti'*, to eat (*aya'duti*, *nkaduti'*). *nkaduti' na'nik'i yan' kan' ini'hin' ha'nde*, while I was eating, he was drinking. *i' ha'nde na'nik'i yan' kan' nkaduti' na'nik'i na'*, while he was drinking, I was eating. *nkaduti' na'un'k'ih'i' xye'ni' yan'ka'ti*, I wished to (or, that I could) eat it, but I was sick. *aduti' on'kn'e'*, he had already eaten. *aduti' te'*, "to-eat he-wishes," to be hungry (= *aduti' te'*) (*aya'duti' te'*, *nka'duti' te'* or *nka'duti' te' hon'*). *a'duti' te'xi' on'*, he was hungry (*nka'duti' te'xi' on'*). *a'duti' te' xa*, he is still hungry (*nka'duti' te' xa*). *a'duti' ta' dande'*, he will be hungry. *nka'duti' ta' dande'*, I shall be hungry. *nka'dutit'u' te' hon'*, we are hungry. *aya'dutit'u' te' hon'*, yeor you (pl.) are hungry. *a'dutit'u' te' hon'*,

they are hungry.—food: *aduti' ētuḱe' ko ndu'zni xa'na*, I have never eaten that sort of food (2: 21).—*a'dutúte'*, to be hungry (*aya'dutúte'*, *nḱa'dutúte'*). *nḱa'dutúte' xyě*, I am very hungry. *aduti' nütckon'ni*, "little eating," breakfast. *nḱa'düt on'di'*, I have been eating so long (7: 12, 13).—*aditon-di'*, he was eating a very long time (*aya'diton-di'*, *nḱa'diton-di'*, *aduxton-di'*, *aya'duxton-di'*, *nḱa'duxton-di'*).—*kaduḱ-ni'*, not to eat it (*kaya'duḱni'*, *ndu'zni*). *aduti' ētuḱe' ko nduḱni xa'na*, I have never eaten that sort of food [This sentence illustrates two different uses of the stem under consideration.—J. R. S.] (2: 21; 6: 17). *ndu'zni*, I do not eat (28: 138).—*a'diḱon'ni'*, *aditon'* (p. 142: 22), a table. *adiḱon' a'xkiön'ni'*, a table cover.—*adudi'pxon'ni'* or *aduti do'pxon'ni'*, "sticks in the food," a table fork.—*ḱatiti'*; *tčemu'k ḱatiti'*, said of a mouse's eating: see *xḱě* [could this have been a misunderstanding: *tčemu'k nḱa'duti'*, I eat a mouse?]. (Also 1: 2, 3; 2: 17; 8: 22, 23; 9: 2, 5, 6, 7; 10: 3; 11: 5, 6, 8, 9; 14: 10, 19, 23; 20: 12, 13, 43, 44, 47, 50; 22: 8, 9; 23: 5; 26: 2, 46, 49, 50, 51, 69; 28: 19, 35, 47, 71, 79, 142, 143, 145, 204; 29: 17, 21, 32; 31: 18.)

**ti**, all over (22: 7).—*nati*, all over (21: 33), only (entire) (23: 22), just (28: 58, 73, 119), barely (28: 115; p. 141: 17, 18, 19, 20), for nothing (8: 17).

**tiam**.—*tiamhin'*, the eyelashes.

**tīdupi**, **tīdū'p**, **tīdu'wi**, to alight (10: 11).—*tīdū'p*, (it) alighted on (28: 220, 223). *tīdu'wi*, he alights (10: 12). *tīdu'wiyañḱate'*, help me down (w. to m.) (15: 4). *tīduwiyě*, he helped her to get down or descend (15: 5). *tīdu'wiyañḱě*, he helped me down. (Also 10: 14; 15: 3; 17: 16; 26: 7, 9, 10; 28: 100, 109, 123, 129, 135, 169.)

**tīke'**, heavy; a pound.—*tīke' son'sa'*, one pound; *tīke' non'pa'*, two pounds; *tīke' ts'i'pa'*, one hundred pounds; *tīke' ts'i'pintcyā'*, one thousand pounds (19: 16; 28: 152).—*tīke'yě'*, to weigh an object (*tīke'hayě'*, *tīke'hāñḱě'*; *tīke'yētū'*, *tīke'hayētū'*, *tīke'hāñḱētū'*). *tīke'himya' dandé'*, I will weigh you. *tīke'yañḱa'*, weigh me! *tīkehi'yañḱě'*, did you weigh me?

*tīkehi'yañḱa' da'nde*, will you weigh me? *tīke'yañḱa' dandé'*, he will weigh me.—*tīke'ḱahayě'*, to weigh them (*tīke'ḱaha'hayě'*, *tīke'ḱaha'hāñḱě'*). (Also 19: 16; 28: 152.) *tīkědhi'*, heavy(?). *añḱsapi tīkědhi'*, "heavy gun," a musket.

**tīḱi'**, **těḱi'**, **tḱi**, **kütḱi'**, used after adjectives: somewhat.—*xyepi'xti tīḱi'*, somewhat shallow. *skuti'xti tīḱi'*, somewhat deep (Bk.). *asa'ḱti*, somewhat white, whitish. *ayū'skatḱi'*, somewhat dust colored, roan. *tcūtḱi'*, reddish. *ktcu'x-těḱi'*, *ktcu'xtḱi'*, sort of red, reddish (G.). *si'di tḱi'*, sort of yellow or brown (G.). *assa'nteki'*, sort of white, gray (G.). *ya-he'da tḱi' naxki'ya*, he ought to have made it better than that (p. 152: 3). *tcū'tkütḱi'* (= *tcūtḱa'*), a sort of red.

**tīx**.—*tīxtixyě'di*; *ya'ndiyān' tīxtixyě'di*, his heart beat or beats. *i'yandiyān' tīxtixyě'di*, your heart beat. *ūñḱya'ndiyān' tīxtixyě'di*, my heart beat. *he ḱa'n' ya'ndiyān' tīxtixyě' na'ñḱi Tč'ḱkana'di*, when he (the Bear) said that, the Rabbit's heart was palpitating (2: 25, 26).

**tītḱsa<sup>hi</sup>'**, a ceiling. (G. obtained for this, *ti ko'hia*.)

**ti<sup>n</sup>**, note of sap sucker (28: 92).—*tīñḱa'*, sap sucker. *Tīñḱa'na*, Ancient of Sap Suckers (?) (28: 92).

**ti<sup>n</sup>skā'** or **ti<sup>n</sup>skaya<sup>n</sup>**, the back of the (or, of his or her) neck (*iḱi'ḱka' (ya<sup>n</sup>)*, *ūñḱti<sup>n</sup>skā' (ya<sup>n</sup>)*). (Also 17: 14).—*ti<sup>n</sup>skāna'* the jaw.

**ti<sup>n</sup>ḱka'tḱ ayudi'**, the elm tree (?).

**ti<sup>n</sup>wě**.—*ti<sup>n</sup>wětu*, they made a whirring sound (23: 19, 22).

**tḱā'nā**, **tokonā'** (Bk.), peaches. *tḱā'nā son'sa'*, a peach (Bj., M.). *tḱā'nā udi'*, a peach tree; peach trees. *tḱā'nā xo'hi*, *tḱā'nā xo'x*, "ancient peaches," apples. *tḱā'nā xo'hi son'sa'*, an apple. *tḱā'nā xo'hi udi'*, an apple tree; apple trees. *tḱā'nā xo'x sa'hi*, a raw apple. *tḱā'nā xo'x to'hi*, a green apple.

**tḱa<sup>n</sup>tcayudi'** (= *tḱa<sup>n</sup>tc + ayudi'*), the ash tree.

**tḱo**.—*ti tḱo' kowo'hi tcehe'da<sup>n</sup>*, how high is this house?

**tḱo<sup>n</sup>**, **dūko**, **dūko**, a whip; to whip.—*ūñḱon'*, a whip. *ūñḱon' dūseyě'*, to use a whip (*ūñḱon' dūse'hayě'*, *ūñḱon' dūse'hañḱě'*). *nyñtko'*, I whip you (28: 36). *dūko'*, (he) whipped him

(28: 38, 39). *dūko'di*, to whip, use a whip (*i'dūko'di*, *ndūko'di*). *indūko'*, he whipped him against (17: 5, 14, 17). *ayindū'ko*, (he) whipped him against the tree (17: 9). *oniko'n*, the "cypress trout" or mud fish (?) (see o). *txa* or *txya*, alone; only (= *dixya*).—*sa'niki txa'*, there are or were none but girls, there were girls alone (no boys). *sinto' txa'*, there are or were none but boys. *ksa'xa txa'*, all the brothers and sisters. *haya' i'teya txa'*, (there were) none but old men, the ancients. *hama' ani'txa*, the earth is full of water (p. 140: 4). *aya' ani'txa*, the wood is full of water (p. 140: 5). *pe'titi' yus-atxa'*, the fireplace is full of ashes (p. 140: 7). *txaxi*, alone (30: 4). *in'txya* (or *-xa*), only he, he alone; *ayin'txya*, only you; *nkin'txya*, only I, etc. (Also 21: 41; p. 157: 18.)

*txitū'mi hayi'*; the horned owl.

*txoki'*, a toadstool (28: 114, 119).

*txya<sup>n</sup>*, an archaic ending, not used in modern Biloxi (= *di xya<sup>n</sup>*) (cf. *xa*, *txa*).—*On'yi ya'n e'ya'n hi' ason' tan' inda'hi hande'txya<sup>n</sup>*, when the Bear reached there he was seeking a large brier patch (2: 3, 4).—*txye*, an archaic ending not used in modern Biloxi. *ha'me tan' on inda'hi ande' txye*, he was seeking the large bent tree aforesaid (2: 12, 13).

*tmotcka'*, *tūmo'tcka*, *tūmo'tck*, a wildcat. *tmotckahi'* (= *tmotcka*+*ahi*), a wildcat skin. *tmotckahi' u'xapē'*, a robe of wildcat skins. *tmō'tc kdēxi'*, "the spotted wildcat," the panther or mountain lion. *Tūmo'tckana*, the Ancient of Wildcats (8: 1, 4, 5, 9, 16, 23).

to.—*kitō'hēdi*, to hide from him (*ya'-kitohē'di*, *a'xkitohē'di*). *nyi'kitohē'di*, I hide from you. *ewandē' ya'n xkitohē'di*, he hides from me. *ayindē' ya'n xkitohē'di*, you hide from me. *tohē'-hayē'*, you hide (23: 14). *kitō'hē*, hiding (28: 185). (Also 21: 9; 23: 11; 28: 257.)

*tohana'*, *tohanak*, or *tohana<sup>ka</sup>*, yesterday.—*to'hana nde'di*, I went yesterday. (Also p. 118: 16.) *tohana'k kile'di hētu'*, they say that he went home yesterday. *tohana'k xo'hi*, it rained yes-

terday. *tohana'k wahu'*, it snowed yesterday. *tohana'k wahu' zohi' i'dē*, hail fell yesterday. *tohana'k silih'xti*, it was cold yesterday. *tohana'k mihiv'*, it was warm yesterday. *tohana'ka<sup>n</sup> a<sup>n</sup>ya hauti' ndo<sup>n</sup>hi*, I saw a sick man yesterday. *to'hana<sup>ka</sup> a<sup>n</sup>xti tcko'ki ndo<sup>n</sup>hon*, I saw (in the past) a lame woman yesterday. *tohana' e'waya<sup>n</sup>*, or *to'hane<sup>n</sup>wa'ya<sup>n</sup>*, day before yesterday.

tohi.—*dūkto'hi*, to drive horses, hogs, poultry, etc., along (*i'dūkto'hi*, *ndūkto'hi*).

*tohi'* (9: 15), *to'hū* (14: 24), blue; green; hence, green, unripe, as fruit, etc.—*nacī' tohi'*, "blue cloud," clear sky.—*atdi'*, ripe, as fruit, etc.—*toxka'*, (1) gray ("a kind of blue"). *toho'xk ni' hine' ko' toxka' xē* (w. sp.), the walking horse is gray. *toho'xk nonpa' ni'ni a'ma'ñki' ko toxka' xē* (w. sp.), the two walking horses are gray. *toho'xk ha'kinini' a'ma'ñki' ko toxka' xē* (w. sp.), the walking horses are (all) gray. (2) generic, a fox. (3) a gray fox (25: 1, 5; 31: 15). *tox*, a fox (31: 17). *toxka' sidi'*, a yellow fox. *to'xka san'*, a "white" or silver fox.

*toho'*, *toho* (28: 51), *taho* (18: 12), *toz*, to lie down, recline (single or completed act) (H., *xū'pi*). (*i'toho*, *axtoho'*: *teitu'* (?), *i'teitu'* (?), *dñkcti'tu* (?)). Imperatives: to child, *toho'*; man to man, *toho'takta'*; man to woman, *toho'tki*; woman to man, *toho'tatē'*; woman to woman, *tohotki'*.—*a<sup>n</sup>ya nonpa' tei' ha'maki nkyēho<sup>n</sup>ni*, I know the two reclining men. *a<sup>n</sup>ya tei'di ama'ñki a'yēhū<sup>n</sup>ni*, do you know (all) the reclining men? *toho'xk toho' ma'ñki ko san' xē* (w. sp.), the reclining horse is white. *ansē'p hama' toho' ma'ñki ko kta'*, the ax lying on the ground is his. *miko<sup>n</sup>ni toho' kta'ni*, the (reclining) hoe is not hers. *akua<sup>n</sup>-ya<sup>n</sup> toho'*, to lie down out of doors. *utoho'*, he lay in it (8: 2). *aya<sup>n</sup> toho'*, log (28: 36). *uto*, (he must) lie in it (31: 38). *utoho'ye*, following the trail (18: 11; 22: 5; 28: 49; p. 157: 22, 23, 24, 25). *utoho'*, to lie in (*yutoho'*, *nkutoho'*). *a<sup>n</sup>ya toz ma'ñkē nkyēho<sup>n</sup>ni*, I know this reclining man. *a<sup>n</sup>ya toz ma'ñkiya<sup>n</sup> nkyēho<sup>n</sup>ni*, I know that re-

clining man.—*to'xmañki'*, to be reclining (3: 12) (*yato'hima'ñki*, *úñkto'xmañki'*; *tcitu'*; *hítcihi'mañki*; *úñkci'tu'*). *ama'to'x ma'ñki*, he is lying on the ground. *itapxkin' to'xma'ñki*, he is lying on the floor. *ato'ka'otoho' to'xma'ñki*, he is lying on the bed. *am'ya to'xmañki' a'yěhán'ni*, do you know the reclining man?—*a'toho*, (1) to recline or lie down on something (*ya'toho* (or *aya'toho*), *nka'toho* (or *ú'ñka'otoho'*)); (2) a mattress, a bed (cf. *yahi*). *ya'toho pi'hedi'din*, you ought to lie on it. *nka'toho he'detu*, we have finished lying on it. *nahin'ě' a'otoho'* (= *nahin'ě' a'otopi*), the new moon. *ato'ka'otoho'*, a bed. *a'toka'otoho' to'xma'ñki*, he is lying on the bed.—*a'otoho' piyě'*, to spread a comforter on a bed (*a'otoho' pi'hayě'*, *a'otoho' pi'hin'ě'*).—*i'toho*, a log. *i'toho a'kinini'*, he walked on a log. *i'toho a'tan-hin'*, he ran on a log. *i'toho' ko nitani' xě* (w. sp.), the log is large. *ha'i'toho'*, log (p. 118: 8; p. 121: 13, 17). *i'toho' aya'imde'*, a foot log, i. e., a single log across a stream, instead of a bridge. *ha'i'toho'*, a log. *ha'i'toho' ko tea'kan-mañki'*, where is the log? *ha'i'toho' nonpa' ko tea'k ha'maki*, where are the two logs? (Also 8: 3, 9; 9: 11, 12, 13; 10: 14; 19: 2, 11; 20: 15; 21: 18, 24; 26: 30, 32, 40; 28: 11, 98, 107, 116, 118, 125, 173, 177; 29: 27, 33, 34, 35, 36; p. 117: 3.)

**toho'xk** or **toho'xka**, a horse.—*toho'xk süpi' sin'hin ne'di*, the black horse is standing. *toho'xk sin'hin ně' ko süpi' xě* (w. sp.), the standing horse is black. *toho'xk xě'he ně' ko teti' xě* (w. sp.), the sitting horse is red. *toho'xk toho'mañki' ko sa'w xě* (w. sp.), the reclining horse is white. *toho'xk ni' hine' ko toxka' xě* (w. sp.), the walking horse is gray. *toho'xk ta'hin ko kdexi'*, or *kdexi' xě* (w. sp.), the running horse is spotted. *toho'xk nonpa' xaxa' a'mañki' ko süpi' xě* (w. sp.), the two standing horses are black. *toho'xk nonpa' ta'ni a'mañki' ko teti' xě* (w. sp.), the two sitting horses are red. *toho'xk nonpa' teidi a'mañki' ko sa'w xě* (w. sp.), the two reclining horses are white. *toho'xk nonpa' ni'ni a'mañki' ko toxka' xě* (w. sp.), the two walking horses are gray. *to-*

*ho'xk nonpa' ta'hin a'mañki' ko* (or, *ta'hin ha'maki*) *kdexi' xě* (w. sp.), the two running horses are spotted. *toho'xk xa'xaxa a'mañki' ko sa'w xě* (w. sp.), the standing horses (all) are white. *toho'xk ta'ani a'mañki' ko teti' xě* (w. sp.), the sitting horses are (all) red. *toho'xk teidi a'mañki' ko süpi' xě* (w. sp.), the reclining horses are (all) black. *toho'xk ha'kinini' a'mañki' ko toxka' xě* (w. sp.), the walking horses are (all) gray. *toho'xk ha'tan'hin a'mañki' ko kdexi' xě* (w. sp.), the running horses are (all) spotted. *toho'xk in'dě'*, horse manure. *toho'xk zohomyě'*, to saddle a horse. *toho'xk si' kidu'kúckě'*, to hopple a horse. *toho'xk müstúsěyě'*, to put the bridle on a horse. *toho'xk ma'ñki-yafu'*, a saddle girth. *toho'xk nonpa' da'ni ha ndom'dqha'*, I saw two or three horses. *toho'xk ne kata*, whose horse is this? *toho'xk ne kta'*, this is his horse. *toho'xk ama'ñki i'ñktadqha'*, those are my horses. *toho'xk ama'ñki i'tadqha'*, those are his horses. *toho'xk tel'diki a'nde i'ta* (horse which moves your), which is your horse? *toho'xk tel'diki a'nde ko' a'yindi'ta*, which is your horse? *toho'xk in'kta' yan'xkisiné'*, he stole my horse. *Sinto' toho'xk kta kisiné'*, he stole "Boy's" (Banks-ton Johnson's) horse. *toho'xk ayia' i'kisiné'*, he stole your horse. *toho'xk i'ñkititu' yan'xkisiné' tudqha'*, they stole our horses. *toho'xk ayi'tada'on i'kisiné'tu'*, they stole your (thy) horses. *toho'xk tada'on*, his or her horses. *toho'xk i'tada'on*, thy horses. *toho'xk i'ñktada'on*, my horses. *toho'xka' ko teina'ni yuke'di*, how many horses are there? *toho'xka' du'čcku'*, fetch the horse! *toho'xka' tohna' i'dusi'*, did you get the horse yesterday? *aduh'i ndosaw'hin toho'xka' sin'hin ne'di ndom'hi'*, I see (or, saw) the horse standing on this side of the fence. *tansi' toho'xka du'ti ně'*, the horse is (standing) eating corn. *toho'xka' axě'he'*, to ride a horse. *toho'xk siyan' ahियan'*, "horsefoot hide," the hoofs of a horse (Bk.). *toho'xk ti*, or *toho'xk ati*, "horse house," a stable. *toho'xk waxi'*, a horseshoe. *toho'xk waxi' onni'*, to make, or, he makes a horseshoe (*toho'xk waxi' ayo'n'ni*, to-



*ho'xk wazi' nko'ni*. *toho'xk wazi' on'di xya'*, the horseshoe must be made. *toho'xk wazi' on' heda'*, the horseshoe has been made, or, it is finished. *toho'xk nixuxw' naské'*, "long-eared horse," a mule. (Also p. 118: 19, 20; p. 119: 1, 2.)

**toho<sup>a</sup>'k** (cry of the yellow-eyed duck) (20: 39).

**toho<sup>a</sup>'ni**.—*toho<sup>a</sup>'niya'*, his or her real or potential son's wife, including the wives of his or her son's son, of his or her daughter's son, of any other male descendant, of his real or potential brother's or sister's son, grandson, etc. (*ya'ohon<sup>a</sup>'niya'*, *úñktoho<sup>a</sup>'niya'*; voc., *toho<sup>a</sup>'ni'*).—*tohon<sup>a</sup>' noxti'*, his or her father-in-law (*ya'ohon<sup>a</sup>' noxti'*, *úñktoho<sup>a</sup>' noxti'*; voc., *tohon<sup>a</sup>' noxti'*).

**to'hu**, **to'hi**.—*tohon<sup>a</sup>'ni*, bamboo. *a'su tohon<sup>a</sup>'ni*, (26: 53), *a'su to'hi* (28: 38), bamboo brier. *tohu'di*, rattan vine (26: 66). *to'hu sú'pka*, black rattan vine (28: 22).

**to'ke**.—*tokexti'*, calm, no breeze stirring. **to'xti** (?).—*ita' odi' to'xti* (*ita*, deer; *odi*, to shoot; *to'xti* (?)).

**topa'**, four, four times, in four places.—*toho'xk topa' ko xkuku' on'daha' dandé'*, I will give four horses to each (man). *a'kiküné' topa' inktá'*, I have four geese (5: 7) (*tetopa* or *detopa*). *nko' topa'*, I did it four times. *piçatá' ncu' topa'*, I put the cotton in four places. *ohito'pa*, forty. (Also 18: 16; 26: 3; 27: 28; 28: 22, 24, 38.)

**topi'**, **dopi**, **adopi'**, **ato'pi** (28: 144, 145), **atopi'**, new: hence, single, unmarried.—*ha'yasaha'ya' topi'*, a young (unmarried) man. *a'xti topi'*, an unmarried woman, a virgin. *ado'pi' yuke' yañka'*, several young ones (turkeys half grown; also boys and girls of about 17 or 18). *ado'p zohi'*, "old young" (people about 20 years old). *an'xti dopi' yi'ñki*, a girl of 14. *an'xti dopi'*, a girl of 16. *nahimé' atopi'* (or *nahimé' adopi'*), new moon. (Also 8: 6; 14: 24; 26: 35; 27: 1; 28: 39.)

**totosi'**, hard.—*yek totosi'*, a species of blue corn.

**towe**.—*kito'weyè'*, to barter, exchange, swap, trade (*kito'wehayè'*, *kito'wehiñké'*: *kito'weyètu'*, *kito'wehayètu'*, *kito'we-*

*hiñktu'* (we swap, or let us swap). *kito'wehi'ñkehé' detu'*, we have swapped (finished act). *kitowehañke na*, I did trade. *wazi' kitowe'hiñkitu' xé*, let us swap shoes.—*Towedi'* (1: 1), a Frenchman. *To'we han'xi'*, a French woman. *ani' kyá on'ni'k nkakétu'*, *édi' Towé ya'nde*, "let us dig a well," said the (moving) Frenchman (1: 5). *Toweyan'* (= *towe+ya<sup>a</sup>*), the Frenchman, referring to one supposed to be elsewhere (9: 12). *eka'w Toweyan' eyan' hi*, then the (distant) Frenchman arrived there (1: 14). *To'we nauxi'ya*, "Frenchman's Sunday," New Year's Day.

**towé**, to fill.—*di'xtowé*, he filled to the top (10: 2). *naté'dan'yé*, he filled half full (10: 2). *dé'xtowe*, full of them (19: 5, 6, 8). *dé'xtowé*, full of them (p. 153: 23; p. 166: 25, 26, 27). *nihon'ka' ani' touyèyè*, he filled the cup with water (p. 166: 28). *nihon'ka' ani' to'waye*, did you fill the cup with water? (p. 166: 29). *nihon'ka' ani' to'wañké*, I filled the cup with water (p. 166: 30). *pe'titi yusi d'etowe*, the fireplace is full of ashes (p. 140: 6). *káxwi' d'etowe*, it is full of coffee (p. 140: 8). *pan'hin' son'pxi d'etowe*, the bag or sack is full of flour (p. 140: 9).

**towe**.—*to'wé hutpé'*, to shoot a hole through (with an arrow) (*i'towé yutpé'*, *nto'wé úñkutpé'*).

**ton<sup>a</sup>**.—*ton úni'*, pus; watery or liquid matter in a sore. *ton* is identical with the D., *ton*, matter, pus; *úni'* denotes the material (cf. *ani<sup>a</sup>'ni*, watery). *apa'xt<sup>a</sup>onyé'*, to make pus ooze from a sore.

**ton<sup>a</sup>'xka'**, humped, broken (backed) (17: 14).—*akidi tan'inhin' to'xka*, "broken backed insect," the buffalo bug.

**ton<sup>a</sup>'ni** or **ton<sup>a</sup>'niya<sup>a</sup>**, his or her father's real or potential elder sister (*yiton<sup>a</sup>'ni* (*ya<sup>a</sup>'*), *úñkton<sup>a</sup>'ni* (*ya<sup>a</sup>'*); voc., *ton<sup>a</sup>'ni'*).—*ton<sup>a</sup>'ni aka'* or *ton<sup>a</sup>'niya<sup>a</sup> aka'*, his or her father's real or potential younger sister (*yiton<sup>a</sup>'ni* (*ya<sup>a</sup>'*) *aka'*, *úñkton<sup>a</sup>'ni'* (*ya<sup>a</sup>'*) *aka'*; voc., *ton<sup>a</sup>'ni' aka'*).—*to'ndiya<sup>a</sup>*, his or her real or potential son-in-law or daughter's husband, including his or her son's (or daughter's) daughter's husband, the husbands of all other female de-

scendants and those of the female decendants of real or potential brothers and sisters (*yato'ndiyān*, *ūnktō'ndiyān*; voc., *yīnki'*).

**tpa<sup>n</sup>hi<sup>n</sup>**, any soft part of the body.—*ayī'tpan<sup>n</sup>hi<sup>n</sup>* or *ayī'tpan<sup>n</sup>hi<sup>n</sup>yan*, the hypogastric and iliac regions. *nixuxwi'tpan<sup>n</sup>hi<sup>n</sup>*, "the soft part of the ear," the ear lobe. *ptcān'ahudi'tpan<sup>n</sup>hi<sup>n</sup>*, "the soft bone of the nose," the nasal septum.

**tpě, tūpě'** (28: 207, 208, 210), (1) any natural orifice in the human body.—*nixu'xti'tpě*, the meatus auditorius. *hi'tti'tpě*, the anus. *ptcān'tpě*, the nostrils.—(2) an artificial orifice: *añksap'tpě*, a gun muzzle; *añksa'wīn'nixuxwi'tpě*, a gun's touchhole.—*kīdūtpe*, to make a hole for another—mode not specified (*ya'kīdūtpe*, *a'kīdūtpe*). *īkīdūtpe*, he . . . for thee (you). *ī'ñkīdūtpe*, I . . . for thee (you). *ya'n'xīdūtpe*, he . . . for me. *hiya'n'xīdūtpe*, thou (you) . . . for me.—*datpě*, to bite a hole through. *das'ē datpě*, to bite a hole through an object (*ī'das'ē ī'datpě*, *ndas'ē ndatpě*).—*natpě*, to make a hole through with the foot. (1) *asī'natpě*, to break a hole through ice, etc., with the foot (*aya'si'ī'natpě*, *ñka'si'ū'natpě*; pl., *asī'na'tpētu'*, *aya'si'ī'natpētu'*, *ñka'si'ū'na'tpētu'*). (2) *naxtē'natpě*, to make a hole through an object by kicking (*ī'naxtē'ī'natpě*, *ū'naxtē'ū'natpě*; pl., *naxtē'natpētu'*, *ī'naxtē'ī'natpētu'*, *ū'na'txē'ū'na'tpētu'*).—*ukpě*, to make a hole through by pressure (*yukpě*, *ūñkukpě*).—*hutpě*: *mīkōn'ni'kōn'hutpě*, to dig with a hoe (*mīkōn'ni'ayon'yutpě*, *mīkōn'ni'kōn'ūñkutpě*). *maxawon'ni'kōn'hutpě*, to dig with a spade (*maxawon'ni'ayon'yutpě*, *maxawon'ni'kōn'ūñkutpě*). *dusa'hutpe*, to tear a hole through. *duksasādi'hutpě*, to cut a hole through with a knife. *ūñksapīkōn'odi'hutpě*, to cut a hole through with an ax. *u'tūpě*, hole (16: 8). *ama'tūpe*, *ama'w'tūpe*, hole in ground (21: 26; 27: 7, 10).—*okpě*, any artificial opening in the human body. *nixuxw'okpě*, the places where the ears have been bored for wearing earrings. *ptcān'ahudi'tpan<sup>n</sup>hi<sup>n</sup>'okpě*, the perforation of the septum of the nose. (Also 28: 124, 171, 176.)

**tsi'pa**, one hundred.—*tsi'pa son'sa'xēhē*, "one sitting on one hundred," one hundred and one. *tsi'pa non'pa'xēhē*, one hundred and two. *tsi'pa o'hi*, one hundred and ten. *tsi'pa o'hi son'sa'xēhē*, "one sitting on one hundred and ten," one hundred and eleven. *tsi'pa o'hi non'pa'xēhē*, "two sitting on one hundred and ten," one hundred and twelve. *tsi'pa o'hi dana'xēhē*, one hundred and thirteen. *tsi'pa o'hi topa'xēhē*, one hundred and fourteen. *tsi'pa o'hi ksa'xēhē*, one hundred and fifteen. *tsi'pa o'hi non'pa'*, one hundred and twenty. *tsi'pa o'hi non'pa' son'sa'xēhē*, one hundred and twenty-one. *tsi'pa o'hi da'ni*, one hundred and thirty. *tsi'pa o'hi da'ni son'sa'xēhē*, one hundred and thirty-one. *tsi'pa non'pa'*, two hundred. *tsi'pa non'pa' son'sa'xēhē*, two hundred and one. *tsi'pa non'pa' non'pa'xēhē*, two hundred and two. *tsi'pa non'pa' o'hi*, two hundred and ten. *tsi'pa non'pa' o'hi son'sa'xēhē*, two hundred and eleven. *tsi'pa non'pa' o'hi non'pa'xēhē*, two hundred and twelve. *tsi'pa non'pa' o'hi non'pa'*, two hundred and twenty. *tsi'pa non'pa' o'hi non'pa' son'sa'xēhē*, two hundred and twenty-one. *tsi'pa non'pa' o'hi da'ni*, two hundred and thirty. *tsi'pa dani'*, three hundred. *tsi'pa dani' son'sa'xēhē*, three hundred and one. *tsi'pa dani' non'pa'xēhē*, three hundred and two. *tsi'pa dani' o'hi*, three hundred and ten. *tsi'pa dani' o'hi son'sa'xēhē*, three hundred and eleven. *tsi'pa dani' o'hi non'pa'xēhē*, three hundred and twelve. *tsi'pa dani' o'hi non'pa'*, three hundred and twenty. *tsi'pa dani' o'hi non'pa' son'sa'xēhē*, three hundred and twenty-one. *tsi'pa dani' o'hi dani'*, three hundred and thirty. *tsi'pa topa'*, four hundred. *tsi'pa ksani'* or *tsi'pa ksan*, five hundred. *tsi'pa akūxpě*, six hundred. *tsi'pa nan'pahudi'*, seven hundred. *tsi'pa danhudi'*, eight hundred. *tsi'pa tkanē*, nine hundred. *tsi'pim'tcyā'* (*tsi'pa+im'tcyā'*), "old man hundred," one thousand. *tsi'pim'tcyā' son'sa'xēhē*, one thousand and one. *tsi'pim'tcyā' o'hi son'sa'xēhē*, one thousand and eleven.

**tspa<sup>n</sup>**.—*atspa'n'hi*, to stick or adhere to an object. *atspa'n'hi kte'kan*, he stuck

to it when he hit it (1:11). *naxtē kan atspan'hi*, when he kicked it he stuck to it (1:12). *atspan'tspahi'*, to stick or adhere here and there, to be sticky or gummy. (G. gave this as, *hadespa-pahi'*).—*a'tspan'yē* to cause one object to adhere or stick to another; to glue or paste one object on another (*atspan'hayē, atspan'hāñkē*).

-*tu*, usual pl. ending of verbs and nouns. Used when the act or acts were seen by the speaker. *uanu'tu'*, they (went and) sat in it (while I was looking). *hi* and sometimes *ki* and *ti* are changed to *x* before this ending.

*tū*, here (p. 167: 11, 12, 13, 14).

*tūdē'*, long, tall, as a person (*i'tūdē, ū'ñkātūdē'*).—*in'su' tūdē'*, "long teeth," canine teeth (= *insu psūti*). *siw'ot' tūdē' dāndē'*, the boy will be tall. *tohozka' tūdē'*, the horse is high (cf. *naskē', kōhi*). *tū'ti tūdēxti'*, very tall. *tānsi sidi mēnksoṃ tūti tūdēxti'*, "the very tall variety of yellow broom grass."—*tūdaxpē'*, a perch (fish).—*du'tididi'* (masc. verb); *asan'hin du'tididi'*, to stretch the arms straight out horizontally (*i'du'tididi', ndu'tididi'; du'tiditu', i'du'tiditu', ndu'tiditu'*).—*du'tidixan'* (fem. verb); *asan'hin du'tidixan'*, to stretch the arms straight out horizontally (*i'du'tidixan', ndu'tidixan'*).

*tu'di* (17: 9), root, stump.—*tudiyān'*, a stump (cf. *udi'*), hence, the base of an object. *in'su tu'diyān'*, the roots of teeth. *asan'hin tudiyān' spewayān'*, his right arm above the elbow. *asan'hin tudiyān' kas-kani'*, his left arm above the elbow. *tudiyān' ka' ndu'ti xyā'*, let me eat the roots (1: 2). *ayē'kiyān tudiyān' kē duti-teu' tca'yē'*, he dug around the corn and pulled it all up by the roots (1: 3). *ayitū*, stump (14: 26). (Also 21:19.)—*atuti'*, the large root (with a white interior) of a thorny vine. The Biloxi used to grind the root and use the meal as food. The meal made from this root was called *atuti' nūpxi'*.

*tūdūdūhe*.—*tū'dādūhe'di*, to shiver, as with the cold (*i'tūdūdūhe'di, nū'dādūhe'di*); subsequently given thus: to have the ague (*tū'dūdūhayē'di, tū'dūdūhāñkē'di*).—*tū'dādūhē' (-di?)*, to have dart-

ing pains. *maktūdūdūhē' on tyi*, "medicine for darting pains in the chest."

*ṭuhe'*, thunder; the Thunder Being (28: 1, 257).—*ṭuhe' naxē' yihē'*, he thought that he heard (it) thunder. *ṭu'he hande'*, it still thunders. (Also p. 118: 7.) *ṭuhe'di*, it thunders.

*tuka'*, that way; in that direction.—*tuka'donhi'*, look that way!

*tū'kama'go<sup>ni</sup>* or *tūkmago<sup>ni</sup>*, to go underneath.—*nindurpē tūkamago<sup>ni</sup>*, "going under the trousers," drawers. *doxpē tūkmago<sup>ni</sup>*, "under cloth or dress," a skirt or petticoat.

*tuka<sup>ni</sup>*, *tukani'* (28: 1); generic: his or her mother's brother. *ya'tuka<sup>ni</sup>*, thy uncle. *ū'ñktuka<sup>ni</sup>* (Bj., M.), *nka'tuka<sup>ni</sup>* (Bk.), my uncle (*tuka<sup>ni</sup>nitu'*, *ya'tuka<sup>ni</sup>nitu'*, *ū'ñktuka<sup>ni</sup>nitu'* (Bj., M.), or *nka'tuka<sup>ni</sup>nitu'* (Bk.)).—*tuka<sup>ni</sup> aka'*, his or her real or potential mother's younger brother (*yatuka<sup>ni</sup> aka'*, *ū'ñktuka<sup>ni</sup> aka'*; voc., *tuka<sup>ni</sup> aka'*).—*tuka<sup>ni</sup> noxti'*, his or her real or potential mother's elder brother (*yatuka<sup>ni</sup> noxti'*, *ū'ñktuka<sup>ni</sup> noxti'*; voc., *tuka<sup>ni</sup> noxti'*). (Also 22: 2, 3, 6, 8, 9; 26: 39, 62; 28: 20, 34, 52, 55, 64, 80, 222, 229.)

*tūkixyē'*.—*yaka'kax tūkixyē'*, to rest the face on the palm of the hand (*yaka'kax i'tūkixyē', yaka'kax ū'ñkātū'kixyē'*). *yaka'kax tūkixyē' nañki'*, he is (i. e., sits) resting his face on the palm of his hand.

*Tūkpa'*, Atakapa. *Tūkpa' hanyadi'*, the Atakapa people, an Indian tribe of Louisiana.

*tūkpē'*.—*tūkpē' ondi'*, she changed into it (14: 27, 29; 16: 2, 10; 22: 2; 26: 92).

*tū'ksiki* or *tūksikiya<sup>a</sup>*, his real or potential sister's son, applicable to his father's brother's daughter's son, if the mother is older than himself (*itū'ksiki'* (26: 58; 28: 12) *yitū'ksiki (ya<sup>n</sup>) ū'ñktū'ksiki (ya<sup>n</sup>)*; voc., *tūksiki'*).—*tū'ksiki aka'*, his real or potential younger sister's son, including the son of his father's brother's daughter younger than himself (*yitū'ksiki aka', ū'ñktū'ksiki aka'*). (Also 17: 3, 7, 11, 16.)

*tuksin'*, the armpits (*i'tuksin, ntuksin'*).

*tūxkikē'*.—*tūxkikē'*, it makes no difference (14: 17, 21).

**Tuni'cka** (in composition), Tunica.—*Tuni'cka anyadi'*, or *Tuni'cka han'ya'*, a Tunica, the Tunica people. *Tuni'cka han'xi'*, a Tunica woman (Bj., M.). *Tuni'cka ta'nya'*, "Tunica town," Marksville, Avoyelles Parish, La.

**túpe'ta.**—*kawatipeta*, whose (p. 136:16).  
**túpi'**, **túwi'** (p. 139: 4, 5), a pail or bucket.—*túpi' níani'*, "large bucket," a tub.

**túpo'**, (it) burst (26: 42) (cf. *po.*)

**túsi.**—*túsiyě'*, to pull another backward (*túsi' hayě'*, *túsi' hánkě'*) (cf. *si.*) *túsi' hán'ya' dandé'*, I will pull you backward. When one already holds another, *duxta' túsiyě'* is used; but if he grasps him at the moment of pulling him backward, *dusi túsiyě'* is correct.

**túsú'ńki** or **tusun'kiya'**, his real or potential elder sister's daughter, including the daughter of his father's brother's daughter older than himself (*yitúsú'ńki(ya')*, *ú'ńktásún'ńki(ya')*; voc., *tásún'ńki'*) (cf. *tańki.*)—*túsú'ńki aka'*, his real or potential younger sister's daughter, including the daughter of his father's brother's daughter younger than himself (*yitúsú'ńki aka'*, *ú'ńktásún'ńki aka'*).

**tútce'**, (it) touched it (28: 191).—*tútce'di*, (it) touches her (20: 3). *tútca'ya ni*, do not touch it (28: 189).

**tútcku'**, to spit, expectorate (*ítútcku'*, *ú'ńkatátcku'*; *tútckutu'*, *ítútckutu'*, *ú'ńkatátckutu'*) (28: 134).—*tatckě'*, saliva.

**tútca'** or **tútca'**, the eyes of one person; his or her eyes (*ítútca'*, *úńka'tútca'*; *tútca'ntu'*, *ítútca'ntu'*, *úńka'tútca'ntu'*).—*ítútca'ń hiń sa'ńhiń'xa*, your eye on one side, one of your eyes. *ú'ńkatútca'ń kásidě'łowe*, my eyes are full of smoke. *ú'ńkatútca'ń ińspe'wa né'di*, my right eye pains. *ú'ńka-tútca'ń ka'skani'wa pahi'*, my left eye is sore. *tútca'ń widwi'de u'ńni'*, his eyes twitch often. *tútca'ń p'łtspitsedi'*, to wink the eye(s). *tútca'ń ahi'*, the eyelids. *tútca'ń ahi' ta'wiyań*, the upper eyelids. *tútca'ń ahi' xwúhi'*, the lower eyelids. *tútca'ń sań'*, the white part of the eye, the cornea. *tútca'ń su' súpí'*, "the black seed of the eye," the pupil. *tútca'ń súpka'*, the "dark part of the

eyes," the iris. *Onsi'x tútcon'*, "Fish (?) eye," the Great Dipper. *Ta' tútcon'*, "Deer eyes," two stars known to the Biloxi in Louisiana, sometimes called by them the "Buck eyes."—*tútcon' ksepi'*, to be clear-sighted (*ítútcon' iksepi'*, *ú'ńkatútcon'ńksepi'*).

**tuťu'xka**, **tuduxka**, **túduxka'**, short (the ancient word; the modern form is *ěduxka* or *tuduxka*).—*a'yinaxtu' tuťu'xka*, your (pl.) hair is short. *ńkń'su' tuduxka'*, my teeth are short. *do'xpě' tđu'xka*, or *do'xp' tđu'xka'*, "short shirt," a man's shirt or a woman's sacque. *do'xpě' tđu'xka ni'ki'*, without a shirt, i. e., stripped to the waist (= *yoxa*).

**tuwa.**—*koťohě' tu'wa ki'di né'di*, he was walking back and forth making a noise (8: 24).

**tyi**, **atixyi** or **tixyi**, medicine (see *xi*).—*tyi' kápini' ku'di*, he gave bad medicine, i. e., for the purpose of killing a person. *popoxtyi*, "swelling medicine." *maq' tđiditě' on tyi*, "medicine for darting pains in the chest." *amihoń tixyi*, "fever medicine," a weed. *atixyi' káxwi'*, "medicine coffee," tea. *tyi' núpíhi'*, "sweet-smelling medicine," a tall variety of clover, found in Louisiana. It differs from the following. *tyi' núpíhi' u'ka'hi*, "resembles tall clover" or "the sweet-smelling medicine," a species of clover which is found in Louisiana and elsewhere; it is only a few inches in height.

**ú**, **u** + (14: 19), interjection Oh! (2: 19).  
**uda** or **da.**—*udati'*, *uda'ti*, light of any sort; the light of day, of the sun or moon, as distinguished from firelight (*udaki*) (30: 5). *oti*, (they) shine (p. 142: 16). *pet-udati*, firelight. *ina' hoodé'*, the sun shines.—*udaki*, firelight. *uda'gayi* (= *udaki* + *hayi*?), "light all the time" (?). *peti udagayi*, firefly. *uda'k stúgońni'*, or *hadakstúgońni* (Bk.), "light made to stand up," a candle or lamp (Bj., M.). *uda'k stúgoń ni' xwádati'*, "light made-to-stand-up glass," a glass lamp. *uda'k stúgoń ha'tiońni'*, "a light that has a house over it," a lantern. *xwádati'*, light within doors, coming from outside; hence, window glass (?). *ońdońhoń' xwádati'*, "to see

with light from outside," window glass. *kxwádati'*, translucent (?), transparent (?) "the light comes through," "one can look through," hence, glass. *konicka' kxwádati'*, a glass bottle.

**udi'**, a stalk or trunk of a plant, etc. (cf. *tu'di*).—*aya<sup>n</sup> udi'*, the roots of trees, etc. *haata<sup>n</sup> tani' udi'*, a banana stalk. *piça' to udi'*, the cotton plant. *úñkoko<sup>n</sup> udi'*, *yaniksiyo<sup>n</sup> udi'*, a pipestem. *u'di mísk udi'*, the "fine" or "small wood tree," the pin oak or water oak (cf. *teacáku*). *udi' mísk u' anaki'*, "the fruit of the pin oak," an acorn of the pin oak. *uli'*, mast, acorns (14: 19, 22).

**udu'**, a drum.—*u'dukte'* (= *udu' + kte'di*), to beat a drum (*u'du yakte'di*, *u'du xkte'di*). *u'dukte' heda<sup>n</sup>'*, he has finished beating the drum. *u'dukte' he'detu'*, they have finished beating the drum.

**ue**, to boil, stew, or cook anything (*i'ue'di*, *nku'e'di*).—*o i'ue'di*, did you boil the fish? *o iua' da'nde*, will you boil the fish? *uwé'* (29: 14), *ué'* (14: 7), *hūwé'* (29: 16, 21, 32); *uwedi'*, stewed (28: 137, 138). *o hūwé'*, cooked fish (6: 15, 18). *u'a*, to stew (p. 143: 17, 22, 23). *ñku'a*, I stew (p. 144: 25). *kueni'*, not to boil or stew (*ku'yue'ni*, *nku'e'ni*). *o kueni'*, not to boil fish. *wax*, cooked (28: 204). *awahi*, to get cooked, to get done (14: 6, 7, 8, 9; 26: 69, 70). *awa'hiye*, she got it cooked (14: 6, 7). *toxi' a' uwe' ya<sup>n</sup>xan<sup>n</sup>*, where is that stewed fox liver? (p. 167: 1). (Also 8: 19, 20, 23, 27; 9: 5.)

**ukañka'yi**, her vine (28: 179).

**uka'ñki**, **uka<sup>n</sup>x** (28: 85, 88, 180, 193), it caught on, it caught him.

**uké'**, to resemble some one a little (*yu'ke*, *nku'ke'*).—*nyu'ke*, I resemble you a little. *tyi nūpihi ukahi*, "resembles sweet-smelling medicine," a species of clover.

**ukikiñge**, one half (p. 122: 20).—*uki'kiñge yu'ke'di* or *téna'ni nedi' ko uki'kiñge*, half as many. *tea'naska nedi' ko ukikiñge*, half as large. *kei'ka' nedi' ko tea'naska uki'kiñge ko' skané' e'naska na'*, this hog is half as large as that one. *tehe'dar nedi' ko uki'kiñge*, half as tall. *skuti' nedi' ko uki'kiñge*, it is half as deep. *ti né' ko kowo'hi ti ne'di uki'kiñge*, that house is half as high as this one

*ki'ñkiñge*, half (20: 11, 36). *pskikiñge*, midnight.

**ukpe' itka'xöye'**, given as meaning, to put a curvilinear object under the blanket, next the body and above the belt (*tukpe' ika'xehe' ha'yitu'*, given as the 3d pl.).

**uksani'**, very soon.—*uksani' nda' dande'*, I will go very soon. *akütxyi' uksa'ni hu'yaxkiye' na'úñkíhi'*, I hope that you will send me a letter very soon (4: 5). (cf. *ksahon'*.)

**ūx!**, psha! (29: 31).

**uxi**.—*dau'xitu hi na'úñkíhi'*, I wish that they would bite it off (p. 144: 9). *dauxi hi ñkíhi'*, I think that he ought to bite it off (p. 143: 32). (Also p. 143: 33; p. 144: 10, 11.)

**uxtö'**, **oxté'** (28: 194), to make a fire, to camp.—*oxtetu*, they make a fire (22: 16). *pe'ti uxté'* or *petu'xte*, to make a fire (29: 28) (*pe'ti yuxté'*, *pe'ti nku'xaté'*; *ux-té'tu'*, *nku'xaté'tu'*). *pe'ti uxta'*, make a fire (said to a child).—*kuxté'ni'*, not to make a fire (*ku'yu'x'té'ni'*, *nku'x'té'ni'*; *ku'x'té'ni'*, *ku'yu'x'té'ni'*, *nku'x'té'ni'*).—*kyuxté'*; *pe'ti kyuxté'*, to make a fire for some one (*pe'ti ya'kyuxté'*, *pe'ti a'xkyuxté'*; *pe'ti kyuxté'tu'*, *pe'ti ya'kyuxté'tu'*, *pe'ti a'xkyuxté'tu'*). *pe'tiñki'ntyakyuxté'*, did you make the fire for me? *pe'ti yan'xkyuxta'*, make the fire for me!—*kyuxté'ni'*; *pe'ti kyux'té'ni'*, not to make a fire for another (*pe'ti ya'kyuxté'ni'*, *pe'ti a'xkyuxté'ni'*). (Also 20: 7; 22: 1, 5; 26: 57, 69; 28: 155, 203.)

**uxwi'**, dry, as grass, clothing, etc.—*do'di uxwi'*, his throat is dry, he is thirsty (*ido'di uxwi'*, *ndo'di u'xwi'*; *doxtu' uxwi'*, *i'doxtu' uxwi'*, *ndo'xtu uxwi'*). *do'di uxwi' dande'*, he will be thirsty. *doxtu' uxwi' dande'*, they will be thirsty. *ndo'di u'xwi dande'*, I will be thirsty.—*uxwo<sup>n</sup>'* (= *uxwi + o<sup>n</sup>'*), to have been dry. *do'di uxwo<sup>n</sup>'*, his throat was dry, he was thirsty (*ido'di uxwo<sup>n</sup>'*, *ndo'di uxwo<sup>n</sup>'*; *doxtu' uxwo<sup>n</sup>'*, *i'doxtu' uxwo<sup>n</sup>'*, *ndoxtu' uxwo<sup>n</sup>'*).

**uma<sup>n</sup>**, to bathe.—*ñku'man'*, we bathe (10: 29). *uma'kidi'*, go and bathe! (male to female) (10: 31). *u'maklé'*, go and bathe! (female to male) (10: 32).

**una** (?).—*kuna'tuni'*, there are not that many. *Tanya<sup>n</sup> ha'nya' té'na'ni ko'*

- Tawiyi'ñkiyaan ha'nya' e' kuna'tuni'*, there are not as many people in Lecompte as there are in Alexandria (p. 122: 22).
- una'si**, to parch, as corn. (*yu'nasi, nku-nasi*). *una'sho'ni'* (= *unasi + o'ni*), to fry meat, etc. (*una'sayon'ni, una'snkon'ni*).—*toxpi' a'sane'yé ya'xan*, where is that fried fox liver? (p. 166: 32).
- unaski'ki**, (he) pressed her down in it (28: 203).
- unatci'ktci**, to dodge; evade a blow, missile, or person by dodging (*yu'natci'ktci, nku'natci'ktci*).—*unatci'ktci' haki'ñiki*, when he dodged (the Bear) he (the Rabbit) escaped (got out from the hollow tree) (2: 27). *una'ktci-ktci*, he dodged about (16: 8).—*kyu'natci'ktci*, contraction from *kiya' unatci'ktci*, to dodge again.
- uni'**, a plant of any kind (cf. *tcu*). *ptca'to uni'*, the cotton comes up.—*hawni'*, hominy made with lye, hulled or lysed corn. *ñka'on*, I make hominy (28: 228) (or from *on*).
- unoxé'** or **unoxwé'**, to live with him or her (*yu'noxé, nku'noxé*; pl., *u'noxétu', yu'noxétu', nku'noxétu'*).—*inyu'noxé*, I live with you. *ya'ñkunoxé'*, he or you live(s) with me. *Tétkana' káñkán' unoxé' ha'nde on'xa*, it used to be that the Rabbit lived with his grandmother. *nkúnnoxé' nka'nde on'xa*, I used to live (lit., be living) with her (long ago). *nkúnnoxé' nka'nde on'ni*, I did live with her for some time. *nkúnnoxé' xa nka'nde*, I am still living with her. *tcu-ma'na káñkán'yan' unoxwé' a'nde on'xa'*, it used to be, long ago, that he was living with his grandmother.—*kuno-xéni'*, not to dwell or live with him or her (*ku'yuno-xéni', nku'no-xéni'*).
- upi'**, to be tired, weary (*ayu'pi, nku'pi*).
- u'si**, the sting of an insect.—*kan'x usinaské*, "bee-with-long-sting," a wasp.
- usi'**.—*wax usi'*, to put on overshoes (*wa'x yu'si, wa'x u'nkusi'*). *usté'*; *wax usté'*, to put on shoes (*yu'sté, u'nkusté'*). *wax usté' na'ñki jan'*, he is putting on his shoes (said if seen by the speaker).
- usi'hiñ**.—*usin'hiñyé'*; *ünni' usin'hiñyé'*, to plunge (hot iron) into water (*usin'hiñhayé', usin'hiñke'*) (28: 210, 214).
- usti'ki'ustú'ki** (16: 3), **ustú'ki** (28: 184), **ustá'x**, to set a perpendicular object on something, to stand it up (*yustú'ki', nku'stú'ki'*).—*úka'yan ustú'ki'*, to set a perpendicular object in something. *súnitoni' kon'ha' anya' on'ni ustá'x kané'di, ani' kyá'hon ye'hikan*, he stood up a tar baby close to the well and left it there (1: 8).—*kyustki'* or *kyustúki* (6: 16), to set a perpendicular object on something for another person (*ya'kyustki* or *kyustúki, a'xyustki*). *yi'kyustki', I . . . for thee. yan'xyustki', he . . . for me* (preceded by *ewande*), you . . . for me (preceded by *ayindi*). *in'ki'nt-yakyu'stki, you . . . for me* (sic). *kástú'ki*, set it down before him! (6: 6). (Also 24: 1; 29: 26.)
- utci'ne'**, to miss the mark in shooting (*yu'tci'ne, nku'tci'ne*) (20: 25) (cf. *tcáp*).
- utci'tepi'**, to kiss; to suck (*yu'tci'tepi', nku'tci'tepi'*).—*nyu'tci'tepi' dande'*, I will kiss you. *nyu'tci'tepi' te na'*, I wish to kiss you.
- utcu'wi**, borrow it (26: 78).
- uti'**, a pigeon.
- ú'tsa<sup>n</sup>** or **ú'tsa<sup>w</sup>**, hot.—*ú'tsanxti'*, very hot. *ma'sa ú'tsanxti' ktedi'*, to hammer hot iron, as a blacksmith does. *ma'sa ú'tsanxti' tci' on'ni*, to make iron red hot.
- uwusé'**.—*u'wu'sédi'*, to make a crunching sound, as by walking on ice or hard snow (*uwú'suyé'di, uwú'sháñké'di; uwú's-etu', uwú'suyétu', uwú'sháñkétu'*).
- uyé'**, to leak (p. 139: 4, 5).
- úñktci<sup>w</sup> sayi'**, onions (5: 4).
- u<sup>n</sup>ni'**, sign of continuous action (?) (cf. *on*).—*ina' hu u<sup>n</sup>ni'*, the sun is coming. *da u<sup>n</sup>ni'*, he is going. *ida u<sup>n</sup>ni'*, are you going? *nda u<sup>n</sup>ni'*, I am going. *on*, still on the way (22: 6).
- ú<sup>n</sup>ni'**, or **ú<sup>n</sup>ni'ya<sup>n</sup>**, a mother; his or her mother (*ayon'niyan, nkon'ni'yan* (Bj., M.) or *nkún'ni'* (Bk.)). *ú<sup>n</sup>ni'*, O mother!—*ú<sup>n</sup>ni'ya<sup>n</sup> e' ande'* or *ú<sup>n</sup>ni'ya<sup>n</sup> e' nañki'*, he or she has a mother. *ayon'ni'ya<sup>n</sup> e' ande'*, or *ayon'ni'ya<sup>n</sup> e' nañki'*, you have a mother. *nkon'ni'ya<sup>n</sup> e' ande'* or *nkon'ni'ya<sup>n</sup> e' nañki'*, I have a mother. *on'ni'ya<sup>n</sup>*, his mother (26: 72). *kon'ni'*, mother! (in address) (28: 139).—*on'nyuwó'*, my mother's elder sister (real or potential), literally, "my elder mother." Used by

both sexes. (Also 8: 11, 13, 18, 19, 21, 24, 27, 28; 28: 152, 158, 166, 179, 180, 192.)

**-wa, -wa<sup>a</sup>, -we**, locative ending; toward, in that direction, into (cf. *wahe*); in *dowa*, *ewa*, *hewa*, *kowa*, *tewa*, perhaps *-wo* is an equivalent of *-wa*. *aso<sup>a</sup>wan'*, into the briers (1: 20) (cf. *wahe*). *isa' wa de'*, to rush madly into a dense thicket (*isa' i'we ide'*, *isa' uñkuwe' nde'*).—*-wayan'* (= *-wa*+*-yan'*), locative ending; toward; in that direction. *pútsaya wayan'*, "the sharp side," the edge of a knife.—*yuwa'yan'*, toward. *ayande'yuwa'yan'*, toward the place where you (are or) shall be (2: 29).—*wa'de*, toward. *an'xu wa'de* or *an'xu na'ñkwa'yan'*, toward the stone. *aya<sup>n'</sup> wa'de*, toward the tree.—*ewa* or *ewa'*, to that place, in that direction; beyond; farther. *e'wa kida'*, go farther! *wite'di ewa'*, day after to-morrow. *e'wa nda' xo*, I will go farther if. *e'wa ide'di*, did you go farther? *e'wa a'nde*, he moves there, he is there (*e'wa aya'nde*, *e'wa nka'nde*; *e'wa yuķē'di*, *e'wa i'yuķē'di*, *e'wa nyuķē'di*). *e'wa ka'nde hantca' hanan'*, he was there, but (he has gone elsewhere). *e'wa yuķē'di hantca' hanan'*, they were there, but (they have gone elsewhere). (Also 14: 25; 17: 2; 28: 50, 169, 238.)

**wa**, very (14: 7).—*wa'adi*, very (27: 21). *wa'di*, always (7: 14, 15). *aya'dē wa'di*, you are always talking. *aya'duti wa'di*, you are always eating. *i'yan'ie wa'di*, you are always sleeping. (Also 14: 12; 17: 4, 12; 19: 15, 16, 19, 22; 22: 4, 7, 12; 25: 7; 26: 18; 28: 18, 68, 227; 31: 22.)

**wa**, to have (?)—*a'yix wa'di* (14: 23).

**wahe**, to go into (cf. *wa*).—*waha'yo<sup>ni</sup>'ni*, to go into or under, as a shed or pile of brush (*i'waha'yo<sup>ni</sup>'ni*, 2d pers.). *wahetu'*, they went into (10: 13; 27: 8). *uwahetu'*, they went into (31: 31). *uñka'wahe*, we went into (the water) (p. 152: 28). *ti kuwē'n (ti uwē')*, *ti ku'yuwē'ni*, *ti nkuwē'ni*, *ti kuwē'tuni'* (6: 16). *teak wahayo<sup>ni</sup>'ni*, "what the hands go into," gloves.—*uwē'*; *ti uwē'*, to go into a house (*ti yu'wē*, *ti nkuwē'*; pl., *ti uwa-hetu'*, *ti yuwa'hetu'*, *ti nkuwa'hetu'*). *nkuwē' ndē'di*, I went in. *ani kuwē*, "to go into the water," to sink.—*wē-dē'di'*, the entrance to a lodge. This

may have referred to the anteroom of an earth lodge. *aye'wi*, *ayepi*, or *eyewi*, a door.—*aye'wi ko u'dunahi'*, he faces the door. *ayē'wiyān'*, the doorway, doorhole, as distinguished from the door itself (*ayewi*). *eye'wi dupaxi'* (used by men and boys) or *eye'wi dupaxka'* (used by females), open the door! *eye'wi kútske'yē*, to shut the door. *eye'wi kú'dúk teúgōw'yē*, to bolt the door. *aye' yin'ki'*, "little door," a window. (Also 8: 20, 21; 10: 10, 25, 33; 14: 29; 21: 31, 35; 28: 125, 133; 29: 33.)

**wahe**.—*wahē'di*, to cry out (as from fear) (*i'wahē'di*, *uñkwahē'di*; pl., *wahētu'*, *i'wahētu'*, *uñkwahētu'*) (cf. *wūhe*). *te'đika i'wahē'di*, why did you cry out? Ans., *nkē'skē' nixki'*, because I was scared.—*wahē'di'*, to cry, bellow, squall, as a child; to cry or squeak, as a mouse or rat (*wahaye'di*, *wa'hañkē'di*).—*wahē-yē'*, to cause to cry out, as from fear or pain; to make cry, squall, squeak, etc., as a child or rat (*wahē'hayē'*, *wahē-hañkē'*). *dasē'wahē'yē'*, to cause to cry out by biting or holding in the mouth, as a wild animal does the young one of a deer, etc. (*i'dasē wahē'hayē'*, etc.). *wahē'hinya' dandē'*, I will make you cry or squall. *wahē'hiyē*, he made you scream, etc.—*mahe*, to cry out, halloo (16: 10). *mahedi'*, to halloo, whoop; to cry as the diving duck does (*ma'hayed'i'*, *ma'hūñkē'di'*). *anēna mahedi'*, the diving duck, "the duck that whoops." (Also 10: 33; 13: 3, 4; 16: 5, 10, 14, 15; 20: 4, 5, 6; 26: 60; 28: 41, 205, 227.)

**wahu'**, snow.—*wahu' šnē'*, the snow melts. *wahu' skúfati'*, the snow is very deep. *tohāna'k wahu'*, it snowed yesterday. *wite'di ko wahu' dandē'*, it will snow to-morrow. *psidē'wahu' ko ndē'ni dandē'*, if it snows to-night, I shall not go. *wahu' nedī'*, it is snowing now. *wahudī'*, it snows.—*wahu' xohi'*, "ancient snow," hail. *wahu' xohi' idē'kan' ndē'ni*, I did not go because it hailed (literally, hail it-fell-because, I went-not). *wahu' xohi' i'dē'nē'*, "the ancient snow stands falling," it is hailing now. *tohāna'k wahu' xohi' i'dē'*, it hailed yesterday. *wite'di ko wahu' xohi' i'da*

*dande'*, it will hail to-morrow. *wite'di ko wahu' xohi' idé' ko ndé'ni dande'*, should it hail to-morrow, I shall not go. *wahu' xoxo'hi*, "ancient snows," hailstones.—*wahu' kúðeska'*, a snowbird.

**wak, wax, waka**, a cow, cows (derived from the Spanish word *waca*); *waka* is also a contraction of *wakahi*, cowhide, rawhide (see *waka' tçidiyè' hinc'çiya' ti'omyan'*).—*wa'k inðé'*, cow manure. *tansí' wak du'ti nê'*, the cow is (standing) eating grass or hay. *tohozka' wa'k yan ndon'ho'*, I saw a horse and a cow. *wa'k son'sa inktá'*, I have a cow (5: 6, 7). *waka'ka' kito'weyè'*, to swap cows. *aduhí' ndosa'hi' wa'ka' nê' a'pxuyé'di*, this cow on this side of the fence is apt (or, prone) to gore. *waka' ne ka'ta*, whose cow is this? *waka' ne inktá'*, this is my cow. *waxta'hixti'*, or *waxtaxti'*, to have many cattle.—*wa'k indoke'*, a bull.—*wak tçon'ikútsi'*, or *wak tçidñkési* (Bk.), "castrated cattle" (?); oxen, steers (Bj., M.).—*wa'kyiñki'*, "little cow," a calf.—*wakyo'* (= *waka + yo*), "cow meat," beef.—*wa'k ahi'*, a cowhide; leather (Bk.).—*wakhé'* (= *waka + ahe*), cow horns. *wakhé' niskodi'*, cowhorn spoon.—*wa'k tasi'*, milk.—*wa'k ta's omni'*, "to make milk," to milk a cow (*wak ta's ayon'ni*, *wak ta's nçon'ni*; *wak ta's o'ntu'*, *wak ta's ayon'tu'*, *wak ta's nçon'tu'*).—*wak ta's atçini'*, "milk grease," butter.—*wak ta's pçaská'ni'*, "milk bread," cheese.—*Waka' tçidiyè' hinc'çiya' ti'omyan'*, "Place where the man who Reddened Rawhides Used-to-live," Bismarck, Rapides Parish, La.—*waxtean'yadi'*, the name of a dark-skinned people who used to dwell on Red River, Louisiana, above Lecompte. If this is *wax tean'yadi'* (*waka + tean* and *anyadi*), it may have a phallic reference, *waka* being cow; bull; *tean* = *tçon'diti*, and *anyadi*, people.

**wa'x**, to hunt animals.—*waxni' epixti'*, very skillful in hunting the game. *wax de'* (= *waxni + dedi*), to go hunting (animals) (*wa'x yide'di*, *wa'x nde'di*). (Also 3: 2; 14: 2; 20: 9; 22: 1, 6, 11, 16; 26: 43, 69; 27: 1.)

**waxé'**.—*waxé'di*, the sound of hard rain, as distinguished from the pattering of gentle rain (= *ani' tata'zédi'*).

**waxi'**, **wax**, shoes.—*waxi' apa'staç on' hedon'*, the shoe has (or, the shoes have) been patched. *waxi' pa'tçitcu'di*, to pull off shoes. *wa'xi ma'yini' tpe'*, to wear holes in shoes by walking on the ground. *a'ñksa waxi'*, "gun shoe," the butt of a gun. *wa'x yihixti*, many shoes, shoes. *wax usi'*, to put on overshoes. *wax usté'*, to put on shoes. *wa'xi naské'*, long boots. *wa'xa xa'pka*, "flat shoes," slippers. *waxta'bdeyè'*, overshoes.—*waxin'pstúgonni'* (= *waxi + pstúgonni'*?), a metal awl, "that with which shoes are sewed." (See *pstú'ki*.) (Also 26: 44, 56; p. 120: 15, 16, 19, 20; p. 121: 2.)

**waxka'**, soft (?).—*ayé'k wa'xka*, or *ye'k waxka'*, green corn. *tçitçé'k waxka'*, the soft-shelled turtle.

**wasi'**, salt.

**wata'**, to watch, or to watch over (*iwata'*, *nçuwata'*). *wa'tatu*, they watched it (18: 14).—*waçayé*, (they) made her watch it (20: 8). *akidisti wata*, "watches a store," a clerk at a store. (Also 18: 14; 21: 21; 22: 5; 25: 2; 27: 21.)

**we'**.—*we'yè'*, *coire*, to have sexual intercourse with one (*we'hayè'*, *weheñkè'*; *we'heyétu'*, *we'hayétu'*, *we'heñkétu'*). *we'himya' dande'*, I will have intercourse with you.

**wide'**.—*widwi'de wni'*, to be twitching often. *títçán' widwi'de wni'*, his eyes twitch often (cf. *widé'*).

**wihi'**, juice. That this is the meaning appears from Gatschet's word, "*wihia'*," juice (i. e., *wihiya'*).—*waxteçkuyé wihi*, "sweet liquid," molasses. *ahwi-hi'*, gravy; soup. *hawé'wihoni'*, gravy. *wiho'hañçon'*, I got milk from it (26: 66). (Also p. 159: 31, 32, 33.)

**wi'xka**, light, not heavy (8: 9).—*wixaxti'*, very light.

**Witcina'**, Wichita. *Witcina' ha'nyá'*, the Wichita people.

**witè'**, **witè'**.—*wite'di*, to-morrow. *wite'de'wa*, or *wite'di ewa'*, day after to-morrow. *wite'di ko xó'hi dande'*, it will rain to-morrow. *wite'di ko wahu' dande'*, it will snow to-morrow. *wite'di ko' imahin' dande' naha'diyán'*, he will paddle (or row) the boat to-morrow. *wite'di ko' nçá'da dande'*, I will be on the way



- thither to-morrow. *nde' hin' don' hi'xyo'*, *wite'di ko*, I will go to see you to-morrow. *wite'di ewa' ko ya<sup>n</sup>hu'kañko'*, come to me day after to-morrow (man to man)! *wite'di ewa' ko ya<sup>n</sup>dan'hu'*, come to see me day after to-morrow! *wite'di ko wahu' xohi' i'da dande'*, it will hail to-morrow. *wite'di ko sni-hixti' dande'*, it will be cold to-morrow.—*wite'na*, this morning (10: 2, 17; 14: 12).—*he'wite'di*, morning. *e'wite'xti'*, very early in the morning (3: 1, 5, 14; 7: 1, 4).
- wo*, a locative ending of direction. Perhaps a variant of *-wa*.
- wo*.—*kiyo'wo*, another; a different one. *anya' kiyo'wo*, or *anya'di kiyo'wo*, another man. *an'xti' kiyo'wo*, another woman. *küde'sk kiyo'wo*, another bird. *sim'ot' kiyo'wo*, another boy. *ayan'kiyo'wo*, another tree. *ya'niksiyon' kiyo'wo*, another pipe. *teu'ñki kiyo'wo*, another dog. (Also 8: 9, 26; 9: 3; 10: 6, 18; 14: 2, 3, 5; 19: 6, 7, 9, 14; 20: 30; 22: 11; 24: 2; 26: 70, 86; 27: 12, 14; 28: 39, 148, 149; 29: 9.)
- wo'*, masculine interrogative sign.—*y'iñ-ko<sup>n</sup>yo<sup>n</sup>ni wo'*, are you married? (said by a male to a man). *y'iñko<sup>n</sup>ni wo'*, is he married? *y'iñkadon'ni wo'*, is she married? (said by a male). *aya'nde kan' š'itiki<sup>n</sup>yo<sup>n</sup>ni wo'*, was it you whom I treated so? (2: 7, 15). (Also 6: 18.)
- woxaki*.—*wo'xakitu*, they became ashamed (12: 4; 14: 12). *ünk'wü'xiki*, I am ashamed (29: 36). *wüxi'kiyë*, (the sun) made her ashamed (29: 39). *wü'xüki*, (she) was ashamed (30: 1).
- wüda'*, to be hardly able to sit erect through weakness or sleepiness (*i'wüda*, *ünk'wüda'*). *yowada*, "body weak," to be weak.
- wüde'* (cf. *ade'*, *wide*).—*awode'x*, sunshine. *nowüde'*, burnt bare.—*nowüde'hiyë*, to cause a piece of ground to be burnt bare (*nowüde'hayë*, *nowüde'hañkë*).—*wüdwüde'*, *wüdwüde'*, (28: 127, 153), *wüdwüde'*, (19: 12), lightning, to lighten. *wü'dwüde'di*, it lightens.
- wühe*, *wohë'* (22: 16), to bark, barking (cf. *wahe'*).—*wühedi'*, to bark as a dog does.—*ohi'*, to bark or howl as a wolf does.
- wüki*.—*wüki'xti*, worthless (27: 1).
- wu'xwë*, the roar of falling water.
- wüsi'*, *owüsi'*, all.—*isi' wüsi'*, the toes, (all) his or her toes. *tea'k owüsi'* (all) the fingers (of one person).
- wüsse'*, the crackling noise of a breaking stick.—*wüsse'di* (7: 11) (in Opossum's song).
- wüsta'hudi'*, the live oak, or *Quercus virens*.
- ya'*, masculine ending of imperative of verbs in *-ye*.—*xëheya'* (m. sp.), hang it up! (*xëhe'kan*, w. sp.). *uxtu'wiya'*, turn it upside down (m. sp.)! *psütágon'ya'*, put the cork in (m. sp.)! (Also 26: 51.)
- yadëta*.—*ya'tütön*, *yatuta'on*, or *yadëta'onni'*, a vest. *ya'tütön patckë'*, to pull off a vest.
- yahë'*, this.—*nka'kiyasil' xa na' yahë' ko*, this is what I always (or, usually) like (2: 10). *yahë'yan kan*, away off (28: 127). *yahë'tu*, like this, in this manner (2:22). *yahëde'*, now (Bk.). *yahëde' da'wo hu'kañko'*, come hither now! (Bj., M.). *sküti' yahëdi'*, it is this deep. *yaheya'*, or *yaheya'on*, in this or that manner.—*yahë'yan*, to a distance. *yahë'yan de' sim'him'xkan'*, he went to a distance, and when he stopped and stood (listening?), etc. (2: 6). *Të'tkanadi' koxta'*, *yahë'yan kide' xë'hë*, the Rabbit ran from (what he thought was) danger, he went back some distance and sat down (2: 14). (Also 10: 23; 28: 154; p. 152: 1, 2, 3.)
- yahë*.—*yahë'yë*, she took together (28: 194).—*hina'hi* (she) made it grow on herself (26: 56). *him'ya'hi* (he) put the skin on himself (31: 16).
- yahi* or *aya'hi*, a bedstead (cf. *toho'*). (Also 26: 40, 42; 29: 25.)
- yahi<sup>n</sup>*.—*duyahin'*, to use a sieve, to sift (*i'duyahin'*, *ndu'yahin'*; pl., *du'yaxtu'*, *i'duyaxtu'*, *ndu'yaxtu'*). *ha'duihi*, to sift (G.). *ga'duihi*, I sift (G.).
- yaka'küx* (cf. *yaka'*).—*yaka'küx tü-kixyë'*, to rest the face on the palm of the hand.
- yakida'mañkayil'*, "a small bird like a woodpecker with a white back and a body striped black and white, which runs round and round the trunk of a tree with its head down," the match-hotch.

ya'kxhu', lights, lungs (G.).

yaku.—yaku'di, to feed another (iya'kudi, nka'kudi; yakutu', iya'kutu', nka'kutu'). in'yaku' ( $\pm$ di), I fed you. iya'nkaku' ( $\pm$ di), he fed me, you fed me (distinguished by the pronoun preceding the verb): ewande, he; ayindi, you. ayi'ndi ko' iya'nkaku'yan inkiya'nutepi', etc., when you entertained me, I liked your food very well, etc. (2: 22). nkaku'di, I fed him (28: 45). aku'xye na, let us feed him (p. 150: 22)! aku'd-ha, feeding (14: 8). aku'tudi, they fed him (28: 137).

-yaxa<sup>n</sup>, feminine ending of certain verbs answering to the masculine ending -yě' (see *du*, *xaye*).—aduyaxa<sup>n</sup>, to wrap a cord several times around an object. *duxayaxa<sup>n</sup>*, to scratch.

yaxdoḵē.—yaxdo' kē'di, to snore (*yaxdo' kayē'di*, *yaxdo' hūnkē'di*).

ya'ma, ya'ma<sup>n</sup> (21: 7; 23: 10, 13; p. 141: 35, 36; p. 142: 1, 2), no, nothing (masc.).—ya'ma, kadēni', no, it does not burn.—yama<sup>n</sup> (fem.), no. yama<sup>n</sup>, kadēni', no, it does not burn.—kiya'ma<sup>n</sup>, to have none, to be destitute of (iya'ma<sup>n</sup>, ya'nkiya'ma<sup>n</sup>; kiya'mantu', iya'mantu', ya'nkiya'mantu'). *te'huḵkē na'ūnkīhi' xye'ni aḵsapi' ya'nkiya'ma<sup>n</sup>*, I wished to kill it, but I had no gun. *kaki'kiya'ma<sup>n</sup>*, he has nothing at all.—yandi *koyama<sup>n</sup>*, to be destitute of sense.

yamaḵi', a mosquito, mosquitoes.—yamaḵi' yuḵē'di, are there mosquitoes (here)? yamaḵi' ni'ki, there are no mosquitoes (cf. *akidi'*).

yandi, ya'ndiya<sup>n</sup>, yanti, a heart; his or her heart (*i'yandiyān*, *ūnkya'ndiyān*). *ūnkya'ndiyān ū'atixyē'di*, my heart beat (hard). *he ka<sup>n</sup>, ya'ndiyān tixixyē' na'ḵki Tcē'tkana'di*, when he (the Bear) said that, the Rabbit's heart was palpitating (2: 25, 26). *teake' yanti'*, the "heart of the hand," the middle part of the palm.—yandi'hin, to think of him or it continually (*i'yandi'hin*, *nyandi'hin*; *yandixtu'*, *i'yandixtu'*, *nya'ndixtu'*). *hi'nyā'ndihin'*, I think of you (=thee) (4: 6). *ewandē' ya<sup>n</sup>'yandi'hin'*, he thinks of me. *ayindi' ya<sup>n</sup>'yandi'hin'*, thou (you) think of me. *yandi'hin'daha'*, he thinks of them (*i'yandi'hin'daha'*, *nyandi'hin'daha'*; *yandixtu'da-*

*ha'*, *i'yandixtu'daha'*, *nya'ndixtu'daha'*). *hi'nyā'ndihin'daha'*, I think of you (pl.). *hi'nyā'ndixtu'daha'*, we think of you (pl.). *ewandē' ya<sup>n</sup>'yandihin'daha'*, he thinks of us. *e'we yuḵē' ya<sup>n</sup>'yandixtu'daha'*, they think of us. *ayindi' ya<sup>n</sup>'yandihin'daha'*, thou thinkest of us. *ayinxtu' ya<sup>n</sup>'yandixtu'daha'*, you (pl.) think of us.—ya'ndi *koya'ma<sup>n</sup>*, to be destitute of sense. *iya'ndi koya'ma<sup>n</sup>*, have you no sense?—ya'ndi *ni'ki'*, to be without sense. *iya'ndi ni'ki'*, have you no sense?—*kaya'ndini'* or *kaya'ndi ni'ki'*, to be wanting in sense (*kayaya'ndini'* or *kayaya'ndi ni'ki'*, *nya'ndini'* or *nya'ndi ni'ki'*).—*yandoye'*, to be sad (*i'yando'ye*, *ki'yando'ye*). *hi'yandi'pi hi'usa<sup>n</sup>*, you are not satisfied, "your heart is not good" (6: 19). *nki'yandi'pi hi'usa<sup>n</sup>*, I am not satisfied (6: 10, note). *nki'yandi'pi*, I am satisfied (6: 19).

yani', tobacco.—ya'ni *dadē'*, to chew tobacco. *ya'ni kuda'deni'*, not to chew tobacco.—yani'ksiyon' (=yani+ksi+on-ni), a pipe. *ya'niksi'yon son'sa'*, one pipe. *ya'niksi'yon non'pa'*, two pipes. *ya'niksi'yon na'tcka*, few pipes. *ya'niksi'yon yi'hi*, many pipes. *ya'niksi'yon panan'*, all the pipes. *ya'niksi'yon ama'ḵki*, some pipes are still there. *ya'niksi'yon tēna'ni*, some pipes. *ya'niksi'yon ni'ki*, no pipe. *ya'n ksoni'*, pipe (G.). *ya'ni kso'n'udi*, tobacco pipe (G.). *ya'ni kso'n'udi*, pipestem (probably contraction from *ksoni hudi*) (G.). *yani'ksiyon' udi'*, a pipestem.

yao<sup>ni</sup>, yao<sup>n</sup> (7: 10), to sing (*iya'onni*, *nkiya'onni* or *nki'onni*; *yaontu'*, *iya'ontu'*, *nkiya'ontu'*).—*aduhi' sanhin'yan sintō' yao<sup>n</sup>'ni nē'inaze'*, did you hear that boy who is (stands) singing on the other side of the fence? *yaon' spē'*, he knows how to sing. *yonni'*, song (G.). *yon kode'ti'* or *yaḵko'de*, "sing together house," a church. (*Also* 7: 10; 12: 3, 7; 14: 26; 17: 2, 7, 10, 15; 18: 15, 16, 17; 20: 9, 27; 21: 14; 23: 9, 12; 26: 62, 74; 28: 167, 213, 215, 232, 244, 246.)

yaskiya' under.—*ti yaskiya'*, under the house (p. 139: 8).

ya'tcē, yatcē', or yatci', a name: his, her, or its name (*i'yatcē'* (= *hi'yatcē'* or *hi'yatci'*), *nya'tcē'* or *nya'tci'*).—*ka'wakya'tcē'* or *ka'wakēhi' yatcē'*, what is his, her, or

its name? *han'ya'di ka'wak ya'tcē* (Bk.), *an'yadi' ka'wakēhi' yatcē'* or *han'yadi' kawa'kēhi' yatci'* (Bj., M.), what is the man's name? *a'xti ka'wak ya'tcē* (Bk.), what is the woman's name? *tcu'ñki ka'wak ya'tcē*, what is the dog's name? *tan' e'di ka'wak ya'tcē*, what is the town's name? (Bk.) *ka'wakē'hi yatci'*, what is his, her, or its name? *han'yadi' kawa'kēhi' yatci'*, what is the man's name? *ka'wakē'hi yatci' kika'*, I wonder what his name is!—*yate on'ni* (= *yatcē + on'ni*), to "make a name," to call or name a person or object (*i'yate ayon'ni, yate nkon'ni*). *ka'wakēhi' yate on'ni*, what does he call it? *ētan'kē'hi yate nkon'ni*, I did call it thus. *ka'wakēhi' yate nkon'ni*, I call it nothing, I do not call it anything (sic). (Also 20: 41, 42, 46, 51, 52; 25: 5; p. 155: 22, 23, 24, 25, 26, 27, 28, 29.)

*yata'na*.—*yata'naxti'*, very soon (24: 9; 29: 17), in great haste (p. 166: 8, 9). *yate'*, all about (everywhere) (28: 37; p. 162: 14, 15, 16).

*yatka'*, *yatkaya'*, *yatkin'*, his or her jaw (*i'yatka(yan)*, *nya'tka(yan)*; *ya'tkatu'*, *i'yatkatu'*, *nya'tkatu'*). (Also 17: 6.)—*yatkin' insudi'*, jaw teeth.—*yatka' psūnti'*, "his sharp jaw," his chin (*i'yatka psūnti'*, *nya'tka psūnti'*).

*ya'*, (1) a sign of the nominative (= *yandi*). *On'ti yan' e'yan hi' ason' tan' inda'hi hande'tcyan'*, when the Bear reached there, he was seeking the large brier patch (2: 3). *ayan' yan' kadē'ni xa ma'ñki'* is not the wood still burning? *On'ti yan'*, "He+ha< tēna'xēdi'," etc., the Bear said, "Halloo, O friend," etc. (2: 14, 15). *ēkan' To'we yan' eyan' hi*, then the (distant?) Frenchman arrived there (1: 14). *tca'naska nkyē'-ho'ni' ayan' yan'*, I do not know how large the tree is, I do not know the size of the tree. (2) A sign of the objective case: *wite'di ko imahin' dande' naha'di yan'*, he will paddle (or row) the boat to-morrow. *da'ni yan' tcludi'*, to lay or put a third (book, etc.) on a pile. *ta'ahi' ayatsi' yan' ūna'xē na'āñkīhi'*, I hope to hear that you have bought deerskins (4: 3). (Also 6: 16, 18; 7: 1, 2, 9, 12; 8: 6, 8.) (3) May be either nominative or objective: *ayo'hi yan'*, the

long lake. (4) Expressive of motion: *tan'hin yan'*, he is running. (5) When (?): *iya'ñkaku' yan'*, when (?) you fed me (2: 22). (6) A locative ending, in that place, place where; where; in some compounds, toward, unto. *Tan'yi'ñkiyan' ti' tēina'ni ko ēti'ke na'*, *Ba'yūsyān'*, there are as many houses in Lecompte as there are in Bunkie. Also in *atckayan'*, *eusan'hinyān'*, *kwiayan'*, *mañ-kiwayān'*, *nañkiwayān'*, *ndosan'hinyān'*, *ta-wiyān'*, *wayan'*, etc. (7) And (= and too?). *tohō'zkwak yan' ndon'hon'*, I saw a horse and a cow. *wa'k tohō'zkwak yan' ndon'hon'*, I saw a cow and a horse. *an'yaṭo' an'xti' yan' ndon'hon'*, I saw a man and a woman. *an'yaṭo' an'xti' yan' a'hi ha'maki*, a man and woman are coming. *tohō'zkwak yan' ndon'hon'*, I saw a horse and a cow. *an'yaṭo' an'xti yan' ndon'hon'*, I saw a man and a woman. *an'yaṭo' an'xti yan' a'hi ha'maki*, a man and woman are coming. *an'yaṭo' yihixti an'xti yan' yihixti ndon'hondaha'*, I saw the men and women.—*yan'*, *-yan'*, *yanx* or *yan'k*, objective pronoun fragment: me, us (when *-daha* is inserted or added). *ewandē' kuyan'yan'ni'*, he hates me; *ayi'ndi kuyan'yan'ni'*, you hate me; *e'we yuke' ko kuyan'yan'xtuni'*, they hate me; *ayin'xtu ko' kuyan'yan'xtuni'*, you (pl.) hate me; *ewandē' kuyan'yan'dahani'*, he hates us; *ayi'ndi kuyan'yan'dahani'*, you (sing.) hate us; *e'we yuke' ko kuyan'yan'xtu'dahani'*, they hate us; *ayin'xtu ko' kuyan'yan'xtu'dahani'*, you (pl.) hate us.—*yan' he'*, and (and too?) *an'ya'di an'xti' yan' he'*, a man and a woman. *an'xti' an'ya'di yan' he'*, a woman and a man. In the plural this becomes, *yan' yihixi he*, or *yan' yihixiti*. *an'ya'di yihixi an'xti' yan' yihixi he'*, men and women. *an'xti' yihixi' an'ya'di yan' yihixi he'*, women and men. *an'yaṭo' yihixiti an'xti' yan' yihixiti ndon'hondaha'*, I saw the men and (the) women.—*yandi'*, the subject of an action; sign of the nominative. "ani' kyā on'ni'kn'kākētū", *l'ay ēdi' Towē' ya'ndi*, "Let us dig a well," said the Frenchman (1: 5). *Ekikan' On'ti yandi' inskē'han' yaha'yan' dē' sin'hixkan'*, etc., and then the Bear was much scared and went a great distance, and when he stopped

and stood (listening?) (2: 5). *On'ti ya'ndi o'xpa*, the Bear swallowed all (of the canes) (2: 9). *On'ti yandi' he'di*, the Bear said that which precedes (2: 10). *h'e'di On'ti ya'ndi*, said the Bear (2: 16). *axo'g duni' da de'di On'ti ya'ndi*, the Bear went to gather young canes (2: 17, 23, 25).

**yañka'**, when.—*ayi'hin' yañka', nde on'knë*, I had already gone when you came. *e'yan n'kinhin' yañka', de on'knë*, he had already gone when I reached there. *e'yan n'kinhin' yañka' te on' mañki'*, he was (lay) already dead when I arrived there. *in'hin' yañka', n'kon' he'da'në*, I had already made it (or done it) when he came. *in'hin' yañka', ayon' he'da'në*, you had already made (or done) it when he came. *ayi'hin' yañka', nde' knë*, I went when (i. e., shortly after) you came.

**-yañka'**, while, during (cf. *kan*). Follows the classifiers.—*ku ne' yan'kan'*, while he was coming back; *ya'ku' ne' yan'kan'*, while you were coming back; *n'ku' ne' yan'kan'* (rather, *xku' ne' yan'kan'*), while I was coming back; *nde' ne' yan'kan'* *ya'ku' hine'*, while I was going, you were coming back; *kte' hande' yan'kan' xku'*, while he was hitting, I was coming back. *kte'ni hande' yan'kan' n'kihiv'*, "he was not hitting while I came," I came before he hit him. *n'kaduti' na'ñki yan'kan'*, *ini'hin' ha'nde*, while I was eating (as I sat), he was (=continued) drinking. *i' hande' na'ñki yan'kan'*, *n'kaduti' na'ñki na'*, while he was (=sat for some time) drinking, I was (=sat) eating (of my own accord).

**yañki, yañki** (27: 10), a female animal.—*nsa' yañki'*, a buffalo cow. *toho'xk ya'ñki*, a mare. *ma'xi ya'ñki*, a hen.  
**yañko'**, to treat (badly) (cf. *xqk*).—*ëfi'kiyan'kon'*, you treated me so (6: 19). *kideyañkondaha*, let us get ahead of one another (28: 170).

**yañxa**, almost.—*psi yan'xa*, almost night. *ksin'hin' yan'xa*, almost evening. *na'pi yan'xa*, almost day. *ta'hi yan'xa*, he almost reached death. *ñkta'hi yan'xa*, I am (or, was) almost dead. *kil'ixaxaxa' yan'xa*, "almost noon," forenoon. (Also 17: 19, 24; 27: 2, 13; 28: 62.)

**yañxa'**.—*an'sudi on'yan'xan' ko tca'kan' nañki'*, where is the pine forest? *an'se'wi yan'xan' ko tca'kan'mañki'* (sometimes shortened to *an'se'wi yan'xan'?*), where is the ax? *spdehi' yan'xan' ko tca'kan'mañki'*, where is the knife? *mi'kon'ni yan'xan' ko tca'kan'mañki'*, where is the hoe? *yañke'onni' yan'xan' ko tca'kan'mañki'*, where is the saw? *toho'xka' yan'xan' tca'kan'nedi'*, where is the horse? *toho'xk k'ëck'k'ü'dëd'iatu' da'ni yuke' yan'xan'*, where are those three striped horses? (Also 27: 28; 28: 234.)  
**yañxi'**, the strong odor from a goat (cf. *yan'si'*).—*nto yan'xi'*, the odor from a negro.

**yañxtci**.—*yan'xtci tca'kon'ni'*, the diaphragm, or midriff.

**yañni**, to sleep (*iyam'ni, n'kya'ni* (= *ün'kya'ni*?) ).—*ñki'yan'*, I sleep (7: 5, 6). *iyam' you sleep* (28: 95, 104, 113). *yan'nekde'*, he was sleeping so long (7: 8). *ñkiyan'te*, I am sleepy (I desire to sleep?) (7: 12). *nki'yanti'xti*, I (was) very sleepy (7: 13).—*yan'te*, he is sleepy, "he wishes to sleep" (*iyante'*, *n'kiyan' te* (*han'*); *yan'tetu*, *iyantetu'*, *n'kiyan'tetu'*).—*yanti'xti*, he is very sleepy (*i'yanti'xti*, *n'ki'yanti'xti*, *yan'te'xtitu*, *i'yant'e'xtitu*, *n'ki'yant'e'xtitu*).—*kaya'nampi ni'*, he did not sleep till day (*kiya'nampi ni'*, *n'ki'yañkana'pi ni'*, *kaya'nampi ni'*, etc.).—*yan' ya'nampi'*, he sleeps till day (*iyam' ya'nampi'*, *n'kiyan'ñka'nampi'*, *yan'ya'nampitu'*, *iyam'ya'nampitu'*, *n'kiyan'ñka'nampitu'*).—*yan' non'pa'yan'*, "second sleep," Tuesday. *yan'da'n'*, "third sleep," Wednesday. *yan'topa'*, "sleep four," Thursday. *yan'ksan'yan'*, "sleep five times," Friday. (Also 9: 2; 14: 8, 11, 14.)

**yañsi'**, having a strong odor, fishy, having a fishy odor (cf. *yan'xi'*).—*yan'sixti*, he smells very strong (29: 4). *iyam'sixti*, you smell very strong (29: 5, 7, 11).

**yañska'**, a kidney; the kidneys.

**yañtcede'**.—*Tan'yi'ñkiyan' kin'hin' yantcede' Lamo'ri tche'dan'*, how far is it from Lecompte to Lamourie?

**-yë**, one of the causative endings, 3d sing., of verbs, the 2d sing. being *-hayë*, and the 1st sing., *-hañkë*, *-hin'kë*, or *-hün'kë*

(cf. *-di, -ni, -xa*). Examples: (3d) *hayĩnk tcajẽ, nantĩcĩdohiyẽ, usĩhĩmĩyẽ*; (2d) *hayĩnk tcahayẽ, nantĩcĩdohayẽ, usĩhĩmĩhayẽ*; (1st) *hayĩnk tcahũnkẽ, nantĩcĩdohañkẽ, usĩhĩnkẽ*.

*ye'hi*, edge of, closeto (20: 38, 40).—*ye'hi-ya*<sup>n</sup> (18: 7), *yehon* (28: 29), *ye'hikan*, at the edge of, close to. *a'ni kyũ'hon ye'hikan*, close to the well (1: 8). (Also 18: 11, 15; 26: 23, 40, 62, 73; 28: 11, 85, 89, 213; 29: 28.)

*ye'ho<sup>n</sup>*, *yẽ'ho<sup>n</sup>ni*, to know, recognize (cf. *yihĩ*) (*iyẽ'ho<sup>n</sup>ni, nkỹyẽ'ho<sup>n</sup>ni; yẽ'ho<sup>n</sup>tu', iyẽ'ho<sup>n</sup>tu', nkỹyẽ'ho<sup>n</sup>tu'*).—*an'ya kaka' ye'hon te' ha'nde ẽtuxa' Tcẽ'tkanadi'*, the Rabbit (for some time) had been wishing to know what sort of person this was (3: 3). *ñkẽha'*, I do not know (31: 19). *hĩn'hiye'hũn'ni*, I do not know you (p. 122: 8, 9, 10, 11.) At first Bj. and M. gave *a'yẽhũn'ni* as the 2d sing. of this verb, using it in ten sentences; but they subsequently gave *iyẽ'ho<sup>n</sup>ni*. They also gave *kayehonni* first, then *kiyehonni*, 2d sing. of the negative, *kyehonni*. *in'yẽho<sup>n</sup>ni*, I know you. *yañkỹyẽho<sup>n</sup>ni*, do you know me? *yañkỹyẽ hũn'pi' hedi'dĩn'*, he ought to know me. *ka'hena'n iyẽho<sup>n</sup>ni* (in full, *ka'hena'ni, iyẽho<sup>n</sup>ni*), you know everything (5: 10).—*a'yẽhũn'ni*, given in ten sentences by Bj. and M. instead of *iyẽ'ho<sup>n</sup>ni*, do you know? *an'ya sĩn'hĩn ne a'yẽhũn'ni*, do you know the standing man? *an'ya xẽ'hẽ na'ñki a'yẽhũn'ni*, do you know the sitting man? *an'ya ɬo'xmañki' a'yẽhũn'ni*, do you know the reclining man? *an'ya ni' hĩne' a'yẽhũn'ni*, do you know the walking man? *an'ya tan'hĩn yande' a'yẽhũn'ni*, do you know the running man? *an'ya xa'xa ha'maki a'yẽhũn'ni*, do you know the standing men? *an'ya a'xẽhẽ ha'maki a'yẽhũn'ni*, do you know the sitting men? *an'ya tei'di ama'ñki a'yẽhũn'ni*, do you know the reclining men? *an'ya ha'kinĩni ama'ñki a'yẽhũn'ni*, do you know the walking men? *an'ya ha'tan'hĩn ama'ñki a'yẽhũn'ni*, do you know the running men?—*kyẽho<sup>n</sup>ni'*, not to know him, her, or it; to be ignorant of (*kiyẽho<sup>n</sup>ni', nkỹyẽ'ho<sup>n</sup>ni'; kyẽ'ho<sup>n</sup>tuni', kiyẽ'ho<sup>n</sup>tuni', nkỹyẽ'ho<sup>n</sup>tuni'*). *in'yẽ'ho<sup>n</sup>ni'*, I do not know you. *yañkỹyẽ'ho<sup>n</sup>ni'*, don't you know me?

*nkỹyẽ'ho<sup>n</sup>ni na'*, I do not know him, her, or it (*na* attracts the accent). Earlier forms given by Bj. and M.: *kayẽ'ho<sup>n</sup>ni'*, you do not know him; *kayẽ'ho<sup>n</sup>tuni'*, you (pl.) do not know him; *hĩn'hiye'hũn'ni'*, I do not know you. *ku'yañkỹyẽ'hũn'ni'*, don't you know me? *ku'yañkỹyẽ'hũn'ni tẽo'hẽ*, you do not know me at all. *ka'wa nkỹyẽ'hũn'tuni' naxo' ñkan'yasa'xtu hi'*, when we were (or, lived as) Indians in the past, we knew nothing (5: 8).—*kakỹi'hũn'tuni'* (= *kawa + kyẽho<sup>n</sup>tuni'*), they know nothing. *haya'sahi' yũkẽ' kakỹi'hũn'tuni'*, they who are (still?) Indians, know nothing.—*kihĩ'yehon'yẽ*, to teach him (*kihĩ'yehon'hayẽ'*, *kihĩ'yehon'hũnkẽ'*). *kihĩ'yehon'hiyẽ'*, he teaches you (sing.) (5: 9). *kihĩ'yehon'hĩnyẽ'*, I teach you (thee). *kihĩ'yehon'hĩnyẽdãha'*, I teach you (pl.). *kihĩ'yehon'yañkẽ'*, you teach me. *kihĩ'yehon'yañkẽtu'*, you (pl.) teach me. *kihĩ'yehon'yẽdãha'*, he teaches them. *kihĩ'yehon'hayẽdãha'*, you teach them. *kihĩ'yehon'hũnkẽdãha'*, I teach them. *kihĩ'yehon'yañkẽdãha'*, he teaches us (or you, sing., teach us).—*kihĩ'yehon'yẽni'*, he did not teach him (*kihĩ'yehon'hayẽni, kihĩ'yehon'hũnkẽni'*). *kihĩ'yehon'hiyĩ'ni*, he did not teach thee (you). *kihĩ'yehon'yañkini'*, he did not teach me. *kihĩ'yehon'dãhani'*, he did not teach them. *kihĩ'yehon'hiyĩ'dãha'ni*, he did not teach you (pl.). *kihĩ'yẽ'ho<sup>n</sup>ya'ñkĩdãhani'*, he did not teach us. (Also 16: 6; 26: 17, 61, 66; p. 117: 1; p. 122: 17, 18, 19.)

*yek, ye'ki, ayeki, ayekiya<sup>n</sup>, ayẽ'k* (used in composition), corn (26: 3, 19). *yek waxka'* or *ayẽ'k wa'zka*, "soft corn," green corn. *ye'k san', yek san'*, dry white corn. *ye'kĩ kũcutu'*, they planted corn (1: 2). *ye'k totoši'*, "hard corn," blue corn (a species known to the Biloxi of Louisiana). *ye' nũpxi'*, "fine corn," corn meal. *aye'ki dũkku-hĩ'*, to shell corn. *toho'zka aye'ki du'ti ha'nde*, the horse continues (or, is still) eating the corn. *toho'zka aye'ki du'ti nẽ'*, the horse stands (= is) eating the corn (given him). *aye'ki ãñktcu'di*, I planted corn (5: 3). *ayẽ'k dũxdo'*, to husk corn. *ayẽ'k kse'di*, to pull corn ears from the stalks. *ayẽ'k ma'xi ya'ñki du'ti nẽ'*, the hen is (standing)

eating corn. *aye'k a'hi*, corn husks. *aye'kiyan' tudiyaw' kē dutitcu' tca'yē*, he dug around the corn and pulled it all up by the roots (1: 3). *aye'k ati'*, "corn house," a cornerrib. *a'yek u'di*, corncobs. *a'yēku'yan'*, a cornstalk; cornstalks. *yē'ni* (from *ayeki*), "made of corn" (?). *yē'ni piçaskāni'*, corn bread. (Also 26: 3, 19.)

*yēke'* or *yēke'*, must have, must (18: 13; 23: 14; 24: 6; p. 151: 1, 2, 3, 4, 5, 6, 7).

*yēskāsa'*, tin, a tin bucket (1: 9). (This is probably better than the following form.)—*isksi'm*, tin. *isksi'm müsüda'*, a tin pan. *isksi'm müsüda' xa'pka*, a tin plate. *ayiksa' müsü'da yiñki'*, a tin pan.

*yētci'*, his or her tongue (*i'yētci'*, *nyetci'*; *yētctu'*, *i'yētctu'*, *nyētctu'*). (28: 96, 105, 106.)—*yētcpi'*, to tell a myth, story, or tale; a myth or tale (*i'yētcpi*, *nkyētcpi'*; *yētcpi'u'*, *i'yētcpi'u'*, *nkyētcpi'u'*). *yē'tcpi* (7: 14, 15; p. 158: 31, 32).—*yētcpi' na'tcka*, a short myth or tale.—*yetcāmma'*, a habitual liar.

*yihí'*, to await, wait for.—*amizkan' yihí*, to be waiting for summer to come. *anan'kan' yihí*, to be waiting for winter to come. *pskan' yihí*, to be waiting for night to come.

*yihí'*, *yuhí'* (18: 3), *yū'hi* (8: 22), to think (?). (*ayi'hi*, or *iyuhí'* (28: 205) *nkihi'*, or *nkuhi'*; *yuxtu'*, *iyuxtu'*, *nkuxtu'*).—*tuhe' naxē' yihí'*, he thought that he heard it thunder. *antatka' anhin' yihí'*, he thought that he heard a child cry. *ite' omni' nkihi'*, I thought that you were dead. *ksi'hi*, not thinking (27: 15, 17). *aksix*, she forgot and left it (28: 9). *kiya'xtu*, they think about him (16: 5). *anhin' ayi'hi naxo'*, you (sing.) did think (then, not now) that he cried. *ha'ya ayi'hi naxo'* (said of many). "*xki'to'ni e'yan nkihiv' xyo'*," *uyi'hi ha'nde etuxa' Teč'tkanadi'*, they say that the Rabbit was thinking (for some time), "I will get there first (or, before him)" (3: 4). *yūhi*, he thought (7: 1).—*heke'wihí'*, to think so, to think that or thus (*heke'wiyihí* (2d sing.), *heke'winkihí'* (1st sing.)). *heke'wihí' naxo'*, he did think so formerly (but not now).—*neheyaw' ki'di nan'we de'di*, though almost sure not to reach

there, he goes.—*na'wiyihí'*, to wish to do something (but without succeeding) (*yina'wiyihí'* (?), *na'ūñkihí'*; sometimes pronounced as if *no'ōñkihí'*). *nan'we*, he thought (28: 91). *te'hayē yina'wiyihí'*, did you wish to kill him (though you failed)? The *-yē* is slurred or omitted, the sentence sounding as if *te'ha yina'wiyihí'*. *te'hūñki na'wiyihí' ha'nān'*, given instead of *te'yañkē na'wiyihí' ha'nān'*, perhaps he wished to kill me. *te'hūñkē na'ūñkihí'*, I wished to kill him (but I failed). *te'yē na'wiyihí'*, he wished that he could have killed it. *nka'duti na'ūñkihí' xye'ni yañka'ti*, I wished that I could have eaten it, but I was sick. *te'hūñkē na'wñkihí' xye'ni anksapi' ya'ñkiya'man'*, I wished that I could kill it, but I had no gun. *iñkan' ndu'si na'ūñkihí' xye'ni in'ske'yañkē hena'ni*, I wished to take the cord, but I was scared every time (that I tried to take it) (3: 18). *ta' ahi' ayatsi'yan' ūna'xē na'ūñkihí'*, I hope to hear that you have bought deerskins (4: 3, 4). *kiya'xtu*, they think about him (16: 5). *e'yan xki'di na' uñkwe ūni'x ne'di*, I am going (walking), though I have but a slight chance of reaching there again (p. 163: 13). *e'yan yak'i'di na'wiyē inix, in'di*, you are going (walking), though you have but the barest chance of reaching there again (p. 163: 14). *Tanē'ks ade' ūñki' spē na'ūñkwe'ñka'nde*, I am trying to speak the Biloxi language, though I can hardly hope to succeed (p. 163: 16).—*no'ōñkihí'*, recorded at first instead of *na'ūñkihí'*. In Biloxi, as in Čegiha, when *a* and *u* in juxtaposition are pronounced rapidly, they seem to approximate the sound of English *o* in *no*, or that of the French *au* in *aujourd'hui*.—*oyixi'*, to want, be in need of (*ayo'yixi*, *nkyoyixi'*). (Also 8: 24; 9: 4, 15; 10: 6; 16: 5; 18: 2, 7; 19: 15; 21: 13, 38; 22: 3, 4, 6; 24: 4, 6; 26: 85; 27: 3; 28: 8, 48, 79, 83, 133, 144, 145, 197, 199; 29: 33, 35; p. 118: 17, 18; p. 143: 20—p. 145: 13; p. 152: 11, 12, 13, 14, 15; p. 153: 30, 31, 32; p. 157: 31, 32, 33, 34; p. 158: 1, 2, 3, 4, 5, 6; p. 160: 10, 11, 12, 13; pp. 162, 163; p. 165: 8, 9, 10, 11, 12, 13, 14, 15.)

**yi'hi, yihi'**, or, **ayihí'**, many; used as the plural sign.—*anya'di yihi'*, men. *anya' yi'hi*, many men. *ti san' yihi'*, white houses. *anya'di yihi' axti' yan' yihi' he'*, men and women. *sin'to' yihi' san'ki' yan' yihi' he'*, boys and girls. *axti' yi'hi*, many women. *tu' n'ki yi'hi*, many dogs. *aya' yi'hi*, many trees. *ha'pi yi'hi*, many leaves.—*yihi'xti, ayi'xti, ayihí'xti* (28: 47), emphatic form of *yihi*; used as a plural sign. *anya'to' yihi'xti axti' yan' yihi'xti ndon' hon'daha'*, I saw the men and women. *ha'p s'pka' ayi'xti*, many brown leaves.—*kayí'hini*, not many; a few.—*hi'xyé*, a plural ending of nouns; "many." *ékta'ní'*, a sharp peak; *ékta'nihí'xyé*, many sharp peaks. *pú'ts-tahi'xyé*, many round-topped hills. (Also 14: 16, 20, 23; 19: 14, 16; 20: 9, 18; 23: 1, 2; 24: 2.)

**yi'xya<sup>2</sup>, yiḡ** (31: 12), **ayixya<sup>2</sup>, ayixyi**, a bayou; a creek.—*Om'ti yixyan*, Bear Creek. *ayixyan' de' di*, he has gone to the bayou. *ayixyan' a'k'idurte'*, he has crossed the bayou. *ayixyan' ma'n'ki-wa'yan*, toward the bayou. *Ayixyan*, as a proper noun, is the Biloxi appellation for Bayou Lamourie. *Amoyixyan*, Field Bayou. *Nixodapayixyan*, Baton Rouge, La. *Nisixyan*, Alligator Bayou. *Taxtayixyan*, Bayou Choctaw. *Tax-ta ayixyi'*, "Choctaw Creek," Lamourie Bridge, Rapides Parish, La. *ayixyan' yiñki'*, a brook or rivulet. *ayi'x san'in-yan'*, on the other side of the bayou. *Ayi'x kúdo' ta'nyan* (= *ayixyan* + *kúdupi* + *nitani* + *yan*), "Big Ditch," Louisiana; place not identified; probably in Rapides Parish. *Ayi'x naskeyan'*, "Long Bayou," Bayou Rapides, Rapides Parish, La. *Núpondi ayixyan*, Nupondi's Creek. *Ayi'xyi makúdo'tc on'yan*, "Muddy Place Creek," Mooreland, Rapides Parish, La. *Ayi'xyi xuhayan*, "Waterfall Creek," Roaring Creek, Rapides Parish, La.; so called because of the water which falls over a rock.

**yi'xya<sup>2</sup>**, a stomach or paunch (*iyi'xyan, nyi'xyan*), not to be confounded with the above.—*ayi'xi*, or, *ayi'xiyan*, the abdomen or belly; his belly (*aya'yixi(yan), nka'yixi(yan)*).—*ayi'tpan'hin*, or, *ayitpan'hinyan*, the soft part of the abdomen,

probably the hypogastric and iliac regions.

**yi'ndukpe'**, you cross it (a stream) on something.—*tahaman' yi'ndukpe'*, you crossed the river on something.

**yínisa', yanasa'** (17: 11), **yúnisa'** (31: 9), **nsa** (abbreviated), a buffalo (cf. *wak*).—*yi'nisahe'* (= *yínisa* + *ahe*), buffalo horn. *yínisahe' niskodi'*, a buffalo-horn spoon. *nsa' 'ntoki'* (sic: 'ndoke'?), a buffalo bull; *nsa' yañki'*, a buffalo cow; *nsa' yiñki'*, a buffalo calf. *nsahi'* (= *nsa* + *ahi*), a buffalo skin. *nsahi' utuxpe'*, a buffalo-skin robe. (Also 19: 1, 4, 18; 20: 9, 11, 12, 26.)

**yisiki'**, the vulva or pudendum muliebree.

**yifika** (cf. *yíñki* and *yáñki*).—*yifikon'ni* or *yifikon'niyan*, his wife. *nyifikon'ni* or *nyifikon'niyan*, my wife. Voc., *nyan'-zohi'*.—*yifikon'ni*, to take a wife, to marry a woman (m. sp.) (*yifikon'nyon'ni* (m. sp.), *ni'ñkañkon'ni*). *anhan', ni'ñkañkon'ni na'*, yes, I am (or, have) married. *hin'yi'ñkon te'*, or, *hin'yi'ñkon te na'*, I wish to marry you. *hin'yi'ñkon te' ni'ki na'*, I do not wish to marry you. *yifikon'nyon'ni*, are you married? (woman to man). *anyadi' yande' yifikon'ni'*, that man is married (w. sp.). *anya'to' yuke' yifikon'tu wo'* (m. sp.), or *anya'to' yuke' yifikon'tu nipa* (w. sp.), are those men married? *yifikon'nyon'tu wo'*, are you (pl.) married? (m. sp.). *ni'ñkan'kon'tu na'*, we are married (m. sp.). *kiiyi'ñkon'tu'*, they are married.—*in'ka'tiyan' yifika'tiyan'*, a husband, her husband. *hiyi'ñka'tiyan'*, or, *i'yifika'tiyan'*, thy husband. *nkayí'ñka'tiyan'* or *nyifika'tiyan'*, my husband. *in'ka'tiyan'*, my husband (p. 121: 14) (?). Voc., *nyan'intcya'*, "my old man."—*yifika-don'ni* (m. sp.), or *yifika'don'ni'* (w. sp.), (= *yifika'te* + *on'ni*), to take a husband, to marry a man. *yifika'donyon'ni wo'* (m. sp.) or *yifika'donyon'ni'* (w. sp.), are you married? *an'*, *yifika'dañkon'nini'*, yes, I am married (w. sp.). *yifika'don'tu'*, they are married; *yifika'donyon'tu*, you (pl.) are married; *yifika'dañkon'tu*, we are married. *hin'yi'ñkadon' te'*, or, *hin'yi'ñkadon' te ni'*, I wish to take you as my husband. *hin'yi'ñkadon' te' ni'ki ni'*, I do not wish to take you as my husband.—*yifika yi'ki*, her hus-

band's real or potential brother (*iyi'ñka yi'ki, nyiñka' yiki'*). (Also 10: 28; 13: 1; 14: 2; 16: 13; 26: 42, 76; 27: 5; 28: 2, 11, 211.)

**yi'ñki** or **yiñkiya<sup>n</sup>**, **iñk** (28: 9), small: the young of any animal.—*xáxwé' poska' yi'ñki*, a small whirlwind: *ewandé' pa yiñki' xyé* (m. sp.), her head is small. *nsa' yiñki'* a buffalo calf. *toho'xk yiñki'*, a colt. *wa'k yiñki'*, a (domestic) calf. *ktu' yiñki'*, a kitten. *ma'xi yiñki'*, a chick. *ci'na yi'ñki*, a very few (2: 18). *akáskásiñki*, he nibbled a little. *poskiñki*, a small brier patch. *tea'k ayiñka'*, the little fingers. *isi' ayiñka'*, the little toes. *tea'k ayiñka' iñkcarhi'*, the fingers next to the little fingers, the third or ring finger. *isi' ayiñka' iñkcarhi'*, the toes next to the little toes, the fourth toes.—*hayiñki'*, stock; horses and cattle (?).—*ki' yiñki' xti*, to be too small for him. *i'kiyiñki' xti*, too small for you. *ya'ñkiyiñki' xti*, too small for me. *akue' ki' yiñki' xti*, the hat is too small for him. *akue' i'kiyiñki' xti*, the hat is too small for you. *akue' ya'ñkiyiñki' xti*, the hat is too small for me. *do'xpé naské' kiyiñki' xti*, the coat is too small for him. *waxi' kiyiñki' xti*, the shoes are too small for him.—*yiñki* or *yiñkiya<sup>n</sup>*, his or her son; his brother's son; his father's brother's son's son; her sister's son; her husband's brother's son (*i'yiñkiya<sup>n</sup>, nyi'ñkiya<sup>n</sup>*; voc., *yiñki'*).—*yiñkado'di*, his or her son's son; his brother's or sister's son's son; his father's brother's son's son's son; her sister's son's son; her husband's brother's son's son (*i'yiñkado'di, nyi'ñkado'di* (3: 25); voc., *nyiñkado'*).—*kyako' yiñkiya<sup>n</sup>*, his or her son's son's son; his brother's son's son's son; his or her sister's son's son's son; his father's brother's son's son's son's son (*kyako' i'yiñkiya<sup>n</sup>, kyako' nyi'ñkiyan*).—*kyako' a'kúko'xi yi'ñkiya<sup>n</sup>*, his or her son's son's son's son; his or her son's son's daughter's son (*kyako' a'kúko'xi i'yiñkiya<sup>n</sup>, kyako' a'kúko'xi nyi'ñkiya<sup>n</sup>*).—*yiñka'kúko'xi* (= *yiñkiya<sup>n</sup> + akúko'xi*), his or her real or potential daughter's son's son; his or her real or potential daughter's daughter's son; his real or potential brother's daugh-

ter's son's son; his real or potential brother's or sister's daughter's daughter's son (*i'yiñka'kúko'xi, nyiñka'kúko'xi*; voc., *nyiñka'kúko'xi*).—*kyako' yiñka'kúko'xi*, his or her daughter's daughter's son's son (real or potential); his or her (real or potential) daughter's daughter's daughter's son (*kyako' i'yiñka'kúko'xi, kyako' nyi'ñka'kúko'xi*).—*a'yiñka*, tender (G.). (Also 6: 15; 8: 18; 10: 10, 30; 14: 1; 17: 18; 26: 44, 45; 28: 60, 62, 64, 72, 76, 157, 158, 160, 161, 189, 190, 201; 29: 25; 31: 10.)

**yo'**, or **yoya'**, (1) his or her body; his or her limb (*i'yo(ya<sup>n</sup>), nyo(ya<sup>n</sup>); yotu', i'yotu', nyotu'*) (10: 18; 23: 4, 7).—(2) the fruit of any plant.—*haata' tani' yo*, the fruit of the banana tree.—*yo'xa*, naked; he is naked (i. e., stripped to the waist) (*i'yoxa, nki'yoxa; yoxtu', i'yoxtu, nki'yoxtu*). *yoxa' xa ne'di*, he is still naked. (Bj., M.). Bk. gave the following: *yo'xaxti díko'hé*, he is entirely naked; *i'yoxaxti díko'hé*, you are entirely naked; *nyo'xaxti díko'hé*, I am entirely naked. *yowada'* (= *yo + wada'*) "body weak," to be weak (*i'yowada, nkyowada'*).—*yo'sahé'di* (= *yo + sahé'di'*), "body makes a rattling sound," a locust. *yo'sahayi'*, a locust (= *yo + sahe'di*). J. O. D. suggests that this may have been intended for *yo saheyé*, as *saheyé* and *sahé'di* are synonyms.—*Yosaha*, Locusts (Ancient of) (12: 2).—*yo'niçadé'*, the pulse (Bk.).—*yoskiye'* (= *yo + skiyé'*), to have the body itch (*i'yoski'yé, nkyoski'yé*).—*iñksiyó'*, meat. *iñksiyó' steúki' ká<sup>n</sup> sanhan' xtiyé*, as the meat was tough, he bore down very hard on it (while cutting it). *iñksiyó' ndu'ti na'ñk nko<sup>n</sup>*, I was eating meat very long ago (years ago). *keick-ayo'*, hog meat, pork, bacon. *tayo*, deer meat, venison. *wakyo*, "cow meat," beef.—*yutpanhín'* (= *yo + tpanhín'*), the soft part of the body," the flanks (above the hip bones), the lumbar region.

**yohi**.—*kíyohi'*, to call or halloo to (*ya'kiyo'hi, a'kityo'hi*). *iñki'yohi' dandé'*, I will call to you. *ya'xkiyohi'*, call to me! *i'ñkiyo'hi*, I called to you. *hiya'xkiyo'hi*, did you call to me? *yaduxat'antahín' nütkohi' sanhán'ya<sup>n</sup> a'nya' sin'hín'*



*ne'kiyohi'*, call to the man who is standing on the other side of the railway! *iñki'yohon'*, she called to her with it (28: 209). (Also 20: 29, 30, 31; 26: 77; 28: 166.)

*yohi*, *ayohi*, *ayohi'* (7: 1, 9), *hayo'ha* (7: 5), *ayo*, *ayox*, a lake or pond.—*ayo'hi nitani'*, a large lake. *ayo yehon'*, edge of lake (28: 29). *ayo'hiyan*, the long lake. *ayo'hi na'niki*, the curvilinear lake. *Ayo'xkëci'*, "Crooked Lake," Bayou Larteau, Rapides Parish, La.—*yoka'*, *ayoka'*, a swamp (19: 20, 23); bog. *kcixka yoka*, "swamp hog," opossum. *nsuk ma iyoka*, "squirrel stays in the ground," salamander; "squirrel in swampy ground" (J.R.S.). (Also 7: 2; 18: 7, 11, 13, 15.)

*yohoyo<sup>n</sup>ni*, or *yo'hoyo<sup>n</sup>ni'*, to dream (*i'yohoyo<sup>n</sup>ni'*, *ñkoyo'hoyo<sup>n</sup>ni'*).—*ayo'hoyo<sup>n</sup>ni*, to dream about him, her, or it (*aya'yohoyo<sup>n</sup>ni*, *ñkayo'hoyo<sup>n</sup>ni*).

*yoki*, different, differently (21: 33).

*yokxi'*, a nest.

*yoktcona'*, the ordinary gar fish.

*yotekā'*, a dove.

*yo<sup>n</sup>*, in (p. 129: 16) (cf. *yan*).

*yo<sup>n</sup>dao<sup>n</sup>ni* (28: 143), *yo<sup>n</sup>dao<sup>n</sup>'* (28:

207), her daughter's.

*yo<sup>n</sup>wé'*, making a humming (26: 25).

*yuda'hû<sup>n</sup>ni*, to gape (*yu'dahû<sup>n</sup>ni*, *nkynu'da'hû<sup>n</sup>ni'*).

*yuhi*, *yuhe*, to shake.—*diyuhi'*, to shake off small objects upon the ground (*idi'yuhi*, *ndi'yuhi*) (cf. *na* and *tii'dädühe'di*).—*duyuhí'*, to shake a tree in order to shake off the fruit (*i'duyuhí'*, *ndu'yuhí'*; *du'yuxtu'*, *i'duyuxtu'*, *ndu'yuxtu'*). *hama' yuhedi'*, an earthquake.—*di'yuxkide'*, to shake down or off, as a number of small objects (as fruit from a bush or tree) (*idi'yuxkide'*, *ndi'yuxkide'*).

*yukāwe'*, *yukuwe'* (31: 10), to be wounded.—*yukā'weyē'*, to wound another (*yukāwe'hayē'*, *yukāwe'hānkē'*). *yukāwe'hinyē'*, I wound you.

*yukē'*, or *yukē'*, 3d pl. of *hande*, to be; to be still.—*o'di yihí'xti pxyi' yukē'*, many fish are swimming (floating) around. *e'we yukē'*, they (animate objects). *toho'xk tcina'ni yukē' nkýē'ho<sup>n</sup>ni'*, I do not know how many horses there are. *toho'xk kdëckü'dëdëttatu' da'ni yukē' yan-*

*zan'*, where are those three striped horses? *haya'sahi' yukē' kakyi' hūntuni'*, they who are (still?) Indians know nothing. *simto' no'pa' yukē' ka'naxtuni'*, those two boys are deaf. *sañki' yukē' akütxyi' ukā'de yinspi'xtitu*, (all) those girls read very well. *ya'yukē'*, continuous action with reference to you (pl.). *iti' ya'yukē' on*, you (pl.) lived long ago. *üca'ni yayukē'*, you (pl.) are still alive. *idw'ti ya'yukē'*, you (pl.) are eating (9: 7).—*yukē'di*, they move; there are (said of animate objects) (*i'yukē'di*, 2d pl.; *nyukē'di*, 1st pl.). *ayā' tcina'ni yukē'di*, how many men are there? *tohoxka' ko tcina'ni yukē'di*, how many horses are there? *kcixka' ko tcina'ni yukē'di*, how many hogs are there? *uki'kiñge yukē'di*, there are half as many. *tcina' yukē'di ko tti'kë*, there are as many as. *yamaki' yukē'di*, are there mosquitoes (here)? *tohoxka' yukē'di*, are there any horses (here)? *kihā'ki tel'dikë yukē'di*, what kin are they two? *to'hana'k teē' yukē'di*, they were here yesterday. *i'yim'da'hi yukē'di ko' ayandē-yuwa'yan'nda'hi hani'*, *hē'di Tcē'tkanadi'*, "when they are seeking you (as they move), I will go toward the place where you shall be," said the Rabbit (2: 29, 30). *eon'nidi' tcy'ñki tētka'k no'xē yukē'di xyan' ony'k ha'ne otu' xa*, for that reason (it has come to pass that) whenever dogs chase rabbits they have found a bear and (men) have shot him (2: 30, 31). *yukē'di*, refers to animate objects; they move(?), used in sentences denoting possession. *tcy'ñki iñta'k yukē'di*, "dog my they-move," i. e., I have dogs. *kütca'ni yukē'di*, they are still alive. *tan'him' yukē'di*, they are running.—*yukē'dë*, these animate objects, no attitude specified. *axti' yukē'dë apstü'ki yim-spi'xtitu*, (all) these women sew well. *yukē' ko*, they who (8: 6). (Also 13: 4; 14: 16; 15: 8; 16: 4; 17: 10, 14; 18: 11, 12, 13, 18; 19: 5, 7, 8, 12, 16, 18, 20, 23; 20: 7, 9, 12, 18, 20, 24, 25, 30, 52; 21: 28, 29, 31, 34, 36; 22: 1, 16; 23: 14; 24: 2, 3, 4, 5, 8; 26: 71; 27: 4, 5, 21, 27; 28: 37, 69, 73, 74, 76, 136, 144, 145, 156, 164, 206, 211, 251; 31: 10, 11, 32; p. 157: 29.)

**yuko'**, clean, to be clean. *yuko'xti*, very clean. *duca' yukoxti'*, wash it very clean!—*yukoyé'*, to cause to be clean, to make clean (*yuko'hayé'*, *yuko'háñk'é'*). *patédu' yukoyé'*, to wipe the feet clean (on a mat, etc.) (*i'patédu' yuko'hayé'*, *á'npapatédu' yuko'háñk'é'*).—*yuko'xtiyé'*, to make an object very clean (*yuko'xtihayé'*, *yuko'xtiháñk'é'*). *i'duca' yuko'xtihayé'*, did you wash it very clean? *ndu'tca yuko'xtiháñk'é'*, I washed it very clean (see *tca*).—*dayuko'*, to make bare by biting.—*yúko*, bald (10: 27). *upa' yuko'*, bald (*i'yupa'yuko'*, *nkupa'yuko'*).

**yukpé'** or **yukpeya<sup>n</sup>**, his or her legs (*i'yukpé(yan)*, *nyu'kpé(yan)*) (8: 15; 11: 3). *nyukpe'yan nedi' xyé*, my leg hurts (*xye*, exceedingly?). *yukpé' adudí'*, "wrapped around the legs," men's garters. *yukpé' íti'*, *yukpé' ítiya<sup>n</sup>*, the calf of the leg. Given by G. (26) as *yukpe'india*. *yukpé' pátsi'*, the *os tibia*.

**yukúni**.—*a'yukání'*, roasted (22: 78; p. 11: 3). *a'yukúni*, that was roasted (31: 17). *iya'yuku'ni*, did you roast? (31: 14).

**yuxu**.—*a'yuxudí'*, the sweet-gum tree (Bk.?) ; probably identical with the following. *ya'x udí'*, the sweet-gum tree (Bj., M.). *ayuxu' yíñki'*, the young sweet-gum tree. *ayuxu' anaki'*, the "fruit" or "ball" of the young sweet-gum tree. *ayuxu' sinto<sup>n</sup>ni'*, the resin or gum from the sweet-gum tree.

**yusi**.—*ayusi'*, *hayusi* (G.), ashes; dust (cf. *si*).—*ayú's katki'*, roan (a color) (evidently "ash-colored"—J. R. S.). *yusatxa'*, to be dusty. *yusatxa' ma'ñki*, *dúkse'kan*, it is (lit., it lies) dusty; sweep it (woman to woman). (Also p. 138: 18, 19.)

**yúñki**.—*yúñki'yan*, his or her daughter; her husband's brother's daughter; his brother's daughter; his father's brother's son's daughter; her sister's daughter (*i'yúñkiya<sup>n</sup>*, *nyú'ñkiya<sup>n</sup>*; voc., *yúñki'*) (cf. *ya'ñki*).—*yú'ñka yí'ñki*, his or her daughter's son; his or her sister's

daughter's son; his brother's daughter's son; his father's brother's son's daughter's son; his father's brother's daughter's daughter's son (*i'yú'ñka yí'ñki*, *nyú'ñka yí'ñki*; voc., *nyú'ñka yí'ñki'*).—*yú'ñkado'di*, his or her son's daughter; her sister's son's daughter; her husband's brother's son's daughter; his brother's or sister's son's daughter; his father's brother's son's son's daughter (*i'yú'ñkado'di*, *nyú'ñkado'di*; voc., *nyú'ñkado'*).—*yú'ñka yú'ñki*, his or her daughter's daughter; his brother's daughter's daughter; his father's brother's son's daughter's daughter; his father's brother's daughter's daughter's daughter (*i'yú'ñka yú'ñki*, *nyú'ñka yú'ñki*; voc., *nyú'ñka yú'ñki'*). *kyako' yú'ñkiya<sup>n</sup>*, his or her son's son's daughter; his brother's son's son's daughter; his or her sister's son's son's daughter; his father's brother's son's son's son's daughter (*kyako' i'yú'ñkiya<sup>n</sup>*, *kyako' nyú'ñkiya<sup>n</sup>*).—*yú'ñka'kúko'xi*, his or her real or potential daughter's son's daughter; his or her real or potential daughter's daughter's daughter; his real or potential brother's daughter's son's daughter; his real or potential brother's or sister's daughter's daughter's daughter (*i'yú'ñka'kúko'xi*, *nyú'ñka'kúko'xi*; voc., *nyú'ñka'kúko'xi'*).—*yú'ñkado' yí'ñkiya<sup>n</sup>*, his or her son's daughter's daughter (*i'yú'ñkado' yú'ñkiya<sup>n</sup>*, *nyú'ñkado' yú'ñkiya<sup>n</sup>*).—*kyako' a'kúko'xi yú'ñkiya<sup>n</sup>*, his or her son's son's son's daughter; his or her son's son's daughter's daughter (*kyako' a'kúko'xi i'yú'ñkiya<sup>n</sup>*, *kyako' a'kúko'xi nyú'ñkiya<sup>n</sup>*).—*kyako' yú'ñka'kúko'xi*, his or her (real or potential) daughter's daughter's son's daughter; his or her (real or potential) daughter's daughter's daughter's daughter (*kyako' yú'ñka'kúko'xi*, *nyú'ñka'kúko'xi*).

## INDEX TO THE BILOXI DICTIONARY

NOTE.—The Indian forms given here are not equivalents of the English words, but indicate under what head in the Biloxi-English section information about those words may be obtained.

- abandon, to, *tcu*.  
 abdomen, the, *yixya<sup>n</sup>*.  
 about to, *dande*.  
 abroad, *ti*.  
 accompany, to, *iya*.  
 accurate, *nistúti*.  
 accurately, *nistúti*.  
 ache, to, *ne*.  
 acorn, an, *aya<sup>n</sup>, udi*.  
 across, *akida*.  
 Adam's apple, *dodi*.  
 adhere, to, *daki, tspan<sup>n</sup>*.  
 aforesaid, the, *e*.  
 afraid, to be, *ĩskě*.  
 after, *naha, o<sup>n</sup>*.  
 afternoon, *kohi*.  
 afterward, *naha, ekědxyi<sup>n</sup>*.  
 again, *kiya, tc*.  
 aged, *ĩtc*.  
 ague, *snihĩ*.  
 ahead, *ta<sup>n</sup>ni*.  
 alarm, to, *ĩskě*.  
 alas! *kodehan<sup>n</sup>, xwĩ*.  
 Alexandria, La., *Ani, Ta<sup>n</sup>*.  
 Alibamu, an, *Mamo*.  
 alight, to, *řidupi*.  
 alive, *ře*.  
 all, *kode, xa, ohĩ, pana<sup>n</sup>*.  
 all over, *ti*.  
 all together, *wási*.  
 alligator, an, *nxo*.  
 Alligator people (among Biloxi), *Nxořo*.  
 almost, *ya<sup>n</sup>xa*.  
 alone, *xa, nedi, pa*.  
 along, *kōx*.  
 along, to go, *akũwe*.  
 already, *kně*.  
 also, *he*.  
 although, *kikě'*.  
 altogether, *řohě*.  
 always, *křwi, wa*.  
 American, an, *K'ũs*.  
 ancients, the, *anya, ĩtc*.  
 and, *han, ya<sup>n</sup>*.  
 and then, *řa<sup>n</sup>*.  
 angle, an, *psohě*.  
 angry, *sti*.  
 angry, to get, *kxi*.  
 ankle, the, *poni, si*.  
 another, *wo*.  
 ant, an, *kateřĩđĩktě*.  
 anus, the, *ĩđě*.  
 apple, an, *tkáná*.  
 approach, to, *ateka*.  
 arise, to, *ně*.  
 arm, an, *sa<sup>n</sup>han<sup>n</sup>*.  
 armpit, the, *tuksĩn*.  
 around, *du*.  
 arrive at, to, *hi*.  
 arrow, *a<sup>n</sup>ks*.  
 arrowhead, an, *hořě*.  
 as, *ědan, řĩřĩke, ko, řa<sup>n</sup>, o<sup>n</sup>*.  
 ash, the, *tkantcayudi*.  
 ash, prickly, *ani*.  
 ashamed, *wozaki*.  
 ashes, *yusi*.  
 aside, *akřduwaxi, mante*.  
 ask, to, *atc, hayi<sup>n</sup>*.  
 asleep, *đũho<sup>n</sup>ni, xte*.  
 at all, *řohě*.  
 at all hazards, *xě*.  
 at any rate, *xě*.  
 at length, *ědi, hawta*.  
 Atakapa, the, *Tũkpa*.  
 Atchafalaya Bayou, *Tcafalaya*.  
 attend to, to, *akřta*.  
 auger, an, *pxu*.  
 aunt, maternal, *ũ<sup>n</sup>ni*.

aunt, paternal, *toni*.  
 Aurora Borealis, the, *inika*.  
 autumn, *snihi*.  
 Avoyelles Prairie, La., *Takohon*.  
 await, to, *yih*.  
 away, *mante*.  
 away off, *yahe*.  
 awl, a metal, *pstúki, wari*.  
 ax, an, *sép*.

Babb's Bridge, La., *Sanhan*.

back, the, *tarinhiñ, das*.

back of hand, *tapi*.

back of neck, the, *tinška*.

back to, *das*.

back, to go, *pana*.

bacon, *kcicka*.

bad, *ksihin, xi, pi*.

bag, a, *pahin*.

bald, *yuko*.

bald eagle, the, *pa*.

ball, a, *añks, nitapi*.

ball, a conical, *kte*.

ball club, a, *nitapi*.

ball play, *anix*.

balloon vine, the, *po*.

bamboo, *tohonni*.

banana, a, *haatan tani'*.

barbecue, to, *atcu*.

bare, to, *yuke*.

barefooted, *si*.

bareheaded, *pa*.

barely, *ti*.

bark, *ahi, ayan*.

bark, to, *wihe*.

bark a tree, to, *xkě*.

barrel, a, *ani*.

barrel hoop, a, *ani*.

barrel (of gun), *añks*.

barter, to, *towe*.

base, the, *tudi*.

basket, a, *antaska*.

bat, a, *kinomusa*.

bathe, to, *umam*.

Baton Rouge, La., *Ma*.

batter cake, a, *ptça, tein*.

battle, a, *kte*.

bay, sweet, *awárxukudi*.

bay, the white, *teçayudi*.

bayonet, a, *masa*.

bayou, a, *yixyan*.

Bayou Boeuf, *Ani*.

Bayou Choctaw, *Teaxta*.

Bayou Cocodril, *Nxofo*.

Bayou de Lac, *Núpondi*.

Bayou Larteau, La., *Kéteci, Yohi*.

Bayou Rapides, La., *Naskě, Yixyan*.

be, to, *hande, yuke*.

bead, *afohi*.

bean, the, *tanika*.

bear, a, *onpi*.

beard, a, *panhin*.

beat, to, *kte, tix*.

beat a drum, to, *udu*.

beaver, a, *tama*.

because, *ětukě, kan, nixki, on*.

bed, a, *toho*.

bedbug, *akidi*.

bedstead, a, *yahi*.

bee, a, *kanxi*.

bee martin, *antcka*.

beech, a, *haowudi*.

beef, *wak*.

beer, *ani*.

before, *tanmi*.

beg, to, *hadhi*.

begrudge, to, *inske*.

behold! *ědi!*

belch, to, *psúki*.

bellow, to, *hon, wahe*.

belly, the, *yixyan*.

belt, a, *du*.

bend, a, *küněki*.

bend, to, *küněki*.

bend down, to, *kte*.

bent, *kéteci*.

bent tree, a, *hame*.

berry, a, *asi, anaki*.

"Bessie bug", *akidi*.

best, *pi*.

better, *pi*.

beware, *emam*.

beyond, *-wa*.

big, *tan*.

Biloxi, *Taněks*.

bird, a, *küděska*.

Bismark, La., *Hin, Wak*.

bison, *yñisa*.

bite, to, *xkě, sě*.

bite off, to, *ksě, uxi*.

bitter, *pa*.

bivalve, a, *anski*.

black, *süpi*.

Black River, the, *Teahaman*.

blackbird, a, *küděska*.

blackbird, the red-winged, *kúteincka*.

blackened, *dě*.

blacksmith, a, *masa*.

- blacksmith shop, a, *masa*.  
 bladder, *dix*.  
 blade of a knife, *pátsa*.  
 blaze, a, *ade*.  
 blaze, to, *ade*.  
 bleed, to, *hai*.  
 blind, *don*.  
 blood, *hai*.  
 blossom, a, *xiye*.  
 blow, to, *xáxwě, puhe, su*.  
 blowgun, *puhe*.  
 blowing noise, to make a, *xyi*.  
 blue, *tohi*.  
 bluebird, a, *küděska*.  
 blue darter, the, *küděska*.  
 boat, a, *nahaŋi*.  
 body, the, *yo*.  
 bog, a, *yohi*.  
 boil, to, *axihi, ue*.  
 bolt, to, *kátske*.  
 bolt food, to, *nayě*.  
 bone, *aho*.  
 bonnet, a, *an̄ti*.  
 book, a, *kdě*.  
 boot, a, *waxi*.  
 borrow, to, *utcuwě*.  
 both, *no<sup>o</sup>pa*.  
 bother, to, *napi*.  
 bottle, a, *konicka*.  
 bow and arrows, *añks*.  
 bowl, a, *kdopka, mısuda*.  
 bowstring, *añks*.  
 box, a, *xa*.  
 boy, a, *sim̄to*.  
 Boyce, La., *An̄xu*.  
 brain, the, *naŋon̄*.  
 branch, a, *deli*.  
 brant, the, *púdéd*.  
 brass, *masa*.  
 brave, *in̄fo*.  
 bread, *ptča*.  
 break, to, *ksě, xo, psúki, pátwi, ton̄cka*.  
 breakfast, *ti*.  
 breast, the female, *tasi*.  
 breastbone, the, *maq*.  
 breath, the, *nata*.  
 breech of a gun, *añks*.  
 breechcloth, a, *tcantě*.  
 bridge, *ayan̄*.  
 bridge, a foot-, *toho*.  
 bridge of nose, *ptcán̄*.  
 bridle, a, *müstúsě*.  
 bridle, to, *müstúsě*.  
 brier, a, *son̄*.  
 bring, to, *hu, ki, xan̄*.
- brisket, the, *maq*.  
 bristle, to, *tcútcútká*.  
 broad, *ptča*.  
 brook, a, *yixyan̄*.  
 broom, a, *kse*.  
 broom grass, *tan̄si*.  
 brother, a man's elder, *ini*.  
 brother, a man's younger, *son̄tkaka*.  
 brother, a woman's, *tando*.  
 brothers and sisters (collective), *ksan̄-xa*.  
 brother-in-law, a, *tahan̄ni, yiñka*.  
 brown, *si, sūpi*.  
 brush, *úciŋca*.  
 brush, to, *patčidu*.  
 buck, a, *ta*.  
 bucket, a, *tūpi*.  
 bucket (of tin), a, *yěskasan̄*.  
 buckskin, *si*.  
 buffalo, *yñnisa*.  
 buffalo bug, *akidi*.  
 buffalo fish, a, *o*.  
 bull, a, *wak*.  
 bull bat, a, *pozayi*.  
 bullet, *añks*.  
 bullet, a conical, *kte*.  
 bullet pouch, *añks*.  
 bullfrog, a, *kánn̄nuhi*.  
 bumblebee, *kan̄xi*.  
 Bunkie, La., *Bayūs*.  
 burn, to, *ade*.  
 burn bare, to, *widě*.  
 burst, to, *tūpo*.  
 bury, to, *ma*.  
 bushes, *ayan̄*.  
 busy one's self, to, *tam̄i*.  
 but, *han̄tca, xyeni*.  
 butcher knife, a, *psde*.  
 butt of a gun, *añks*.  
 butter, *wak*.  
 butterfly, a, *apaděnska*.  
 buttocks, the, *nindi*.  
 button, a, *doxpě*.  
 button hole, a, *doxpě*.  
 buy, to, *atsi*.  
 buzzard, a, *ěcka*.  
 by, *kxipa*.  
 by means of, *on̄*.
- cabbage, a, *hapi*.  
 cache, a, *ma*.  
 cackle, to, *kdekě*.  
 cactus, a, *mazon̄tká*.  
 cakes, *tcin̄*.  
 Calcasieu River, La., *On̄ti*.

- calf, a, *wak*.  
 calf of leg, *inti*, *yukpě*.  
 call, to, *e*, *yohi*.  
 call (or name), to, *yatčě*.  
 calm, *toke*.  
 camp, to, *uxtě*.  
 can, *xa*, *nani*, *pi*.  
 cancel, to, *kdě*.  
 candle, a, *uda*.  
 cane, *kĩduni*.  
 cane (the plant), *axoki*.  
 cannon, a, *añks*.  
 cannon ball, a, *añks*.  
 canoe, a, *nahaři*.  
 cap, *akue*, *teũkděxyi*.  
 car, a railway, *xta<sup>n</sup>*.  
 carbine, a, *añks*.  
 cardinal bird, *kũděska*.  
 cardinal grosbeak, *kũděska*.  
 care of, to have, *non<sup>n</sup>*.  
 carry, to, *ki*.  
 carry on the shoulder, to, *kitũpe*.  
 castrate, to, *teon<sup>n</sup>diti*.  
 cat, a, *ktu*.  
 cat, a wild, *tmotcka*.  
 catch, to, *pta*, *si*, *ukaři**ki*.  
 catch up with, to, *dixi*.  
 caterpillar, *akidi*.  
 catfish, a, *cka*.  
 cause, to, *-di*, *-ni*, *-yě*.  
 caw, *a+*! *a+*!  
 caw, to, *ho<sup>n</sup>*.  
 cease, to, *xa*.  
 cedar, a, *tcuwa*.  
 ceiling, a, *kũksa<sup>n</sup>hi<sup>n</sup>*.  
 chain, a, *masa*.  
 chair, *xozo*.  
 change into, to, *tũkpě*.  
 chase, to, *noxě*.  
 cheat, to, *pxi*.  
 cheek, the, *tayo*.  
 cheese, *wak*.  
 Cheneyville, La., *Ta<sup>n</sup>*.  
 chest, the, *maq*.  
 chew, to, *dě*.  
 chew out, to, *ksũpi*.  
 chicken, a, *ma*.  
 chicken hawk, the, *pařěvka*.  
 chief, a, *xi*.  
 child, a, *a<sup>n</sup>ta<sup>n</sup>ka*.  
 chimney, a, *si*, *peti*.  
 chin, the, *yatka*.  
 China tree, *aya<sup>n</sup>*.  
 chip, a, *pihi*.  
 Choctaw, *Tca<sup>n</sup>ta*.  
 chop, to, *ay<sup>n</sup> ta<sup>n</sup>ini*, *ksa*, *ktca*, *kte*.  
 Christmas, *Napi*.  
 church, a, *e*, *ya<sup>n</sup>ni*.  
 circle, to, *kũněki*, *mĩxyi*.  
 circular, *kũněki*.  
 cistern, a, *ani*.  
 clap, to, *pta*.  
 clapping sound, a, *se*.  
 claw, a, *tcak*.  
 clean, *yuko*.  
 clean, to, *yuko*.  
 clean away, to, *aku*.  
 clear, *ksepi*.  
 clear, to, *tca*.  
 clear (weather), *napi*.  
 clerk, a, *kĩts*.  
 climb, to, *adi*.  
 clock, *ina*.  
 close to, or by, *ema*, *atcka*, *yehi*.  
 cloth, *doxpě*.  
 cloud, a, *natici*.  
 clover, *tyi*.  
 coal, *peti*.  
 coat, a, *doxpě*.  
 cocklebur, *anaki*.  
 cocoa grass, *satuti*.  
 cocoanut, *anaki*, *maxovtka*.  
 coffee, *kũxvi*.  
 cohabit, to, *we*.  
 coiffure, *adřihi*.  
 cold, *snihi*.  
 cold, a, *tcohi*.  
 Coldwater Creek, *Ani*.  
 collar, *apěni*.  
 collect, to, *da*.  
 cologne, *ani*.  
 Comanche, the, *Kamãntci*.  
 comb, a, *psũdahi*.  
 come, to, *hi*, *hu*.  
 come against, to, *ka<sup>n</sup>*.  
 come out or forth, to, *hakanaki*.  
 come up, to, *uni*.  
 comforter, a, *ũcũcoki*.  
 complete, to, *ěda<sup>n</sup>*.  
 conceal, to, *to*.  
 conjure, to, *pa<sup>n</sup>wehi*.  
 conjurer, a, *a<sup>n</sup>ya*.  
 cook, to, *ha<sup>n</sup>*, *paspah<sup>n</sup>*, *ue*.  
 copper, *axisahi*, *masa*.  
 cord, *ĩka<sup>n</sup>*.  
 cord (of wood), *káde*.  
 cork, a, *konicka*, *pstũki*.  
 corn, *yek*

- corn, a species of blue, *lotosi*.  
 corncob, a, *yek*.  
 corncrib, a, *yek*.  
 cornea, the, *tátcún*.  
 corner, a, *psohě*.  
 cornstalk, a, *yek*.  
 corpse, a, *te*.  
 correct, *nistúti*, *pi*.  
 correctly, *nistúti*.  
 cotton, *ptáto*.  
 cotton insect, the (?), *ptáto*.  
 cottonwood, the, *ptáto*.  
 cough, to, *xoxo*, *psúki*.  
 count, to, *akida*.  
 cousin, *imí*, *tando*, *tañki*, *yĩñki*, *yáñki*.  
 cover, a, *atúkse*, *tcín*, *ti*.  
 cover, to, *atúkse*.  
 coverlet, a, *tcín*.  
 covetous, *ĩnske*.  
 cow, a, *wak*.  
 coward, to be a, *si*.  
 crack, a, *kúdúksa*.  
 crack, to, *koko*, *xuki*.  
 crane, a, *oxka*.  
 crawfish, a, *xomniyohi*.  
 crazy, to be, *ksihín*.  
 creak, to, *ĩtce*.  
 creep up on, to, *kde*.  
 crest of hair or feathers, *haxeye*.  
 cricket, a, *sáde*.  
 cricket, a black, *asdodúñka*.  
 crier, a, *e*.  
 crooked, *kéti*.  
 cross, a, *kítisti*.  
 cross, to, *akida*, *yindukepe*.  
 crosswise, *antatcko*.  
 crow, a, *amicka*.  
 crow, to, *hon*.  
 crown of head, *pa*.  
 crumble, to, *pútwi*.  
 crunch, to, *uvrusě*.  
 crupper, a, *doxpě*, *sindi*.  
 crush, to, *kta*, *xuki*, *ickamti*.  
 cry, to, *wahé*.  
 cry (as a child), to, *anhín*.  
 cry out, to, *hon*.  
 cucumber, a, *lan*.  
 cunning, *xi*.  
 cup, a, *in*, *másuda*.  
 current, a, *ani*.  
 curve, a, *kúněki*.  
 curvilinear, *poska*.  
 cut, to, *ksa*, *ktca*, *pápě*.  
 cut in two, to, *psúki*.  
 cut off, to, *dakxopi*, *púski*.  
 cut with a knife, to, *akě*.  
 cut with scissors, to, *stanhín*.  
 cypress, the, *sokúno*.  
 damp, *kúdo*.  
 dance, to, *ditci*.  
 dangle, to, *hau*, *páni*.  
 dark, *psi*, *súpi*.  
 darting pain, a, *túddúhe*.  
 daughter, *yondaoñni*, *yáñki*.  
 daughter-in-law, *tohoñni*.  
 dawn, *hu*, *napi*.  
 day, *napi*.  
 daylight, *napi*.  
 daytime, *napi*.  
 deaf, *naxě*.  
 debt, a, *ahoye*.  
 decayed, *tcpan*.  
 deceive, to, *pxi*.  
 deep, *skúti*.  
 deer, a, *ta*.  
 deerskin, *sika*.  
 defecate, to, *ĩdě*.  
 depart, to, *de*.  
 depend on to protect, to, *ĩñkowa*.  
 descend, to, *túdupi*.  
 desire, to, *ox*, *te*.  
 destitute of, *yama*.  
 devour, to, *oxpa*.  
 dew, *ayu*.  
 dewberry, the, *son*.  
 diaphragm, the, *tcúkoñni*, *yanxtci*.  
 diarrhea, *koxpě*.  
 die, to, *te*.  
 difference, no, *konhi*.  
 difference, it makes no, *etax*.  
 different, *yoki*, *wo*.  
 differently, *yoki*.  
 difficult, *tcíwa*.  
 difficulty, *tcíwa*.  
 dig, to, *kě*, *tpě*.  
 dinner, *kohi*.  
 dip, to, *konhi*.  
 dip up, to, *tcápan*.  
 dirt, *ma*.  
 disappear, to, *pa*.  
 dish, a, *kdopka*, *másuda*.  
 dislike, to, *iyáñ*.  
 dissatisfied, *yandi*.  
 ditch, a, *kúdo*.  
 do, to, *on*.  
 do one's best, to, *tcíwa*.  
 doctor, a, *xi*.

- dodge, to, *unaticktci*.  
 dog, a, *icuniki*.  
 dogwood, *ayu*.  
 doll, a, *anya*.  
 doodle bug, *akidi*.  
 door, *ayepi, wahe*.  
 door hole, the, *wahe*.  
 doorknob, a, *ti*.  
 doorway, the, *wahe*.  
 double, *ptca*.  
 dough, *sonpxi*.  
 dove, a, *yotekqa*.  
 drawers, *nindi*.  
 drawshave, a, *xohi*.  
 dread, to, *inskë*.  
 dream, to, *yohoyoni*.  
 dress, a woman's, *axti*.  
 dress one's self, to, *tamë*.  
 dried meat, *atcu*.  
 drink, to, *in, oxpa*.  
 drip, to, *icë*.  
 drive, to, *tohi*.  
 drop, to, *icdp*.  
 drum, a, *udu*.  
 drum, to, *udu*.  
 drumming sound, a, *tax*.  
 drunk, to be or make, *in*.  
 dry, *xye, uxwi*.  
 duck, a, *ansna, tahañkona, taxpa*.  
 duck hawk, the, *kyëtonhi*.  
 dull, *patsa*.  
 dull (of intellect), *daka*.  
 dumpling, a, *teku*.  
 dung, *indë*.  
 dung, to, *indë*.  
 during, *-yankañ*.  
 dusk, *psi*.  
 dust, *nüpxi, yusi*.  
 dusty, *yusi*.  
 dwell, to, *ti*.  
 dwelling, a, *ti*.  
 each, *narni*.  
 eagle, the bald, *pa*.  
 ear, the, *nixuxwi*.  
 ear lobe, the, *nixuxwi*.  
 earring, an, *nixuxwi, hau*.  
 earth, *ma*.  
 earthquake, an, *ma, yuhi*.  
 earwax, *nixuxwi, siopi*.  
 east, the, *hakanaki*.  
 eastward, *ina*.  
 eat, to, *mayë, oxpa, ti*.  
 eddy, an, *ani, na*.  
 edge, the, *k'idagiya, yehi*.  
 edge of a knife, *patsa*.  
 eel, an, *o*.  
 egg, an, *inti, ma*.  
 eggshell, the, *inti*.  
 eight, *dani*.  
 eight times, *de-*.  
 eighteen, *ohi*.  
 eighteen times, *de-*.  
 eighteenfold, *ptca*.  
 eightfold, *ptca*.  
 eighty, *ohi*.  
 elbow, *instodi*.  
 eldest, the, *noxti*.  
 elephant, an, *ka*.  
 eleven, *ohi*.  
 eleven times, *de-*.  
 elevenfold, *ptca*.  
 elliptical, *sdiika*.  
 elm, the, *imkatek ayudi*.  
 elsewhere, *mante*.  
 emerge, to, *hakanaki*.  
 empty, *zoika*.  
 end, the, *ëdan, püt*.  
 end, one, *sanhin*.  
 Englishman, an, *Tanyosan*.  
 enlarge, to, *tan*.  
 enough, *stahin*.  
 enough, to have, *zon*.  
 enter, to, *wahe*.  
 entire, *ti, panan*.  
 entirely, *kohë*.  
 entrance to a lodge, the, *wahe*.  
 erect, *nanñi, kta*.  
 erect, to, *si*.  
 esophagus, *dodi*.  
 evade, to, *unaticktci*.  
 evening, *ksinhin*.  
 ever, *kxi*.  
 every, *henami*.  
 everybody, *henami*.  
 everything, *henami*.  
 everywhere, *yate*.  
 exceedingly, *xë*.  
 exchange, to, *towe*.  
 exert strength, to, *sanhon*.  
 expectorate, to, *tütcku*.  
 expend, to, *ica*.  
 explode, to, *hon*.  
 extend the arms, to, *tüdü*.  
 extinguish, to, *su*.  
 extract, to, *ksüpi*.  
 eye, the, *tütöñ*.  
 eyebrow, the, *itë*.



eyelashes, the, *tiam*.  
eyelid, the, *tátáw*.

face, *don*, *itě*.

face, to, *don*.

feces, *inda*.

fall, to, *idě*, *taho*.

fan, a, *maxonka*.

far, *ěti*, *hedan*, *yahe*.

farther, *káwa*.

fast, *teu*.

fast, to go, *teina*.

fat, *cin*.

father, *adi*.

father-in-law, *kanxo*, *tohonni*.

fear, to, *iskě*.

feather, *hin*.

feather headdress, *axě*.

feed, to, *yaku*.

fell, to, *ksa*, *ktca*.

female animal, a, *yaniki*.

fence, a, *du*.

fever, a, *mi*, *snih*.

few, a, *nateka*, *teina*, *yih*.

fiddle, a, *hon*.

field, a, *ma*.

fifteen, *ohi*.

fifteen times, *de-*

fifteenfold, *ptca*.

fifty, *ohi*.

fifty times, *de-*

fiftyfold, *ptca*.

fight, a, *kte*.

fight, to, *kte*.

file, a, *xahi*, *masa*.

fill, to, *iowě*, *teu*.

fillip, to, *kte*.

fin of fish, o.

find, to, *haně*.

fine, *miska*.

finger, the, *teak*.

finish, to, *ědan*.

fire, *peti*.

fire, to, *naon*.

fire a gun, to, *añks*.

fire drill, a, *peti*.

firefly, a, *peti*, *uda*.

fire light, *peti*, *uda*.

fireplace, *peti*.

firewood, *teu*.

first, *tanmi*.

fish, a, o.

fish, to, *kük*.

fishhawk, a, *xandayi*.

fishhook, a, *kük*.

fishing rod, a, *kük*.

fish line, a, *kük*.

fish net, a, o.

fish spear, a, o.

fishy, *yan*<sup>si</sup>.

fist, the, *teak*.

five, *ksa*<sup>n</sup>.

five times, *de-*

fivefold, *ptca*.

flanks, the, *yo*.

flat, *xyapka*, *ptca*, *tapka*.

flay, to, *xkě*.

flea, a, *kútska*.

float, to, *pixyi*.

floor, a, *ítap*, *inkxapka*, *ti*.

flour, *son*<sup>pxi</sup>.

flower, a, *xiye*.

flute, a, *pěsdoti*.

fly, green, *apetka*.

fly, house, *apetka*.

fly, to, *niye*.

fly around, to, *du*.

flying squirrel, a, *teika*.

foam, *ani*, *pupuxi*.

fog, *ayu*.

fold, a, *ptca*.

fold, to, *kta*, *ni*.

follow, to, *akíta*.

fond of, *inske*.

food, *nayě*, *ti*.

fool, to, *pxi*.

foot, the, *si*.

foot (measure), a, *si*.

footprint, a, *ně*, *si*.

for nothing, *ti*.

for that reason, *on*.

forcibly, *kídě*.

ford, to, *káni*.

forefinger, *amihiv*'.

forehead, *itě*.

forenoon, *kohi*.

forest, pine, *ansudi*.

forget, to, *kítca*, *yih*.

fork, a, *pxu*, *ti*.

forked, *tean*.

forty, *ohi*.

forty times, *de-*

fortyfold, *ptca*.

four, *topa*.

four times, *de-*

fourfold, *ptca*.

fourteen, *ohi*.

fourteen times, *de-*

fourteenfold, *ptca*.

- fowl, a, *ma*.  
 fox, a, *tohi*.  
 Frenchman, a, *Towe*.  
 Friday, *Yanni*.  
 friend, a, *tēnaxi*.  
 frighten, to, *inskē*.  
 fringe of skin, a, *hav*.  
 frog, a, *kton, kāmnihi, pēska*.  
 from, *kyanhe*.  
 front of dress, *maq*.  
 frost, *xedi*.  
 frozen, *atze*.  
 fruit, *anaki*.  
 fry, to, *paspahon, unasi*.  
 full, to feel, *ixāxti*.  
 fur, *hin*.  
 further, e, *-wa*.  
 ?  
 gall, the, *intcīnpon*.  
 gall (of fish), o.  
 gallon, a, *nkānd*.  
 gape, to, *yudahāmi*.  
 garden, a, *du*.  
 garfish, a, *nxoto, o, yokteona*.  
 garter, *yukpē*.  
 garter snake, a, *ndēsi*.  
 gaspigou, a, o.  
 ? gate, a, *du*.  
 gather, to, *da*.  
 generous, *akste*.  
 German, a, *E*.  
 get ahead, to, *de*.  
 get down, to, *tīdupi*.  
 ? get out, to, *hakanaki*.  
 get over, to, *hi*.  
 get someone, to, *hinyaki*.  
 get up, to, *nē*.  
 ghost, a, *natci*.  
 gimlet, a, *pxu*.  
 girl, a, *sañki*.  
 give, to, *ku*.  
 give away, to, *kaye*.  
 give out, to, *tca*.  
 give up, to, *tēi*.  
 gizzard, the, *taini*.  
 glad, to be, *pi*.  
 glass, *uda*.  
 glittering, *tēdūtka*.  
 globular, *poska*.  
 glove, a, *tca*.  
 glue, to, *daki, tspan*.  
 gnash, to, *ksē*.  
 gnat, a, *kāniski hayi*.  
 gnaw, to, *dus, xkē, tca*.  
 go, to, *de*.  
 go around, to, *apēni, du*.  
 go down, to, *xēpi*.  
 go for firewood, to, *dan*.  
 go into, to, *wahe*.  
 goat, a, *hi*.  
 God, *Kohi*.  
 gold, *axisahi*.  
 goldfinch, *apenyikyahayi*.  
 good, *pi*.  
 goose, *akni, kotka*.  
 goose, Canada, *akni*.  
 goose, snow, *akni*.  
 goose, Texas, *akni*.  
 goose, white brant-, *akni*.  
 gore, to, *ādi, pxu*.  
 gourd, a, *ko, akodi*.  
 governor, a, *xi*.  
 gown, a woman's, *anxti*.  
 granddaughter, *yāñki*.  
 grandfather, *kanxo*.  
 grandmother, *kānkān*.  
 grandson, *yīñka, yāñki*.  
 grape, a, *maktcuhi*.  
 grasp, to, *si*.  
 grass, *tānsi*.  
 grass, cocoa, *satuti*.  
 grasshopper, a, *atadaxayi, rōndayi*.  
 grave, a, *kahoyē, ma*.  
 gravel, *tētcaki*.  
 gravy, *wihi*.  
 gray, *san, tohi*.  
 grease, *tcin*.  
 greasy, *tcin*.  
 great, *tan*.  
 Great Dipper, the, *tūtān*.  
 great-granddaughter, *yāñki*.  
 great-grandfather, *kanxo*.  
 great-grandmother, *kānkān*.  
 great-grandson, *yīñka, yāñki*.  
 great-great-granddaughter, *yāñki*.  
 great-great-grandfather, *kanxo*.  
 great-great-grandmother, *kānkān*.  
 great-great-grandson, *yīñka*.  
 great-great-great-grandfather, *kan-*  
*xo*.  
 great-great-great-grandmother, *kān-*  
*kān*.  
 greedy, *inske*.  
 green, *tohi*.  
 grindstone, a, *anxu*.  
 grosbeak, *kūdēska*.  
 ground, the, *ma*.  
 groundhog, a, *kcicka, ma*.

- grow, to, *ksapi, uni*.  
 growl, to, *xvi*.  
 grunt, to, *ihě*.  
 gullet, the, *dodi*.  
 gulping sound, a, *kočě*.  
 gum, *sinto<sup>ni</sup>, yuxu*.  
 gum tree, black, *antudayudi*.  
 gum tree, the sweet, *yuxu*.  
 gun, a, *añks*.
- habitual action, a-  
 hail, *xohi, wahu*.  
 hail, to, *idě*.  
 hailstone, a, *xohi, wahu*.  
 hair, *hin*.  
 hair of head, *anahin*.  
 half, *ukikiñge*.  
 halloo!, *he+ha<*.  
 halloo, to, *wahe, yohi*.  
 hammer, a, *masa*.  
 hammer of a gun, *añks*.  
 hammer, to, *kte*.  
 hand, the, *icak*.  
 handkerchief, a, *teukdēxyi*.  
 hang, to, *pūni, tcaḥ*.  
 — hard, *sa<sup>n</sup>han, tētcaki, tosoi*.  
 hare, a, *tētkā*.  
 hastily, *yatana*.  
 hat, *akue*.  
 hat, a woman's, *a<sup>n</sup>xiti*.  
 hatchet, a, *sēp*.  
 hate, to, *iyā<sup>n</sup>*.  
 — have, to, *ha, ta, wa*.  
 — having, *o<sup>n</sup>*.  
 hawk, *kūdēska, pačēzka, so<sup>n</sup>ton xayi*.  
 hawk, duck, *kyētonhi*.  
 hawk, marsh, *kiyā<sup>n</sup>ska, kotapka*.  
 hawk, a mythic, *toñiktēona*.  
 hay, *ta<sup>n</sup>si*.  
 he, *e, i*.  
 head, a, *pa*.  
 head off, to, *psūki*.  
 headache, *ne*.  
 hear, to, *naxě*.  
 heart, a, *yandi*.  
 heat, to, *ade*.  
 heavy, *tike*.  
 heel, a, *si*.  
 help! *nu!*  
 — help, to, *akita*.  
 hen, a, *ma, yañki*.  
 hen-hawk, the, *so<sup>n</sup>ton xayi*.  
 her, *i, ta*.  
 herald, a, *e*.
- here, *dawo, han, eti, te, tē*.  
 heron, a, *oxka*.  
 her's, *i*.  
 herself, *i*.  
 hiccough, to, *psūki*.  
 hickory, a, *pī<sup>n</sup>*.  
 hide, to, *to*.  
 high, *hedan, kōhi*.  
 hill, a, *pātsa, ēktavni*.  
 him, *i*.  
 himself, *i*.  
 hip, the, *tein*.  
 his, *i, ta*.  
 hiss, to, *tcise*.  
 hit, to, *dūk-, kte*.  
 hither, *dawo, han, ndao*.  
 hitting a tree, sound of, *tcise*.  
 hoe, a, *mi<sup>ko</sup>ni*.  
 hoe, to, *ma*.  
 hog, a, *kcicka*.  
 hogweed, *kcicka*.  
 hold, to, *dan, si*.  
 hold the head up, to, *anta*.  
 hole, *tpě*.  
 hollow, *xotka*.  
 hollow, a, *ma*.  
 hollow sound, a, *tax*.  
 holly tree, the, *psūti*.  
 — hominy, *uni*.  
 — hominy, to make, *o<sup>n</sup>*.  
 honey, *kanxi*.  
 honeysuckle, the, *panhin*.  
 hoof, *ahi, si, tohozk*.  
 hook, a, *kūk*.  
 hook (as a cow), to, *ddi*.  
 hook into, to, *hiñkahi*.  
 horizon, the, *nati*.  
 horizontal, *ma*.  
 horn, *ahi*.  
 hornet, the, *kanxi*.  
 horse, a, *tohozk*.  
 horsefly, a, *konicka*.  
 horseshoe, a, *tohozk*.  
 hose, *si, so<sup>n</sup>*.  
 hot, *mi, ūsa<sup>n</sup>*.  
 house, *ti*.  
 house top, *ti*.  
 how, *tēdiki*.  
 howl like a wolf, to, *wūhe*.  
 huckleberry, *hapi*.  
 hug, to, *apēni*.  
 hull, to, *xdo*.  
 hum, to, *yc<sup>n</sup>wě*.  
 humblebee, *kanxi*.

humming bird, a, *momoxka*.  
 humped, *tonaka*.  
 hundred, a, *tsipa*.  
 hundredfold, a, *ptca*.  
 hungry, *ti*.  
 hunt, to, *inda*, *wax*.  
 husband, *yiñka*.  
 husk of corn, *yek*.  
 husk, to, *xdo*.

I, *ñk*.

ice, *atxe*.  
 icicle, an, *xohi*.  
 identical, *keheyan*.  
 if, *kan*, *ko*, *xyi*.  
 image, *ani*.  
 imitate, to, *kdaqayi*.  
 imitate crying of a person, to, *xuke*.  
 in, *ika*, *kan*, *yon*.  
 in the past, *on*.  
 indeed, *anisti*, *xě*.  
 index finger, *amihin'*.  
 Indian, *Anya*.  
 Indian Creek, Louisiana, *Anya*.  
 industrious, *apüdüxka*.  
 infant, an, *avtaka*.  
 inferior, *küdani*.  
 inflexible, *sanhan*.  
 ink, *kdě*.  
 insect, *akidi*.  
 inside, *ika*.  
 instep, the, *si*.  
 (instrumental prefix), *an*.  
 intelligent, *daka*.  
 intercept, to, *psiki*.  
 interpreter, an, *e*.  
 intestines, the, *tcivi*.  
 into, *itka*, *kan*, *-wa*.  
 iris, the, *tütün*.  
 iron, *masa*.  
 -ish, *iki*.  
 island, an, *ma*.  
 it, *i*, *e*.  
 itch, to, *yo*.  
 itself, *i*.  
 ivory bird (?), *dixti hayi'*.  
 jack fish, the, *kyüski*.  
 jail, a, *ti*.  
 jaw, the, *yatka*.  
 jay, the, *tiñska*.  
 jerk, to, *xtan*.  
 jerked meat, *atcu*.  
 Jew, a, *E*.

join, to, *püt*.  
 joint, a, *püt*.  
 joist, a, *ayan*.  
 jug, a, *konicka*, *son*.  
 juice, *ani*, *wihi*.  
 jump, to, *ptce*.  
 just, *kohě*, *ti*.  
 just like, *honna*.  
 just now, *naxaxa*.  
 just there, *ema*.

katydid, a, *sáde*.  
 keep on, to, *hande*.  
 kershaw squash, the, *tan*.  
 kettle, *son*.  
 key, a, *ti*.  
 keyhole, a, *ti*.  
 kick, to, *dus*, *xte*.  
 kick off, to, *tc*.  
 kidney, the, *yanska*.  
 kill, to, *tea*, *te*.  
 kin, *hai*.  
 kind, *ětukě*.  
 kindle, to, *ade*.  
 kindred, one's, *hai*.  
 king bird, *avicka*.  
 kingfisher, the, *tcidagayi*.  
 kiss, to, *ucitępi*.  
 kitten, a, *ktu*.  
 knead, to, *tcücki*.  
 knee, a, *tcin*.  
 kneepan, the, *tcin*.  
 knife, a, *psde*, *tañikonni*.  
 knife blade, a, *psde*.  
 knife handle, a, *psde*.  
 knock, to, *pěhe*.  
 knock down, to, *nahi*.  
 know, to, *yehon*.  
 know how, to, *spě*.  
 knuckle, a, *püt*.  
 Koasati, the, *Kosate*.

lacking, *niñi*.  
 ladder, a, *ayan*.  
 lake, a, *yohi*.  
 Lake Cocodril, La., *Nxofo*.  
 lame, *tcko*.  
 Lamourie Bridge, La., *Lamori*, *Tcaxta*.  
 lamp, a, *uda*.  
 land, *ma*.  
 language, *e*.  
 lantern, a, *uda*.  
 large, *tan*.  
 large (as large as), *naskě*.

last, the, *akiya*.  
 laugh, to, *za*.  
 laugh at, to, *tcpě*.  
 law, a, *xi*.  
 lawmaker, a, *xi*.  
 lawyer, a, *xi*.  
 lay, to, *nonďě*.  
 lay down, to, *inpi*.  
 lead, *ańks*.  
 leaf, a, *hapi*.  
 leak, to, *uyě*.  
 lean, *supi*.  
 lean against, to, *kan*.  
 leap, to, *asáhi, ptce*.  
 leather, *wak*.  
 leave, to, *ińki*.  
 Lecompte, La., *Kíts, Xta<sup>n</sup>, Ta<sup>n</sup>*.  
 left, the, *řaskani*.  
 leg, a, *yukpě*.  
 leggings, *pěďěkúpi*.  
 lend, to, *tcue*.  
 lét! *hi, xya*.  
 let go or alone, to, *ińki*.  
 let loose, to, *ińki*.  
 letter, a, *kdě*.  
 level, *ka*.  
 liar, a, *yěći*.  
 lick, to, *akańci*.  
 lid, a, *atůkse*.  
 lie, to, *ma, řoho, tci*.  
 lie (deceive), to, *si*.  
 lie in wait, to, *tci*.  
 light, *uda*.  
 light (not heavy), *wizka*.  
 lighten, to, *wůďě*.  
 lightning, *wůďě*.  
 lightning bug, a, *peti*.  
 lights, *yakřu*.  
 like, to, *iyá<sup>n</sup>, kiyasř, pi*.  
 lilac colored, *teti*.  
 limb, a, *yo*.  
 limb (of a tree), *deti*.  
 limber, *ka*.  
 limp, to, *tko*.  
 line, *inřan*.  
 line, a, *kilítiki*.  
 line, to, *onni*.  
 line a garment, to, *on*.  
 lining of a garment, *doxpě*.  
 lip, the, *ih*.  
 little, *yinřki*.  
 Little River, *Třahřman<sup>n</sup>*.  
 live, to, *ti*.  
 live with one, to, *unoxě*.

liver, the, *pi*.  
 lizard, a, *astotonizka*.  
 Lloyd's Bridge, La., *Aya<sup>n</sup>*.  
 load, to, *ańks*.  
 lock, a, *ti*.  
 lock, to, *atůkse'*.  
 locust, *sahe, yo*.  
 lodge, a, *ti*.  
 lodge, to, *atowě*.  
 log, a, *řoho*.  
 long, *hedá<sup>n</sup>, naskě, tůďě*.  
 long ago, *on, ic*.  
 long time, a, *ao<sup>n</sup>, sahi*:  
 look, to, *do<sup>n</sup>*.  
 look down on, to, *akúdi*.  
 look out! *eman*.  
 look sharp! *aksúpi*.  
 loop, a, *půkřyi*.  
 loose, *xwůdike*.  
 loosely, *xwůdike*.  
 loosen, to, *na*.  
 lose, to, *pa*.  
 Louisiana, *Ma*.  
 louse, *ane*.  
 love, to, *iyá<sup>n</sup>*.  
 low, *xwůhi, xyapka*.  
 lower, *xwůhi*.  
 lungs, *yakřu*.

maggot, *ařoyě*.  
 magic, *xi*.  
 magnolia, the, *kokayudi*.  
 maiden, a, *řopi*.  
 make, to, *on*.  
 make a fire, to, *uxtě*.  
 make better, to, *edaki*.  
 male, a, *anya*.  
 male animal, *indoke*.  
 man, a, *anya*.  
 manifold, *ptřa*.  
 manure, *inďě*.  
 many, *tahi, tćina, una, yihi*.  
 maple, the, *ayá<sup>n</sup>*.  
 March, *Ina*.  
 mare, a, *yańki*.  
 mark, to, *řidipi*.  
 mark off, to, *kdě*.  
 Marksville, La., *Tunicka*.  
 marry, to, *yinřka*.  
 marsh hawk, the, *kijánska, kotapka*.  
 mash, to, *ta, tckanti*.  
 mast, *udi*.  
 match, a, *peti*.  
 matter in a sore, *ton*.

- matter, no, *konhi*.  
 mattress, a, *foho*.  
 may, *kiknani*.  
 me, *ñk*.  
 meadow lark, a, *hapenizka xyān hayi*.  
 meal, *nūpxi*.  
 meal, corn, *yek*.  
 mean, to, *kaha*.  
 measles, *hauti*.  
 — meat, *iñks*, *yo*.  
 meat, dried or jerked, *atcu*.  
 medicine, *xi*, *tyi*.  
 medicine man, *a<sup>n</sup>ya*.  
 meet, to, *kxiya*.  
 mehaw (a berry), *asi*.  
 melt, to, *šině*.  
 membrane between fingers, *teak*.  
 membrum virile, the, *teonditi*.  
 mend, to, *kiko*.  
 metal, *masa*.  
 meteor, a, *inika*.  
 middle, *nata*.  
 — midnight, *psi*.  
 midriff, the, *ya<sup>n</sup>xci*.  
 might, *na*, *nani*.  
 milk, *wak*.  
 milk, to, *wak*.  
 milt, the, *hai*, *psidikiyan*.  
 mine, *ñk*.  
 minnows, *kosayi*.  
 mired, to get, *nozpxě*.  
 mirror, a, *don*.  
 miss, to, *teap*.  
 miss in shooting, to, *utčine*.  
 mistletoe, the, *ntawayi*.  
 mix, to, *iñkidudi*.  
 moccasin, the water, *tani*.  
 mock, to, *kdaçayi*.  
 mock crying of a person, to, *zuçe*.  
 mocking bird, *e*, *kdaçayi*.  
 moist, *kūdo*.  
 molasses, *tekuyě*, *wihi*.  
 moka, a, *pačka*.  
 Monday, *Napi*.  
 money, *axisahi*.  
 month, a, *ina*.  
 moon, the, *ina*.  
 Mooreland, La., *Yixyan*.  
 morning, *wilě*.  
 morning star, the, *inika*.  
 mortar, *ila*.  
 mosquito, a, *yamqki*.  
 moss, ground, *peti*.  
 moss, tree, *aya<sup>n</sup>*.  
 — mother, a, *ūnni*.  
 mother-in-law, *kan<sup>n</sup>kan*.  
 motioning, *kiñkě*.  
 mountain, a, *pūtsa*.  
 mourn, to, *teodon*.  
 mouse, a, *teumáki*.  
 mouth, the, *ihí*.  
 move, to, *kse*, *ni*, *odiyohán*, *okrahe*.  
 move in a circle, *tó*, *mixyi*.  
 much, *teina*.  
 mud, *ma*.  
 muddy, *kūdo*, *xwitka*.  
 mud fish, the, *ikon*.  
 mulberry tree, a, *a<sup>n</sup>sa<sup>n</sup>kudi*.  
 mule, a, *tohoaxk*.  
 multiple, *ptça*.  
 murderer, a, *te*.  
 muscle, a, *iñkan*.  
 mush, *šin<sup>n</sup>hon*.  
 musket, *añks*.  
 muskmelon, *tan*.  
 Muskogee, the, *Skoki*.  
 muskrat, a, *xanaxka*.  
 mussel, *a<sup>n</sup>ski*.  
 must, *nani*, *xyān*, *yeçe*.  
 mustache, a, *pa<sup>n</sup>hin*.  
 mutch-hotch, the, *yakidamañçayi*.  
 muzzle (of a gun), *añks*.  
 my, *ñk*.  
 myself, *ñk*.  
 mysterious, supernaturally, *xi*.  
 myth, a, *yěčl*.  
 — nail, a, *hao*.  
 nail, to, *hao*.  
 nail (of finger or toe), *ahi*, *teak*.  
 — naked, to be, *yo*.  
 — name, a, *yatčě*.  
 name, to, *yatčě*.  
 navel, the, *teipon*.  
 near, *atcka*, *kxiya*.  
 nearly, *nanteçe*.  
 neck, the, *dodi*.  
 necklace, *açohi*, *a<sup>n</sup>pni*, *çahudi*.  
 necktie, *dodi*.  
 need, to, *yihí*.  
 needle, a, *a<sup>n</sup>sadúki*.  
 negress, a, *a<sup>n</sup>xci*.  
 negro, a, *a<sup>n</sup>ya*.  
 neigh, to, *hon*.  
 nephew, *yññki*, *tüksiki*.  
 nest, a, *yokxi*.  
 never, *xa*.  
 nevertheless, *çtukě*.

- new, *topi*.  
 New Orleans, *Tan*.  
 New Year's Day, *Napi*.  
 newspaper, a, *kdě*.  
 next, the, *ktcan*.  
 next to, *in̄ktca<sup>n</sup>hi*.  
 nibble, to, *kās*.  
 nickel, a, *pūkhiyān*.  
 niece, *tāsūn̄ki, yūn̄ki*.  
 night, *psi*.  
 night hawk, a, *pozayi*.  
 nightshade, the, *tansi*.  
 nine, *tcanē*.  
 nine times, *de-*.  
 ninefold, *piča*.  
 nineteen, *ohi*.  
 nineteen times, *de-*.  
 nineteenfold, *piča*.  
 ninety, *ohi*.  
 nipple, the, *tasi*.  
 nipple of a gun, *añks*.  
 no, *atci, han<sup>a</sup>n, hiusan, niķi, yama*.  
 noise, to make, *tcehi*.  
 none, *yama, niķi*.  
 nonsense! *kē!*  
 noon, *kohi*.  
 noose, a, *in̄kan*.  
 north, the, *xūnūmi*.  
 northeast, *nac̄i*.  
 nose, the, *ptcān*.  
 nose ring, a, *ptcān*.  
 nostrils, *ptcān*.  
 not, i . . . na, *niķi, yama*.  
 not at all, *xti*.  
 notch, to, *tcāka*.  
 notched, *tcāka*.  
 nothing, *yama*.  
 notwithstanding, *ētukē*.  
 now, *te, ko, nazaxa, yahe*.  
 numb, *dūhonni, xte*.  
 oak, an, *tcaxku*.  
 oak, the live, *wūstahudi*.  
 oak, the pin or water, *udi*.  
 ocean, *ani*.  
 odor, an, *cuh̄i, xyuhu, pexinyi, yanxi, yansi*.  
 off, *kōx*.  
 oh! *atc̄tci+*, *he+ha<*, *kāl, xo, xwi, seh̄iyē, t̄i, ū*.  
 oh no! *atci, han<sup>a</sup>n*.  
 oh! yes, *he+*!  
 old, *imc, xohi, tapan, tcyu*.  
 on, a-.
- on top of, *taviyan*.  
 once, *de-, sonsa*.  
 one, *sonsa*.  
 one of, *sanh̄in*.  
 onion, an, *ūn̄ktc̄insayi*.  
 only, *eyaxa, xa, ti, nedi, pa*.  
 ooze, to, *tcē*.  
 Opelousas, La., *Aplusa*.  
 open, to, *pūdē*.  
 open a door, to, *pax*.  
 opossum, an, *kcicka*.  
 or, *ha*.  
 orange, *anaki*.  
 orifice, *tpē*.  
 ornament, an, *teke*.  
 orphan, an, *antatka*.  
 other, *wo*.  
 other, the, *sanh̄in*.  
 otter, an, *xanaxa*.  
 ouch! *atc̄tci+*.  
 ought, *hi, naxkiya, pi*.  
 our, *ñk̄*.  
 ours, *ñk̄*.  
 out, *aku*.  
 outside, *aku*.  
 overcoat, *dorpē*.  
 overflow, an, *ani, taonni*.  
 overshoes, *waxi*.  
 overturn, to, *xtu*.  
 owl, an, *txitūmi hayi*.  
 owl, the screech, *xo*. *Huron oxo*  
 owl, swamp, *podadē*.  
 ox, *wak*.  
 oyster, *anski*.  
 paddle, a, *katcān̄hi*.  
 paddle, to, *imah̄in*.  
 pail, a, *tūpi*.  
 pain, *ne*.  
 paint, *kdē, ma*.  
 paint, to, *nahi*.  
 palate (?), *ihi*.  
 palate, the hard, *dodi*.  
 palm of the hand, *tcak*.  
 palmetto, a, *maxom̄ka*.  
 palpitate, to, *tx̄x*.  
 pan, a tin, *yēskasan*.  
 pant, to, *sikte*.  
 pantaloons, *nindi*.  
 panther, a, *tanta, tmoteka*.  
 paper, *kdē*.  
 parasol, *si*.  
 parch, to, *unasi*.  
 parents, *xohi*.

- parrot, a, *küdeska*.  
 parting of hair, *pa*.  
 partridge, a, *apuska*.  
 Pascagoula Indians, *Miska*.  
 pass, to, *de, mixyi*.  
 paste, to, *ispan*.  
 patch, a brier, *poska*.  
 patch, to, *stař*.  
 patella, the, *tcin*.  
 path, a, *ně*.  
 pathway, a, *ně*.  
 patter, to, *tax*.  
 pattering sound, a, *táp*.  
 paunch, the, *yixyan*.  
 paw, *teak*.  
 paw, to, *kě*.  
 pay, to, *apadi*.  
 pea, *tamka*.  
 peach, a, *ikánd*.  
 peak, a, *ěktanñi*.  
 pecan, a, *pin*.  
 peel, to, *akě, duka, tčelka*.  
 peep, to, *kádákša*.  
 pelican, a, *xomniyohi*.  
 pen, a, *kdě*.  
 pencil, a, *kdě*.  
 penis, the, *tconditi*.  
 people, *anya*.  
 pepper, *apaya*.  
 perch, a, *tüde*.  
 perform, to, *on*.  
 perhaps, *hanán, kikinani*.  
 persimmon, *axka*.  
 person, a, *anya*.  
 perspire, to, *mi*.  
 pestle, a, *ita*.  
 pet, a, *iyán*.  
 pet, to, *iyán*.  
 petticoat, a, *doxpě*.  
 picayune, a, *púklyán*.  
 pick, to, *da*.  
 pick to pieces, to, *küya*.  
 picture, a, *daki, kdě*.  
 piece, a, *tcoka*.  
 pierce, to, *xin*.  
 pigeon, a, *uti*.  
 pillow, a, *san*.  
 pimple, a, *atca*.  
 pinch, to, *stáki*.  
 pine tree, a, *ansudi, podadě*.  
 Pineville, La., *Ansudi*.  
 pink, *cti*.  
 pipe, a, *yani*.  
 pipestem, a, *yani*.  
 pistol, a, *añks*.  
 pit, a, *sipi*.  
 pitch on, to, *asdhi*.  
 pitcher, a, *másuda*.  
 pitchfork, a, *masa*.  
 pith, *siopi*.  
 place, to, *tcu*.  
 place crosswise, to, *antatcko*.  
 plait, to, *tcón*.  
 plane, a, *ítap*.  
 plank, a, *ítap*.  
 plant, a, *uni*.  
 plant, to, *tcu*.  
 plantation, a, *tahi, ti*.  
 plate, a, *másuda*.  
 plate, a soup, *kđopka*.  
 plate (of tin), a, *yěskasán*.  
 play, to, *aniř*.  
 play (a violin), to, *hon*.  
 play roughly, to, *inixyi*.  
 Pleiades, the, *inika*.  
 plentiful, *dákútcúpa*.  
 pliant, *ktq*.  
 plow, a, *paya*.  
 plow, to, *paya*.  
 plum, a, *stiiñki*.  
 plunge into water, to, *usinhiñ*.  
 pocket, a, *pahiñ*.  
 point, the, *psánti, püt*.  
 poke a fire, to, *átčé*.  
 poke out, to, *navi*.  
 pokeberry, *koř tinpka*.  
 poker, a, *átčé, peli*.  
 pond, a, *yohi*.  
 poor, to be, *xak*.  
 poor fellow! *ka*.  
 popping sound, a, *táp*.  
 pork, *kcicka*.  
 portrait, a, *daki, kdě*.  
 post, a, *tcaxku*.  
 pot, a, *xon*.  
 potato, *ařo*.  
 pouch, a, *pahiñ*.  
 pound, a, *ñke*.  
 pound, to, *pěhe*.  
 powder, *nüpxi*.  
 prairie, a, *takohon*.  
 preach, to, *e*.  
 preacher, a, *e*.  
 press down, to, *unaskiki*.  
 pretending, *kiñkě*.  
 pretty, *dě, pi*.  
 proclaim, to, *e*.  
 proper, *pi*.



- prostitute, a, *teoha*.  
 protect, to, *inpúdqhi*.  
 proud, *in*to.  
 psha! *úx!*  
 pull, to, *xta<sup>n</sup>*, *tc*.  
 pull backward, to, *túsi*.  
 pull off, to, *kúkapi*, *xpi!*  
 pull the trigger, to, *ta*.  
 pull up, to, *xa*, *tc*.  
 pulse, the, *nixta*.  
 pulverized, *núpxi*.  
 pumpkin, a, *ta<sup>n</sup>*.  
 punch, to, *dúk-*, *pxu*.  
 pupil, the, *tútcú<sup>n</sup>*.  
 pupil of eye, the, *su*.  
 purple, *cti*,  
 pursue, to, *noxě*.  
 push, *to<sup>n</sup>*.  
 push, to, *xta<sup>n</sup>*, *pa-*.  
 push over, to, *ka<sup>n</sup>*.  
 pustule, a, *sipi*.  
 put, to, *xěhe*, *nomđe*, *tcu*.  
 put down, to, *xěhe*.  
 put inside, to, *ukpe ilkaxěye*.  
 put into, to, *apxa*, *xonhe*.  
 put on, to, *inpi*.  
 put on a hat, to, *akue*.  
 put on shoes, to, *usi*.
- quack, to, *hon*,  
 question, to, *hay<sup>n</sup>*.  
 quickly, *ixyonni*.  
 quicksand, a, *xídidihe*, *ma*.  
 quietly, *nítiki*.  
 quit, to, *xa*.
- rabbit, a, *tećka*.  
 raccoon, a, *atúki*.  
 rail, a, *du*.  
 railroad, a, *xta<sup>n</sup>*, *ně*.  
 rain, *zohi*.  
 rainbow, a, *naukidě omni*.  
 raise a person, to, *ksapi*.  
 raisins, *maktcuhi*.  
 ramrod, *ańks*.  
 rancid, *pevinyi*, *teiya*.  
 Rapides, La., *Atix*, *Rapidya<sup>n</sup>*, *Tědóna*.  
 rapidly, *ixyonni*.  
 rat (all kinds), *du*.  
 rattan vine, the, *toho<sup>n</sup>ni*.  
 rattle, a, *sahe*.  
 rattle, to, *sahe*, *koko*, *súna*, *teńnase*.  
 rattlesnake, a, *nděsi*.  
 raw, *sahi*.
- razor, a, *pa<sup>n</sup>hi<sup>n</sup>*.  
 reach, to, *hi*, *sta<sup>n</sup>hi<sup>n</sup>*.  
 read, to, *e*.  
 ready, *in*to.  
 real, *kohe*.  
 really, *kohe*.  
 rear a person, to, *ksapi*.  
 receive, to, *si*.  
 recline, to, *ma*, *ně*, *cti*, *toho*.  
 recognize, to, *yeho<sup>n</sup>*.  
 rectangular, *snotka*.  
 rectilinear, *snotka*.  
 red, *cti*.  
 redbird, a, *kúdeřka*.  
 reddened, to, *cti*.  
 reddish, *cti*.  
 Red River, the, *Teaħaman<sup>n</sup>*.  
 reflection, *ani*.  
 refuse, to, *ox*.  
 related, *hai*.  
 release, to, *ińki*.  
 remove, to, *xpi*, *tc*.  
 repair, to, *kiko*.  
 repay, to, *apadi*.  
 reprove, to, *kyanhi*.  
 resemble, to, *uke*.  
 rest face on hand, to, *túkixyě*.  
 return, to, *de*, *hi*, *hu*.  
 rib, a, *taxoxka*.  
 ribbon, *teke*.  
 rice, *sonyiti*.  
 riddle, a, *hadıyanhi<sup>n</sup>*.  
 ridge, a, *pútsa*.  
 ridgepole, the, *ti*.  
 right, the, *spewa*.  
 right here, *něka*.  
 ring, finger, *teak*.  
 ring, to, *ho<sup>n</sup>*.  
 rip, to, *kayadi*.  
 ripe, *tohi*.  
 rise, to, *ně*.  
 river, a, *teaħaman<sup>n</sup>*.  
 rivulet, a, *yixyan<sup>n</sup>*.  
 road, a, *ně*.  
 roan (color), *yusi*.  
 roar, to, *xuhe*, *xyu<sup>n</sup>we*.  
 roar of a hard rain, *waxě*.  
 roar of water, the, *wuxwě*.  
 Roaring Creek, Rapides Parish, La.,  
*Yixyan<sup>n</sup>*.  
 roast, to, *yukáni*.  
 roasting stick, a, *pstúki*.  
 robe of skin, a, *doxpě*.  
 robin, a, *sińkuki*.

rock, a, *axu*.  
 roe (of fish), o.  
 roll, to, *na*.  
 roll up, to, *xa, ni*.  
 roof, a, *atükse, ti*.  
 room, a, *ti*.  
 rooster, a, *ma*.  
 root, *tudi, udi*.  
 root up, to, *pxü*.  
 rose bush, the Cherokee, *xiye*.  
 rosin, *sinto<sup>ni</sup>, yuru*.  
 rosin, pine, *ansudi*.  
 rough, *daska, xahi*.  
 rounded, *poska*.  
 row, a, *kititiki*.  
 rub, to, *patčidu, pxü*.  
 rubbed, anything, *dohi*.  
 ruffle (the feathers), to, *xizika*.  
 rump, the, *nindi*.  
 run, to, *xyuhi, ta<sup>n</sup>*.  
 run away or off, to, *koxta*.  
 Russian, a, *E*.  
 rustle, to, *xyi*.  
 sack, a, *pahi<sup>n</sup>*.  
 sacque, a woman's, *doxpě*.  
 sad, *yandi*.  
 saddle, a, *xoho<sup>n</sup>*.  
 saddle, to, *xoho<sup>n</sup>*.  
 saddle girth, *mak*.  
 saddle maker, a, *xoho<sup>n</sup>*.  
 salamander, *ma, nsúki*.  
 saliva, *tátcku*.  
 salt, *wasi*.  
 same, the, *keheyan<sup>n</sup>*.  
 sand, *ma, pzaki*.  
 sap sucker, the, *tin, tea<sup>n</sup>*.  
 sardines, o.  
 satisfied, *yandi*.  
 Saturday, *Napi*.  
 saw, a, *ke*.  
 saw, to, *ke*.  
 sawing sound, to make a, *xyi*.  
 say, to, *e, ho<sup>n</sup>*.  
 scale (of fish), *ahi*.  
 scalp, to, *tc*.  
 scalp lock, a, *haxeye*.  
 scar, a, *tčida*.  
 scare, to, *inškě, tax*.  
 scarred, *tčidagayi*.  
 scatter, to, *kinaxa, tcu*.  
 scent, to, *hi*.  
 schoolhouse, a, *kdě*.  
 scissors, *stan<sup>hin</sup>*.

scold, to, *kyan<sup>hi</sup>*.  
 scorch, to, *ade*.  
 scrape, to, *kě, xohi*.  
 scraper for hides, *si*.  
 scratch, to, *xaye, stúki*.  
 scythe, a, *tan<sup>si</sup>*.  
 seam, a, *pstúki*.  
 seat, a, *xěhe*.  
 see! *ema<sup>n</sup>!*  
 see, to, *do<sup>n</sup>*.  
 seed, a, *su*.  
 seek, to, *inda*.  
 -self, *pa*.  
 sell, to, *atsi*.  
 send, to, *de, duta<sup>n</sup>*.  
 send for, to, *atc*.  
 send hither, to, *hu*.  
 sense, *yandi*.  
 senseless, *yandi*.  
 septum, nasal, *aho, ptcú<sup>n</sup>*.  
 serpent, a, *nděsi*.  
 set down, to, *xěhe*.  
 set fire to, to, *nao<sup>n</sup>*.  
 set on, to, *duta<sup>n</sup>*.  
 set out (vegetables), to, *pxu*.  
 set up, to, *si, ustiki*.  
 seven, *no<sup>n</sup>pa*.  
 seven times, *de*.  
 sevenfold, *ptča*.  
 seventeen, *ohi*.  
 seventeen times, *de*.  
 seventeenfold, *ptča*.  
 seventy, *ohi*.  
 sew, to, *pstúki*.  
 sewing machine, a, *masa, pstúki*.  
 shade, a, *si, natici*.  
 shadow, *si natici*.  
 shake, to, *na, tahi, yuhi*.  
 shake hands, to, *si*.  
 shall, *dande, he, xo*.  
 shallow, *xye*.  
 shaman, *anya*.  
 sharp, *pútsa, so<sup>n</sup>*.  
 sharp-edged, *pútsa*.  
 sharpen, to, *pútsa*.  
 sharp-pointed, *psúnti*.  
 shave, to, *xohi*.  
 shawl, a, *tcúkděxyi*.  
 Shawnee, the, *Sawan<sup>n</sup>*.  
 she, *e, i*.  
 sheep, a, *tcětká*.  
 shell, to, *xku*.  
 shine, to, *uda*.  
 shingle, *in<sup>kapka</sup>*.

- shining, *icídútká*.  
 shirt, a, *doxpě, pčato*.  
 shiver, to, *xuki, tídúduhe*.  
 shoe, *waxi*.  
 shoot, to, *kte, o, ańks*.  
 shoot through, to, *ťowe*.  
 short, *natchka, řuřuzka*.  
 shot, a, *ańks*.  
 shoulder, *axě*.  
 shoulder blade, *asonťi*.  
 show, to, *don*.  
 shut, to, *kútske*.  
 shut the mouth, to, *akítitu*.  
 sick, *hauti*.  
 side, one, *sanhín*.  
 sieve, a, *atctan, hadiyáńhín*.  
 sift, to, *yahín*.  
 sight (of a gun), *don*.  
 silent, *e*.  
 silk, *icídútká*.  
 silver, *axisahi*.  
 since, *kan*.  
 since then, *ětukě*.  
 sinew, a, *inťan*.  
 sing, to, *yaonńi*.  
 singe, to, *súdu*.  
 single, *topi*.  
 sink, to, *ani, kíduspě, wahe*.  
 sister, *ksańxa, iní, tańki*.  
 sister-in-law, *tcańni*.  
 sit, to, *xěhe, nańki, tani*.  
 six, *akúxpě*.  
 six times, *akúxpě*.  
 sixfold, *pčá*.  
 sixteen, *ohi*.  
 sixteen times, *de*.  
 sixteenfold, *pčá*.  
 sixty, *ohi*.  
 sizzle, to, *tcie*.  
 skillful, *spě*.  
 skin, to, *xkě*.  
 skirt, *awode, doxpě, hau*.  
 skull, the, *pa*.  
 skunk, a, *inśka*.  
 slapping sound, a, *se, táp*.  
 sledge hammer, a, *sěp*.  
 sleep, to, *yańni*.  
 sleeves of a coat, *doxpě*.  
 slender, *snáhi*.  
 slide, to, *xati*.  
 slim, *snáhi*.  
 slip, to, *tcáp*.  
 slip off, to, *kimí*.  
 slipper, a, *waxi*.  
 slippery, *tcáp*.  
 slippery elm, a, *hi, tcín*.  
 slowly, *haeyě*.  
 slow-witted, *daka*.  
 small, *miska, yinťki*.  
 smallpox, *kđě, psáńti*.  
 smart, *daka*.  
 smeared, anything, *dohi*.  
 smell, to, *hi, pani, pon*.  
 smell badly, to, *xyuhu*.  
 smell strong, to, *yańsi*.  
 smoke, *si*.  
 smoke, to, *si*.  
 smoke hole, *si*.  
 smoky, *si*.  
 smooth, *tedopi*.  
 smooth, to, *tedo, zohi*.  
 snail, a, *pozono*.  
 snake, a, *nděsi*.  
 snakebird, the American, *kúđeska*.  
 snatch up, to, *da*.  
 sneak off, to, *korťa*.  
 sneeze, to, *misí*.  
 snore, to, *yaxdokě*.  
 snow, *wahu*.  
 snow, to, *wahu*.  
 snowbird, a, *wahu*.  
 so, *ěťike, inke*.  
 so far, *ědan*.  
 so long, *on*.  
 soap, *tcín*.  
 soapberry tree, *ayań*.  
 soft, *tpańhín, waxka*.  
 soiled, *dě*.  
 sole of foot, *si*.  
 solidago, the, *ma*.  
 some, *tcína*.  
 some one, *amya*.  
 somersault, a, *takotč*.  
 something, *ka*.  
 somewhat, *ka, tiki*.  
 son, *yinťki*.  
 son-in-law, *tonńi*.  
 soon, *yatana*.  
 soon, very, *uksami*.  
 soot, *peti*.  
 sore, *pahi*.  
 sore, a, *pahi*.  
 sort, *ětukě*.  
 sort of, a, *tiki*.  
 soup, *wihi*.  
 sour, *paxka*.  
 south, the, *nyuhuyewade*.  
 sow, to, *tcu*.

- spade, a, *ma*.  
 Spaniard, a, *Spani*.  
 sparrow hawk, the, *kiskisayi*.  
 speak, to, *e*.  
 speak to, to, *kimno*.  
 speech, *e*.  
 spider, a, *korode nika*.  
 spill, to, *tcu*.  
 spine, the, *taninhin*.  
 spirit, a, *natici*.  
 spit, to, *titcku*.  
 splash, to, *pozve*.  
 spleen, the, *hai, psidikyan*.  
 splinter, a, *teati*.  
 splinter, to, *teati*.  
 split, to, *ktea, teati*.  
 spoon, a, *niskodi*.  
 spot (of dirt), a, *atada*.  
 spotted, *kdě*.  
 spread, to, *kse, tčičūtka*.  
 spread out, to, *xěhe*.  
 spring, the, *mi*.  
 spring (of water), a, *ani*.  
 Spring Bayou, La., *Ani*.  
 spur, a, *xaye*.  
 spur of a fowl, the, *si*.  
 spurt water, to, *su*.  
 squall, to, *wahe*.  
 square, *snihi*.  
 squash, a, *tan*.  
 squash, crook-necked, *ahi*.  
 squeak, to, *wahe*.  
 squealer duck, the, *tahañkona*.  
 squeeze, to, *tčički*.  
 squirrel, a, *nsúki*.  
 squirrel, a flying, *teika*.  
 stab, to, *pxu*.  
 stable, a, *tohoz*.  
 stain, a, *atada*.  
 stairway, a, *si*.  
 stalk, a, *udi*.  
 stand, to, *xa, ně, si*.  
 stand up, to, *tčičūtka, ustłki*.  
 star, *imka*.  
 station, a railroad, *stan*.  
 steal, to, *stně*.  
 stealthily, *nitłki*.  
 steamboat, a, *nahaři*.  
 steamboat landing, a, *nahaři*.  
 steer, *wak*.  
 stem, a, *udi*.  
 step, to, *si*.  
 step over, to, *pádi*.  
 sternum, the, *mąk*.  
 stew, to, *ue*.  
 stick, a, *ayan*.  
 stick, to, *daki, tspar*.  
 stick into, to, *pxu*.  
 stick through, to, *kút*.  
 stiff, *sanhan, susuki*.  
 still, *xa, yuķe*.  
 still further, *e*.  
 sting, a, *usi*.  
 stingy, *akste*.  
 stink, to, *hi*.  
 stock (horses and cattle), *yinķa*.  
 stockings, *si, son*.  
 stomach, the, *yixyan*.  
 stone, a, *anxu*.  
 stop, to, *xa*.  
 stopper, a, *pstłki*.  
 store, a, *kits*.  
 storekeeper, a, *kits*.  
 storm, a, *xłxwě*.  
 stout, *sanhan*.  
 straddle, to, *ptca*.  
 straight, *kta*.  
 straight line, in a, *kta*.  
 strange, *xi*.  
 strawberry, *asi*.  
 street, a, *ně*.  
 stretch the arms out, to, *tüdě*.  
 stretched, *natix*.  
 strike, to, *kte*.  
 string, *imkan*.  
 string, to, *si*.  
 striped, *kdě*.  
 strong, *sanhan*.  
 stub, to, *hahon*.  
 stump, a, *tudi*.  
 stump, to, *hahon*.  
 sturgeon, a, *o*.  
 subside, to, *xěpi*.  
 suck, to, *psi, utčitepi*.  
 sucker, a, *o*.  
 sugar, *tcukuyě*.  
 sugar cane, *tcukuyě*.  
 sugar field, a, *tcukuyě*.  
 sugar refinery, a, *tcukuyě*.  
 summer, a, *mi*.  
 summer duck, the, *tahañkona, taxpa, ptçasi*.  
 sun, the, *ina*.  
 Sunday, *Napi*.  
 sunrise, *ina, hakanaki*.  
 sunset, *ina, idě*.  
 sunshine, *wádě*.  
 superfluous, *kúdani*.

- supernatural, *xi*.  
 supper, *psi*.  
 supple, *kta*.  
 suppose, *akan*.  
 sure enough, *anisti, kohě*.  
 surely, *anisti*.  
 surrender, to, *tčl*.  
 surround, to, *psŭki*.  
 suture, *aho*.  
 swab out, to, *patčidu*.  
 swallow, the, *kŭděska*.  
 swallow, to, *aduwaaka, nayě*.  
 swamp, a, *yohi*.  
 swap, to, *towe*.  
 swarm, to, *axi*.  
 sweep, to, *kse*.  
 sweet, *tckuyě*.  
 swell, to, *po*.  
 swim, to, *pxd*.  
 swing, a, *xozo*.  
 swing, to, *xozo, pŭni, tčna*.  
 sword, a, *psde*.  
 sycamore, the, *ayan*.
- table, a, *ti*.  
 table cover, a, *on*.  
 tail, a, *sindi*.  
 take, to, *dan, ki, si*.  
 take care, *ema*.  
 take from, to, *kyanhe*.  
 take off, to, *tc*.  
 take out, to, *hakanaki*.  
 take together, to, *yahe*.  
 take up, to, *tcoon*.  
 take up a handful, to, *psi*.  
 tale, a, *yětčl*.  
 talk, to, *e*.  
 talker, a great, *icedi*.  
 tall, *hedan, naskě, tŭdě*.  
 tar, *sŭnitonni*.  
 tea, *tyi*.  
 teach, to, *yěhon*.  
 tear, to, *sa*.  
 tearing sound, a, *tcade*.  
 tell, to, *kanhi, kŭlŭ*.  
 tell a tale or story, to, *yětčl*.  
 temple, the, *taxpadi*.  
 ten, *ohi*.  
 ten times, *de-*.  
 tender, *yŭnki*.  
 tenfold, *ptča*.  
 tent, a, *ti*.  
 terrapin, a, *tčtceki*.  
 Texas, *Těksi*.
- that, *te, e, he, kŭnhin, ko, skane*.  
 — that distant one, *ně*.  
 that way, *xudediķe, tuka*.  
 thaw, to, *sině*.  
 the, *kŭnhin, ko*.  
 thee, *ay*.  
 their, *e*.  
 them, *dqha*.  
 then, *te, kan*.  
 — there, *e, ěti, he*.  
 — therefore, *on, kan*.  
 these, *yuke*.  
 they, *e, i, -tu*.  
 thick, *dŭkŭtčdpa, tcdki*.  
 thicket, *isa*.  
 thief, a, *sině*.  
 thigh, the, *taķi*.  
 thin, *hadehi, supi*.  
 thing, *ka*.  
 think, to, *yandi, yihi*.  
 thirsty, *dodi, uxwi*.  
 thirteen, *ohi*.  
 thirteen times, *de-*.  
 thirteenfold, *ptča*.  
 thirty, *ohi*.  
 thirty times, *de-*.  
 thirtyfold, *ptča*.  
 — this, *do, ěti, te, yahe*.  
 this way, *ndao*.  
 thither, *akwwe, e*.  
 thorn, a, *xiha*.  
 thorn tree, a, *xŭha, ayan*.  
 thou, *ay*.  
 thousand, a, *tsipa*.  
 thousandfold, a, *ptča*.  
 thread, a, *inkan*.  
 thread, to, *xtan*.  
 three, *dani*.  
 three times, *dani*.  
 threefold, *ptča*.  
 thrice, *dani, de-*.  
 throat, the, *dodi*.  
 throughout, *nanni*.  
 throw, to, *kincě, tcu*.  
 throw away, to, *nonďe*.  
 throw into, to, *kde*.  
 throw on, to, *asdhi*.  
 throw the head back, to, *anta*.  
 thrust at, to, *pxu*.  
 thrust through, to, *kŭt*.  
 thud, a, *koko, pŭke*.  
 thumb, the, *tcak*.  
 thunder, *ŭhe*.  
 thunder, to, *ŭhe*.

Thursday, *Ya<sup>ni</sup>*.

thus, *ēṭike*.

thy, *ay*.

tibia, the, *yukpě*.

tick, a, *kanatcki*.

tie, to, *du*.

tight, *taninhě*.

tightly, *taninhě*.

till, *kde*.

time, the second, *tc*.

tin, *yěskasa<sup>n</sup>*.

tip, the, *pūt*.

tired, to be, *upi*.

toad, a, *kton*.

toadstool, a, *txoki*.

tobacco, *yani*.

tobacco pipe, *si*.

today, *napi*.

toe, a, *si*.

toe, the second, *kcan*.

toenail, a, *si*.

together, *kode*.

together, two, *no<sup>n</sup>pa*.

tomorrow, *wilě*.

tongue, the, *yěčci*.

tonight, *psi*.

tonsils, *dodi*.

too, *he, ya<sup>n</sup>*.

tooth, a, *insu*.

toothache, *insu, ne*.

touch, to; *puxi, tūtce*.

touchhole of a gun, *añks*.

tough, *steūki*.

toward, *-wa*.

town, a, *tan*.

track (of any creature), *si*.

trade, to, *atsi*.

trail, to, *ṭoho*.

trailing something (as dogs), *ma*.

translucent, *uda*.

transparent, *uda*.

trap, a, *in<sup>n</sup>kan*.

trap, to, *in<sup>n</sup>kan*.

treat, to, *on*.

treat (a patient), to, *xi*.

treat badly, to, *xak, yañkon*.

tree, a, *ayan<sup>n</sup>*.

tree, a dead, *tečka*.

trench, a, *kūdo*.

trouble, *ciwa*.

troublesome, *ciwa*.

trousers, *nindi*.

trout, a, *atcohi*.

trunk, a, *xa, udi*.

tub, a, *tūpi*.

Tuesday, *Ya<sup>ni</sup>*.

tumbler, a, *ani*.

tunic, a, *pičato*.

Tunica, the, *Tunickā*.

turkey, a, *ma*.

turn, to, *na, ni*.

turn back, to, *pana*.

turn over, to, *xtu, tako'tci*.

turn somersaults, to, *tako'tci*.

turnip, a, *hapi*.

turtle, a, *tēlceki*.

twelve, *ohi*.

twelve times, *de-*

twelfefold, *piča*.

twenty, *ohi*.

twenty times, *de-*

twentyfold, *piča*.

twice, *de-, no<sup>n</sup>pa*.

twilight, *psi*.

twins, *antatka*.

twist, to, *ni*.

twitch, to, *wide*.

two, *no<sup>n</sup>pa*.

twofold, *piča*.

ugly, *dě, kūdani, pi*.

umbrella, *si*.

unawares, *nitki*.

unbraid, to, *xke*.

uncivilized, *sahi*.

uncle, *adi, atcki, tuka<sup>n</sup>ni*.

uncooked, *sahi*.

uncover, to, *pūdě*.

under, *ilka, kuya, yaskiya*.

undergrowth, *ayan<sup>n</sup>*.

undermine, to, *kě, kuya*.

underneath, *kuya*.

underneath, to go, *tūkamagonni*.

understand, to, *spě*.

unfinished, *ēdan<sup>n</sup>*.

unripe, *tohi*.

untie, to, *du*.

until, *kde*.

untrue, *si*.

unwilling, *ox*.

unwrap, to, *du*.

up, *kohi*.

upon, *tawiyān*.

upright, *kta*.

upset, to, *xtu*.

upward, *kohi*.

urge on, to, *duta<sup>n</sup>*.

urinate, to, *dix*.

- urine, *dix*.  
 us, *daha, yan*.  
 use, to, *o<sup>n</sup>*.  
 use an ax, to, *ayin tanini*.  
 use up, to, *tea*.
- valley, a, *kwinhi*.  
 vein, a, *hai*.  
 venison, *ta*.  
 very, *kohě, xě, xti, sti, wa*.  
 vest, a, *yaděta*.  
 village, a, *tan*.  
 vine, a, *panhin*.  
 vine, her, *ukanıkayi*.  
 vine, leather, *mantuhu*.  
 violin, a, *hon*.  
 virgin, a, *topi*.  
 vomit, to, *kně*.  
 vulva, *yisiki*.
- wade, to, *kuni*.  
 wagon, a, *xtan*.  
 wait, to, *hedikan (tea), yihi*.  
 walk, to, *ni*.  
 walk on ground, to, *ma*.  
 wall, a, *ti*.  
 want, to, *yihi*.  
 war, a, *kle*.  
 warbler, the yellow, *kuděska*.  
 warm, *mi*.  
 warm, to, *mi, peti*.  
 war whoop, a, *komomo*.  
 wash, to, *tea*.  
 wasp, a, *kanxi*.  
 watch, *ina*.  
 watch, to, *wata*.  
 water, *ani*.  
 watermelon, *ko*.  
 wave, a, *ani, xoxo*.  
 we, *nik*.  
 weak, *sanh<sup>n</sup>, wida*.  
 wear, to, *o<sup>n</sup>*.  
 wear around neck, to, *nupuni*.  
 weary, *upi*.  
 weasel, a, *isklpa*.  
 weather, *napi*.  
 web (of a spider), *inkan*.  
 Wednesday, *Yanni*.  
 weed, a certain, *dudayi, xo*.  
 week, a, *napi*.  
 weep, to, *anhin*.  
 weigh, to, *like*.  
 weird, *xi*.  
 well! *inda!*
- well, *pi*.  
 well, a, *ani*.  
 well, to get, *ini*.  
 west, the, *idě*.  
 wet, *kudo*.  
 what, *ka*.  
 what? *teak*.  
 wheat, *sonpxi*.  
 when, *di, han, hanca, hi, kan, ko, xyan, yan, yanika*.  
 when? *icokanan*.  
 where, *xan, yan*.  
 where? *icak, teuwa*.  
 wherefore? *xyeryo, teidiki*.  
 whereupon, *kan*.  
 which? *teidiki*.  
 while, *-yankan*.  
 while, a, *sahi*.  
 whip, a, *tkon*.  
 whip, to, *tkon*.  
 whippoorwill, a, *tepanakono*.  
 whirlwind, a, *xixwě*.  
 whirring sound, to make a, *tinwě*.  
 whisky, *ani*.  
 whisper, to, *e*.  
 whistle, to, *xyunwe, sáde, sutside*.  
 white, *san*.  
 whitish, *san*.  
 whole, the, *panan*.  
 whoop, to, *waha*.  
 whortleberry, *hapi*.  
 whose, *ka, tūpeta*.  
 why? *xyeryo, teidiki*.  
 Wichita, the, *Witcina*.  
 wide, *ptca*.  
 widow, a, *icodon*.  
 widower, a, *icodon*.  
 wife, *yinika*.  
 wild, *ksapi, sahi*.  
 will, *dande, xo*.  
 wind, the, *xixwě*.  
 wind, the north, *xunūmi*.  
 window, *ayepi, waha*.  
 window glass, *don*.  
 wine, *ani*.  
 wing, *axě*.  
 wing feather, *axě*.  
 wink, to, *pitš*.  
 winter, *anan*.  
 wipe, to, *paicidu*.  
 wish, to, *ox, te, yihi*.  
 with, *o<sup>n</sup>*.  
 with, to be, *iya*.  
 within, *ika*.

- without, to be, *niŋi*.  
 wolf, *ayihin*.  
 woman, a, *amati*.  
 woman, an old, *amya*.  
 wonder, to, *kika*.  
 wood, *ayan*.  
 wood duck, the, *taxpa, piçasi*.  
 woodpecker, *tan*.  
 woodpecker, a variety of, *pukayi*.  
 woodpecker, the ivory-billed, *te'inik*.  
 woodpecker, the red-headed, *kudëska*.  
 wool, *teitka*.  
 woolen cloth, *teitka*.  
 work, to, *tamï*.  
 worm, a, *tamoki*.  
 worthless, *wiki*.  
 would, *na*.  
 wound, to, *yukawe*.  
 wrap, to, *du, po*.  
 wren, *teina*.  
 wring out, to, *teitcki*.  
 wrinkle, a, *küdo, kuhï*.  
 wrinkled, to be, *sisi*.  
 write, to, *kdë, on*.  
 wrist, the, *taak*.  
 wrist guard, a, *apedehe*.  
 writhe, to, *na*.  
 yard, *aku*.  
 yard (measure), a, *ahinyehi*.  
 year, a, *mi*.  
 yellow, *si*.  
 yellow bird, *kudëska*.  
 yellow-hammer, the, *omayi*.  
 yellow warbler, *kudëska*.  
 yes, *an, he+*!  
 yesterday, *tohana*.  
 yet, *kikë, xa*.  
 yolk, *inti*.  
 yonder, *e*.  
 yonder, over, *iyam*.  
 you, *ay*.  
 you (obj. pl.), *daha*.  
 young, *sanya*.  
 young, the, *yiniki*.  
 youngest, *aka*.  
 your, *ay*.  
 youth, a, *topi*.



## OFO-ENGLISH DICTIONARY

NOTE.—In arranging this dictionary the following order is observed: *a*, *a<sup>n</sup>* (or *añ*), *b*, *e*, *en*, *f*, *h* (including *x* and *x*), *i*, *in*, *k* (including *g*), *l*, *m*, *n*, *o*, *on*, *p*, *s*, *c* (Eng. *sh*); *tc* (Eng. *ch*), *t* (including *d*), *u*, *u<sup>n</sup>*, *w*, *y*. *g* is probably identical with the Biloxi medial *k*, and *d* with the Biloxi medial *t*. *tc* is an independent sound intermediate between the sibilants and *t*. *x*, *x*, and *h* all usually stand for the aspirate which follows several Siouan consonants and is particularly prominent in the Ofo language. Superior *m* (*m*) occurs sometimes before *p* or *b* and indicates an *m* nasalization.

**abaho'**, hail.

**abaiya<sup>n</sup>'te**, a dream.

**abashi'sk<sup>a</sup>**, fog.

**aba'si**, **aba'si**, a chicken.—*aba'si ya'ñki*, or *aba'si ya'ñki*, hen; *abasdok'i*, or *abas-to'ki*, rooster; *abastč'ñki*, little chickens; *aba's k'ade'si*, guinea hen, "spotted hen;" *aba'stuta*, chicken-hawk.

**abo'fti**, bad, evil.

**abo'ki**, a river.—*abo'ki ke'dji*, a river bend.

**a'bowe**, to poison, poison.—*aba'bowe*, I poison; *tca'bowe*, you poison; *a'ñkwa a'bowe*, someone poisoned.

**afha<sup>n</sup>'**, white.

**afhi'hi**, it stops, to stop.—*a'nic lo'lohe afhi'hi*, the current.

**afho'ti**, cane-brake.

**afpě'ni**, to forget, not to know.—*ba'fpě'ni*, I forget, or do not know; *tca'fpě'ni*, you forget, or do not know; *ona'fpě'ni*, we forget.

**afta'ti**, to prick.—*abafta'ti*, I prick; *atafta'ti*, you prick.

**ahe'**, **ahi'**, horn (of deer, etc.).—*itxa' ahe'*, deer-horns.

**ahi'hi**, blood.—*aba'hihi*, my blood; *ata-hihi'tu*, your (pl.) blood.

**ahi'te**, to land, disembark.

**a'xnaki**, **axnaka**, out of, it is nearly light, it is just rising, it is out.—*i'la axnaki'*, the sun rises. *a'ni aba-xnaka te'kna*, I am going out of the water.

**a'ho**, bone.

**a'ho**, the hawk (black or red).

**a'kaftati**, to nail.—*abakafta'ti*, I nail; *atakafta'ti*, you nail.

**akale'wa**, to stand up.—*bakale'wa*, I stand up.

**akana'pa'ka**, bow, semicircle, arc.—*asho'hi akana'pa'ka*, rainbow.

**akapě'**, six.

**a'kde**, to find.—*ba'kde*, I find; *tca'kde*, you find.

**akfu'**, bead.—*akfu' fhi*, yellow bead; *akfu' ifthě'pi'*, black bead; *akfu' atchu'ti*, red bead; *akfu' itho'hi*, blue bead; *akfu' afhan'*, white bead.

**akhai'yi**, cushion, pillow.

**akxe'**, to plant (cf. *khewe*).—*ba'kxe*, I plant; *tca'kxe*, you plant.

**akhi'pi**, satisfied.—*abakhi'pi*, I am satisfied; *atakhi'pi*, you are satisfied.

**akhi'si**, **aki'si**, turtle.—*akhi'si sxu'pka*, soft-shelled turtle; *akhi'si patchu'ti*, red-headed turtle (*pa*, head; *tch'u'ti*, red).

**akhi'si**, **akxi'si**, the caul (Creole: *la toilette*), the spleen (Creole: *la rate*).

**akho'ba**, **a'kxoba**, stout, strong.—*i'to akho'ba*, *ito' a'kxoba*, a stout man, a strong man.

**akho'hi**, prairie.

**akho'tea<sup>n</sup>**, **akho'tea**, out, outside.—*akho'tea<sup>n</sup> ate'kna*, I go out; *akho'tea<sup>n</sup> cte'kna*, you go out; *akho'tea atě'*, I go outside.

**akhó'tě**, **akho'te**, under.—*abo'ki akhó-tě*, river bank.

**akxó'hi'**, a worm found in human beings.

**akhu**, **ku**, to give.—*bakhu'*, I give; *takhu'*, you give; *a'ñkwa akhu'*, one gives. *akhu'hi*, I am giving it to him; *atě'khu'*, you are giving it to him; *takhu'*, he is giving it to you; *mi'nti' atě'khu'*, he is giving it to me; *ontě-khu'bě*, give it to me! (with future suffix); *antě'khu'*, give me! *toi'taki*

- antcku'*, give me your hand! *a'khu*, to give to eat; *aba'khu*; I give to eat; *atca'khu*, you give to eat. *athi'si teiku'*, you give medicine.
- akifhû<sup>n</sup>'tku**, Saturday.
- akktce'hi**, a flower.—*ila akiktce'hi*, sunflower.
- akisho'ti<sup>a</sup>'taba**, a lizard.
- a'kiska**, grass, bush.—*a'kiska ktce'hi*, rosebush.
- ako'hi**, to shout, to call out.—*bako'hi*, I shout; *teako'hi*, you shout. *kiaw'e ũko'hi*, what do you call? *min'te kiaw'e iba'kahi*, what am I calling? *tea'kahi*, you are calling.
- ako'cka**, gizzard, his gizzard.
- akon<sup>n</sup>'si**, bee.—*akon<sup>n</sup>'si win'shu*, honey.
- akô<sup>n</sup>'ti**, a peach.—*akônt atcû'ti*, a plum; *akon<sup>n</sup>'ti palû'ska*, an orange or a lemon. (The Jesuit missionary Poisson mentions *contai* as the name which "our Indians" give to the plum, and this may have been taken from the Ofo language, but it is at least as likely that it is from Quapaw, Poisson having had the Quapaw (or Arkansa) mission.)
- akshi'ki**, mad, crazy.
- aksho'ti**, alligator.
- aktca'hi**, to boil.—*a'ni aktca'hi*, water boils.
- aktca'pi**, near.—*âbaktca'pi*, near to me; *ataktca'pi*, near to you.
- a'ktchë**, to spit (cf. *tahe*).—*ba'ktchë*, I spit; *tea'ktchë*, you spit; *on'a'ktchë*, we spit; *teakteč*, spittle, your spittle (?).
- akta'tci**, friend.—*abakta'tci*, my friend; *teakta'tci*, your friend.
- a'ktati**, to love.—*ba'ktati*, I love; *tea'ktati*, you love.
- akte'hue**, **akte'hu**, to shut up.—*bakte'hue*, *bakte'hu*, I shut up; *teakte'hue*, *teakte'hu*, you shut up; *onakte'hue*, *onakte'hu*, we shut up; *akte'hu*, shut it! *abakte'hu*, I shut it; *atca'ktehu*, you shut it.
- a'ktha**, to watch.—*ba'ktha*, I watch.
- a'kti**, bug, insect.
- akti'si**, paper.—*akte'sue*, to write; *bakte'sue*, I write; *teakte'sue*, you write. *akte'sue in'fpe*, to read; *bakte'sue in'fpe*, I read.
- a'ktuepô<sup>n</sup>'cka**, to splice, to patch.—*ba'ktuepô<sup>n</sup>'cka*, I splice or patch; *tea'ktuepô<sup>n</sup>'cka*, you splice or patch.
- a'ktuwa**, to gather, collect.—*ba'ktuwa*, I gather or collect; *tea'ktuwa*, you gather or collect.
- a'kuitcu<sup>n</sup>'**, to be stingy.—*ba'kuitcu<sup>n</sup>'*, I am stingy; *tea'kuitcu<sup>n</sup>'*, you are stingy.
- akyu'we**, to send.—*bakyu'we*, I send; *teakyu'we*, you send.
- ala'hi**, **alahi'**, skin, bark, also the shell of a turtle, etc.—*bala'hi*, my skin; *cala'hi*, your skin; *i'txa ala'hi*, buckskin, deer-skin; *apha'alahi'*, scalp, "head skin."
- alapha'**, whisky.—*alapha tcu'ti*, red whisky.
- alu'thë**, to be drowned.—*balu'thë*, I am drowned; *calu'thë*, you are drowned; *onlu'thë*, we are drowned; *min'ti balu'thë*, I drown myself; *mihiv'sa balu'thë*, I drown myself; *mihiv'sa etcin'ti balu'thë*, we drown each other; *ihiv'sa alu'thë*, he drowns himself.
- amapho'ska**, **amaphû'ska**, the common partridge (Creole: *perdrix*).
- amashû'pka**, palmetto.
- amašku'wë**, salt.—*atk amashku'wë*, sugar; *afho'ti atk amashku'wë*, sugar-cane.
- amaspo'hi**, **amaspohi'**, tobacco-pipe (cf. *pûhi*, hole).
- amatcho<sup>n</sup>'**, **a'matcha**, **a'matchô<sup>n</sup>'**, down, low, low down.—*a'matcha bate'kna*, I go down.
- amawactë** (?), to let go, release.—*ba'mawactë*, I let it go; *tea'mawactë*, you let it go.
- ama<sup>n</sup>'**, turkey.—*aman' iya'ŕiki*, female turkey; *aman' ito'ki*, male turkey.
- a'ma<sup>n</sup>'**, land, country, ground.—*a'ma<sup>n</sup>' tu'fihæ*, to hoe land; *a'ma<sup>n</sup>' khe'we*, to plow land.
- a'mifë**, to sneeze.—*ba'mifë*, I sneeze.
- amifhi'pi**, parasol, umbrella.—*amifhi'pi tea'ni*, you take your parasol; *amifhi'pi ba'ni*, I take my parasol.
- ami'hu<sup>n</sup>**, **ami<sup>n</sup>'hu<sup>n</sup>**, fever.—*ami'hu<sup>n</sup>' fhi*, yellow fever.
- ami'shu**, to fan, a fan.—*bami'shu*, I fan; *teami'shu*, you fan.
- amô<sup>n</sup>'fi**, **amô'fi**, iron, a pot, pottery.—*amô'f okho'e*, lid of a pot; *amon'fhasi'*, *amon'fhasi'si*, money. *amon'fhasi' ishû'hi*, *amô'fi iwô'fi*, brass, copper. *amon'fhasi' afhan'*, *amon'fhasi' afhôn'*, silver. *amon'fhasi' ifhi'*, *amon'fhasi' fhi*, gold. *amô<sup>n</sup>'s ta'nufhan'*, one dollar. *amon'fi aktû'si*, scissors. *amô'fkë*, scythe. *amô'fkala-*

*lu*, *amó'fkalala*, to ring, also a bell.—*bamó'fkalalu*, I ring.  
*amó'ńki*, the breast.—*atce'k mó'ńki*, the ribs.  
*ampho'ska*, a drum.  
*ampti'yaho*, it thunders.  
*amtcą'ki*, it lightens.  
*anapha'si*, flour.—*ańgo'fa anapha'si*, flour, "white man's flour"; *atce'k anapha'si*, corn-meal.  
*a'ni*, *anı'*, water.—*a'ni thąn*, the ocean, "the big water."  
*a'ni*, to take.—*ba'ni*, I take; *tea'ni*, you take.  
*anısho'pi*, a cup.  
*anı'si*, to play (as children) (cf. *ınto-nisi*).—*abanı'si*, I play; *tcanı'si*, you play.  
*anıta'*, to wash.—*banıta'*, I wash.  
*ano'*, north, winter.  
*ano'ska*, orphan.  
*ąndja'ki ke'hi*, one thousand.  
*ąndjo'fta*, *ąndjo'fta*, *ąndjo'fta*<sup>n</sup>, cloth, clothes, clothing.—*ąndjo'fti-pa'sti*, soap.  
*anthu'hi*, vines, creepers.—*ąntho'hi ftě'pi*, muscadine.  
*apasko'*, *apasko'*, *a'pasku*, bread (Biloxi, *pą'ska*).—*apasko' bo'wasi*, I need bread; *apasko' tco'wasi*, you need bread.  
*a'pasti*, *apasti'*, to wash, bathe one's self or clothing.—*ba'pasti*, I wash; *ihiv'sa apą'sti*, to wash one's self; *ąndjo'fti-pa'sti*, soap.  
*aphe'ni*, to fold.—*ąba'pheni*, I fold; *tcąphe'ni*, you fold; *ąphen'xku*, a little bundle.  
*aphe'ti*, *aphi'ti*, fire.—*ąphe'eni*, *aphe'sni*, the coals; *ape'shiki*, smoke. *pe'tota*, a match. *aphe'sa nagi'*, fire-place, chimney. *ape'shiki pho'hi*, smoke-hole. *ıya'ti ape'shiki*, steamboat.  
*a'pxi*, leaf.—*aphi'fo'tka*, pecan.  
*apho'*, owl (Creole: *grosse-tête hibou*).—*ąpho' nagi'*, *ampho' nąkě*, screech owl.  
*ąpho*<sup>n</sup>*hi*, to smell.  
*aphu'ska*, fist.—*baphu'ska*, my fist; *tcaphu'ska*, your fist.  
*apı'ntcu*, nose.—*bapı'ntcu*, my nose.  
*a'pofhe'*, to steal.—*abapofhe'*, I steal; *atca'pofhe'*, you steal; *a'pofhela*, a thief.  
*a'pshusě*, to belch (Creole: *roter*).—*ba'pshusě*, I belch.

*a'shě*, to sit.—*ba'shě*, I sit; *tea'shě*, you sit; *on'a'shě*, we sit down.  
*ashe'*, frost.—*ashito*<sup>n</sup>, a big frost.  
*ąsxe*, to hear.—*tc'ąsxe*, do you hear?; *tc'ąsxe kiu'wehe*, do you hear what I say?  
*ashehi*, to laugh, he laughs.—*bashehi*, I laugh; *tcashehi*, you laugh; *tcu'pi ashehi*, all laugh. *ba'shehi*, I laugh at or make fun of some one; *tc'xw'shehi*, you laugh [etc.]; *ıvsh'e'hi*, he laughs [etc.]; *on'she'hi*, we laugh [etc.]; *ıvsh'e'hi'*, someone laughs.  
*ashoha'*, ring-necked plover, or killdee (Creole: *pluvier*).  
*asho'hi*, *asho'i*, *a'sho*<sup>n</sup>*hi*, rain, to rain, it rains.—*asho'hi akąnapfa'ka*, rainbow, "rain bow"; *a'sho*<sup>n</sup>*hi kiu'knao*, rain is coming.  
*asho'ni*, crawfish.  
*ąsho'pi*, to drink.—*basho'pi*, I drink; *tcąsho'pi*, you drink.  
*ashu'se*, *a'shusě*, the wind, it blows.  
*askho*, *askhole*, to stand.—*baskhole*, I stand; *tcaskhole*, you stand; *tcaskho*, get up!  
*ąspa(?)'*, to chop.  
*astı'ki*, boy.  
*ąstó'ńki*, girl.—*ąstó'ńki-ki'ka*, little girl.  
*ąco'co*, to cough.  
*atce'ki*, corn.—*atce'k nu'fha*, ear of corn; *a'tcąk-bi'ska*, hominy grits; *atc'k-nąpasi unafı*, corn mush. *ąńgo'fa tce'ki*, rice, "white man's corn." *atce'k nąpha'si*, corn-meal.  
*a'tchąka*, grasshopper (Creole: *sotriyeau*).  
*ątche'tka*, *atcě'tka*, rabbit.  
*atcų'ńki*, dog (Biloxi, *atcų'ńki*).—*atcų'ńgasi*, *atcu'ńgasi*, horse. *atcu'ńgasi nashu'sita*<sup>n</sup>, mule. *atcų'ń-dj'ńki*, puppy, "little dog."  
*atcokfa'*, to lie, tell a falsehood.—*batcokfa'*, I lie; *atcokfa' fha'la*, liar.  
*ątcu'fi*, ashes.  
*atcu'ta*, *ątcu'ta*, the dove (?), wild pigeon (?) (Creole: *tortue* or *tüt*).  
*ątcų'ti*, *tcu'ti*, red.—*te'ska atcu'ti*, *de'ska atcų'ti*, cardinal bird. *a'ni tcu'ti*, *abo'ki tcu'ti*, Red river.  
*ataf*: *atafte'*, *atafihě*, *atafıhe'*, to burn.—*batafte'hawe*, I burn it; *abatafte'*, I burn myself. *aphi'ti atafıhe'*, it is burnt in the fire; *atafıhe'hawe*, I burnt him; *atafıhe'hawe*, *atcąafıhe'hawe*, you burn

- it; *atcatafthe aba'tafthe*, they burnt each other. *bi'hi qthafte'have*, I burn my mouth. *qtafhi'ska*, scorched.
- ataki'ti*, a lock.
- atako'fě*, meal made of parched Indian corn (Biloxi, *athó'ke*).
- atatcha'*, *a'tatcha*, hot, warm; steam, vapor. *ani a'tatcha*, warm water; *cto'hi a'ni a'tatcha*, you see warm water. *amo'nfa qtatcxa*, the pot is hot. *atatcha'wa*, to warm something; *batatcha'wa*, I warm something.
- ate'we*, to throw away.—*bate'we*, I throw away; *tcate'we* you throw away.
- a'thahi*, frozen.—*ba'thahi*, I am frozen; *tca'thahi*, you are frozen; *a'ni a'thahi*, frozen water.
- atxa'nta*, wildcat (perhaps *atxa'n thon*, "big cat").—*ta'nic'i'ni*, the cat (perhaps *atxa'n tci'ni*, "little cat").
- athe'*, a dress.—*athe' tu'ska*, skirt; *a'the okpe'*, to put on a dress; *aba'thě*, my dress.
- athi'*, *atxi'*, a house.—*abati'tca ate'kna*, I am going home (*abatitca*, home).
- athi'*, father, his father.—*bathi'*, my father; *tcathi'*, thy father.
- athonogi*, to exchange, to trade.—*ba'thonogi*, I trade or exchange; *itca'tho'nogi*, you exchange or trade.
- atxo'ska*, skunk.
- a'tho'hi*, to run.—*abatho'hi*, I run; *actho'hi*, you run (imperative); *abatxa'abě*, I am going to run; *abatxa'kiba'fpeni*, I can not run.
- ati'kna*, to climb (cf. *te*).—*qbatikna*, I climb; *qcaati'kna*, you climb.
- atipon'tuska*, to weave.—*batipon'tuska*, I weave.
- atisho'skatha'la*, *atisho'ska-atha'la*, sparrow-hawk (Creole: *sparrier*).
- ati'si*, medicine (modern and ancient).
- ati'tcoka*, floor.
- atkapha'hi*, beard.—*ba'tkapha'hi*, my beard; *tca'tkapha'hi*, your beard.
- atka'tě*, a rope.
- atki'tco*.—*itufa atki'tco q'te*, he went to town.
- ato'*, potato, sweet potato.—*ato' a'nglifi*, Irish potato; *ato' afhan'*, white or Irish potato; *ato' atcaki'*, wild or marsh potato.
- ato'k(i)*, summer, also spring, south.—*atok nufhan'*, one year.
- ato'nahi*, to fall.—*bato'nahi*, I fall.
- ato'yě*, to catch.—*bato'yě*, or *min'li bato'yě*; I catch; *tcato'yě*, you catch; *ho atu-yi*, I catch fish; *ho tcatu'yi*, you catch fish.
- ato'hi*, to see, to look.—*ato'hi*, *atu'hi*, I see or look; *cto'hi*, *ctu'hi*, you see or look (see him, you see him); *onton'hi*, *ontu'hi*, we see or look; *tcu'pi cton'hi*, you all see; *cto'hi te'ska*, you see that bird; *aton'hi' min'ti*, let me see! *yeton'hi*, he sees me. *cto'hi a'ni a'tatcha*, you see warm water.
- ato'hi*, to sing.—*baton'hi*, I sing.
- atubanitei*, to wrap up, to twist.—*abatu-bani'tci*, I twist it or wrap it up; *mi'ni atu'bani'tci*, I wrap something up; *tcu'ni atu'bani'tci*, you wrap something up; *i'ni atu'bani'tci*, he wraps something up; *on'ti atu'bani'tci*, we wrap something up; *etca'nsa' tubani'tci*, hold on! we wrap something up; *etca'nsa' abatu'banitei*, hold on! I will wrap something up.
- atu'nahi*, to turn, to go back.—*abatu'nahi*, *batu'nahi*, I turn, I go back; *tca'tunahi*, you go back; *ctu'nahi*, or *ctu'nahi*, you turn, go back! *ontu'nahi*, we turn.
- atuphó'uska*, a basket.—*atuphó'uska tutu'ska*, a basket-handle.
- atucna'hi*, *atucnahi'*, *atucna'wa*, *atucna'wa'*, hurry up! hurry! hasten! make haste!—*batucnahi'*, I hasten; *atucna'wa tca'kiu a'ctulě*, make haste and come and eat!
- atu'ti*, cooked, he has cooked; ripe, it is done.—*batu'ti*, I cook; *tcatu'ti*, you cook; *ontu'ti*, we cook; *tcatu'titu*, you (pl.) cook; *atu'titu*, they cook. *a'tutue*, to be cooking; *aba'tutue*, I am cooking; *tca'tutue*, you are cooking.
- atutka'fi*, to break.—*itca' atutka'fi*, to break a stick.
- a'ye*, to cry.—*i'baye*, I cry; *i'tcaye*, you cry; *onaye*, we cry.
- ayo'ti*, to light a lamp, a blaze, a flame.—*bayo'ti*, I light; *tcayo'ti*, you light.
- a'fhe'pi*, an ax.
- a'kfi'ntě*, *a'kfi'ntaki*, ugly.
- a'kindě*, manure, dung.
- a'nglif*, *a'ngli'f*, another.—*a'nglif in'le*, *a'ngli'fhi in'le*, another language, the English language, you can speak Eng-

lish (?). *q̄ngl'f ito'*, an American man, "another, different, or foreign man."—*q̄ngl'f he'mu*, an Indian; *q̄ngl'f he'mu in'le*, the Indian language.

*āngo'fa*, *āngo'f ito'*, white man, especially a Creole.—*āngo'fa te'ki*, rice, "white man's corn;" *āngo'fa anapa'si*, flour, "white man's flour."

*ānikonaki'*, *ānikunaki*, beans.—*ānikonaki' p̄ada'fi*, lima beans, "flat beans;" *ānikunaki w̄an'fka*, peas.

*ānku'naka*, humming-bird.

*ānikwa*, person, someone, somebody.—*ānikho'cka*, baby.

*āntxo'xa*, slime.

*ānto'hi*, eye.—*ānto a'lahi*, eyelid; *ānto hih'i*, eyelash, eyebrow.

*āntoni'ki*, blind.—*āntokfi'*, cross-eyed.

*āntuskhě'*, knife.

*ānw̄an'fka*, onion (see *ānikonaki'*).

*ba'hu*, *te'ska ba'hu*, the common robin (or the little blue heron) (Creole: *petit gris*).

*ba'ka*, where.—*ba'ka teakiu'*, whence do you come?

*be'ko<sup>n</sup>*, who is it? who?—*be'kon tein'ti*, who are you?

*bohona'hi*, near, beside.—*a'ni bohona'hi*, near or beside the water.

*bokx'i*, abroad, away, off.—*bok'i x te'kna*, I am going abroad.

*bu'te*, to shine.—*babu'te*, I shine; *teabu'te*, you shine; *in'tuk bu'tě*, it shines; *upo'ji i'la bu'tě*, the moon shines.

*efhahi'*, *ě'fhahi*, *efhahi'*, a long time, old times, always.—*ěfhahi'ti te'kna*, he has been gone a long time; *ěfhahi'ti te'kna*, you have been gone a long time; *ěfhahi' a'tufthě*, he has passed a long time. *efhahi lemón'ti anó'nik*, I have lived here a long time. *a'nikwa ě'fhahi*, people of old times.

*ehón'he*, to grunt (like a pig).—*behón'he*, I grunt.

*e'ki*, a cliff or hill (Creole: *un écore*).—*e'ki to<sup>n</sup>*, a mountain, "a big hill."

*ephu*, pawpaw (Creole: *jasmin*).

*e'skha*, buzzard.

*e'tcagua*, fast (Creole: *vite*).—*be'tcagua*, I am fast.

*e'tca<sup>n</sup>sa*, in a little while, by and by, *hcol* on!

*ěthe'ni*, meat.

*ětikón'so*, grandfather.—*bětikón'so*, my grandfather; *teětikón'so*, your grandfather.

*fafa<sup>n</sup>aki*, mulberry (Creole: *murier*).

*fa'kumi*, seven.

*fa'tfate*, to whistle.—*basfa'tfate*, I whistle; *tcasfa'tfate*, you whistle.

*feska'*, hog.—*feska tč'nik*, pig, "little hog"; *feska-tca'ki*, opossum, "forest hog" (?); *fě'skiti*, fat (evidently "hog fat").

*fha'ki*, pain.—*abafhaki*, I have a pain; *atcafhaki*, you have a pain; *nashu'si fha'ki*, earache.

*fha'la*: *atcofka' fha'la*, a liar, story-teller.

*fhi*, yellow.—*ami'hu<sup>n</sup> fhi*, yellow fever; *itcofhi'*, yellow tree (Creole: *bois jaune*).

*fxi<sup>n</sup>te*, tail.—*feska fxi<sup>n</sup>ti*, pig's tail; *ho fxi<sup>n</sup>te*, fish's tail. *on'taske fxi<sup>n</sup>tě*, comet, "tailed-star."

*flo'hi*, long.—*no'pi flo'hi*, a long day.

*fte'tka*, tall.

*fto'tka*, a circle, round.

*hafě*: *dukha'fě*, to scratch; *aba'dukha'fě*, I scratch; *tea'dukha'fě*, you scratch.

*hě'tani*, to think.—*bahě'tani*, I think; *tcahě'tani*, you think; *tcahě'tanitu*, you all think.

*hiti*: *ahi'ti*, to kick; *abahi'ti*, I kick; *ateahi'ti*, you kick; *min'ti abahi'ti*, I kick; *itcaki'ti*, we kick each other (?); *itcabahi'ti*, I want to kick you.

*hi<sup>n</sup>sa*, self.—*mihin'sa*, myself; *mihin'sa etcin'ti*, ourselves; *ihin'sa*, himself.

*ho*, fish.

*ho'hě*, to bellow (like a bull), to howl (like a wolf).

*ho'cka*, child.—*ho'cka mi'tha*, my child; *ānikho'cka*, baby.

*hūpi*: *dukhu'pi*, to dig.—*badukhu'pi*, I dig; *teadukhu'pi*, you dig; *ondukhū'pi*, we dig.

*i'fha*, tooth.—*i'fha ite'*, toothache.

*i'fhu*, seed.—*akó'nt i'fhu*, peach-seed, peach-stone; *u'tu i'fhu*, acorn.

*iftapta<sup>n</sup>*, ten.—*iftapta<sup>n</sup> nū'fha'*, eleven; *iftapta<sup>n</sup> num'pha*, twenty; *iftapta<sup>n</sup> ta'ni*, thirty; *iftapta<sup>n</sup> to'pa*, forty [etc.]; *ifta'pta nufha'*, one hundred. *iftě'pue*, to pull out.—*biftě'pue*, I pull out; *itěftě'pue*, you pull out.

- ifthēpi**, **ifthē'pi**, **ifthī'pi**, black, also coffee.—*abo'ki* or *a'ni iftē'pi*, Black river; *iftē'pi ito'*, black man, negro; *te'ska ifthē'pi*, blackbird; *ifthe'pi'*, coffee; *ifthe'pi' tca'yu*, make coffee! *tcinasho'hi iftē'pi*, black moss.
- ifthe'yi**, left.—*tcak ifthe'yi*, left hand.
- i'hi**, **ihī'**, mouth.—*bi'hi*, my mouth.
- ihī'**, **i'nhī'**, hair, feather, wool.—*tesk i'nhī'*, bird's feather; *c'itkashī i'nhī'*, sheep's wool; *apxa'hi*, head hair.
- iko'ni**, grandmother.—*biko'ni*, my grandmother.
- i'la**, luminary.—*no'pi ila*, sun, "day luminary;" *upo'fi i'la*, moon, "night luminary;" *upo'fi i'la bu'lē*, the moon shines; *i'la nu'fha*, one month; *i'la i'ntu'ka*, sun-gazer or American bittern (Creole: *vise-en-l'air*).
- ilē**, **i'lē'**, to speak, he speaks, language.—*ibalē'*, I speak; *itca'lē*, you speak; *tcu'pi ilē'*, all speak; *min'ti ba'le*, I speak; *tcin'ti tcī'le*, you speak; *on'ti ilē'*, we speak; *min'ti iyan' iba'lē*, I, a woman, speaks. *an'glif i'nlē'*, another language, or the English language; *an'glifhi i'nlē'*, the Indian language; *min'ti i'nlē'* (or *i'lē'*), my language.
- ile'tci**, **ilē'tci**, tongue.—*tcile'tci*, *tcile'tci*, your tongue.—*ale tci*, to lap; *bale'tci*, I lap; *tcale'tci*, you lap; *onale'tci*, we lap.
- iphi**: *iphibawi*, *iphi'bowi*, *ephi'pawi*, up, high, above.—*iphibawi hate'kna*, I go up; *iphi'bawi iton'*, high in the tree; *iphibawi-itō'*, "The-man-up-above," God; *Itō' itxa' iphibawi*, God, "Man-big-above"; *athi' iphi'pawi*, up stairs. *epi'tcon*, high, up; *epi'tcon te'kna*, to go up.
- ī'shi**, full.
- īshu'hi**, to stink, to smell bad.—*bīshu'hi*, I smell bad; *tcīshu'hi*, you smell bad; *tcamuwacte' tcīshu'hi*, go away, you smell bad!
- itca'hu**, to sing, a song.
- itca'ki**, **Itca'ki**, hand, fingers.—*bidja'ki*, my hand; *a'nikwa itca'ki*, someone's hand. *itca'ki ton*, *itca'ki tañ*, thumb, "big finger" (?); *itca'ki tē'ñki*, fingers, "little fingers"; *tcitcaki an'tcku'*, give me your hand! *itca'kapac le'ki*, finger-ring.
- itcakoftū'ftu**, kidney.
- itca'masi**, to salute, to greet, to say "bon jour" to one.—*bitca'masi*, I salute.
- itca'nti**, the heart.
- itcapi**, lips.—*bitca'pi*, my lips.
- i'tcaçpha-a'hna'ku**, mushrooms.
- Itca'ðhō'**, mortar.—*itca'ðho'pka*, pestle.
- Itce'pi**, door.—*itce'pi ki'ska*, window, "small door."
- Itche'pi**, **itçhī'pi**, dirt, dust.
- itçhī'**, fat, oil, grease.
- itcho'hi**, green, unripe.
- itco'lē**, chief.
- Itco'ti**, neck, throat.
- itco'**, **itca'**, **i'tco'**, tree, wood.—*itcatu'ska*, *tcētū'ska*, a stick. *itçatein'ki o'phi*, a thicket of bushes, lots of bushes. *Itcofhi'*, yellow tree (Creole: *bois jaune*). *itcan'o'ñki*, a fence. *itçapheti*, torch, "fire-stick." *itcaplu'*, thorn-tree. *itca'ni*, tobacco.
- ita'tiska**, back.—*bita'tiska*, my back; *tcita'tiska*, your back; *onta'tiska*, our backs; *tcitā'tiskatu*, your (pl.) backs.
- ite'**, **i'te**, **e'te**, to suffer.—*bi'te*, I suffer; *tcī'te*, you suffer; *a'pha i'te*, headache. *e'tete*, sick, keeping on suffering (redupl. form); *abe'tete*, I am sick; *atç'tete*, *tcē'tete*, you are sick; *ontete'*, we are sick.
- ite'hu**, to touch.
- itxa**, **i'te**, to have, own, possess.—*min'ti txa*, it is mine; *tcin'ti txa*, it is yours; *itō' i'te*, to marry (said of a woman); *iyān' ite'*, to marry (said of a man). *aba'thē tññiki*, I have no dress. *hockami'tha*, my child; *tokmi'tha*, *to'kmitxa*, my brother; *toktcin'txa*, your brother; *tokon'txa*, our brother.
- It'hā'nani**, wife.—*bīthā'nani*, my wife; *tā'nani ni'ki*, a widower, "his wife not"; *tā'nani thē*, a widower, "his wife dead."
- Ithe'fi**, **thē'fi**, belly.
- itho'hi**, **ito'hi**, blue.—*tē'ska itho'hi*, blue-jay.
- itho'**, **itho'ñ** (see *ithōn'*), big, large.—*in'tufi txon*, a large town; *bi'txon*, I am large; *tcī'txon*, you are large; *i'txon*, he is large; *tcu'pi i'txon*, we (they) are large. *a'ni txon*, lots of water, much water.
- ithōw'**, to grow (cf. *ithōw'*, big).
- itho'nfka**, sister.—*bitçōn'fka*, *bithon'fka*, my sister; *tcitçōn'fka*, your sister; *bitxon'fka itçin'to*, my sister's husband.

- itxu<sup>m</sup>/hi, cord, ligament.
- ito', a man, a male.—*ito' náfha'*, a man, one man; *Ito' itxan' íphiba'wi*, God, "Man-big-above" (see *íphi*).
- iwâ', to sleep.—*biwâ*, I sleep; *ciwâ*, you sleep.
- í'ya, deer.
- iya', raccoon (there is a slight difference between this word and the above, apparently, but not certainly, due to accent).
- iya'fhu, blackberry.
- iya'ti, pirogue, canoe, boat.—*iya'ti ape'shihi*, steamboat.
- iya<sup>m</sup>, woman.
- iyó'naki, to mock.—*te'ska iyo'naki*, mockingbird.
- í<sup>m</sup>fhi'hi, ífhihi', afraid, scared.—*iba'fhihi*, *aba'fhihi*, I am afraid, I am scared; *itca'fhihi*, *itci'fhihi*, you are afraid, you are scared.
- í<sup>m</sup>fpě, to know.—*iba'fpě*, I know; *tca'fpě*, you know. *akte'sue í<sup>m</sup>fpe*, to read; *bakte'sue í<sup>m</sup>fpe*, I read. *ífphe'we*, to teach; *bífphe'we*, I teach; *tcífphe'we*, you teach; *ífpheci'we*, you teach me.
- í<sup>m</sup>khe'hi, it is enough.
- í<sup>m</sup>kta'we, to hate.—*bí<sup>m</sup>kta'we*, I hate.
- í<sup>m</sup>tco, í<sup>m</sup>tco', body, flesh, corpse.—*a'ńkwa í<sup>m</sup>tco*, a person's body; *itconan' tci*, ghost, spirit, soul of the dead; *a'ńkwa í<sup>m</sup>tco'*, somebody's body or corpse.
- í<sup>m</sup>daki', í<sup>m</sup>da'ki, í<sup>m</sup>taki, hominy (Creole: *gros gru*; Mobilian: *sagamité*).
- í<sup>m</sup>the', forehead.—*bí<sup>m</sup>the'*, my forehead; *tcí<sup>m</sup>the'*, your forehead.
- í<sup>m</sup>to'nisi, to make fun of, to joke, to play with (cf. *aní'si*).—*abí<sup>m</sup>to'nisi*, I make fun of; *tcí<sup>m</sup>to'nisi*, you make fun of.
- í<sup>m</sup>tu, egg.—*í<sup>m</sup>tu fhi*, the yolk of an egg, "egg yellow"; *í<sup>m</sup>tu afxon'*, the white of an egg (both of the above may take *a'bas*, "hen," before them); *a'bas í<sup>m</sup>tu*, "hen's eggs."
- í<sup>m</sup>tufa, í<sup>m</sup>tufi, town.—*í<sup>m</sup>tufa atki'tco a'te*, he went to town; *lo'kobathi í<sup>m</sup>tufati atitcon' ate'kna*, I am going to the town to-morrow.
- kařpřô<sup>m</sup>te, to mash, to crush.—*bakařpřô<sup>m</sup>te*, *bakařpřô<sup>m</sup>ntě*, I mash, I crush, I squeeze or press; *tcakařpřô<sup>m</sup>te*, you mash, you crush.
- ka'ńataka', *kańata'ka*, red-headed lizard (Creole: *scorpion*).
- ka'shoki, to break.—*baka'shoki*, I break; *tcaka'shoki*, you break.
- k'ade'si, spotted.—*aba's k'ade'si*, guinea-hen, "spotted hen."
- ka<sup>m</sup>łatçı'tka, "wood tick" (Creole: *puis bois*).
- ke'tci, k'ědji, crooked, a bend.—*itcan' kě'tci*, crooked stick; *abo'ki kě'dji*, river bend.
- kfa'hi, old.—*do'kfa'hi*, *łdokfahi*, an old man; *dokfa'hi cto'he cte'kna*, are you going to see the old man?
- khaťu'ye, to sew.—*akhaťu'ye*, I sew; *tcakhaťu'ye*, you sew; *ańkhaťu'ye*, needle.
- khe'we, to plow (cf. *akpe'*).—*a'ma<sup>m</sup> khe'we*, to plow land.
- kia'wě, something, what.—*ki'awe tce*, what do you say?; *ki'awe tco'pte'kna*, what are you going to get?
- kifa<sup>m</sup>, five.
- ki'ska, small, little, thin (generally of human beings).—*í<sup>m</sup>tufi ki'ska*, a small town; *í' to ki'ska*, a thin man.
- kiska'we, to lend.—*bakiska'we*, I lend; *tcakiska'we*, you lend.
- kí'ctaçga, nine.
- kí'ctataki, to pity, the pitiable people.—*bakí'ctataki*, I pity; *tcakí'ctataki*, you pity.
- kithě', a fight.—*a'kithě*, you fight! *a'kithě m'ńtł*, I fight; *a'ńkwa kithě'*, one is fighting; *a'kithě tcin'ti*, you fight; *a'kithě tcu'pi*, all fight (ourselves and yourselves); *kithě'he*, they are fighting.
- kíu: *kiukna*, to come.—*akíu'kna*, I come; *tcakíu'kna*, you come; *kiu'kna*, he comes; *onkiu'kna*, we two come; *onkiukna'tu*, we come; *tekiuknatu'*, you (pl.) come; *kiuknatu'*, they come; *a'shohi kiu'knao*, a rain is coming. *ba'katcakíu'*, whence do you come? *łemó<sup>m</sup>ti tca'kiu*, you come here! *tca'kiu a'ctulł*, come and eat! *atucnaqwa*, *tca'kiu a'ctulł*, make haste and come and eat! *de'to<sup>m</sup>ni a'kiubě*, if he goes I will come. *tcakíu'*, come on! *takíu' akte'*, I am going, you are going(?).
- kobi'ska, slender.—*itcon' kobi'ska*, a slender tree.
- kofpe<sup>m</sup>ti, gařpří<sup>m</sup>nti, gořpi<sup>m</sup>ti, to whip.—*a'gařpří<sup>m</sup>ti*, I whip; *tcí<sup>m</sup>gařpří<sup>m</sup>ti*, you whip; *hibaba' gařpří<sup>m</sup>ti*, *ańkóřpe'nti*, a whip. *a'ńi kofpří<sup>m</sup>nti*, a wave.

- kofthě'**, to sweep.—*bakofthě'*, I sweep; *tcakofthě'*, you sweep; *ami kofthě'*, *ingafthě'*, a broom.
- kpāni**, to win.—*a'kpāni*, I win; *tea'kpāni*, you win.
- ktce'hi**, rose.—*a'kiska ktce'hi*, rosebush.
- ktxě'**, **ktě'**, to kill.—*aktě'*, I kill; *teaktě'*, you kill; *a'ńkwa ktě'*, somebody kills; *ońktě'*, we kill; *teaktě'tu*, you kill; *ktě'tu*, they kill; *tciv'ti teaktě'*, you kill; *kikthe'hawe*, *aki'kthe*, they killed each other, or one another, or they killed themselves. *miń'ti ańkwa' ha'ktě'*, I kill somebody; *tciv'ti ańkwa' tea'ktě'*, you kill somebody; *on'ti ańkwa' on'ktě'*, we kill somebody. *kikthe'he*, they are killing; *akthe'*, I killed; *atcikthe'be*, I will kill you; *tciv'ńkthe'be*, some one will kill you; *akthe'be*, you will kill me.
- ktokě'**, to whinny (as a horse), to crow (like a rooster).—*abaktokě'*, I whinny or crow; *teaktokě'*, you whinny or crow.
- ktop'e**, to cross.—*aktop'e*, I cross; *teaktop'e*, you cross.
- ktuwe**, to stick, paste, glue.—*abaktuwe*, I stick, paste, or glue; *atqaktuwe*, you stick [etc.].
- la**: *lalacka*, elastic, a rubber; *la'cka*, to jump; *bala'cka*, I jump; *teala'cka*, you jump.
- (1) **e'he**, he says, to say; *be'he*, I say; *tee'he*, you say; *onehe'*, we say; *teu'pi e'he*, all say; *lehe'*, he says; *lehetu'*, they say.
- le'khati**, **le'kxati**, **le'khati**, now, right now, just now, a short time, again (?).
- lěmón'ti**, here, this.—*lěmón'ti anó'ńki*, I live here; *lěmón'ti tea'kiu*, you come here! *lěmón'ti te'ska*, this bird. *lěmón'ti bofthą'hi*, I arrive here.
- le'yi**, to fly.—*aleyitě'*, I am flying; *tealeyitě'*, you are flying; *te'skha leyitě'*, *te'skha leyitě'*, the bird is flying; *ě'skha leyitě'*, *e'skha leyitě'*, the buzzard is flying.
- li**, to roll (?).—*baglilí'hi*, *paglilí'hi*, I roll it along; *teaglilí'hi*, you roll it along. *apaklilí'hi*, to roll, roll it! (?) *miń'ti bapaklilí'hi*, I roll it; *tciv'ti teapaklilí'hi*, you roll it. *iteapaklilí'hi*, a wheel.
- li'tchi**, to dance.—*bali'tchi*, I dance; *teali'tchi*, you dance; *onli'tchi*, we dance.
- lo**: *lolohi*, to run (like water).—*a'nic lo'lohe*, *aniv'c lalo'hi*, the water runs; *a'nic lo'lohe afhi'hi*, the current.
- lokatcho'**, this morning, forenoon.
- lo'kobathi**, **lo'kobati**, to-morrow.
- ma'hi**, to paddle, a paddle.—*ba'mahi*, I paddle; *tea'mahi*, you paddle.
- ma'ńaki**, to meet (?).—*on'tcikma'ńaki*, I meet you; *akma'ńaki*, I meet him; *atcakma'ńaki*, you meet me; *tciv'ńka'ńaki*, he meets me [you?]; *akma'ńaki*, he meets me.
- ma'ka**: *man'ka tea'kana*, where are you?
- ma'ńki** (cf. *móńki*).—*iwama'ńki*, it is sleeping, he is sleeping; *cto'ńhi iwa'ma'ńki*, see him, he is sleeping.
- mo'ńhě**: *iv'to mo'ńhě*, to whoop (like Indians in old times).
- mó'ńka**: *mó'ńka tciv'ńki*, you live here.
- mó'ńki**, to lie down (cf. *man'ki*).—*ba'ftu mó'ńki*, I am lying down; *tea'ftu mó'ńki*, you lie down.
- ńaf**: *ńafńa'si ya'ńki*, cow; *ńafitci'*, butter, "cow grease."
- ńaf'taki**, to tie.—*abanaftaki*, I tie; *tea'ńaftaki*, you tie.
- ńaf'thi**, true, real.
- ńakhe'**, heavy.—*ńakhe' u'phi*, too heavy.
- ńakhi'ti**, to slide.—*banakhi'ti*, I slide.
- ńakho'hi**, trail, road.
- ńakho'ńti**, knee (?).—*ńakho'ńti*, my knees; *teakho'ńti*, your knees.
- ńaksha**, **ńa'kasa**, young, fresh.—*ito'ńaksha*, a young man; *iyaw'ńaksha*, a young girl. *ethe'ni ńakşaktě'*, fresh meat.
- ńakta'ńi**, milk.
- ńaphi'hi**, smelling good, fragrant.—*a'ni ńaphi'hi*, cologne, perfume.
- ńaphi'tka**, butterfly.
- nashě'**, to listen.—*abanaşě'*, I listen; *tea'nashě'*, you listen. *ńaşvu'si*, ear.
- ńashi'hi**, to breathe.—*banashi'hi*, I breathe; *teanashi'hi*, you breathe.
- nacti'tka**, ant.—*nacti'tka tchu'ti*, red ant.
- ńa'thû**, brain.
- ńa'to**, far.—*ńa'tá cte'kna*, are you going far? *ni'ki nato'ni*, it is not at all far.
- ńa'wu**: *iv'la na'wu*, an eclipse of the sun or moon.
- ńa'ńci**: *iv'teona'ńci*, ghost, spirit, soul of the dead.
- ni** (the negation), not.—*miń'ti ni*, it is not I; *tciv'ti ni*, it is not you.



**ni<sup>m</sup>'kna**, to walk.—*miv'ti baniv'kna*, I am walking; *icaniv'kna*, you walk.

**no<sup>m</sup>'phě'tka**, a common fly.

**no<sup>d</sup>'niki**: *ba'shě no<sup>d</sup>'niki*, I am sitting down; *tcu'shě no<sup>d</sup>'niki*, you are sitting down; *onshě no<sup>d</sup>'niki*, we are sitting down. *mó'nika tcinó'niki*, you live or dwell here; *lemó<sup>n</sup>'ti anó'niki*, I live here; *efha'hi' lemó<sup>n</sup>'ti anó'niki*, I have lived here a long time. *ano'niki*, I stay; *tcano'niki*, you stay.

**no<sup>m</sup>'pi**, day, daylight.—*non'pi shi'hun*, Sunday; *non'pi tzon*, Christmas, "big day"; *nabi'ti*, to-day.

**nú'fha**, one, only.—*iftaptan' nú'fha'*, eleven, also given for 100.

**nu'pha**, **nu<sup>m</sup>'pha**, two.—*iftaptan' nu<sup>m</sup>'pha*, twenty.

**nuti**, to throw away.—*cnu'ti*, throw it away! *banu'ti*, I throw it away; *tcanu'ti*, you throw it away.

**nu<sup>m</sup>'sě**, to chase.—*banu<sup>m</sup>'sě*, I chase; *tcanu<sup>m</sup>'sě*, you chase.

**obishí'ki**: *bobishí'ki*, I am ashamed; *tcobishí'ki*, you are ashamed; *tcobishí'kíní*, are you not ashamed?

**ofní'pi**: *bofhi'pi*, I cut it across. *aduskě' ba'ni abofhi'pi*, I take a knife and cut it; *aduskě' tca'ni tcofhi'pi*, you take a knife and cut it.

**o'fpaki**, to split.—*itcan' bo'fpaki*, I split the stick; *itcan' tco'fpaki*, you split the stick; *itcan' on'fpaki*, we split the stick. *tcospa'ki*, you chop, or cut; *anfhe'pi tco'spaki*, to cut with an ax.

**o'ftati**, cotton.—*o'ftati a'thi*, cotton-gin.

**ofthahi**, to arrive, come in.—*bo'fthahi*, I come inside; *tcó'fthahi*, you come inside; *lémó<sup>n</sup>'ti bofthahi*, I arrive here.

**okho'e**, lid or cover of a pot.

**okhó'niki**: *ho bokhó'niki*, I fish; *ho tcokehó'niki*, you fish.

**okifhě**, **okifthe'**, **ukifthě**, make the fire!—*aphe'ti bokifhě*, I make a fire; *bokifhě'be*, I am going to light a fire.

**okifthe'yi**, to forget.—*bokifthe'yi*, I forget; *tcokifthe'yi*, you forget.

**o'klosě**, rat.

**okpe**: *antciokpe'*, help me! or, I help (perhaps to help); *antcibokpebe*, I am going to help you; *antcitokpe*, you help. *a'the okpe'*, to help put on a dress; *athe' antco'kpe*, you help me dress.

**o'ktafigi**, shoe.—*boktafigi*, my shoe.—*u(k)tafikí ni'ki*, barefoot, "without shoes."

**oktaki**, to tell.—*boktaki'*, *bo'ktaki*, I tell him; *antco'ktaki'*, he tells me; *antcio'ktaki*, he tells you; *antcibo'ktaki*, I tell you; *abitco'ktaki*, you tell me; *tcu'pi tco'ktaki*, I tell you all; *atcion'ktaki*, we tell you; *ao<sup>n</sup>'tco'ktaki*, you tell us; *bo'ktakitú*, I tell them, or they tell me; *tcó'ktakitú*, you tell them, or they tell you; *tcu'pi tco'ktakitú*, they tell you all, or you all tell them; *tcó'ktaki*, tell him! you tell him; *abo'ktaki*, I tell him; *tcó'ktaki*, you tell him.

**oktati**, to work, he is working.—*atcoktati*, you work; *o'ktatábě*, he will work; *tcó'ktatábě*, you will work; *abokta'tci*, I work; *atcokta'tci*, you work.

**oktu'nahě**, to surround.

**okwa**: *apha o'kwa*, to comb the head; *ba'pha bokwa'*, I comb the head; *tea'pha tco'kwa'*, you comb the head; *apyo'kwa*, the comb.

**opaka'phi**, **opaka'hi**, to be hungry.—*bopaka'hi*, *bopaka'hi*, I am hungry; *tcopaka'hi*, you are hungry.

**opa'titci**, to pour.—*bopa'titci*, I pour; *tcopa'titci*, you pour.

**ophě**, to come inside.—*bo'phě*, I come inside; *tcó'phě*, you come inside.

**o'phi**, much, many.—*atce'ki o'phi*, lots of corn; *ito' o'phi*, many men. *athi' o'phi*, there are many houses there; *athi' o'phi ankto'hi*, a lot of pretty houses; *atu<sup>m</sup>'hi athi' o'phi ankto'hi*, I see a lot of pretty houses.

**opne'ka**, to fetch (cf. *optě*).—*bopne'ka*, I fetch; *tcopne'ka*, you fetch; *onopne'ka*, we fetch.

**opo'hi**, to bleed.—*bopo'hi*, I bleed.

**optě**, to lead or bring (cf. *opne'ka*).—*bo'ptě*, I lead or bring; *tcó'ptě*, you lead; *ki'awe tco'pte'kna*, what are you going to get? *a'ni tco'pte*, go and get water! *tcathi' tco'pte*, go and get your father!

**o'pufku**, it is dark.—*non'pi o'pufku*, *non'pa o'pufka*, a dark day.

**osaxu'pka**, bat (the animal so called).

**o'si**, dry.—*a'ni o'si*, dry, devoid of water.

**o'skha**, **o'skxa**, the crane (Creole: *une grue*). *oskafha* (from *oskha*, and *afhan'*, white), the white or American egret

- (Creole: *un egret*). *o'skha aphí'nteu ke'tci*, the black-capped night-heron, a gray crane that lives on crawfish (Creole: said to be *bec grosse* (?)).
- o'cigwě*, a cloud.
- otafta'ki*: *botafta'ki*, I am tired, I am getting tired.
- o'txo*, the butt end of anything.
- otkabedji*, *utka'bedji*, to cut.—*itca'ki utka'bedji*, he cuts his hand; *bidja'ki botka'bedji*, I cut my hand; *a'nikwa itca'ki utka'bedji*, I cut a person's hand; *ya'ckikon teotka'bidji*, how comes it that you cut your hand?
- o'wasi*, *o'wasi*, to want.—*bo'wasi*, I want; *tc'o'wasi*, you want; *bowa'sni*, I do not want; *tcowa'sni*, you do not want. *amofha'si bowa'si*, I want some money; *atu'fi bo'wasi*, I want to buy; *aba'thě bo'wasi*, I want a dress.
- o'wati*, yesterday.
- o'afana*, duck.—*on'fana ito'ki*, mallard duck.
- o'fhi*, bullet, ball.—*on'fhi'k bi'fka*, shot; *on'fha'pi*, gun; *on'fha'p tata'*, arrow.
- o'fnatka*, mouse.
- o'ka'hi*, spoon.
- o'akte'fi*, snake.—*onkte'fi taphe'su*, rattle-snake.
- o'ktohi'*, *o'kto'hi*, pretty.—*ya'nakca onktohi'*, a pretty girl.
- o'ni*, *oni'*, mother.—*mo'oni*, my mother; *tc'o'oni*, thy mother. *mon'ni tan'fka*, my mother's sister.
- o'phi*, sharp.—*on'phi ni'ki*, dull, "not sharp."
- o'sxa*, to hunt (for game, etc.).—*abonsxa'*, I hunt; *tconsxa'*, you hunt.
- o'cka*, crow (Creole: *corneille*).
- o'tcehi'*, it is cold.—*bo'tcehi'*, I am cold.
- o'tciku* (?), to give (lit.).—*tcile'tci on'tciku*, hold your tongue! *tcu'pi tcile'tci on'tciku*, hold your tongues!
- o'tcipha'ska*, a blanket.
- o'taské'*, *ontaské'*, star, sky.—*on'taske unthě'*, falling star; *on'taske fhin'tu*, comet; *on'taske phu'fi*, morning star; *on'taske nan'pi phu'fi*, evening star; *on'taske po'fka*, milky-way.
- o'thān*, pumpkin.—*ontafhahi'*, watermelon; *ontafhahi' naphi'hi*, muskmelon.
- o'tho'mofthu'*, grape.
- o'yi*, louse (Creole: *pou*).
- pa'xú'nti*, a point (of an object). (cf. *i'fha*.)
- pa'hi*: *du'kpahi*, *adu'kpahi*, to rip; *abadu'kpahi*, I rip; *tcadu'kpahi*, you rip.
- pakani'kě*, to sprain, he sprains.—*abakni'kě*, *apakni'kě*, I sprain; *tcabakni'kě*, you sprain.
- pa'kwa*, to count.—*bapa'kwa*, I count; *tcapa'kwa*, you count.
- pa'ala'tci*, wide.
- panana'hi*, to sift.—*bapanana'hi*, I sift.
- pasna'tka*, to grind something.—*abapasna'tka*, I grind something; *tcapasna'tka*, you grind something.
- patche'*, to wipe.—*bapatche'*, I wipe; *tcapatche'*, you wipe.
- pa'dafi*, flat.—*ta'cka pa'dafi*, a flat plate.
- pa'tani*, eight.
- patho'pka*, red-headed woodpecker (?) (Creole: *oiseau paré*).
- pathu'pka*, it (the fire) crackles.
- pe'sni*, moldy, mildewed.
- pha'mihi*: *bapha'mihi*, my mind; *tcapha'mihi*, your mind.
- pha'taki*, *pa'taki*, to push.—*ba'tapha'taki*, *abapha'taki*, I push; *tcatapha'taki*, *tcapha'taki*, you push.
- phe*, to pound in a mortar.—*baphe'*, I pound; *tcaphe'*, you pound; *onphe'*, we pound.
- phenti*, to crack.—*baphe'nti*, I crack; *tcaphe'nti*, you crack; *ta'cka phe'nti*, the plate is cracked.
- pxo'sě*, to sting.—*bapxo'sě*, I sting; *tcapxo'sě*, you sting.
- phú'ki*, to sweat, perspire.—*baphú'kě*, I sweat; *atc'mphú'kě*, you sweat.
- plo'cka*, round (said to have the same meaning as *plo'tka*).—*itcan' plo'cka*, or *tcaplo'ska*, a round piece of wood, a ball (*pelotte*); *itca'ki plo'cka*, clasped hands.
- plo'tka*, round (said to be the same in meaning as *plo'shka*).—*i'tcan' plo'tka*, a round ball.
- pophú'ti*, to swell or puff out.—*bapophú'ti*, I swell or puff out; *tcapophú'ti*, you swell or puff out.
- pú'hi*, a hole.—*aphi'nteu pú'hi*, nostrils.
- pukě'*, it is warm.—*pukě' min'ti*, or *bapuki*, I am warm; *pukě' tcin'ti*, or *tcapu'ki*, you are warm.
- pú'suhi*, to blow.—*bapú'suhi*, I blow; *tcapú'suhi*, you blow.

**sxe'na**, to put, to place (see *sxe'wa*).—*basxe'na*, I put; *tcasxe'na*, you put.  
**sxe'wa**, to save, to put away, take care! (Creole: *prends-garde!*) (said to have the same meaning as *sxe'na*).—*basxe'wa*, I put away or save.  
**shi'hu<sup>n</sup>**: *no<sup>n</sup> pi shi'hu<sup>n</sup>*, Sunday.  
**sho'hi**, old.—*ito sho'hi*, an old man; *iyav' sho'hi*, an old woman.  
**sxo'ki**, to burst.—*basxo'ki*, I burst; *tcasxo'ki*, you burst.  
**sxú'pka**, soft.—*akhé'si sxú'pka*, soft-shelled turtle.  
**sishu'kě**, curly.—*apxa' sishu'kě*, curly hair.  
**ska'lo**, an escalin, a "bit," twelve and a half cents.—*ska'lo nu'pha*, a quarter of a dollar; *ska'lo to'pa*, half a dollar.  
**slo'ska**, cheek.—*mi<sup>n</sup>'sloska*, my cheek; *tciv'sloska*, your cheek.  
**so<sup>m</sup>'pka**: *so<sup>m</sup>'pka*, fin of a fish; *tcishom'pka*, wing (of a bird); *tě'fka so<sup>m</sup>'patchuti*, red-winged blackbird.  
**sto** (?): *atce'k tu'sto*, to shuck or husk corn.  
**cba'niki**, bad.—*tcile'tě cba'niki*, you have a bad tongue! (or, you talk too much!).  
**cí'tkashi**, a sheep.  
**cle'ka**, a bow (the weapon).  
**cni**, to itch.—*Ynto cnicni'we*, the body itches; *bacnicni'we*, I itch; *tcacnicni'we*, you itch.  
**cpa<sup>n</sup>**, rotten.—*ěthe'ni cpa<sup>n</sup>*, rotten meat.  
**ctú'ti**, clean.—*bactú'ti*, I am clean; *tcactú'ti*, you are clean; *andjo'ftan ctú'ti*, clean clothes.  
**cú'luwiya**, a worm (the common earth-worm).  
**tcą'ftu**, to go to bed.—*batca'ftu*, I go to bed; *a'man tcą'ftu*, he lies on the ground.  
**tea'hě**, he (snake) hisses (cf. *aktě*).  
**tea'maki**, mosquito.  
**tea'mua**, **tea'mwa**, **tea'muwa**, way off yonder, on the other side, beyond, away off.  
**tea'su**, liver.—*bitca'su*, my liver; *tcitca'su*, your liver.  
**tea'tka**, jawbone.  
**teayu**, to make.—*mi<sup>n</sup>'ti teayu*, I make; *tciv'ti teayu*, you make; *on'ti teayu*, we make; *ěthepi' teayu*, make coffee!

*itcan' kia'we tciv'yuñkna*, to do something with a stick.  
**tcé'ko<sup>n</sup>**, which?  
**tcé'ma**, **tcé'ma**, **tcé'ma**, right, good, it is good.—*tcak tcé'ma*, the right hand. *ito' tché'ma*, a good man.  
**tcé'mpu**, navel.  
**tchi'pi**, intestines.  
**tcí'fhehi**, dangerous.  
**tcí'fhi**, foot.—*tcą'fhahi*, *tcą'fhāhe*, leg, calf of leg; *batca'fhahi*, my leg; *tcatca'fhahi*, your leg; *on'tca'fhahi*, our legs; *tcatca'fhahitu*, your (pl.) legs; *tcí'fhi thu'ti*, the ankle, "the foot bone." (Perhaps this should be *ěfhi'ě*, which was recorded once along with *tcí'fhi'ě*, your foot.)  
**tcí'kha**, to sort out.—*batci'kha*, I sort out; *tcatci'kha*, you sort out.  
**tcłkctci'**, around.—*tuk tčłkctci'*, around the stone.  
**tciv'asho'hi**, Spanish moss.—*tciv'asho'hi fi'ě'pi*, black moss.  
**tcí'ńiki**, little, small.  
**tcí'ńiklo'pa**, pomegranate (Creole: *granade*).  
**tciv'tchi'nti**, to crawl.  
**tcó'fthati**, mother's brother, or my mother's brother.—*tcą'tu tcó'fthati*, my father's brother.  
**tcó'ka**, in, under.—*a'ni tcó'ka*, in or under the water; *a'ni tcó'ka*, *tě'kna*, to go into the water. *tcó'ktatą*, in the middle.  
**tconi**, to hunt or search (for something lost).—*abatco'ni*, I hunt; *tcatco'ni*, you hunt; *fě'ska tcó'ni*, to hunt for hogs.  
**tcotkukú'so**, a bucket.  
**tcule'ska**, Carolina wren (Creole: *rotelet*).  
**tcu'pi**, all, several.  
**tcutąs**: *tcutąska'pi*, a round silver plate formerly worn on the body. *tcutąshu'hi*, earring. *apiv'ntcu tcutąshu'hi*, nose ring.  
**ta'blokí**, bottle.  
**ta'fě**, to bite.—*ěta'fě*, I bite; *tcita'fě*, you bite.  
**ta'fha'ti**, caterpillar.  
**ta'fhe**, armpit.  
**tahi**: *tata'hi*, to shake or tremble; *batata'hi*, I shake or tremble; *tcatata'hi*, you shake or tremble.  
**ta'kba'ska**, lean, not fat.

**ta<sup>h</sup>kh'i<sup>si</sup>**, to peel (as an orange).—*a'takh'i<sup>si</sup>*, I peel; *tca'takh'i<sup>si</sup>*, you peel.  
**taki'ska**, a box or trunk.  
**ta<sup>m</sup>ua**, that.—*ta<sup>m</sup>ua te'ska*, that bird.  
**tanawo'si**, toe-nail, finger-nail.  
**ta<sup>n</sup>i**, three.—*h'eta<sup>n</sup>i*, the third.  
**taphe'su**, o<sup>n</sup>kte'fi taphe'su, rattle-snake.  
**ta<sup>p</sup>he'sukitho<sup>l</sup>a**, centipede (or millipede).  
**tapho'hi**, tapho'se, shoulder.—*tcatapho'se*, your shoulder. *tapho'hi at'i*, to carry on the back; *abatapho'hi abati'*, I carry on the back.  
**tashi'hi**, to burn.—*aphe'ti abatashi'hi*, I burn myself; *aphe'ti atcatashi'hi*, you burn yourself; *a'tashi'have*, I was burning him; *atashi'cawe*, he was burning you; *atashi'bawe*, he was burning me. *aphi'ti atashi'hi*, to burn one's self.  
**tasi'shihi**, to whine.—*atchu'ni tasi'shihi*, the dog whines; *batasi'shihi*, I whine; *tcatasi'shihi*, you whine.  
**tac**: *itca'ni tacko'ki*, chewing-tobacco. *ta'cti*, gum (chewing-gum, gum copal, or any kind). *itca' ta'cti*, copal.  
**ta'cka**, plate.—*ta'cka phe'nti*, the plate is cracked.  
**ta<sup>t</sup>ta**, middle.—*tata'se*, noon, also midnight; *tcoktata*, in the middle.  
**te**, **ti**: *ate'kna*, I go; *abate'kna*, I lead (by the hand), or carry; *chte'kna*, you go; *atcate'kna*, you lead (by the hand); *cte'kna<sup>tu</sup>*, you all go; *te'kna*, he goes; *onte'kna*, we two go; *onte'kna<sup>tu</sup>*, we go; *tcu'pi te'kna*, they all go; *e'tca<sup>n</sup>sa ate'kna*, I will go by and by (etc.); *lekha'ti ate'kna*, I am going right now; *ate'kna-tani*, I went; *cte'kna-tani*, you went; *cte'kna-tanitu*, you (pl.) went. *ifhahi'ti te'kna*, he has gone along; *ifhahi'ti cte'kna*, you have gone along; *epi'tcon te'kna*, to go up; *akho'tca ate'kna*, *akho'tca<sup>n</sup> ate'kna*, I am going outside; *akho'tca<sup>n</sup> cte'kna*, you go out; *akho'tca at'e*, I go outside; *a'matcha hate'kna*, I go down; *a'matcha cte'kna*, you go down; *iphiba'wi hate'kna*, I go up; *iphiba'wi cte'kna*, you go up. *ba'ka cte'kna*, where is (are) you going? *in'tufi qhi' te'kna*, he is going to the town; *lo'kobathi in'tufati atitcon' ate'kna*, I am going to the town tomorrow; *lo'kobathi in'tufati atitcon' ucte'kna*, you

are going to the town tomorrow (etc.); *bokxi' te'kna*, I am going abroad; *abat'itca ate'kna*, I am going home. *bq'ka cte'kna*, where are you going? *bq'ka ate'kna*, where am I going? *na'ta cte'kna*, are you going far? *ate'ki ba'fpeni ate'hawabi*, I can not go, but I will send someone; *ate' ba'fpeni ate'hawabe*, I can not go, but I will send; *ani' bopte'ka*, I am going to get water; *atu'ti te'kna*, he is going to eat. *tca-muwa cte' t'ishu'hi*, go away, you smell bad! *de'tonni a'kiub'e*, if he goes I will come. *tapho'hi at'i*, to carry on the shoulder; *abatapho'hi abati'*, I carry on the shoulder.

**te'fka**, a flea (Creole: puce).

**te'mu**, bullfrog.

**te'ska**, **deska'**, **te'skha**, bird.—*te'ska atcu'ti*, the cardinal.

**th'e**, **txe**, to die, to be dead.—*qth'e*, *abatxe'*, *min'ti ath'e*, I am dead, I die; *ta'txe*, you die; *tcin'ti ath'e*, you are dead; *on'ti ath'e*, we are dead; *aphe'ti the*, the fire is out (dead); *onkte'fi txe*, a dead snake.

**thi<sup>n</sup>to**, **ti<sup>n</sup>to**, husband.—*nith'i<sup>n</sup>to*, my husband; *bitxonfka itxi<sup>n</sup>to*, my sister's husband; *tin'to tini'ki*, a widow, "husband gone"; *tin'to th'e*, a widow, "her husband dead."

**tho'ba**: *batho'ba*, I go in front, or before; *t'itho'ba*, you go in front, or before.

**ti**: *a'batuti*, *qbatu'ti*, I am going to eat, I begin to eat; *atcu'ti*, you are going to eat; *actuti*, you go and eat! *atuti te'kna*, he is going to eat; *tcu'pi atu'ti*, we are going to eat; *mihisa batu'ti*, I am going to eat alone; *tcihisa teatu'ti*, you are going to eat alone; *ihisa atu'ti*, he is going to eat alone; *a'tut po'pose*, fork; *ta'kiu a'ctuti*, come and eat!; *atuenawa tca'kiu a'ctuti*, make haste and come and eat!

**tic**: *botic boki*, I put my hand into the fire; *tcot'ic bo'ki*, you put your hand into the fire; *on'tic boki'*, we put our hands into the fire. *on'tic'nti*, *ot'ic'nti*, to smoke; *botic'nti*, I smoke; *itca'ni min'ti botic'nti*, I smoke tobacco [min'ti may be omitted]; *itca'ni tcin'ti icot'ic'nti*, you smoke tobacco (?); *itca'ni tic'nti*, to smoke tobacco.

- to'fkúfkúpi, to wink, to blink.—*batof-kúfkúpi*, I wink or blink; *tcato'fkúfkúpi*, you wink or blink.
- tok, brother.—*tokmi'tha*, to'kmitxa, my brother; *tokciw'txa*, your brother; *tokow'txa*, our brother.
- to'pa, four.
- topi, pato'pi, to shoot.—*ababato'pi*, I fire a gun; *aba'pato'pi*, *iba'pato'pi*, I shoot; *atcapatopi*, *itca'pato'pi*, you shoot; *apatopi*, he shoots.
- to'staki, squirrel.—*to'stakí'ífl'pi*, black squirrel.
- ton'ye, hard.
- tpa: *atcipabě*, I will hit you; *baphú'ska atcipa'be*, I will hit you with my fist.
- tu'fajha, *dufajha*, *tufajhahi*, to tear.—*batu'fajha*, I tear; *tcatu'fajha*, you tear.
- tufi, to trade, to buy, to sell.—*atu'fi*, *qbatu'fi*, I buy, I sell; *tcatu'fi*, *atqatu'fi*, you buy, you sell; *ctu'fi*, buy! you buy! *a'nikwa tu'fi*, people sell or buy, one sells or buys; *tcin'ti'ctu'fi*, you bought or sold it; *tcap'ictu'fi*, let us buy or sell it! *iw'tuf-qthi'*, store, "trading-house." *atu'fi bo'wasi*, I want to buy. *u'ikc'pi to'fi*, a bought hat.
- tu'fkopi, to pinch.—*batu'fkopi*, I pinch; *tcatu'fkopi*, you pinch.
- tu'fthahe, to hoe.
- tufthě: *ifhahi' a'tufthě*, he has passed by; *ifhahi' tcatufthě*, you have passed by; *ifhahi' batufthě*, I have passed by. *aba'tufthě*, I pass (some one); *tca'tufthě*, you pass (some one).
- tuk, stone.
- tukba'ti, to spread (cloth, etc.).
- tupho'hi, dupho'hi, to bore (a hole, etc.).—*badupho'hi*, I bore (a hole, etc.).
- tusha'hi, dusha'hi, to pull.—*batusha'hi*, I pull; *tcatusha'hi*, you pull.
- tu'ska, túska, short.—*now'pi tu'ska*, a short day; *athe' tu'ska*, a skirt, "short dress."
- tucki'ki, to wring (as clothes).—*batucki'ki*, I wring.
- tu'tcha, to wash.—*batu'tcha*, I wash; *andjo'fta tu'tcha*, to wash clothing; *icifiti tu'tchabě*, wash your foot!
- tuta', hawk.—*aba'stuta*, chicken-hawk.
- uftca'pi, hip.
- u'li, handle.—*anfhe'pi u'li*, ax-handle.
- u'makhě, umakhě', a doctor (modern and ancient), witch, sorcerer, etc.
- u'ntwathě', trousers.
- uple'lehi, to swing.—*buple'lehi*, I swing; *tcuple'lehi*, you swing.
- upo'fi, night.
- uckón'ti, to wet, the sweat, perspiration.—*aman' uckón'ti*, wet ground.
- u'tci k'pi, veil (such as a woman wears).
- utac'pi: *butac'pi*, I suck it; *tcutac'pi*, you suck it.
- utha'spě, the fish called *patasa* in Creole.
- utíkh'pi, utíkc'pi, hat.
- utku'si, to cut (with scissors), he cuts.—*andjo'fta buiku'si*, I cut cloth; *andjo'fta tcutku'si*, you cut cloth; *andjo'fta utku'si*, he cuts cloth. *amon'fi utkú'si*, scissors.
- u'tu, oak.—*itcan' u'tu*, oak tree; *itcan' u'tu tcu'ti*, red-oak tree; *itcan' u'tu afxan'*, white-oak tree; *itcan' u'tuk hadě'si*, gray oak.
- u'fa'ptata, a bow.
- u'nsha', to hide or conceal.—*ibanu'nsha*, I hide myself; *itcanu'nsha*, *tcu'nsha*, you hide yourself.
- u'nthě', to fall.—*an'taske unthě'*, a falling star.
- u'nthi, u'nthi, bear.
- wakhe'ska, drunk.—*wakhe'ska eta'kon*, crazy.
- wi'nshu, nest.—*te'ska wi'nshu*, bird's nest. *akón'si wi'nshu*, honey, "bee's nest."
- ya'ckíko, how comes it?
- yâ'nshě, chair.—*yâ'nshě' ta'tiska*, the back of a chair.
- yo'spitha, a sieve (Creole: *tamis*).

## INDEX TO THE OFO DICTIONARY

NOTE.—References are not to the equivalents of the English words, but to the places where they may be found.

- above, *ɪphi*.  
 abroad, *bokxi'*.  
 ache, *ʃha'ki*.  
 acorn, *i'fhu*.  
 afraid, *ɪnʃhi'hi*.  
 again, *le'khati*.  
 all, *tcu'pi*.  
 alligator, *aksho'ti*.  
 always, *efhahi'*.  
 American, an, *aŋglif*.  
 ankle, *tɔ'fhi*.  
 another, *aŋglif*.  
 ant, *nacti'tka*.  
 arc, *akanaʃpa'ka*.  
 armpit, *ta'fhe*.  
 around, *tɔktɔi'*.  
 arrive, to, *oflɔhi*.  
 arrow, *oŋfi*.  
 ashamed, to be, *obishɔ'ki*.  
 ashes, *atcu'fi*.  
 assist, to, *okpe*.  
 aunt, *oŋni*.  
 away, *bokxi'*, *tca'mua*.  
 ax, *aŋʃhe'pi*.
- baby, *a'nikwa*, *ho'cka*.  
 back, *ita'ɔska*.  
 back of a chair, *yau'shɛ*.  
 bad, *abo'ʃti*, *cha'niki*.  
 ball, a, *oŋ'fhi*, *pl'o'cka*, *pl'o'tka*.  
 bank, a, *akh'o'tɛ*.  
 barefoot, *o'ktaj'gi*.  
 bark, *ala'hi*.  
 basket, *atuphɔn'tuska*.  
 bat, *osaxu'pka*.  
 bathe, to, *a'paxti*.  
 bead, *akfu'*.  
 beans, *a'nikonaki'*.  
 bear, *u'ŋhi*.  
 beard, *atqapha'hi*.  
 bee, *akon'si*.  
 belch, to, *a'pshusɛ*.  
 bell, a, *amɔn'fi*.
- bellow, to, *ho'hɛ*.  
 belly, *ɪhe'fi*.  
 bend, a, *ke'tci*.  
 beyond, *tca'mua*.  
 big, *ithon'*.  
 bird, *te'ska*.  
 bit, a, *ska'lo*.  
 bite, to, *ta'fɛ*.  
 bittern, the American, *i'la*.  
 black, *ɪʃthɛpi'*.  
 blackberry, *iya'fhu*.  
 blackbird, *ɪʃthɛpi'*.  
 blackbird, red-winged, *soŋpka*.  
 Black river, *ɪʃthɛpi'*.  
 blanket, *oŋticipha'ska*.  
 blaze, a, *ayo'ti*.  
 bleed, to, *opo'hi*.  
 blind, *anto'hi*.  
 blink, to, *to'fkɔfku'pi*.  
 blood, *ahi'hi*.  
 blow (with breath), to, *pɔ'suhi*.  
 blow (wind), to, *ashu'se*.  
 blue, *itho'hi*.  
 bluejay, *itho'hi*.  
 boat, *iya'ti*.  
 body, *im'tco*.  
 boil, to, *aktca'hi*.  
 bone, *a'ho*.  
 bore, to, *tupho'hi*.  
 bottle, *ta'blokɔ*.  
 bow, *cle'ka*, *uŋfa'ptata*.  
 bow (arc), *akanaʃpa'ka*.  
 box, *taki'ska*.  
 boy, *astɔ'ki*.  
 brain, *na'thɔ*.  
 brass, *amɔn'fi*.  
 bread, *apaskon'*.  
 break, to, *atulkq'fi*, *kq'shoki*.  
 breast, the, *am'o'nik*.  
 breathe, to, *naxhi'hi*.  
 bring, to, *optɛ*.  
 broom, a, *kofthɛ'*.  
 brother, *tok*.

brother-in-law, *ihon'fska, thimto*.

bucket, *tcotkukú'lo*.

buckskin, *ala'hi*.

bug, a, *a'kti*.

bullet, *on'fhi*.

bullfrog, *te'mu*.

bundle, a, *aphe'ni*.

burn, to, *ataf, tashi'hi*.

burst, to, *sxo'ki*.

bush, a, *a'kiska, itcon'*.

butt, the, *o'txo*.

butter, *naf*.

butterfly, *na'phí'tka*.

buy, to, *tufi*.

buzzard, *e'skha*.

by and by, *etcan'sa*.

calf of leg, *tcí'fhi*.

call, to, *ako'hi*.

cane-brake, *afho'ti*.

canoe, *iya'ti*.

cardinal bird, *te'ska*.

carry, to, *te*.

cat, domestic; *atxa'nta*.

cat, wild, *atxa'nta*.

catch, to, *ato'yě*.

caterpillar, *tafha'ti*.

caul, the, *akhísi*.

centipede, *taphe'su*.

chair, *yán'shě*.

chase, to, *nuw'sě*.

cheek, *slo'ska*.

chewing-tobacco, *tac*.

chicken, *aba'si*.

chicken-hawk, *aba'si, tuta'*.

chief, *itco'lě*.

child, *ho'cka*.

chimney, *aphe'ti*.

chop, to, *aspa', o'fpaki*.

Christmas, *non'pi*.

circle, *fto'tka*.

clasped, *plo'cka*.

clean, *ctú'ti*.

cliff, *e'ki*.

climb, to, *ati'kna*.

cloth, *andjo'fta*.

clothes, clothing, *andjo'fta*.

cloud, a, *o'cigwě*.

coal, *aphe'ti*.

coffee, *ísthěpi'*.

cold, *on'techi'*.

collect, to, *a'ktuwa*.

cologne, *naphi'hi*.

comb, a, *okwa*.

comb, to, *okwa*.

come, to, *kinu*.

come in, to, *ofthahi, ophě*.

comet, *ontaskě*.

conceal, to, *un'sha'*.

cook, to, *atu'ti*.

copal, *tac*.

copper, *amón'fi*.

cord, *itxu'hi*.

corn, *ate'ki*.

corpse, *in'tco*.

cotton, *o'ftati*.

cotton-gin, *o'ftati*.

cough, to, *aco'co*.

count, to, *pa'kwa*.

country, *a'man*.

cover, *okho'e*.

cow, *naf*.

crack, to, *phenti*.

crackle, to, *pathú'pka*.

crane, *o'skha*.

crawfish, *asho'hi*.

crawl, to, *tcin'tchi'nti*.

crazy, *akshi'ki, wakhe'ska*.

creeper, *anhu'hi*.

crooked, *ke'tci*.

cross, to, *kto'pe*.

cross-eyed, *anto'hi*.

crow, *on'cka*.

crow, to, *kto'kě*.

crush, to, *kafpxón'te*.

cry, to, *a'ye*.

cup, a, *an'sho'pi*.

curly, *sishu'kě*.

current, the, *afhi'hi, lo*.

cushion, *akhai'yi*.

cut, to, *ofhí'pě, o'fpaki, otkabedji, utku'si*.

dance, to, *lí'tchi*.

dangerous, *tcí'fhehi*.

dark, *o'pufku*.

day, *non'pi*.

daylight, *non'pi*.

deer, *í'ya*.

deerskin, *ala'hi*.

deliver, to, *sxe'wa*.

die, to, *thě*.

dig, to, *hú'pi*.

dirt, *íichepi'*.

disembark, to; *ahí'te*. —

do, to, *tcayu*.

doctor, *u'makhě*.

dog, *atchú'ńki*.

dollar, a, *amón'fi*.

done, *atu'ti*.  
 door, *ʔice'pi*.  
 dove, *atcu'ta*.  
 down, *a'matchov'*.  
 dream, a, *abaiyan'te*.  
 dress, a, *athe'*.  
 drink, to, *asho'pi*.  
 drown, to, *alu'thë*.  
 drum, *amapho'ska*.  
 drunken, *wakhe'ska*.  
 dry, *o'si*.  
 duck, *on'fana*.  
 dull, *on'phi*.  
 dung, *an'kindë*.  
 dust, *ʔtchepi'*.  
 dwell, to, *no'ñki*.

ear, *nashë'*.  
 earache, *fhá'kí*.  
 earring, *tcutas*.  
 eat, to, *ti*.  
 eclipse, an, *na'wu*.  
 egg, *ʔntu*.  
 egret, white or American, *o'skha*.  
 eight, *pa'tanñ*.  
 elastic, *la*.  
 eleven, *ʔftaptan'*.  
 enough, *in'khe'hi*.  
 escalin, an, *ska'lo*.  
 evil, *abo'fti*.  
 eye, *anto'hi*.  
 eyebrow, *anto'hi*.  
 eyelash, *anto'hi*.  
 eyelid, *anto'hi*.

fall, to, *ato'nahñ, unthë'*.  
 fan, a, *ami'shu*.  
 fan, to, *ami'shu*.  
 far, *na'to*.  
 fast, *e'tcahua*.  
 fat, *itchi'*.  
 father, *athi'*.  
 fear, to, *in'phi'hi*.  
 feather, *ihí'*.  
 fence, *itcon'*.  
 fever, *ami'hun*.  
 fight, a, *kithë'*.  
 fight, to, *kithë'*.  
 fin, *som'pka*.  
 find, to, *a'kde*.  
 finger, *itca'ki*.  
 fire, *aphe'ti*.  
 fire, to, *topi*.  
 fireplace, *aphe'ti*.

fish, *ho*.  
 fish, to, *okhó'ñki*.  
 fist, *aphá'ska*.  
 five, *kífan'*.  
 flame, a, *ayo'ti*.  
 flat, *pa'dafi*.  
 flea, *të'fka*.  
 flesh, *in'tco*.  
 floor, *atí'tcoka*.  
 flour, *anaphá'si*.  
 flower, a, *akíktce'hi*.  
 fly, a, *nomphë'tka*.  
 fly, to, *le'yi*.  
 fog, *abashi'ska*.  
 fold, to, *aphe'ni*.  
 foot, *té'fhi*.  
 forehead, *inthe'*.  
 forenoon, *lokaichov'*.  
 forget, to, *apfë'ni, okifthe'yi*.  
 fork, *ti*.  
 forty, *ʔftaptan'*.  
 four, *to'pa*.  
 fragrant, *naphi'hi*.  
 fresh, *naksha*.  
 friend, *akta'tci*.  
 frog, bull-, *te'mu*.  
 frost, *ashe'*.  
 frozen, *a'thahi*.  
 full, *ʔshi*.

galaxy, the, *on'taskë*.  
 gather, to, *a'ktuwa*.  
 ghost, *in'tco, na'v'ci*.  
 girl, *astón'ki*.  
 give, to, *akhu, on'tciku*.  
 gizzard, *ako'cka*.  
 glue, to, *ktuwe*.  
 go, to, *te*.  
 go and get, to, *opne'ka, optë*.  
 go back, to, *atu'nahi*.  
 go in front or before, to, *tho'ba*.  
 go to bed, to, *tca'ftu*.  
 God, *ʔphi, ito'*.  
 gold, *amón'fi*.  
 good, *te'ma*.  
 grandfather, *ëtikón'so*.  
 grandmother, *ko'ni*.  
 grape, *ontho'mofthu'*.  
 grass, *a'kiska*.  
 grasshopper, *a'tchaka*.  
 grease, *itchi'*.  
 green, *itcho'hi*.  
 greet, to, *itca'masi*.  
 grind, to, *pasna'tka*.



ground, *a'man*.  
 grow, to, *ithon'*.  
 grunt, to, *ehon'he*.  
 guinea hen, *aba'si*.  
 gum, *tac*.  
 gun, *on'fhi*.  
 hail, *abaho'*.  
 hair, *ih'i*.  
 half-dollar, a, *ska'lo*.  
 hand, *itca'ki*.  
 handle, *atuphon'tuska, u'li*.  
 hard, *tonye*.  
 hasten, to, *atucnq'hi*.  
 hat, *u'khi'pi*.  
 hate, to, *inkta'we*.  
 have, to, *itxa*.  
 haw, the, *a'ho*.  
 hawk, *tuta'*.  
 headache, *ite'*.  
 hear, to, *asze*.  
 heart, *itca'nti*.  
 heavy, *nakhe'*.  
 help, to, *okpe*.  
 hen, *aba'si*.  
 here, *lemon'ti, m'o'nika*.  
 heron, little blue, *ba'hu*.  
 heron, the black-capped night-, *o'skha*.  
 hide, to, *unsha'*.  
 high, *iphi*.  
 hill, *e'ki*.  
 himself, *him'sa*.  
 hip, *uftca'pi*.  
 hiss, to, *tca'hě*.  
 hit, to, *tpa*.  
 hoe, to, *tufthahe*.  
 hog, *feska'*.  
 hold on! *etcan'sa*.  
 hold the tongue, to, *on'tciku*.  
 hole, *pu'hi*.  
 home, *athi'*.  
 hominy, *atce'ki, indaki'*.  
 honey, *win'shu*.  
 horn, *ah'e*.  
 horse, *atchu'niki*.  
 hot, *atatcha'*.  
 house, *athi'*.  
 how comes it? *ya'ekikon'*.  
 howl, to, *ho'hě*.  
 humming bird, *anku'naka*.  
 hundred, a, *iftaptan'*.  
 hungry, *opakahi*.  
 hunt (for game), to, *on'sza*.

hunt (for something lost, etc.), to, *tconi*.  
 hurry, to, *atucnq'hi*.  
 husband, *thinto*.  
 husk, to, *sto*.  
 ignorant, to be, *ap'e'ni*.  
 in, *to'ka*.  
 Indian, an, *a'nglif*.  
 infant, *a'nikwa*.  
 insect, an, *a'kti*.  
 intestines, *tchi'pi*.  
 into, *to'ka*.  
 iron, *am'on'fi*.  
 itch, to, *cni*.  
 jawbone, *tca'tka*.  
 joke, to, *into'nisi*.  
 jump, to, *la*.  
 just now, *le'khati*.  
 kick, to, *hiti*.  
 kidney, *itcakofu'ftu*.  
 kill, to, *ktzě*.  
 killdee, *asho'hi*.  
 kindle, to, *okifhě*.  
 knife, *antuskhě'*.  
 know, to, *in'fpe*.  
 land, *a'man*.  
 land, to, *ah'i'te*.  
 language, *il'ě'*.  
 lap, to, *iletci'*.  
 large, *ithon'*.  
 laugh, to; *ashehi*.  
 lay, to, *in'tu*.  
 lead, to, *opi'ě*.  
 leaf, *a'pxi*.  
 lean, *takba'ska*.  
 left, *ifthe'yi*.  
 leg, *tě'fhi*.  
 lemon, a, *akon'ti*.  
 lend, to, *kiska'we*.  
 let go, to, *amawactě*.  
 liar, a, *atckfa', fhq'la*.  
 lid, *okho'e*.  
 lie, to, *m'o'niki, tca'ftu*.  
 lie (prevaricate), to, *atckfa'*.  
 ligament, *itxu'hi*.  
 light, to, *ayo'ti*.  
 lighten, to, *amta'ki*.  
 lips, *itcapi*.  
 listen, to, *nashě'*.  
 little, *ki'ska, tci'niki*.  
 live, to, *no'niki*.

liver, *tea'su*.  
 lizard, a, *akisho'tia'taba*.  
 lizard, red-headed, *ka'nataka'*.  
 lock, a, *ataki'ti*.  
 long, *flo'hi*.  
 long time, a, *efhahi'*.  
 look, to, *aton'hi*.  
 lot of, a, *o'phi*.  
 louse, *on'yi*.  
 love, to, *a'ktati*.  
 low, *amatchon'*.  
 luminary, *i'la*.

mad, *akshi'ki*.  
 make, to, *tcayu*.  
 make a fire, to, *okifihë*.  
 make fun of, to, *into'nisi*.  
 make haste! *atucna'hi*.  
 male, *ito'*.  
 mallard, *on'fana*.  
 man, *ito'*.  
 manure, *an'kindë*.  
 many, *o'phi*.  
 marry, to, *itxa*.  
 mash, to, *kafxon'te*.  
 match, a, *aphe'ti*.  
 meal, *anapha'si*, *atako'fë*, *atce'ki*.  
 meat, *ëthe'ni*.  
 medicine, *at'si*.  
 meet, to, *ma'naki*.  
 meteor, *ontaskë'*, *unthë'*.  
 midday, *tata'*.  
 middle, *tata*.  
 midnight, *tata'*.  
 mildewed, *pe'sni*.  
 milk, *nakia'fi*.  
 milky-way, the, *ontaskë'*.  
 milleped, *taphë'su*.  
 mind, *pha'mihi*.  
 mine, *itxa*.  
 mock, to, *iyon'akë*.  
 mocking-bird, *iyon'akë*.  
 moldy, *pe'sni*.  
 money, *amón'fi*.  
 month, *i'la*.  
 moon, *i'la*.  
 morning, *lokatchon'*.  
 mortar, *itcathón'*.  
 mosquito, *tea'maki*.  
 moss, *te'nasho'hi*.  
 mother, *on'ni*.  
 mountain, *e'ki*.  
 mouse, *on'fnaitka*.  
 mouth, *i'hi*.

much, *o'phi*.  
 mulberry, *fafañaki*.  
 mule, *atch'ú'ñki*.  
 muscadine, *anthu'hi*.  
 mush, *atce'ki*.  
 mushrooms, *i'tcapha-a'hnaku*.  
 muskmelon, *onthán'*.  
 myself, *hin'sa*.

nail, *a'kastati*.  
 nail, to, *a'kastati*.  
 nail (of finger or toe), *tanawo'si'*.  
 navel, *tche'mpu*.  
 near, *aktca'pi*, *bohona'hi*.  
 neck, *itco'ti*.  
 needle, *khatu'ye*.  
 negro, *ifihëpi'*.  
 nest, *wiw'shu*.  
 new, *na'ksha*.  
 night, *upo'fi*.  
 nine, *ki'ctacga*.  
 no, *ni*.  
 noon, *tata*.  
 north, *ano'*.  
 nose, *ap'ntcu*.  
 nose-ring, *tcutag*.  
 nostrils, *pa'hi*.  
 not, *ni*.  
 now, *le'khati*.

oak, *u'tu*.  
 ocean, *a'ni*.  
 off, *tea'mua*, *bokx'i'*.  
 oil, *itchi'*.  
 old, *kfa'hi*, *shohi*.  
 old times, *efhahi'*.  
 on the other side, *tea'mua*.  
 one, *nú'fha*.  
 onion, *anwón'fka*.  
 only, *nú'fha*.  
 opossum, *feska'*.  
 orange, an, *akón'ti*.  
 orphan, *ano'ska*.  
 ourselves, *hin'sa*.  
 out, *akho'tcan*.  
 out of, *a'xnaki*.  
 outside, *akho'tcan*.  
 owl, *apho'*.  
 owl, screech, *apho'*.  
 own, to; *itxa*.

paddle, to, *ma'hi*.  
 pain, *fhq'ki*.  
 palmetto, *amash'pka*.  
 pants, *u'ntwathë'*.

paper, *akti'si*.  
 parasol, *amifh'pi*.  
 partridge, *amapho'ska*.  
 pass, to, *tufih'è*.  
 paste, to, *ktuwe*.  
 patasa (a fish), *utha'spè*.  
 patch, to, *a'ktucpón'cka*.  
 pawpaw, *ephu*.  
 peach, a, *akón'ti*.  
 peas, *añkonaki'*, *amwán'ska*.  
 pecan, *a'pxi*.  
 peel, to, *takh'i'si*.  
 perfumery, *naphi'hi*.  
 person, *a'ñkwa*.  
 perspiration, *uckón'ti*.  
 perspire, to, *phú'ki*.  
 pestle, *itcathón'*.  
 pig, *feska'*.  
 pigeon, *atcu'ta*.  
 pillow, *akhai'yi*.  
 pinch, to, *tu'fkopi*.  
 pipe, *amaspo'hi*.  
 pirogue, *iyá'ti*.  
 pitiable, *k'ctataki*.  
 pity, to, *k'ctataki*.  
 place, to, *sze'na*.  
 plant, to, *akze'*.  
 plate, *ta'cka*.  
 plate of silver (formerly worn on body),  
*tcutás*.  
 play, to, *ani'si*.  
 play with, to, *into'nisi*.  
 plover, *asho'hi*.  
 plow, to, *khe'we*.  
 plum, a, *akón'ti*.  
 point, a, *pafrá'nti*.  
 poison, *a'bowe*.  
 poison, to, *a'bowe*.  
 pomegranate, *téiñklo'pa*.  
 possess, to, *itza*.  
 pot, *amón'fi*.  
 potato, *ato'*.  
 pottery, *amón'fi*.  
 pound, to, *phe*.  
 pour, to, *opa'túci*.  
 prairie, *akho'hi*.  
 precede, to, *tho'ba*.  
 press, to, *kafpxón'te*.  
 pretty, *onktohi'*.  
 prick, to, *afati'*.  
 puff out, to, *popó'ti*.  
 pull, to, *tusha'hi*.  
 pull out, to, *ifti'pue*.

pumpkin, *ónthán*.  
 punch, to, *tpa*.  
 puppy, *atchá'ñki*.  
 push, to, *pha'taki*.  
 put, to, *sze'na*, *tic*.  
 quarter of a dollar, *ska'lo*.  
 rabbit, *atche'tka*.  
 raccoon, *iyá'*.  
 rain, *asho'hi*.  
 rainbow, *akana'pá'ka*.  
 rat, *o'klosé*.  
 rattlesnake, *onkte'fi*, *taphe'su*.  
 read, to, *akti'si*, *in'fpe*.  
 real, *na'fshi*.  
 red, *atchu'ti*.  
 Red river, *atchu'ti*.  
 release, to, *amawacté*.  
 retire, to, *tea'ftu*.  
 rib, *amó'ñki*.  
 rice, *añgo'fa*, *atce'ki*.  
 right, *tee'ma*.  
 right now, *le'khati*.  
 ring, *tcutás*, *itca'ki*.  
 ring, to, *amón'fi*.  
 rip, to, *pahi*.  
 ripe, *atu'ti*.  
 rise, to, *a'xna'ki*.  
 river, *abo'ki*.  
 road, *na'kho'hi*.  
 robin, the common, *ba'hu*.  
 roll, to, *li*.  
 rooster, *aba'si*.  
 rope, *aka'té*.  
 rose, *ktce'hi*.  
 rosebush, *ktce'hi*, *a'kiska*.  
 rotten, *cpa'n*.  
 round, *fto'tka*, *plo'cka*, *plo'tka*.  
 rubber, a, *la*.  
 run, to, *a'thon'hi*.  
 run (as water), to, *lo*.

salt, *amasku'wé*.  
 salute, to, *itca'masi*.  
 satisfied, to be, *akhi'pi*.  
 Saturday, *aktifhú'tku*.  
 save, to, *sze'wa*.  
 say, to, *(l)'e'he*.  
 scalp, *ala'hi*.  
 scared, *ifh'hi*.  
 scissors, *amón'fi*, *utkú'si*.  
 scorch, to, *ataf*.  
 scratch, to, *hafé*.

- scythe, a, amó<sup>n</sup>/fi.  
 sea, a'ni.  
 search, to, tconi.  
 see, to, ato<sup>n</sup>/hi.  
 seed, ífhu.  
 self, hín<sup>n</sup>/sa.  
 sell, to, tufi.  
 semicircle, akána<sup>n</sup>spá'ka.  
 send, to, akyu<sup>n</sup>/we.  
 seven, fa'kumí.  
 several, teu<sup>n</sup>/pi.  
 sew, to, khatu<sup>n</sup>/ye.  
 shake, to, tahi.  
 sharp, on<sup>n</sup>/phi.  
 sheep, cí'tkashí.  
 shell, ala<sup>n</sup>/hi.  
 shine, to, bu<sup>n</sup>/te.  
 shoe, o'ktafígi.  
 shoot, to, topi.  
 short, tu<sup>n</sup>/ska.  
 short time, a, le'khati.  
 shot, on<sup>n</sup>/fhi.  
 shoulder, tapho<sup>n</sup>/hi.  
 shout, to, ako<sup>n</sup>/hi.  
 shuck, to, sto.  
 shut, to, akte<sup>n</sup>/hue.  
 sick, ite'.  
 side of, bohona<sup>n</sup>/hi.  
 sieve, a, yo<sup>n</sup>/spítatha.  
 sift, to, panána<sup>n</sup>/hi.  
 silent, to be, on<sup>n</sup>/tciku.  
 silver, amó<sup>n</sup>/fi.  
 sing, to, ato<sup>n</sup>/hi, tca<sup>n</sup>/hu.  
 sister, ithon<sup>n</sup>/fka.  
 sit, to, a'shè, nó<sup>n</sup>/ñki.  
 six, akapè'.  
 skin, ala<sup>n</sup>/hi.  
 skirt, a, athe'.  
 skunk, atxo<sup>n</sup>/ska.  
 sky, on<sup>n</sup>/taskè'.  
 sleep, to, wá', man<sup>n</sup>/ki.  
 slender, kobi<sup>n</sup>/ska.  
 slide, to, nakhí<sup>n</sup>/ti.  
 slime, a<sup>n</sup>/txo'xa.  
 small, kí<sup>n</sup>/ska, icí<sup>n</sup>/ñki.  
 smell, to, aphon<sup>n</sup>/hi.  
 smell bad, to, íshu<sup>n</sup>/hi.  
 smoke, to, tíc.  
 smoke-hole, apha<sup>n</sup>/ti.  
 snake, on<sup>n</sup>/kte'fi.  
 sneeze, to, a'mifè.  
 soap, andjo<sup>n</sup>/fta, a'pasti.  
 soft, sxa<sup>n</sup>/pka.  
 somebody, a'ñkwa.  
 some one, a'ñkwa.  
 something, kia<sup>n</sup>/wè.  
 song, itca<sup>n</sup>/hu.  
 sorcerer, u'makhè.  
 sort out, to, tci<sup>n</sup>/kha.  
 soul, in<sup>n</sup>/tco, nan<sup>n</sup>/tci.  
 south, ato<sup>n</sup>/k(i).  
 sparrow-hawk, atisho<sup>n</sup>/skatha'la.  
 speak, to, ilè'.  
 spirit, in<sup>n</sup>/tco, nan<sup>n</sup>/tci.  
 spit, to, a'ktchè.  
 spittle, a'ktchè.  
 spleen, the, akhísi.  
 splice, to, a'ktucpó<sup>n</sup>/cka.  
 split, to, ofpaki.  
 spoon, on<sup>n</sup>/ka'hi.  
 spotted, k'ade<sup>n</sup>/si.  
 sprain, to, pakani<sup>n</sup>/kè.  
 spread, to, tukba<sup>n</sup>/ti.  
 spring, ato<sup>n</sup>/k(i).  
 squeeze, to, kápxó<sup>n</sup>/te.  
 squirrel, to<sup>n</sup>/stákí.  
 stand, to, askho.  
 stand up, to, akale<sup>n</sup>/wa.  
 star, on<sup>n</sup>/taskè'.  
 stay, to, nó<sup>n</sup>/ñki.  
 steal, to, a'pofhe'.  
 steam, atatcha'.  
 steam, to, atatcha'.  
 steamboat, apha<sup>n</sup>/ti, iya<sup>n</sup>/ti.  
 stick, itco<sup>n</sup>'.  
 stick, to, kiwue.  
 sting, to, pxo<sup>n</sup>/sè.  
 stingy, a'kuítco<sup>n</sup>'.  
 stink, to, íshu<sup>n</sup>/hi.  
 stone, tuk.  
 stone (of peach, etc.), ífhu.  
 stop, to, afhí<sup>n</sup>/hi.  
 store, tufi.  
 stout, akho<sup>n</sup>/ba.  
 stretch, to, tusha<sup>n</sup>/hi.  
 strong, akho<sup>n</sup>/ba.  
 suck, to, utací<sup>n</sup>/pi.  
 suffer, to, ite'.  
 sugar, amasku<sup>n</sup>/wè.  
 summer, ato<sup>n</sup>/k(i).  
 sun, í'la.  
 Sunday, shí<sup>n</sup>/hun, non<sup>n</sup>/pi.  
 sunflower, a, akíktce<sup>n</sup>/hi.  
 sun-gazer, the, í'la.  
 sunrise, a'znaki.  
 sunset, a'znaki.  
 surround, to, oktu<sup>n</sup>/nahè.  
 swap, to, atho<sup>n</sup>/nogi.

sweat, *uckón'ti*.  
 sweat, to, *phá'ki*.  
 sweep, to, *kofthě'*.  
 swell, to, *pophú'ti*.  
 swing, to, *uple'lehi*.

tail, *fxi'le*.  
 take, to, *a'ni*.  
 take care! *sze'wa*.  
 tall, *fi'ika*.  
 teach, to, *in'fpe*.  
 tear, to, *tu'fajha*.  
 tell, to, *oktaki*.  
 ten, *įstaptan'*.  
 that, *ta'mua*.  
 thicket, a, *itcon'*.  
 thief, *a'poshe'*.  
 thin, *ki'ska*.  
 think, to, *hě'tani*.  
 third, the, *ta'ni*.  
 thirty, *įstaptan'*.  
 this, *lémón'ti*.  
 thorn-tree, *itcon'*.  
 thousand, a, *andja'ki ke'hi*.  
 three, *ta'ni*.  
 throat, *įco'ti*.  
 throw away, to, *ate'we, nuti*.  
 thumb, *itca'ki*.  
 thunder, to, *ampti'yaho*.  
 tick, wood, *ka'łatchi'ika*.  
 tie, to, *na'ftaki*.  
 tired, to be, *otafta'ki*.  
 to, *alki'ico*.  
 tobacco, *itcon'*.  
 tobacco-pipe, *amaspo'hi*.  
 today, *no'pi*.  
 tomorrow, *lo'kobathi*.  
 tongue, *įletci'*.  
 tooth, *i'fha*.  
 torch, *itcon'*.  
 touch, to; *ite'hu*.  
 town, *in'tufa*.  
 trade, to, *atho'nogi, tufi*.  
 trail, *nakho'hi*.  
 tree, *itcon'*.  
 tremble, to, *tahi*.  
 trousers, *u'ntwathě'*.  
 true, *na'fhi*.  
 trunk, *taki'ska*.  
 turkey, *aman'*.  
 turn, to, *atu'nahi*.  
 turtle, *akhi'si*.  
 twenty, *įstaptan'*.  
 twist, to, *atubanitci*.  
 two, *nu'pha*.

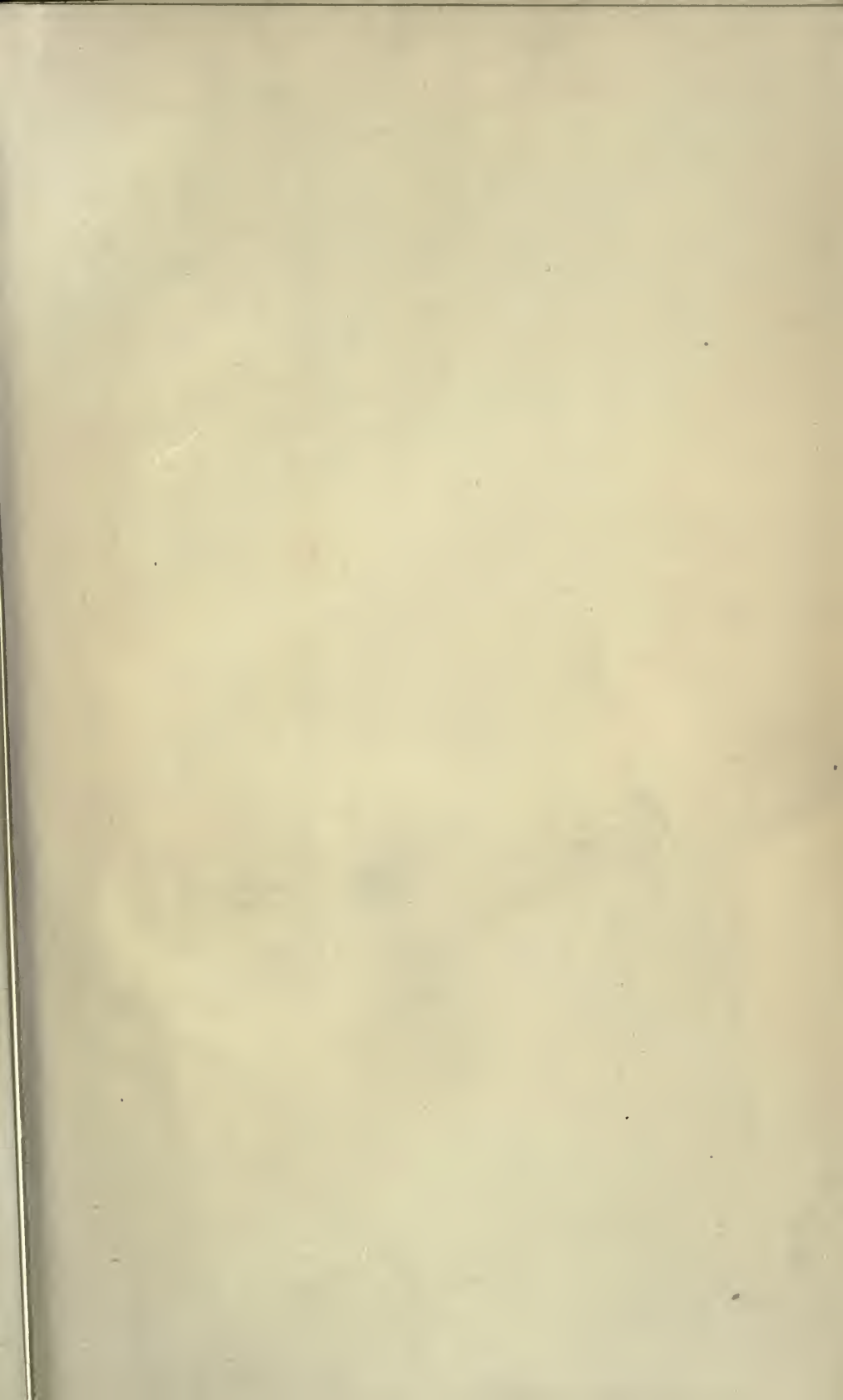
ugly, *ankfi'ntě*.  
 umbrella, *ambfi'pi*.  
 uncle, *to'fihati*.  
 under, *teo'ka, akhó'tě*.  
 unripe, *įcho'hi*.  
 up, *įphi*.  
 upstairs, *įphi*.

vapor, *atatcha'*.  
 veil, *u'tei ki'pi*.  
 village, *in'tufa*.  
 vine, *anthu'hi*.

walk, to, *ni'nkna*.  
 want, to, *o'wasi*.  
 warm, *atatcha', pukě'*.  
 wash, to, *anita', a'pasti, tu'tcha*.  
 watch, to, *a'ktha*.  
 water, *a'ni*.  
 watermelon, *ónthán*.  
 wave, *kofpen'ti*.  
 way off, *ica'mua*.  
 weave, to, *atipo'uska*.  
 wet, *uckón'ti*.  
 wet, to, *uckón'ti*.  
 what, *kia'wě*.  
 wheel, a, *li*.  
 where, *ba'ka, man'ka*.  
 which, *te'kon*.  
 while, a little, *etcan'sa*.  
 whine, to, *tasi'shihi*.  
 whinney, to, *kto'kě*.  
 whip, a, *kofpen'ti*.  
 whip, to, *kofpen'ti*.  
 whisky, *alapha'*.  
 whistle, to, *sa'įfate*.  
 white, *afhan'*.  
 white man, a, *ańgo'fa*.  
 who, *be'kon*.  
 whoop, to, *monhě*.  
 wide, *pala'tci*.  
 widow, *įthá'nani, thinto*.  
 widower, *įthá'nani*.  
 wife, *įthá'nani*.  
 wildcat, *atxá'nta*.  
 win, to, *kpáni*.  
 wind, *ashu'se*.  
 window, *įtce'pi*.  
 wing, a, *som'pka*.  
 wink, to, *to'fjakápi*.  
 winter, *ano'*.  
 wipe, to, *patche'*.  
 witch, a, *u'makhě*.  
 woman, *iyaw'*.

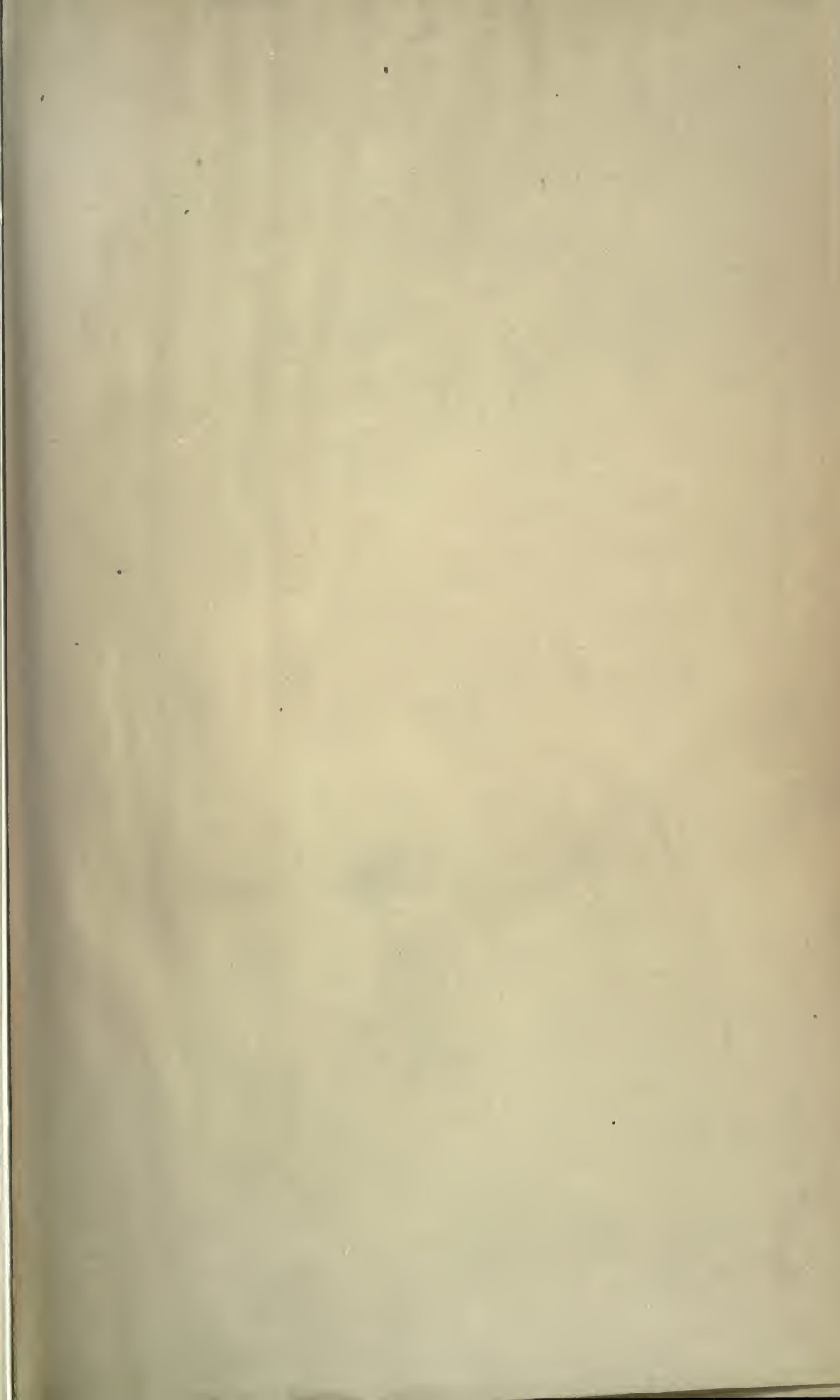
wood, <i>itcon'</i> .	year, <i>ato'k(i)</i> .
woodpecker, red-headed, <i>patho'pka</i> .	yellow, <i>fhi</i> .
wool, <i>ihi'</i> .	yellow fever, <i>ami'hu'</i> .
work, to, <i>oktati</i> .	yellow tree, <i>fhi, itcon'</i> .
worm, a, <i>akxó'hi', cú'luwiya</i> .	yesterday, <i>o'wati</i> .
wrap up, to, <i>atubaniti</i> .	yolk, <i>ʔtu</i> .
wren, Carolina, <i>tcule'ska</i> .	yonder, <i>tca'mua</i> .
wring, to, <i>tuck'i'ki</i> .	young, <i>naksha</i> .
write, to, <i>akti'si</i> .	yours, <i>itxa</i> .

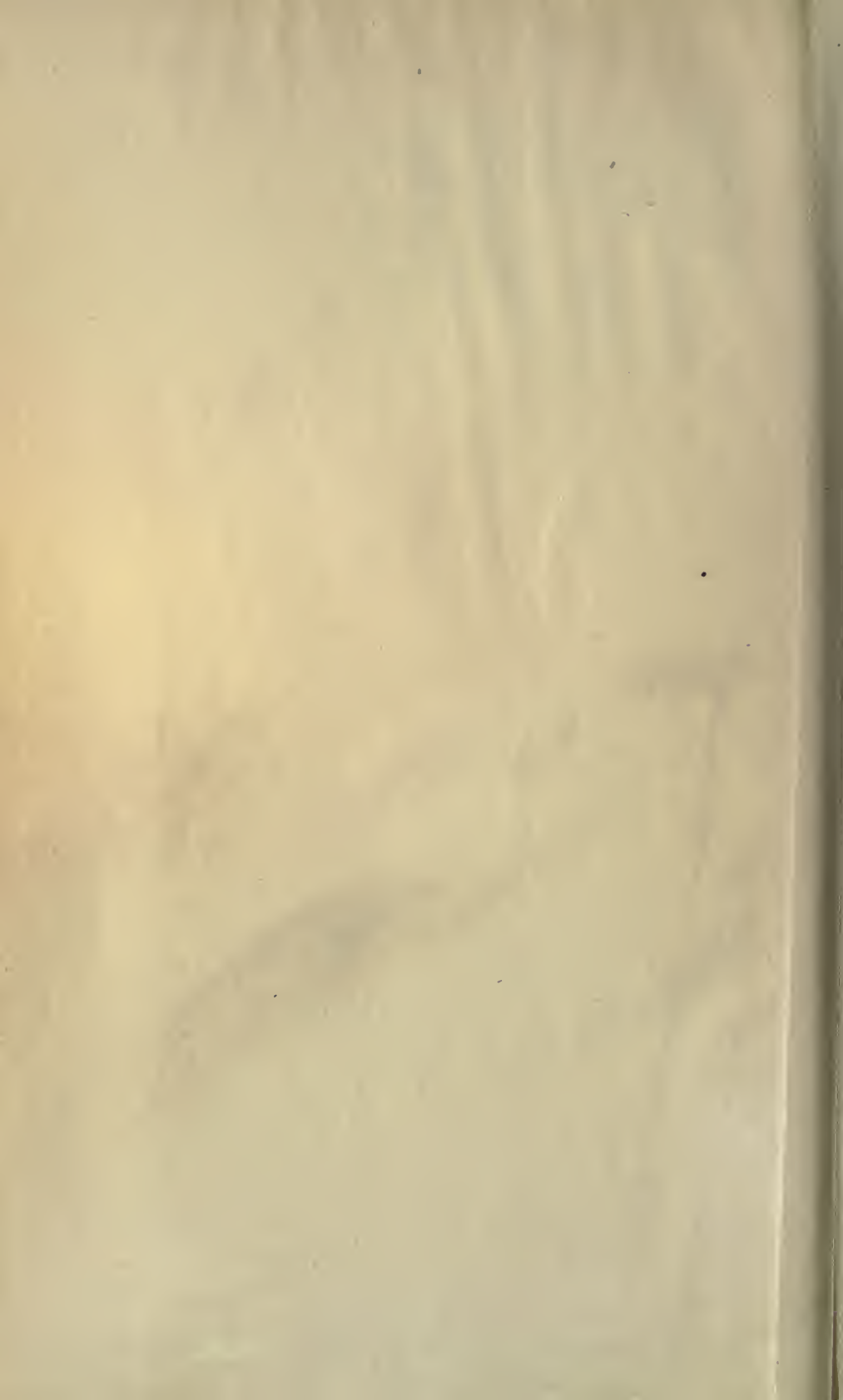
O

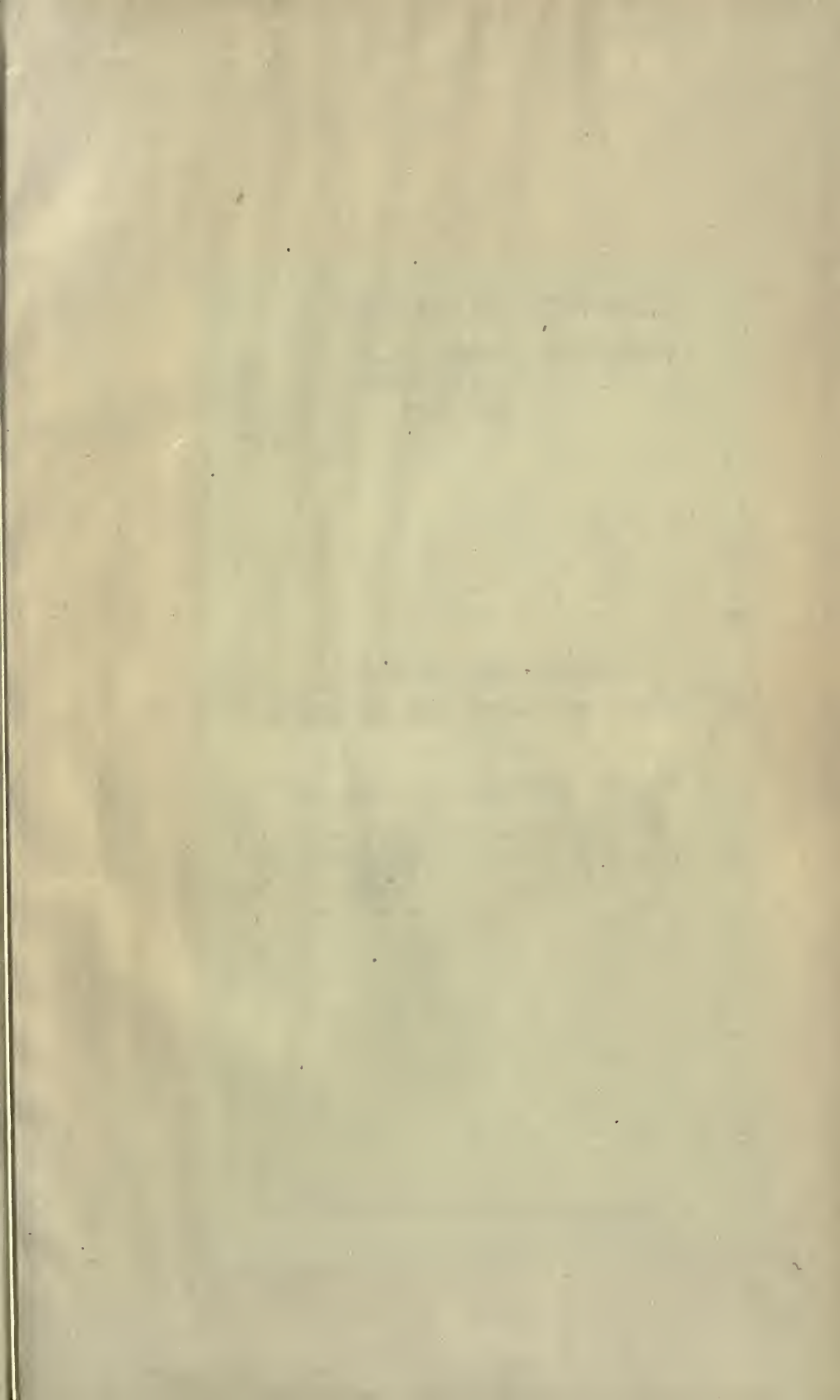














CIRCULATE AS MONOGRAPH

E  
51  
U6  
no.47

U.S. Bureau of American  
Ethnology  
Bulletin

PLEASE DO NOT REMOVE  
CARDS OR SLIPS FROM THIS POCKET

---

UNIVERSITY OF TORONTO LIBRARY

---

CIRCULATE AS MONOGRAPH

