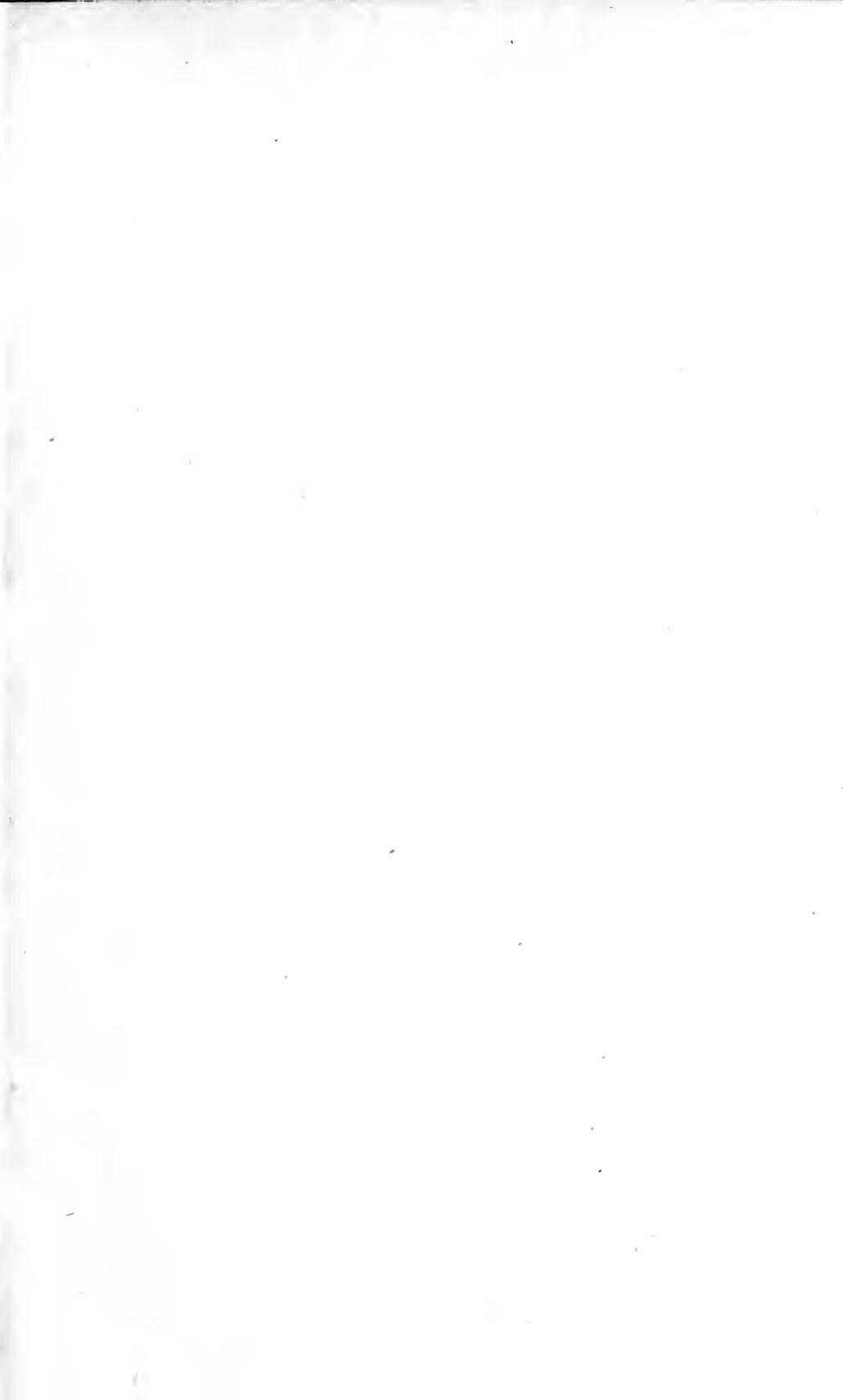


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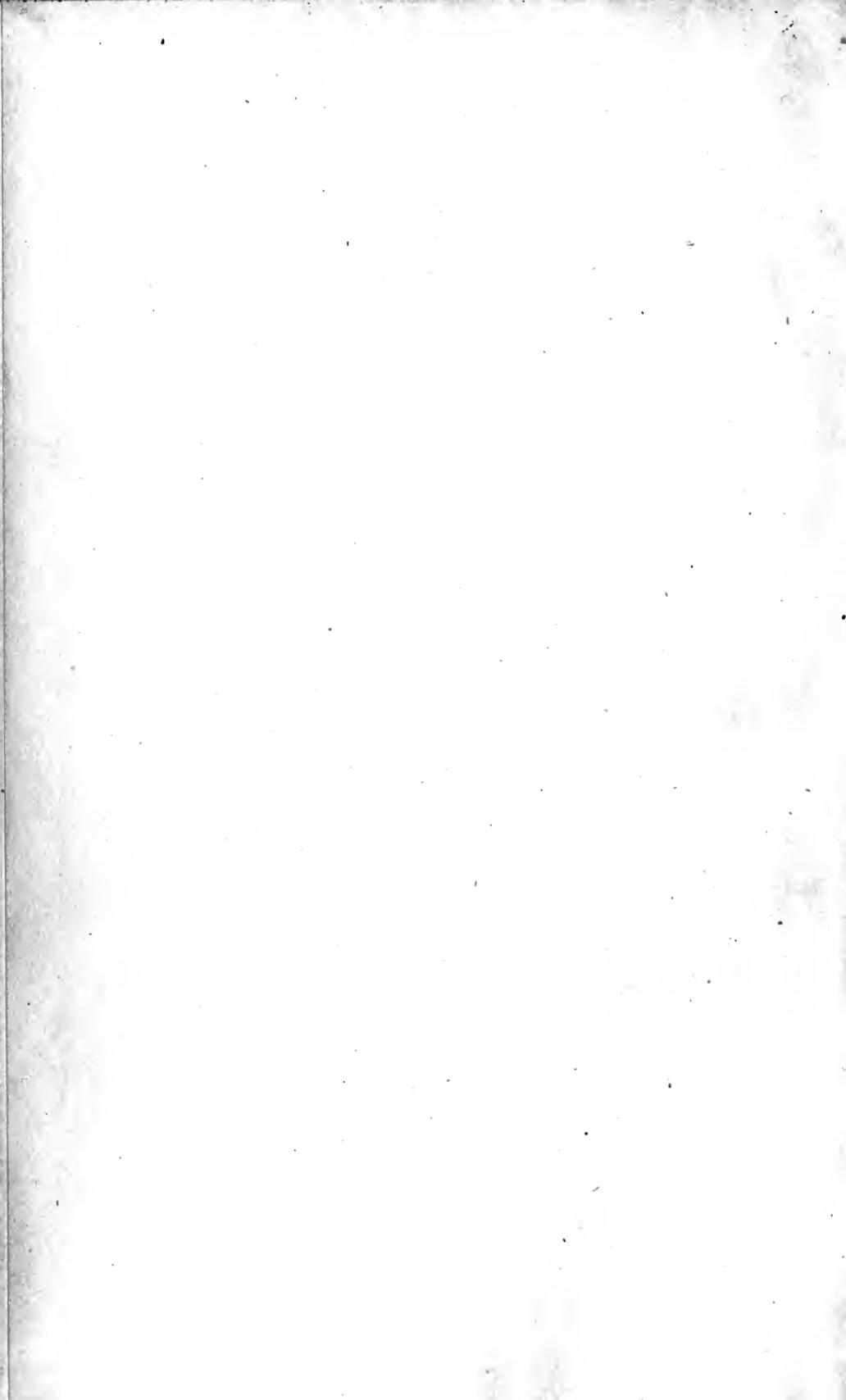
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SMITHSONIAN INSTITUTION
BUREAU OF AMERICAN ETHNOLOGY
BULLETIN 47

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



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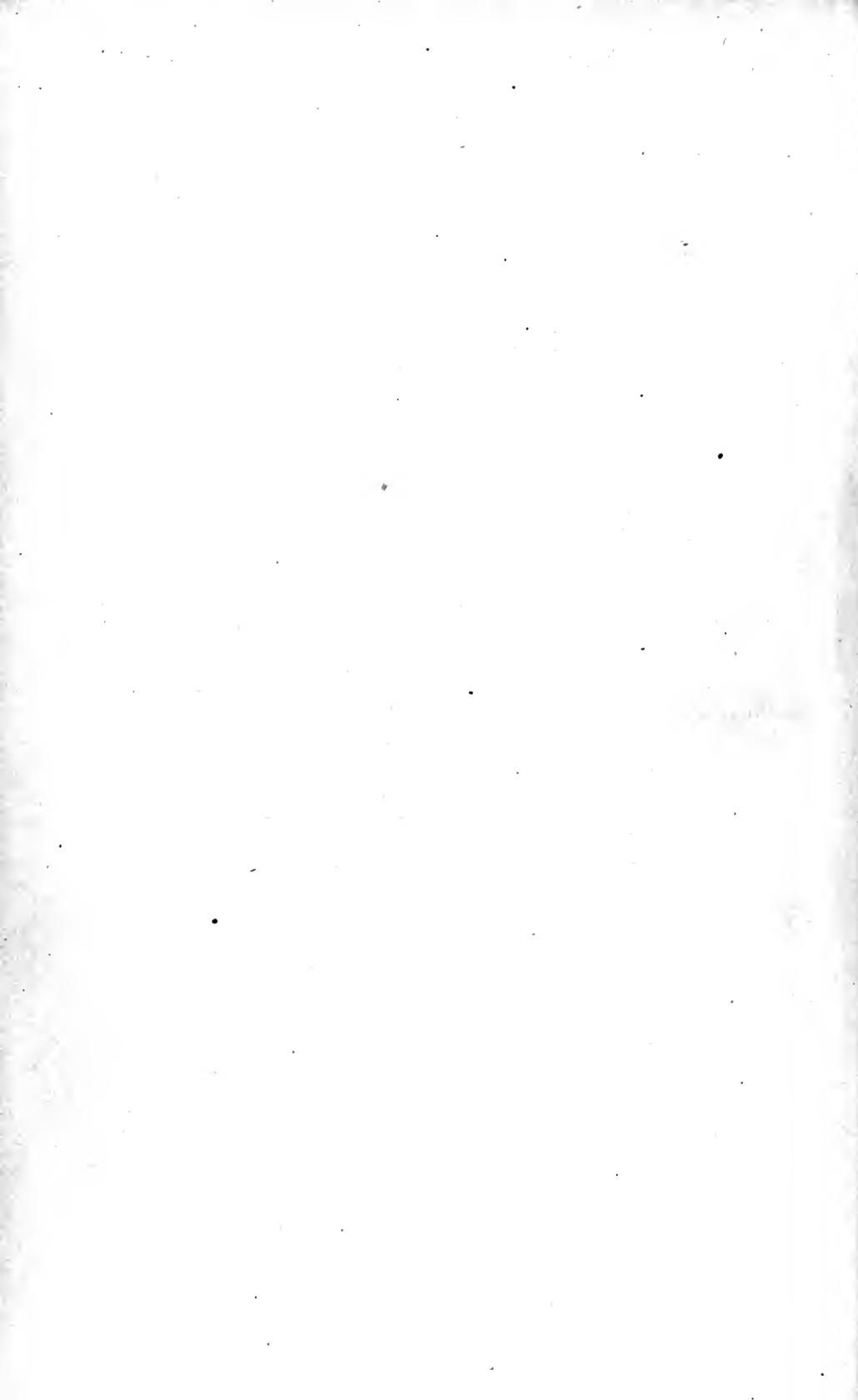
SMITHSONIAN INSTITUTION,
BUREAU OF AMERICAN ETHNOLOGY,
Washington, D. C., April 21, 1909.

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.



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- ã 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 *ṭ*).
 ḍ as *d* followed by a barely audible *ḍh* 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.
 ĩ 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*).
 x̣ a sound heard at the end of certain syllables; barely audible and nearer *h* than *x* (*kh*)^a—Dorsey's *q*.
 ḳ 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*.
ⁿ 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*.
 p̣ a medial sound, between *b* and *p* (Dorsey's *d*).
 r occurs in one proper name.
 s as in *so*.
 t as in *to*.
 ṭ a medial *t*, between *d* and *t* (Dorsey's *ʔ*).
 tc as *tch* in *catch*.
 ṭç a *t* followed by a slightly audible *ṭh* (as in *thin*, the surd of *ḍç*).
 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*.

^a 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 ⁿ 'hi ⁿ '	ni	ta ⁿ 'hi ⁿ '	ʃo ⁿ '
Male to male.....	xihe'-kañko'	si ⁿ 'x-kañko'	ni'-ʃakta'	ta ⁿ 'hi ⁿ '-ʃakta'	ʃo ⁿ '-ʃakta'
Male to female.....	xihe-tki	si ⁿ -tki	ni'-tki	ta ⁿ 'hi ⁿ '-tki'	ʃo ⁿ '-tki
Female to male....	xaha-ʃe	si ⁿ -dakʃe'	ni-taʃe'	ta ⁿ 'hi ⁿ '-taʃe'	ʃo ⁿ '-ʃe'
Female to female..	xihe-tki	si ⁿ -tki	ni-tki'	ta ⁿ 'hi ⁿ '-tki'	ʃo ⁿ '-tki'

	Make it!	Carry It!		Make it!	Carry it!
<i>Singular.</i>			<i>Plural.</i>		
To a child.....	o ⁿ ni'	ki	To children.....	o ⁿ tu'	kitu'
Male to male.....	o ⁿ -ʃata'	ki-kañko'	Male to males.....	o ⁿ -tkañko'	ki'-ʃakañko'
Male to female.....	o ⁿ -tki'	ki-tki'	Male to females....	o ⁿ -t ⁿ tki'	ki'-ʃat ⁿ ki'
Female to male.....	o ⁿ -ʃate'	ki-taʃe'	Female to males...	o ⁿ -ʃataʃe'	ki'ʃat ⁿ ʃe'
Female to female..	o ⁿ -tki'	ki-tki'	Female to females..	o ⁿ -ʃatki'	ki'-ʃat ⁿ 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 *Qegih*); *K.*, Kansa dialect; *Os.*, Osage dialect; *Kw.*, Quapaw dialect; *Tc.*, 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. ± 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 aⁿya," or "Ta'něks aⁿya'di," and Dorsey states that this "agrees with the laws of Siouan consonant changes (*t* to *p*, and *n* to *d* and *l*),"^a 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.'"^b The *t* was probably pronounced very lightly. Regarding the signification of Ta'něks aⁿya Dorsey says, "Taněks is apparently related to *tāni*, 'to be in advance of another,' and *taⁿniki*, 'first.' The second word, *aⁿya'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 *teañga* is a variant of a word signifying 'first.'"^c

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,^d 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

^a *Proceedings of the American Association for the Advancement of Science*, xxx, 268, 1893.

^b 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*.

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

^d Margry, *op. cit.*, iv, 152-154.

Pascagoula river, 16 leagues from the sea, in a village consisting of fewer than 20 cabins.^a La Harpe reduces the distance to 8 leagues, and places the number of their warriors at 130,^b 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 6½ 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.^c

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.^d 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.^e In 1708 Pénicaut notes the Biloxi still in their new position,^f but in 1722 we are informed that they settled on Pearl river on the

^a French, Hist. Coll. of La., p. 227, 1851.

^b La Harpe, Jour. Hist. de l'Établissement des Français à la Louisiane, 1831, p. 16.

^c Margry, op. cit., IV, 425-426.

^d *Ibid.*, V, 442.

^e La Harpe, Jour. Hist., p. 102, 1831.

^f 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:^a

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.

^a Mémoires Historiques sur la Louisiane, I, pp. 240-243.

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."^a 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.^b 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."^c 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.^d 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.^e 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.^f 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,^g 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.^h The ultimate fate of

^a Du Pratz, *Histoire de la Louisiane*, I, p. 42.

^b "About 10 miles above the Tonicas village, on the same side of the river, is a village of Pascagoula Indians containing 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.

^c *Ann. of Cong.*, Ninth Congress, 2d sess., p. 1085.

^d *Amer. State Papers*, Pub. Lands, III, p. 243.

^e Sibley in *Ann. of Ninth Cong.*, 2d sess., p. 1085.

^f *Amer. State Papers*, Pub. Lands, II, pp. 792-796.

^g *Ibid.*, p. 791.

^h 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.'"^a 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.^b 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.^c In 1829 Biloxi, Pascagoula, and Caddo are said to have been living near each other on Red river near the eastern border of Texas.^d 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.^e

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

^a Proceedings of the American Association for the Advancement of Science, xxx, 268, 1893.

^b Siouan Tribes of the East, Bull. 22, B. A. E., p. 16.

^c Morse, Report on Indian Affairs, 1822, p. 373.

^d 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."^a 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 Ofocoulas. 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."^b 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

^a Margry, *Découvertes*, iv, p. 180.

^b *Ibid.*, v, p. 401.

who comprise in all 50 or 60 small cabins."^a 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."^b 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."^c 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,"^d 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,^e 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."^f 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

^a Shea, *Early Voyages on the Mississippi*, p. 133, 1861.

^b French, *Historical Collections of Louisiana*, pt. 3, pp. 138-139, 1851.

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

^d *Jesuit Relations*, Thwaites ed., LXVII, p. 317, 1900.

^e Du Pratz, *Histoire de la Louisiane*, II, pp. 225-226, 1758.

^f Shea's *Charlevoix's History of New France*, VI, p. 86, 1872.

within a short time.”^a 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.”^b 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,^c 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.^d 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.^e 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.

^a Calborne, *History of Mississippi*, I, p. 68.

^b Report of the 15th Session of the International Congress of Americanists, I, p. 74.

^c Hutchins, *Historical Narrative of Louisiana*, p. 45, 1784.

^d Baudry de Lozières, *Voyage a la Louisiane*, p. 251, 1802.

^e 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' Towedi' tĕnaxi' ata'mini akitsi' aťo' utcutu'. Tcĕtkana'
 Rabbit Frenchman his friend to work he helped potato they
 (person) said him planted. Rabbit
- a'ťo paⁿ'hiⁿ du'ti oxpa'. Ekaⁿ'haⁿ' kiya' ye'kĭ kĭtcutu'. "Tudiyaⁿ'"
 potato vine ate devoured. And then again corn they planted
 sign again. "Root
- ka' ndu'ti xya', hĕ'di Tcĕtkanadi'. Aye'kiyaⁿ' tudiyaⁿ' kĕ duiticu'
 (ob. I eat it," said Rabbit the (sub.). Corn root dug pulled up
 sign)
- tca'yĕ. Ka'wak ka'nĕ-ni' ĕtuxa'. "Ani'-kyā-oⁿ'ni[-k]nĕkĕtu'," ĕ'di
 entirely. What (ob.) he did not find it they say. "Water dig make ob. let us dig," said
 (i. e., a well) sign
- 5 Towe' ya'ndi. Tcĕtkana' kĕhaⁿ'ni. Ani'-kyā-oⁿ'ni kĕdi' xyo.
 French- the (sub.). Rabbit did not Well he dig must
 man the (sub.) desire it. Well it alone (?)
- "Ani' kiya' ayiⁿ'ni' dande'," [hĕ'di Towedi']. "Kakoⁿ'hiwo!"
 "Water again. you drink shall," [said Frenchman (sub.)]. "It makes no
 not difference!"
- Ayu'yaⁿ' nĕka'kaⁿ'tcki' kĕ nĕkaⁿ'nde xa na'," hĕ'di Tcĕtkanadi'.
 Dew I lick off I am used to it said Rabbit (sub.).
- Sŭⁿ'nitoⁿ'ni'-kōⁿ'ha'-aⁿ'ya'-oⁿ'ni usta'x kaⁿ'e'di, a'ni-kyā'hoⁿ' ye'hikaⁿ'.
 Tar person made he stood it up there, well close to.
 [= A tar baby]
- Tcĕtkana'a xok-yaⁿ' yĕskasaⁿ' dusi' uxne'di. Eyaⁿ' hi ha' kĭkĭⁿ'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.)
- oⁿ'-ha kte'di. Atspaⁿ'hi kte' kaⁿ. "Saⁿ'hin' kiya' nĕoⁿ' iⁿkte' 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'ŕiⁿ'xnda'!" heoⁿ'de'. "Iⁿ'naxta' xo," hĕ'di. Naxtĕ' kaⁿ' atspaⁿ'hi.
 Let me go!" he was saying that. "I kick you will, he said. He kicked when he stuck to it.
 if"
- "Saⁿ'hiⁿ'yaⁿ' kiya' nĕoⁿ' iⁿ'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
- kaⁿ' atspaⁿ'hi. Ekaⁿ'haⁿ' ko po'teka na'ŕi. Ekaⁿ' Towe-yaⁿ' eyaⁿ'
 when he stuck to it. And then when in a round he sat. Then Frenchman there
 (?) ball
- 15 hi. Eyaⁿ' hi haⁿ' dŭ'kŭtckĕ'. Dŭ'kŭtckĕ haⁿ', iⁿ'pi haⁿ',
 arrived. There arrived when he tied him. He tied him when laid him when
 (or, and) (and) down (and)
- kyaⁿ'hi-xne'di. Ekaⁿ' asoⁿ' poska' iⁿ'sihi'xti ma'ŕi ĕ'di. Ekaⁿ'
 he was scolding him. Then brier patch he was much afraid of he Then
 as he lay said.
- "Asoⁿ' ayiⁿ'sihi'xti ko', asoⁿ' iⁿ'noⁿ'da'hi na," [ĕ'di Towedi'].
 "Brier you fear greatly as, brier I throw you" [said Frenchman (sub.)].
- Tcĕtkanadi', "Atci'!" ĕ'di. "Asoⁿ' kĕhiⁿ'ya na," ĕ'di [Towedi'].
 Rabbit, (sub.) "Oh no!" said. "Brier I send you said [Frenchman
 again (?) into (sub.)].
- "Asoⁿ' nĕiⁿ'sihi'xti," ĕ'di Tcĕtkanadi'. "Ayiⁿ'sihi'xti ko', asoⁿ'
 "Brier I fear greatly," said Rabbit (sub.). "You fear it as, brier
 greatly"
- 20 kĕhiⁿ'ya' xo'," ĕ'-haⁿ', Tcĕtkana' du'si. "Asoⁿ'waⁿ' iⁿ'kanatĕĕ',"
 I send you (contin- said and, Rabbit he took. "Into the brier I throw you,"
 into gent sign),
- [ĕ'di Towedi']. Dĕ' taho'. Ha'xahĕ ĕ'di Tcĕtkanadi'. Ehĕ'daⁿ.
 [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-yaⁿ yěskasaⁿ dusi uḡnedi*), 21 (*dě taho*).

5. *Ani kyä ōni 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. *nkakaⁿtki kē*. If *kē* be part of the word, it is from *akaⁿtkikē*, in which event, *akaⁿtkikē*=*akaⁿtci*; 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. *ō-ha*. *Ha* here may not be a distinct word, in which case it may form a word with the preceding syllable.

12. *Yañkiⁿanda*, see *iñki*.

16. *Asoⁿ poska iⁿsihiati mañki ēdi* 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: *Ekaⁿ Asoⁿ poska nkiⁿsihiati, ēdi Teḡkanadi*, "Then the Rabbit said, 'I am in great fear of the brier patch.'"

TRANSLATION ^a

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

^a 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' Oⁿti' kī'tēna'xtu xa'. Tcētkana' Oⁿti-k', "Heyaⁿ-hiⁿ-ta',"
 Rabbit Bear friends to each other. Rabbit Bear "There reach thou"
 (m. to m.)
- kī'ye-haⁿ' kīde'di. "Asoⁿ' taⁿ'xti nḱati' na'" ē-haⁿ' kīde'di. E'yaⁿ
 said when went home. "Brier very I dwell in ." Said when went home. There
 to (and) patch large (and)
- kī'di-haⁿ' kīduni' da tcactca'ḱe ha'maki. Oⁿti yaⁿ' e'yaⁿ hi' asoⁿ'
 got when young gath- he hung up a lot. Bear the there arrived brier
 home (and) canes ered patch
- taⁿ' iⁿda'hi hande'-t xyaⁿ. Asoⁿ' poski'ṅḱi xē na'ṅḱi Tcē'tkanadi'.
 large was seeking it (an archaic Brier round and he was sitting Rabbit the (sub.)
 ending). patch little (See Note.)
- 5 E'kihaⁿ' tāptowe'di Tcē'tkanadi'. Eḱikaⁿ' Oⁿti' yandi' iⁿskē'-haⁿ
 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'yaⁿ dē siⁿ'hiⁿ-x-ḱaⁿ Tcē'tkanadi', "Hi+ha', tēnaxi', ayaⁿnde
 to a distance went stopped when Rabbit the (sub.) "Oh! or Halloo! O friend, that was
 and stood you
- ḱaⁿ' ē'tikiⁿyoⁿ'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'-yaⁿ ku-ḱaⁿ' duti' oxpa': Tcētkana' ko' soⁿ'sa duti': Tcētkana'
 Young canes gave when he ate swallowed Rabbit one (only) ate: Rabbit
 to him all: (See Note.)

- so^{n'}sa akú'skúsi'ñki na'x-kaⁿ, O^{n'}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^{n'}ti-yandi' he'di. He-ha^{n'}tc kide'di. "Eya^{n'}
 always, this (See Note.)," Bear the said that. Said when went home. "There
 or (sub.) that (See Note.)
 usually
- hi^{n'}-ta'," Tečtkana' ki'ye-ha^{n'} kide'di. "Ha'me ta^{n'} o^{n'}ni nqati 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^{n'} kide'-kaⁿ Tečtkanadi' ti'-wo de'di. Ha'me ta^{n'} o^{n'}
 Said when went when Rabbit the (sub.) another departed. Bent tree large made
 (and) home house
 (=abroad)
- i^{n'}da'hi ande'-txye. Aya^{n'} xotka' uxě' na'ñki, xyihě' na'ñki
 was hunting it in the (archaic Tree hollow was sitting in, was growling
 past ending).
- [O^{n'}ti ya'ndi]. Tečtkanadi' koxta', yahe'yaⁿ kide' xe'hě. O^{n'}ti yaⁿ,
 Bear the (sub.). Rabbit the (sub.) ran from to a distance went sat down. Bear,
 danger, home-ward
- 15 "He'+ha<, tēna'xě-di', aya'nde ka^{n'} ě'tiki^{n'}yo'ni 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
- he'di O^{n'}ti-ya'ndi. Ka'wa ni'+ki na'x kaⁿ 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^{n'}ti ya'ndi. Eka^{n'}ha^{n'} 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, "Bessie bugs", (See Note.)
- A'nde a'oⁿ dě' haⁿ axo'g kiduni' te'na yi'ñki da. E'yaⁿ 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] (See Note)
- Tečtkana' kitcu'di, mi'xyi de'di (O^{n'}ti ya'ndi). "Ū," kiyě' haⁿ
 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' haⁿ iñkě' [O^{n'}ti ya'ndi]. "Inaye'yaⁿ," he'kaⁿ
 again turned back went when vomited Bear the (sub.). "This what you eat said when
 (and) with (?)"
- Tečtkana'di, "Aduti' ě'tikě' ko ndu'xni xa' na," ě'di Tečtkana'di.
 Rabbit the (sub.), "Food that sort I have not eaten ." said Rabbit the (sub.).
 (?) in the past,
- E' kaⁿ, "Ayi'ndi ko' iya'ñkaku'yaⁿ iñkiya'nitepi' yahetu' qo'hě
 Said when "You you fed me I like it so well (sic) like this (sic) sure
 it enough
- na^{n'}ni, ni^{n'} ě'ti'kiyañko^{n'}ni xyexyo'," O^{n'}ti ya'ndi he'di-ha^{n'}tca'
 it has been when you treat me that way why?" Bear the (sub.) said that when
 so (sic) (=as)
- te'yě tě Tečtkana'-kaⁿ. "Ina-yaⁿ kōk xahě'ni-k te'i'nyě 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^{n'}ti ya'ndi. He ka^{n'} ya'ndi-yaⁿ tixtixyě' na'ñki
 "I" said Bear the (sub.). Said when heart was beating as he sat
 that
- Tečtkana'di. Aya^{n'} xotka' akī'pūpsūki'. Ekiha^{n'} te'yě tě Tečtkana'-
 Rabbit the (sub.). Tree hollow he headed off Rab- Then to kill wish- Rabbit
 bit (in it). him ed
- kaⁿ, unatci'ktei-di hakū'nūki, xotkaya^{n'} hakū'nūki. Hakū'nūki ha^{n'}tca'
 the (ob.) then dodged about got out of hollow tree got out of. Get out of when
- aso^{n'} poska' dě xě'hě-ha^{n'}tca' haxi'di [Tečtkanadi']. Tečtkana'
 brier patch (cv.) went sat down when got angry Rabbit the (sub.). Rabbit

hakxi'di haⁿtca', "Iⁿda'hi yukē'di ko' ayande'-yuwa'yaⁿ nda'-hi
 got angry when "They are hunting you when toward the place where (See
 you are
 30 hani,'" [hē'di Tcētkanadi']. Eoⁿ'ni-di' teu'ñki tcētka-k' no'xē
 Note)," said that Rabbit the (sub.). For that reason dog rabbit the (ob.) they
 yukē'di-xyaⁿ oⁿ'ti-k' ha'ne o-tu'xa. Ĕkaⁿ' Tcētkana' de' oⁿ'xa.
 are chasing when Bear the find they shot him Then Rabbit had gone.
 (ob.) (customary act).
 Ehe'daⁿ.
 So far.

NOTES

1. *kītēnaxtu* (*tēnaxi*).
3. *tcaktcake* (*tcak*). In "*Oⁿti yaⁿ*," etc., *yaⁿ* may be the nominative sign, instead of that of motion.
4. *poskiñki*, pronounced *poskiⁿ+ki* (*poska+yiñki*).
5. *iⁿskē-haⁿ*, pronounced *iⁿskē<haⁿ*.
8. *soⁿsa* in two places, pronounced, *soⁿ+sa*.
9. *akūsūsūñki* (from *akūsūsū+yiñki*), pronounced *akūsūsūⁿ+ki*.
9. *Nkakiyasī xana yahe ko. Nkakiyasī* (*kīyasī*). The author thinks that *ko* can not be translated by any single English word, and that it probably modifies *yahe*.
10. *Eyaⁿ hiⁿta*, pronounced *Eyaⁿhiⁿta+*.
16. *Kawa niⁿki*, being pronounced *Ka'wa ni+ki*, conveys the idea, "you are here now, but I have nothing for you."
17. *duti hande*, pronounced *duti+haⁿnde*. *Ande aoⁿ dē haⁿ*, etc. A case of "hapax legomenon." The exact equivalents of *ande* and *aoⁿ* can not be given.
18. *yiñki*, pronounced *yiⁿ+ki*.
20. *Inayeyaⁿ* given as meaning, "this is what you eat with;" but it is rather, "You (O Rabbit) can swallow this."
21. *nduxni* (*ti*).
22. *iyañkakuⁿyaⁿ* (*yaku*).
23. *ētikiyañkoⁿni* (*oⁿ*).
29. *nda-hi hani*, a case of "hapax legomenon," given as meaning, "I will go," but in ordinary Biloxi that is expressed by *Nda' dande'*. *Nda'hi* as recorded by the author may have been intended for *Nyiⁿdahi*, "I seek you."

TRANSLATION ^a

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

^a 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' kûⁿkûⁿ kînoⁿpa' ti xyapka' ktihandoⁿ 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
- henaⁿni waxde' ētuxa'. E'witēxti' henaⁿni de' kikē', ēdi', aⁿyadi
 every went to they say. Very early in the morning every went though behold person
 hunt
- si' naskēxti' kitoⁿni de oⁿknē ētuxa'. Aⁿya' kaka' yeⁿhoⁿ te'
 feet very long he first had already they say. Person what (sort) to know wished
 gone
- haⁿde ētuxa', Tcētkanadi. "Xki'toⁿni e'yaⁿ nkihiⁿ xyo," uyiⁿhi
 sign of they say Rabbit the (sub.) "I first there I reach will (?) thought
 continuous action
- 5 haⁿde ētuxa' Tcētkanadi'. E'witēxti' kiⁿe de' ētuxa' Tcētkanadi'.
 sign of they say Rabbit the (sub.) Very early in the morning arose went they say Rabbit the (sub.)
 continuous action from re-
 clining
- Aⁿyadi si' naskēxti' kiya' kitoⁿni de oⁿknē ētuxa'. Tcēt'kana'
 Person foot very long again he first had already they say. Rabbit
 gone
- kīdeⁿdi ētuxa'. "Kûⁿkûⁿ, xkitoⁿni te' nkaⁿde kikē', tcīmaⁿna
 went they say. "O grandmother I first wish I contin- though again
 home ually
- yaⁿxkitoⁿni oⁿknē," ēdi' ētuxa' Tcētkanadi'. "Kûⁿkûⁿ, kaⁿkoⁿni'
 he had already arrived there said they say Rabbit the (sub.) "O grandmother kaⁿkoⁿni'
 before me" he trap
- nkoⁿ-haⁿ nētkohi' xēheⁿkē' nduⁿsi xyo," ēdi' ētuxa' Tcētkanadi'.
 I make and nētkohi' road I set it on I take will (?) said they say Rabbit the (sub.)
 it him he
- 10 "Tcīdikē' ētikayoⁿ," ēdi' ētuxa' Tcēt'kana' kûⁿkûⁿ. "Aⁿyaⁿdi
 "Why you do that way," said they say Rabbit his grand- "Person
 she mother.
- nⁿyaⁿni," ēdi' ētuxa' Tcētkanadi'. Deⁿdi ētuxa' Tcētkanadi'. E'yaⁿ
 I hate him" said they say Rabbit the (sub.) Went they say Rabbit the (sub.) There
 he
- hi' xyaⁿ ki'ya de oⁿknē ētuxa'. Pskaⁿ yihī' tō'x mañki' ētuxa'
 ar- when again had already they say. Waiting for night was reclining they say
 rived departed
- Tcētkanadi'. Aⁿyaⁿdi si' naskēxti' de' knē' kaⁿkoⁿni' nētkohi'
 Rabbit the (sub.) Person foot very long had gone trap ni' nētkohi'
 road
- xēheⁿkiyē ētuxa' Tcētkanadi' ētukoⁿni. E'witēxti' kaⁿkoⁿni' doⁿhi
 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' [oⁿ'xa] ētuxa'. Taⁿhiⁿxti'
 wish- he they say. Behold Sun the taken [in remote they say. Running very
 ed went (ob.) past] fast
- kīde'. He'yaⁿ kī'di kûⁿkûⁿyaⁿ kūtiki'. "Kûⁿkûⁿ, kawayaⁿ
 went There reached his grandmother he told her. "O grandmother, something
 home. home or other
- nduⁿsi xyeⁿni, iⁿske'yañkē'," ēdi' ētuxa' Tcētkanadi'. "Kûⁿkûⁿ,
 I take it but it scared me," said he they say Rabbit the (sub.) "O grandmother,
 iⁿkaⁿ nduⁿsi na'ūñkihi' xyeⁿni iⁿske'yañkē' henaⁿni," ēdi' ētuxa'
 cord I take it I wished that I but it scared me every," said he they say
 could
- Tcētkanadi'. Psdehi' dusi' hañkeyaⁿ kiya' de ētuxa'. A'tekaxti'yē
 Rabbit the (sub.) Knife took haⁿ keyaⁿ again went they say. He caused it to be
 and to that very near
 place (?)
- 20 ētuxa'. "Kûpini'xtihayē! Tcīdi'l'ikaⁿ ē'tikayoⁿni. Ndohu'
 they say. "You have done very wrong! Why have you done thus? Come right
 to me

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

Ina' kuwo' dedi' ɛtuxa'. Teč'tkana' aso^{n'}ti'wa'nihiya' hi^{n'} adatcka',
 Sun up above went they say. Rabbit between the shoulders hair was scorched,
 Ina' ɛ'tuko^{n'}ni. Ta^{n'}hi^{n'} kide'di Teč'tkana'. "A'tcici'+! kú^{n'}kú^{n'},
 Sun did that way. Ran went home Rabbit. "Ouch! O grand-mother

25 ya^{n'}ñkataxni[']," ɛdi' ɛtuxa' Teč'tkana'[-di]. "Kode^{n'}ha^{n'}, nyiñkado'di
 I am burned severely," said he they say Rabbit. "Alas! my grandson

de' a'taxni[']," ɛdi' ɛtuxa' Teč'tkana' kú^{n'}kú^{n'} ko. Ehe'da^{n'}.
 this is burned severely," said she they say Rabbit his grand-mother the. So far.

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^{n'}pa*, ended in *a*. *Ktihando^{n'}*, i. e., *kti hande o^{n'}*.

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

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

11. *nya^{n'}ni (iya^{n'})*.

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

15. *Ta^{n'}hi^{n'}ati kide*, etc. The frequent omission of connecting words will be noticed. Expressed in full, the sentences read, *Ta^{n'}hi^{n'}ati' kide' ɛtuxa'*; *He'ya^{n'} ki'di-ha^{n'} kú^{n'}kú^{n'}ya^{n'} kú^{n'}ki' ɛtuxa'*.

21. *Aki^{n'}duwaxi kida o^{n'}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'tcka nkoⁿ de'hiñkiyě'. Těnaxi', tei'diki
O friend, letter short I make it I send it to you. O friend, how

hi'mañkiyaⁿ uⁿna'xě te'. Ya'xkitca'daha' xye'ni, nki'xtu ko
you are (=recline?) I hear wish. You have forgotten us but we

iñktca'tuni'. Yi'ndoⁿha kikna'ni snisni'hi. Ta' ahi' ayatsi'-yaⁿ
we have not for- We see you perhaps cold time. Deer skin you buy the re-
gotten you. mote (?)

uⁿna'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' uksa'ni hu'yaxkiyě' ma'ũñkihi'. Nya'yiⁿ naxě' naũñkihi.
Letter very soon you send it hither I hope (or, wish). I ask you a question I wish.
to me

No'we naⁿ'ni hi'ya'ndihiⁿ 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.^a

1. *dehiñkiyě* (*de*).
2. *Yackitcadaha* (*kítca*); *iñkcatuni* (*kítca*); *yindoⁿha* may be from *doⁿhi*.
3. *-yaⁿ* may refer to objects at a remote place.
4. *yañkukâtiki* (*kâtî*); *huyackiyě* (*hu*); *nyayiⁿ naxě* (*hayiⁿ*).
6. *hⁿyandihⁿ* (*yihⁱ*).

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

10 kaⁿ'henaⁿ'n iyěhoⁿ'ni.
everything you (sing.) know.

^a 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. *ũñktcudi* (*tcu*).

8. *nyukũtiki* (*kũti*).

8. *nkyëhoⁿtuni* (*yehoⁿ*); *nkaⁿyasaxtu* (*sahi*).

9. *ndoⁿxt oⁿ*, in full *ndoⁿxtu oⁿ* (*doⁿ*).

10. *kahenan iyëhoⁿni*, in full, *kahenani iyëhoⁿni*.

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

Pũdëdna'	Xyi'nixkana'	ki'tëna'xe	ha'nde o ⁿ ni.	"Wite'di ko
Ancient of Brants	Ancient of Otters	a friend, each to the other	was.	"To-morrow when
eya ⁿ hi ⁿ -ta',"	Pũdëdna'	kiye'di.	Xyi'nixkana'di e' ka ⁿ de'di.	
reach there" (male to male)	Ancient of Brants	said to him.	Ancient of Otters the said it when went.	
Eya ⁿ hi ⁿ	[ha ⁿ]	Pũdëdna',	"He + ha <,"	Xyini'xkana e'di.
Reached there	[when]	Ancient of Brants	"Halloo!"	Ancient of Otters said it.
"Kani'ki na'x-ka ⁿ tca na'.	Xë'xnañk-ta',"	ë' ha ⁿ ,	o'kũk de'di,	
"I have nothing at all as I sit.	Be sitting" (male to male),	said it when	to fish went	
5 ma ⁿ tu ⁿ hu	du'xtaxta ⁿ na	de'di.	O' atca'xti ki'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
hũwe'	de'-hëd-ha ⁿ ,	mũ'sũda'	yi'ñki tcu'di.	Tcu' ha ⁿ kũstũ'ki
cooked	that finished when	dish	small filled.	Filled when set it down before him
Pũdëdna'	ka ⁿ .	Duti'	Pũdëdna',	mũsũda' xa'pkaxti kdu'x-ni.
Ancient of Brants	(the ob.).	Ate	Ancient of Brants	dish very flat he could not eat.
ë' ha ⁿ ,	natia ⁿ tata'	ha'nde.	Xë'naxkana'	pa o'xpa o' hũwe'.
said when it	raising his head often to swallow	he was.	Ancient of Otters himself (only)	swal- fish cooked.

- “Iyi'xoⁿ wo',” Pûdēdna' kiyē'ndi. “Aⁿhaⁿ’, nķi'yandi'pi na’.”
 “Have you enough ?” Ancient of Brants he said to. “Yes, I am satisfied.”
- 10 “Hi'yandi'pi hi'usaⁿ,” ki'ye haⁿ kiyō'wo utco' oⁿi kûstû'ki
 “You are satisfied how possible?” said to when more he took it up set it down
 (strong denial) him before him
- haⁿ i'ndi kiyō'xpa kîde'di. Pûdē'd-na kîde' haⁿ, “Wite'di ko
 when he (Otter) ate it up for rapidly. Ancient of Brants started when, “To-morrow when
 him home
- eyaⁿ'hiⁿ-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' tiyaⁿ iⁿhiⁿ, “He + ha <, kani'ki na'x-kaⁿtca na’.
 Ancient of his [remote] reached “Halloo! I have nothing at all as I sit.
 Brants house there
- Xě'xnañk-ta',” ě' haⁿ, o'kûk de'di, maⁿtu'hu du'xtaxtaⁿ'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-haⁿ 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' haⁿ Xyi'nixka'kaⁿ kyu'stûki. Ptcōⁿ'-yaⁿ kuwě'ni kaⁿ'
 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 akaⁿ'tci Xyini'xkana'di. Tca'na
 he could not eat. Ancient of Brants he let it drip often licked it Ancient of Otters the Again
 up (sub.)
- o'xpa Pûdēdna'di o' hûwe'-yaⁿ. “Iyi'xoⁿ wo',” kiyē'di. “Aⁿhaⁿ’,
 swal- Ancient of fish cooked the. “Have you enough (?)” he said to him. “Yes,
 lowed Brants the (sub.)
- nķi'yandi'pi na’.” “Kě! hi'yandi'pi hi'usaⁿ. Ě'tikiyañkoⁿ' xkudi'
 I am satisfied . . . “Nonsense! you are satisfied how possi- You treated me so I came back
 ble? (strong denial) hither
- 20 naxo',” kiyě' haⁿ 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*). *Duxtaxtaⁿ'na* (*xtaⁿ*): see *duxtaⁿ dedi*. *O atca'xti*, “many fish were killed;” but [*o*] *atcayě*, “to kill all of another's [fish].”

6. *de-hěd-haⁿ*, “in full,” *de hědaⁿ haⁿ*, “that finished when,” i. e., “when he finished that.”

8. *natiⁿtata*, to raise the head often in order to swallow something, as a duck, goose, or chicken does; but *aⁿta*, to raise the head, as a person, dog, or horse does.

10. *Hiyandipi hiusaⁿ*; *hiusaⁿ* expresses the idea of a positive denial, the very opposite of a previous assertion. Compare the *Œgiha axtaⁿ* (followed by *ta*, *tadaⁿ*, or *taba*).

8. *ě haⁿ*; 10. *kiye haⁿ*; 11. *kide haⁿ*. *Haⁿ* causes the omission of the ending *-di* in verbs that it follows, as in *edi*, *kidedi*, *kizedi*, etc.

11. *kiyoəpa* (*oəpa*, see 8).

12. *eyaⁿhiⁿ-ta*. 1st masc. imperative addressed to a male (*e*). See *Xəznañk-ta* in line 4.

16. *kyustáki=kástáki* (6). *Kuvěni*, 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 *əo*).

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 ewitě'xti e'yaⁿhi' yūhi' yo'hi yaⁿ-kaⁿ' ka'wa kitā'ni
Ancient of Opos- very early in to reach he thought pond the (ob.) what he first
sums the (sub.) the morning there
- e'yaⁿhi oⁿ' ayo'hiyaⁿ a'du haⁿ' kī'de oⁿ' kaně eyaⁿ'hi Ska'kana.
got there long the pond went when had gone home reached Ancient of
ago around it already there Opossums.
- Etīke' xoⁿ'ni ekekaⁿ'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 haⁿ' "Tcī'dīke andede' ewitě'xti kine'tu ko'
Raccoon. They talked when "Which of the two very early in they get up if
together the morning
- 5 hayo'ha dě adudī'." "Ńkī'yaⁿ nkaⁿ'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' Ńkī'yaⁿ Ńkanaⁿ'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
- haⁿ' ka'dě: Atuka'na kidě'di hiⁿ' Skakana' hě kidě'di. Kīde' haⁿ
when they went Ancient of went home when Ancient of too went home. Went when
Raccoons Opossums
- kī'di haⁿ' ayu-xo'tka taho' yaⁿ' ně-kde'. Ina' kuhi'xti kī'ně haⁿ'
reached when hollow tree lying he was sleeping Sun very high he arose when
home down so long.
- dě'x-ně. Atuka' ki'tāni oⁿ' yohi-yaⁿ' apě'ni, xoⁿ'niyo'hiyaⁿ de
was going. Raccoon he first long pond the went around it
before
- 10 oxpa'. Kidě'x-ne yaoⁿ' Ska'kana'di naxě' ne'di. Ind-he' yaoⁿ'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 xoⁿ'niyo'hi-
[Song of the Opossum]. Raccoon the (sub.) met him. Raccoon the (sub.) crawfish
- yaⁿ' o'xpa. "Ńka'dit oⁿ'di' xkīda' oⁿ'ni Ńkīyaⁿ' te haⁿ," 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 oⁿ'di' Ńkī'yaⁿ'ti'-xti xkīda' oⁿ'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'keoⁿ'nidi kītě' noⁿ'dě' kīkě' kīně' de' oⁿ' 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. Etu'xa.
he tells a always Ancient of Opos- They say.
lie sums the (sub.)

NOTES

1. *ewitěxti eyaⁿ Ńkīhi' Ńkuhi'* would be "I thought that I would get there very early in the morning."

2. *adu haⁿ*, stem *du*; *ētī'kaxoⁿ'xa* would be "you do that all the time, do no other way but that;" *ctī'kayě'dayaⁿ*, "you say that all the time."

4. *tcī'dīkě andě'yañka'* would be "which one of them (way off, not seen);" *tcuwa'haⁿ'dě'yaⁿ*, "which one (if seen)."

8. *taho' nē-kde'*, would be "he lay down so long;" *wena'x sahi'xyë*, "he was standing so long," or *s'i'hi' nēkdé'*, "he was standing so long."

dēx-nē; *idē'tu* and *ndē'tu* are not used.

9. *apēni*=*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-sé'-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

<i>Tâmo'tchkana'di</i>	<i>Mani'-k</i>	<i>akde'di-daha'</i>	<i>handë' o'ndë;</i>	<i>tcī'dikë</i>	<i>ni'ki</i>
The Ancient of Wild-cats (sub.)	Wild Turkey (ob.)	he crept (pl. ob.) up on	he was in the past	what the matter	not
				[=in vain]	

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

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

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

- 5 *kidu'wě* *Tũmo'tckana.* "Pixti'," *hedi' Ma' i'ntcina'di.* *I'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'xtu hi kiyě-'daha' Ma' i'ntcina'di.* *Ado'pi yuke' yañka'*
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 yuke'di kike' ẽ'tiko'-daha' ant-kde' so'sa' utoho' dũkũtckě'*
they were unwilling though he treated he till one lay in it he tied it
them so was
- pa'hi' yañka' a'ntate-ko'ye de'ye dẽ' kũdě'ni.* "So'sa *de'ũke',"*
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 Tũmo'tckana'di.* "Wi'xkaxti ẽ'tike. *Kiyow'wo utoho' hi'," kiyě*
he Ancient of Wild- "Very light that is the Another lie in it let(?)," he said
said cats (sub.). reason. (More?) to
- 10 *ka'n, utoho' kiyow'wo pa'hi'-ya'n' dũkũtckě'.* *Axe' a'nũ-dẽ kide'di*
when lay in it another bag the he tied. Shoulder he laid it went
home
- Tũmo'tckana'di.* *He'ya'n ki'di i'n'pi.* *I'n'pi ha'n,* "Ko'ni', *ka'wa*
Ancient of Wild There he got laid it Laid it when, "O mother, what
Cats (sub.). home down. down.
- ñkaki'x ki'di kama'ñqiya'.* *Idu'wě ido'n'hi ya'nda na'," he'di.*
I carried on I have he caught both she beware beware you you be lest," he said
my back come home. you untie look at it that.
- Èha'n kũpa'hani.* *Kũpa'hani ka'n ko'niya'n,* "Ka'wakehi' ha'ndeha'n,"
And he disappeared. He disap- when his mother, "What is that, anyhow?"
then peared
- kiyě' ha'n, pa'hi'-ya'n' du'wě.* *Du'wě ka'n so'n'sa-k du'si.* *So'n'sa-k*
she said when bag the untied. Untied when one (ob.) she held. One (ob.)
it to
- 15 *du'si ha'n yukpe'-ya'n' a'kipta'ye da'n axe'-ya'n' a'kipta'ye da'n ha'n,*
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'n'ni nu+*," *hẽ'di.* *Èka'n' Tũmo'tckana'di ta'n'hi' ma'ñki*
"Four I hold help!" she said And Then Ancient of Wild- was running
cats (sub.)
- na'xě ha'n e'ya'n ki'di.* *Sũ'psũpi hu'x mañki': pa' nati' po'teki*
he heard when there he reached Black here he was coming head for round
again. and there nothing
- yi'ñki hu'x mañki' e'ya'n ki'di.* *Ko'niya'n' kya'n'hi ha'nde naha'*
small he was coming there he reached again. His mother he was scolding her after
- Ma'-ya'n te'yě.* *U'a hi' kiyě'di ko'ni'-ya'ka'n.* *Kiyě' ka'n 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'-hẽd[a'n] ka'n ti'n'hi'yoqi'-ya'n' u'wa hi' kiyě'di.* "A'nya'
Cooked that finished when a room at the side to enter he told her. "Persons
it
- tahi'xti i'n'hi'n dandẽ'," kiyě'di ko'ni'-ya'ka'n.* *Èka'n' u'we ha'n'*
very many they come will," he told her his mother the (ob.). And then she en- when
tered
- do'di dũkũtckě'—Ndu'x-ni hi' yũhi' ẽ'tikě' nixki' do'di dũkũtckě'.* *Te*
throat she tied it I am not to she for that because throat she tied it. Dead
eat it thought reason
- o'n' nañki'.* *Tũmo'tckana'di i't-pa' ka'n Ma huwe' duti' ko'ko'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.
- Ko'ni' naxě'na'ñki hi'yũhi' ko'kohě' tu'wa ki'di ne'di, adẽtcko' 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' nẽ de'-hẽd-ha'n' "Xkidě'di na'," ẽ hi'n, ko'ko'x ẽ hi'n'*
he was con- that fin- when "I am going home ." he when made a said when
rattling tin- ished said noise, etc.
(some- uous- thing) ly

kiya' kipa'nahi kiyo'wo kiya' kide' koço'x ẽ hi' i'txah'e'ni ẽ'tikẽ nõ o'ⁿ
 again turned around another again went he made said when he alone was doing it
 home a noise,
 etc.

de'-hẽd-haⁿ, "Koⁿni'," kiyẽ', "Ma' huwe' oxpatu' na'," kiya' e.
 that fin- when "O mother," he told "Turkey cooked they have devoured" again he
 ished her, her, said
 it.

"Koⁿni', tcindaho'-pa ma'ñki na'," kiyẽ'di. "Aka'naki datca-di'."
 "O mother hip bone alone lies ." he told her. "Come out gnaw on it,"
 (male to female)

kiyẽ'di. Kawake'ni e'taxkiye' kaⁿ dupa'xi. Dupax kaⁿ te o'ⁿ
 he said to her. Nothing when he opened the door. He opened when dead was
 the door

30 nañki'. Paⁿ'hiⁿ tcûpaⁿ'-k adûksẽ' haⁿ kox-ta'di.
 sitting. Bag old (ob.) he put when he ran off.
 over her

NOTES

1. *tcidikẽ niki*, "What is the matter," or "what result," "there is none" = *Çegihã*, 'aⁿ *çiñge*, e'aⁿ *çiñge*, "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 *Tcẽtka-na*, "the Ancient of Rabbits;" *Tûmotckana*, "the Ancient of Wildcats;" *Pûdẽd-na*, "the Ancient of Brants," etc.; *ind-hẽ*, "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-hẽ utoho doⁿhi hi paⁿhiⁿ-ka kiya kiye* (2, 3); *doⁿxtu hi kiyẽ-daha* (6); *utoho hi* (9); *ua hi* (19); *uwa hi* (20); *ndux-ni hi* (22); *naxẽnañki hi* (24); et passim.

4. *de-hẽd-haⁿ*, in full, *de hẽdaⁿ haⁿ*, "when he finished that;" this occurs very often in the myths.

4. *de heyaⁿ kidi*, "he went so far, and stopped:" the latter clause is implied, not expressed.

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

7. *kox-ni* = *kâhaⁿni*. *ant-kde*, in full, *ande* or *hande* and *kide* "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. *Koⁿni*, "O mother;" *koⁿniyaⁿ* = *ûⁿniyaⁿ*, "his mother;" *nkãkãx kidi* from *kãx kidi* (< *kã*, *haⁿ*, *kidi* ?); *kamañkiya*, 1st sing. archaic for *ñkiⁿpi* (< *iⁿpi*).

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

13. *Kawakehi handehaⁿ*, "what it is anyhow" (?).

14. *soⁿsa-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 . . . eyaⁿ 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. *hiⁿ = haⁿ; as xyiⁿ = xyaⁿ*.

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 MAÑKDĚ MADE PEOPLE

Ku'ti ma'ñkdě aⁿya' oⁿni, aⁿya' soⁿsa-k oⁿni, Aⁿya sa'hi. Yaⁿx
The One Above people made person one (ob.) made Indian. He was
ne'di aⁿxti'-k oⁿ ha' i'noⁿpa'ye yaⁿ kde'-naⁿpi. Aduti'-k kikoⁿ-
sleeping woman (ob.) made then caused to be slept till day. Food (ob.) to make
with him

daⁿha' daⁿnde de'di. Ka'wat iyo'x-ne de oⁿka, aⁿya'wodi, "Te'điķe
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 kaⁿ e'điķoⁿkanedi' ñķihi' na."
you have not eaten it The for you to (sign of be- he has made it I think "
already. aforesaid eat it inten- cause tion?)

5 Ėkaⁿ ue'di aⁿxti'-yandi. Ėkaⁿ du'xtu. Du'ti de' hěd-haⁿ ma'x-kaⁿ
And she woman the (sub.). And they Ate that fin- when they when
then cooked it then ate it. ished two sat

k'đi. Aduti'-k kikoⁿ-daⁿha' daⁿnde ha' k'đi xe'ni kaⁿ aduti' de'hedaⁿ
he came Food (ob.) to make for them (fut. sign) then he came but when food that finished
back.

ama'x-kaⁿ k'đi. "Iñkowa' ata'mini aduti' ya'ně, idu'ti ya'yukě' te
they two when he came "For himself to work food you find it you (pl.) be eating want
sat back.

e'điķe'tu nixki', ě haⁿtea de'di. De oⁿ-yandi', a'k'đixyoⁿ k'đi'ya,
it is so because," he when (in he went. When he had gone letter he sent it
said anger) a long time made it back

k'điky' daⁿha' xe'ni, Aⁿya' sahi-yaⁿ k'đi's-ni, K'đitsa'yadi dusi',
he sent it back to but Indian the did not take American the he took
them it from him (sub.) it

10 ak'đi'xya du'sioⁿni e'ķeoⁿnidi' K'đitsaⁿya a'k'đixyoⁿ iⁿspě'xtitu.
letter he took it therefore American to write they know very
well how to do it.

Eķehaⁿ a'ni ksě'pixti' nax-kaⁿ hanětu'. K'đitsaⁿya-yaⁿ ta'naki' utoho'
And then water very clear sit- when they found American the first lay in it
it. (or ob.)

oⁿni. Ėkaⁿ To'we-yaⁿ a'kiyaⁿ toho'; e'ķed-xyiⁿ Aⁿya-sa'hi-yaⁿ hě'
in the And French- the next he lay; afterward Indian the too
past. then man

a'kiyaⁿ toho'. Eķeoⁿni kasaⁿtuni' xa. Spani' a'kiyaⁿ ni-yaⁿ to'ho
next he lay. Therefore they are not as a Spaniard next wa- the lay
white rule. ter

oⁿni, kasaⁿni: a'ni-yaⁿndi xwitka'xti kaⁿ kasaⁿni oⁿni. Hěkaⁿ
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' oⁿ de'hedaⁿ ata'mini-pa' ak'đi' anda-he' k'đi' haⁿ
person blue made that finished to work only to attend he con- too (?) he when
[= negro] thought (or and) for him

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

NOTES

Biloxi version of the story of the Garden of Eden.

1. *aⁿya oⁿni*. We should have expected here, *aⁿya-k oⁿni*, *k* being one of the signs of the object, as in *soⁿsa-k*, *aⁿxiti-k*, *aduti-k*, etc.

1, 2. *Yáⁿx nedi*, no attitude specified.

2. *ha* = *haⁿ*, then (and); *k* = *kaⁿ*, 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 mañkdčë* as alleged by the "other person."

4. *kané*, *kanedí*, "already," a sign of completed action.

8. *akĩdiyoyóⁿ*, rather *akĩdèwəyi oⁿ (kdè)*.

8. *kĩdiya*, archaic form of *kidiye*; cf. *kĩdikyi-daha*.

12-13. *toho* used instead of *utoho*; *ekèd-wyíⁿ* = *ekèd-wyaⁿ*.

15. *anda* = *ande* (?).

TRANSLATION

Kuti mañkdčë, The One Above, made people: He made one person, an Indian. While the Indian was sleeping, Kuti mañkdčë made a woman, whom he placed with the Indian, and the latter slept till day. Kuti mañkdčë 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 mañkdčë 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 mañkdčë 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

Aⁿya'di o tca'y'xti a'nde oⁿ'xa. Na'we naⁿ'ni o tca'ye naha'di
Man fish killed all continued in the Day every fish he killed boat
[=was killing all] past. them

dī'x-towě wite'-yaⁿ te'uma'naⁿ dě' nahadi' nate'daⁿ'yě. Ekaⁿ' o'
he filled to morn- the the next he boat he filled half And fish
the top ing ing went full. then

nitaⁿ'xti aka'nañki kyaⁿ'hi kidedi'. "Oya' idu'ti tē ko' soⁿ'sa noⁿ'pa
very large came up scolded went "Fish you eat wish when one two
him home. (ob.)

kikě' tca'hayě idu'ti pi' hena'ni. Aⁿ'ya ñkita'yaⁿ de'x tca'yüxki'yěxti
or you kill you eat good every time People my now you have
them [=should have.] [should have.] killed all
for me

5 na," ki'yě kaⁿ' kidedě. Eyaⁿ' ki'di haⁿ', "Ani' ndoⁿ'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)

yī'hi xidi' ē'tiyañkoⁿ'ni nixki'," ē' haⁿ ama'wo de oⁿ'xa. Ama'wo-k
he chief he did that to me because" said when another went in the Another (ob.)
thought it land in the remote land
past.

iⁿ'hiⁿ, ati'-k iⁿ'hiⁿ aⁿ'xti' aⁿ'hiⁿ nax-kaⁿ', a'kûdûksa'yě doⁿ'hi ne'di,
reached house (ob.) he reached woman crying sat the peeping through a he was std. look-
ing at her

ti' kû'dûksa'yě doⁿ'hi ne'di. Ekaⁿ'haⁿ' "Dupa'xi-di'," ki'yě' oⁿ
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' hoⁿ'na ñkande' na," hě haⁿ', kû'dûksa'
how not at all "Ant just like I am ." said when crack
[altogether in vain.] that

10 yiñkixti' u'wě haⁿ, "Tci'dikě iyaⁿ'hiⁿ hi' ina'ñki wo," ki'yědi. Ekaⁿ'
very small he when "Why you cry (see you sit ?)" said to her. And
went
in

e'kekaⁿ', "Ka'wa xidi' ko'hidi hu' haⁿ tidupi', aⁿyadi' tca'yě.
then "Some- strange far up comes when alights people it kills
thing above them all.

Pisī'de ko' ñkind-hě' teya'ñka da'nde," ki'yě'di kaⁿ', "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 kaⁿ' a'kuwe de'di. Heyaⁿ' a'hi. Heyaⁿ' a'hi haⁿ
usu- ?" he said when she took him away. She reached there She reached there when
ally to her with him. with him

aⁿ'xti' yaⁿ kide'di. E'yaⁿ a'hi tox ma'ñki. Ekaⁿ 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'- yaⁿ, ka'wa xi' nitoⁿ'xti naski'xti. Ekaⁿ' te'yě. Nixu'xwi
bad the some- myste- very large very tall. And then he killed Ear
(cunning) rious

soⁿ'sa kidakxo'pi, ptoⁿ'-yaⁿ ki'dakxo'pi : ē'tiñoⁿ' ha' kide'di. Kide' kaⁿ
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'tckana' ha'ně ewitě'xti. Nixu'xwi isaⁿhiⁿ'xa ma'x-
 very early Buzzard 'short old one found very early in Ear on one side lying
 in the morning
- kaⁿ ha'ně. Hind-hě ha'ně haⁿ' nixuxw yaⁿ dakxo'pi, yo a'wo dakxo'pi.
 (ob.) he found He too found when ear the cut it off flesh another cut it off.
 it. it [piece]
- Ekehaⁿ' Hě'xkanadi' aⁿya' tca'yě ha'nde haⁿ' he'yaⁿ- k' te'yě hě'di.
 And then the Ancient of people killed he was (or when that one (ob.) he he said
 Buzzards them all continued) him killed that.
- 20 "Iⁿtaⁿ'-nikixti'." Aⁿya'xi ti'- yaⁿ e'yaⁿ kiha'hiⁿ. Aⁿya' teyě',
 "I was the first" (?). Chief house the he carried it there Man he killed
 for him.
- hě'di. Ękaⁿ' xiy oⁿ te. Dutca' de' hě'd- haⁿ' saⁿiⁿ'pixti' ku'hiyaⁿ
 he said And then chief make wanted. Washed that finished when white and up high
 that. clear
- axěhe' kana', ku'hìyaⁿ haxe'yetu kana'ñki. Te'yě ande'- yaⁿ- kaⁿ'
 they set in the up high they made him sitting in the He who had killed the (ob.)
 him past sit past. him (at a dis-
 tance)
- iⁿda'hiyetu kaⁿ' iⁿ'hiⁿ. Ękaⁿ' pⁿtcoⁿ'- yaⁿ nixu'xwi- yaⁿ yahe'yaⁿ
 they sent for him when he And then his nose the ear the these
 reached there.
- e'yaⁿ a'hi, aⁿ'ya xi'- yaⁿ k'itcu' de'di. Ekehaⁿ', "Ę'tu na'ñkdědi
 he brought thither chief the he threw them And then "Is this st. one
 down before him.
- 25 aⁿ'ya'xi'di wo', " ě haⁿ' du'si pe'ti- kaⁿ pa' wewe'yě. Ę'tike haⁿ'
 chief " Said when took fire into head he stuck it And then
 it hold of partly in.
- a'yⁱ'ki'ñätcě'-k idě'- k taho' kiya'. Ekehaⁿ' xyixyi'he a'nde
 he threw at when fell when fell to again. And then he was making a sort
 random (?) the of blowing noise
 ground(?)
- oⁿ'di. E'keya oⁿ'nidi' pa'- yaⁿ yú'ko. E'keoⁿ'nidi' aⁿ'yaxi'- yandi
 in the That is why head the is naked Therefore chief the (sub.)
 past. (bald).
- aⁿ'xti'- yaⁿ' iⁿt- kaⁿ ku oⁿ'ni. Ku' kaⁿ yi'ñkoⁿ a'nde oⁿ'ni.
 woman the him (ob.) gave in the Gave to when he was marrying in the
 to him past. him her past.
- Ekaⁿ' aⁿ'xti'- ya'ndi, "Ñku'ma' ñka'da," kiyě'- di. Ękaⁿ' de ko'x-ni
 And then woman the (sub.) "We bathe we go" she said to And to go he refused
 him. then
- 30 hande'- yaⁿ a'kuwě dě' tě ha'nde de' ko de'di. Ękaⁿ' ani' yi'ñki
 he con- when to take him wish- she was this And water small
 tinued (?) (?) along ing then
- nax-kaⁿ' eyiⁿ'hiⁿ. Ekehaⁿ', "Uma'ki-di'" ki'yě haⁿ' ě'xtiyaⁿ xěna'ñki.
 sitting (ob.) they reached And then "Go and bathe" he said when at some he was sit-
 it. (male to female) to her distance ting.
- "U'mak-tě'," kiyě'di, ko'x-ni kaⁿ, tca'ki- k oⁿ' ani' ikaⁿ'hiⁿ
 "Go and bathe" she said to him he refused when hand (ob.), using water she dipped
 (female to male) him
- a'tcu de'di. A'tcu de' kaⁿ ani' nitoⁿ'xti- kaⁿ wě dě'di. Ękaⁿ'
 threw it on him. Threw it on when water very large into enter- he went. And
 him ing then
- aⁿ'xti' wahě' k'ídě'di. K'í'de oⁿ'xa.
 woman she cried out aloud (?). Went in the
 out home remote
 past.

NOTES

1. *tca'yixti*. Before *ati*, *ě* becomes *z*, as in *naskě*, *nask'ł-ati*; *iⁿspě*, *iⁿsp'ł-ati*, etc.

3. *oya*, according to the Biloxi archaic for *odi* (sic); rather for *o yaⁿ* (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. *hoⁿna*, archaic for *eke*.

10. *tcidikiē yāⁿhiⁿ hi inañki wo*, given as meaning, "Why do you sit there crying?" So, *Tcidikiē 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, *haxeyetu* (22) for *axeyetu*. *Nix-uaw yaⁿ*, in full, *nixuawi yaⁿ*, as in 23.

21. *wiy oⁿ*, contracted from *wi yaⁿ oⁿ*.

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-kaⁿ*, "into or out of the fire."

26. *ayiⁿkīnātcē-k idē-k taho*, probably contracted from *ayiⁿkīnātcē kaⁿ idē kaⁿ taho*.

33. *ani nitoⁿxī- kaⁿ 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 oⁿwa*.

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

tca-uxe'-k dasi' yukpě'- yaⁿ adu' a'nde oⁿ'nidi' yukpě' kûde'xyě.
 finger (ob.) strung leg the was wrapping because leg striped or
 nails (sub.) around spotted.

Aⁿya' tci'dikoⁿ' te'tu hi ni'kixiti taⁿhi'-xti kaⁿ' Tcu'ñki a'kûtitanⁿ'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 kaⁿ' no'xě a'tokaxti kide' dusi' te'yě. Mañk te' kaⁿ' aduti'-k
 when he ran very short with force took it killed it. Wild dead when food (ob.)
 Turkey (or as)

kikoⁿ'tu' aⁿya'di, Tcu'ñki kikoⁿ'tu. Aduti' pi'xti-k duti' a'nda
 hey made people the Dog they made it for him. Food very (ob.) good be eating it
 it for him (sub.) it for him.

hi' kiye'tu xe'ni aduti' hena'nixti mañki'. Ekekaⁿ' "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 Tcu'ñki. Ekehaⁿ'
 infe- superfluous I eat it I continue shall" said that Dog. And then
 rior, (=what is left)

sûⁿ'nihoⁿ'ni' ne kaⁿ' du'si mantk de' xěhě du'ti ha'nde oⁿ'ni.
 mush sit- (ob.) he took he went he sat du'ti ha'nde oⁿ'ni.
 ting in the past.

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

NOTES

2. *ũⁿna^hoⁿni*, "the tuft of hair on the breast of a turkey gobbler."

4. *taⁿhi'-xti*, for *taⁿhiⁿ-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-kaⁿ 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' oⁿx nē'. Ēkaⁿ' snihi'-xti kaⁿ' Sīsoti'-di
 The Ancient of Ants (sub.) house was making. And cold very when Katydid (sub.)
- Yosaha' i'noⁿ-pa' eyaⁿ'hi. Ti' utcu'wē tē ha'nde kaⁿ', Ka'tcidikte'
 Locust he too arrived there. House to borrow wished continued when Ant
- kyaⁿ'hi-daha': "Amiⁿ'hiⁿ-dixyiⁿ' iksa'pi haⁿ ya'oⁿ-pa ya'kitatu ha'
 scolded them "Warm when you grow when singing only you attend when
 to it (pl.)
- ati'-k kayoⁿ'ni." Ēkaⁿ' wo'xakitu ha' tca'tu oⁿ'ni, snihi'xti kaⁿ'.
 house (ob.) you do not make." And they became and they died very cold as.
 ashamed
- 5 E'keoⁿ'nidi' anaⁿ' dixyiⁿ' tcautu' xa. Etu' xa. Eke'-dixyiⁿ' amiⁿ'
 Therefore winter when they die regularly. They regularly. That is why warm
 [=every winter] weather
- dixyiⁿ' kiya' a'kuwetu' xa. Etu' xa. E'ke oⁿ'nidi' amiⁿ' dixyiⁿ'
 when again they come out regularly. They regularly. Therefore warm
 weather
- yaoⁿ' pa a'kitatu' xa. Etu' xa.
 singing only they follow regularly. They regularly.
 say it regularly.

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 katydids 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

- Aⁿ'tckahoⁿ'na' tando'-yaⁿ Paxëxkana' yiñka'ti. E'ke-ha'nde-kaⁿ
 The Ancient of Crows her younger brother The Ancient of [Chicken-] hawks she married him. At length
- tēdi yiñka'ti. E'keoⁿ'ni kaⁿ' Aⁿ'tcka-na' a'tcodoⁿ-ta' ha'nde oⁿ'ni'
 he her husband. Therefore the Ancient of Crows she was mourning for him in the
 died past
- Paxëxkana'. Ekeoⁿ'nidi' hane' dixyiⁿ' wahë' dusi' dē oⁿ'ni. Etu
 the Ancient of [Chicken-] hawks. Therefore it finds when cries out catches has gone (?). They
 one it say it
- xa'. Eke' xya kaⁿ' hane' dixyiⁿ' awa'he yu'ke xya'. Etu' xa.
 regularly. So regularly as it finds when they are crying out as regularly. They regularly.
 regularly. say it regularly.

NOTES

1. *Aⁿtckaho^{na}*, identical (?) with *Aⁿtcka-na* of 2. The exact signification of the syllable "hoⁿ" is not clear (see *taⁿto^{na}*, p. 47). *Tando-yaⁿ*, "her younger brother," used where we should expect to find *suⁿtka^{ka}*, "his younger brother." *Paw^əakana* is represented as a female in this myth. *E^{ke}-hande-kaⁿ*, "at length," from *e^{ke}*, "so;" *hande*, idea of continuance; *kaⁿ*, "when;" *t^ēdi*, instead of *t^ēdi*; *yiⁿka^{ti}=yiⁿka^{ti}yaⁿ*.

2. *E^{ke}-oⁿⁱ kaⁿ* seems to be identical with *e^{ke} oⁿⁱ-di*; *atco-doⁿ-ta hande oⁿⁱ* (sic)—perhaps *aⁿtco^{do}-ta* is another form of *aⁿtco^{do}*, "to mourn for the death of a relation;" *hande* expresses continuance, and *oⁿⁱ* shows that the action was in the past.

3. The subject of *hane* is *Aⁿtcka-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

- Aⁿya'* xo'hi-ya'ndi yi'n̄ki kso'woⁿ na'n̄ki haⁿ, soⁿsa' Aⁿ'tckaho^{na}na
 Person old the (sub.) son she raised them she sat and one Ancient of Crows
- ku' haⁿ awo'-yaⁿ Adu'ska-na ku'. Yi'n̄kadoⁿ'tu. E^{ke}kaⁿ' wax a'de
 gave and other the Ancient of Wood-rats gave. They married. And so hunting they went
- aⁿya^{to}'-yaⁿ. Ade' oⁿnidi' soⁿsa' nasūki' o' dixyiⁿ' awo'-yaⁿ ko'
 man the. They went as one squirrel killed other the (sub.)
- aⁿsūna'-k o' dixyiⁿ', e'ti^{ke} kiⁿ'hiⁿ haⁿ' nasūki' Aⁿ'tckaho^{na}'na
 duck (ob.) killed thus they arrived when squirrel Ancient of Crows
- 5 ku' haⁿ, awo'-yaⁿ a'ndehaⁿ ko' aⁿsūna-k' ku. E^{ke}aⁿ' nasūk' a'dusūdu'ye
 gave and other the duck (ob.) gave. And squirrel she was singeing
- ha'nde oⁿ'di', psnūnū'nta awa'hiye. E^{ke}haⁿ' Adu'skana' a'pūdūxka'
 off the hair [see 15] midnight she got it cooked. And then Ancient of Wood-rats industrious
- wa'di aⁿsūna' du'sta'staⁿ'hiⁿ de-hēd'-haⁿ uē' awa'hiyē'. Aⁿya' xo'hi-
 very duck picked feathers that finished when stewed got it done. Person old
- yaⁿ aku'd-ha de'-hēd'-haⁿ' yaⁿ' hamax kaⁿ Aⁿ'tckahoⁿ' naxa'xa awa'hiyē,
 the feeding her that finished when sleep- ing they lay when Crow just then she finished cooking,
- psnūnū'nt kaⁿ awa'hiyē haⁿ', "Awa'hiñkē ni'. Kīne' ha duxtu-te',"
 midnight at finished and "I have finished . Arise and eat ye" (female to males) cooking
- 10 kiyē'-daha' aⁿ'ya xo'hi. E^{ke}kaⁿ' aⁿ'ya xo'hi-yaⁿ, "N̄kadutē'daⁿ' ni'
 she said to them person old. And then person old the, "I have finished eating

Ŋkixoⁿpi ni<," ě haⁿ kiya' yaⁿni. Eķekaⁿ Aⁿtckanaⁿdi
I have had plenty " said and again slept. And then Ancient of Crows

woxaki' na'ŋki haⁿ, wite'-yaⁿ a'kitūpe' de'di. A'kitūpe' wa' ande'
ashamed sat and next the to carry went. She was carrying something all the time.

Aⁿtckanaⁿdi na'wi kaⁿ eķed-xyiⁿ Adu'skana ko pūsi' -yaⁿ kaⁿ
Ancient of Crows day when after that Wood-rat the (sub.) night the when
a'kitūpě' ne kīdě', na'wan-dixyiⁿ yaⁿx ne kde'-pūsi'; kiya' tēmana
was (stood) carrying all day was till night again long ago (?)
sleeping

15 a'kitūpe' de'di pūsi'd-xyiⁿ. Ě'tiķě'tu oⁿde' Aⁿtckanadi', "Ku'hadi
to carry went night when. They did after(?) Ancient of Crows, "Up-stairs
that (see oⁿdi', line 6.) (sub.)

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

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

doⁿxtu-tě'," ě kaⁿ kōhi' aditu' kaⁿ, teina' psōhě' tcutcū'k ma'x
look ye" said when up- they climbed when very few corner piled here (ob.) lay
(female to males) stairs and there

kaⁿ, "U+! ědidiⁿ uti' ě'tiķě," ě 'haⁿ, daⁿ du'ti de'-hěd-haⁿ eķekaⁿ
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' haⁿ 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

doⁿxtu-te'," ě kaⁿ Aduskana'. Aditu' kaⁿ, Hidě'de nedi'! u'ti-yaⁿ
look ye" (female said when Wood-rat. They when, They were falling mast the
to males) to males)

a'yix wa'di. Eķekaⁿ xo'hi-yaⁿ ahiskě' wa' daⁿ duti' de- hěd- haⁿ
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

tcīpu'xi ado'pixti kteiⁿhiⁿyě'. Eķoⁿ haⁿ Aⁿtckahoⁿna' ko teiⁿto'hū
blanket very new she covered [wood-rat]. Did when Ancient of Crows blue cover
that

25 tcū'paⁿ kaⁿ kteiⁿhiⁿyě Aⁿtckahoⁿna. Eķehaⁿ iŋkana'ŋk-wadě'
decayed (ob.) she covered [Ancient of Crows] Ancient of Crows. And then sunrise toward
Crows]

udu'nahi de'di. Eķehaⁿ ayitū't sūpi' a'xēhe yaoⁿ na'ŋki. Eķehaⁿ
turned went. And then stump black sat on sang sat. And then
akīdi' xaxa'hi du'si haⁿ aⁿtcka tūkpě' oⁿdi', "A+l-a+l!" e' haⁿtca de'di.
insect rough here took and crow she changed "Caw! caw!" said awhile went.
and there into it

E'ķe oⁿnidi' oⁿhoⁿ ě'tiķihe'tu xa'. Etu' xa. E'ķed-xyiⁿ Adu'skana'
Therefore crying they say that always. they regu- After that Wood-rat
say it larly.

ko tcīpu'xi kteiⁿhiⁿt kaⁿ adu'ska tū'kpě haⁿ isa'-k uwě' oⁿnidi'
blanket she covered when wood-rat changed and thicket (ob.) went be-
her into it into cause

30 e'ķe oⁿnidi' hiⁿ oⁿxti xya'. Etu' xa.
therefore hair is very always. They regularly.
say it

NOTES

1. *ksowoⁿ* (*ksapi*); *aⁿya wohi*, "old person," in this myth and elsewhere, "an old woman."

2. *Yiñkadoⁿtu*. 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; *aⁿya^o-yaⁿ*, "the two sons of the old woman."

3. *oⁿnidi*, "as," "while"; *soⁿsa* . . . *awo-yaⁿ* one [man], the other [man].

6. *oⁿdi*, "as," "while" (?): compare *oⁿde* (15) and see p. 46, line 1; *psnünänta* (*psi*).

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

10. *Ñkadutëdaⁿ* = *ñkaduti*, *edaⁿ* (*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 diayiⁿ*, during the night.

17. *niki ni*, pronounced *ni+kⁱ ni*, the last vowel with considerable emphasis.

19. *ëdidiⁿ 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* < *ayihⁱ* or *yihⁱ*; *ahiskë*, to be unable to get one's fill; hence, to wish to keep all for himself, to be greedy.

24. *tcⁱtohö*; used here for *tohi*, "blue;" *tcⁱ* may be compared with *ktcⁱ* in *ktcⁱhiⁿyë* "to cover."

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

26. *ayitüt* (*tudi*).

29. *ktcⁱhiⁿt* (*tcⁱ*).

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 kaⁿ aⁿ'ya de' tca oⁿ'ni etu' xa. Ekekaⁿ'
 Earth rolled [or turned over and over?] when people this they died (in the past) they say regularly. And then

aⁿ'xti soⁿ'sa aⁿ'taka' noⁿ'pa'yě daⁿ ayaⁿ'-k a^o'wě nañk oⁿ'ni.
 woman one child she took two finished (?) free (ob.) she lodged in it sat in the past.

Na'x kĭde' ani-yaⁿ' xě'pi kaⁿ tei'dikě de' tĭ'dupi' hi ni'ki nax
 Sat till water the went down when how to go to alight none sat

kaⁿ' Ĕ'xka-na'skě-na' kaⁿ "Tĭdu'wi-yañka-te'," kiyě' kaⁿ, "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' aⁿ'taka' soⁿ'sa iku' hi ni'," kiyě'di. Kiyě' kaⁿ tĭdu'wiyě
 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

xe'ni kaⁿ aⁿtatka'-yaⁿ ku'ni oⁿ'ni etu' xa. Kūdeska' natci'yaⁿ
 though when child the she did not in the they regularly. Bird cloud the
 give to him past say

du'stūki na'ñk oⁿ'ni, si'ndi-pa' kīduspē' na'ñk oⁿ'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 soⁿsoⁿ'ti yuķē' xya etu' xa. Oma'yi-na' ē'tikē nañk
 only why all sharp at they are always they regularly. Ancient of Yellow- was there sat
 the ends say hammers

oⁿ'ni, e'ķe oⁿ'ni si'ndi-pa soⁿsoⁿ'ti. Pūka'yi hē' ē'tikē 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 oⁿ'ni:e hē' si'ndi-p soⁿsoⁿ'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 oⁿ'nidi' si'ndi-p soⁿsoⁿ'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 *kaⁿ*, 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]; *soⁿsa*, pronounced *soⁿ+sa*.

3-4. *Nax kaⁿ*, a contraction of *nañki* before a *k*.

4. *Ēvka-naskē-na kaⁿ*, perhaps we should insert *eyaw'hi*, "he arrived there," between the noun and *kaⁿ*, 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. *Kūdeska*. "The birds were clinging to the edges of the cloud, their tails hanging down into the water."

8. *soⁿsoⁿ'ti*, "all [the tail-feathers] were sharp at the ends." Had it referred to one alone, *psⁿti* would have been used.

8. *Omayi-na*. The *omayi* is so called from its note, "*Hu' 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-tī-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, "*Tē-iñk! Tē-iñk! Tē-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

Aⁿ'ya xohi-di' aⁿ'ya' tcaxti' kaⁿ tei'dikoⁿ de' tetu' hi ni'ki. Ėkaⁿ'
Old woman (sub.) people she killed when how to do it that they kill can (?) not. Then
very many her

Tcētkanadi' aⁿ'ya' xo'hi tūkpē' heyaⁿ'hi. Aⁿ'ya xo'hi-yaⁿ te'yē,
Ancient of Rabbits, old woman he changed he reached Old woman the he killed
(sub.) into one there.

pa'-k ukxa'ki haⁿ' ko' psūki'-k xēhe'yē haⁿ' 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 haⁿ' te'x maⁿx kaⁿ' ane' yuke' haⁿ' pa ni'ki ma'x kaⁿ'
head he was (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

Aⁿ'ya xohi' kye'hoⁿtuni'-di ē'tike ha'nde haⁿ', "Ė'de ande'dē doⁿ"
Old woman they did not know as (did) so (?) she was (?) and, "This one

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

kaⁿ ti' una'kteiktci'-de' u'tūpi kane' yaⁿ kaⁿ' kûdūksa' aka'nañki
when house he dodged about hole dug stood (?) the(?) when crack he came forth
from

haⁿ' de'yiñki-daha' de' ande. Awode'-yaⁿ natekē' noⁿ dē'de haⁿ'
and he got away from them he was Skirt the kicked off threw away and
departing.

10 ko' psūki-yaⁿ' du'si haⁿ' mahē' dē'di, aⁿyaⁿto' tūkpē haⁿ' mahē'
gourd cut in the he took and crying out went man changed and crying
two into out

dē'di. E'yaⁿ ki'di haⁿ' ko'-k psūki-ya'ñk aⁿ'yaxi'-yaⁿ ku'.
went. There got home and gourd (ob.) cut in two the (ob.) chief the gave to
him.

Aⁿ'ya/xi-yaⁿ' ku' kaⁿ aⁿ'xti pi' diķo'hixti nax kaⁿ' aⁿyaxi'-yandi
Chief the gave to when woman good sure enough sitting when chief the (sub.)
him

aⁿ'xti-yaⁿ'ka' Tcētkanak' ku' kaⁿ yiñkoⁿ' na'ñk oⁿ'ni. E'ķe oⁿ'nidi'
woman the (ob.) Ancient of (ob.) gave when he sat married. Therefore
Rabbits to him

aⁿ'ya'di kiķē' doⁿ'-daha' dixyiⁿ' mahē' ha'nde oⁿ' yandi' aⁿ'ya'di
man though he sees them when crying out continues man

15 kiķē' doⁿ'-daha' dixyiⁿ' wahē' de xa'. E'ķehaⁿ' tūpto'we de xa'.
though he sees them when crying out he regu- And then making patter- he regu-
goes larly. goes larly. the feet

Etu' xa.
They say regularly.

NOTES

1. *tc̄d̄ū̀k̄ōn*, 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. *k̄iyaxtu* (*yih̄i*).

6. *ē̄t̄īk̄e 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; *doⁿ oⁿ*, the meaning of *doⁿ* here is uncertain, a case of hapax legomenon (?).

7. *Teȳ xȳē na*, "let us kill her;" analogous to *k̄ūt̄īk̄i xȳē na*, "let us tell it;" *aku xȳē na*, "let us feed him;" *atam̄ni xȳē na*, "let us work," etc.; *h̄aps̄ūktu* (*ps̄ūk̄*).

9. *noⁿ d̄ēde*, probably intended for *noⁿ d̄ē'di*.

11. *ko-k*, in full, *ko-kaⁿ*, "gourd, object of an action;" *ps̄ūk̄iyañk*, contracted from *ps̄ūk̄i yaⁿ-kaⁿ*.

13. *ȳiñk̄oⁿ nañk̄ oⁿni*, "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

ehě', "Itűksi' dě' idu'si doⁿ-tě'," ki'yě kaⁿ 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. Eķekaⁿ ayaⁿ indűko' kaⁿ pűtcoⁿ xoxo'ki haⁿ
after com- seized And then tree whipped him when nose broken here and
ing him. him. against

e'keoⁿni pűtcoⁿ yiűk sti'. Eķekaⁿ Pěskana', "Ha'awitka' dě
therefore nose small very. And then Ancient of Pěskana', "Ha'awitka' dě
Tiny Frogs "Under the leaves here

na'ńki da'nde na', Enaⁿx kiķč' ita' kinoxwoⁿ yaⁿ iⁿhiⁿ yaⁿxa
I sit will (see Note.) (see Note.) deer chase him arrive nearly

20 i'ńkűdűtaⁿ da'nde na', ki'yě haⁿ, eķehaⁿ, "Pěs! pěs! ńkedi'
I urge you on will " said to and, and then "(cry of the Tiny Frog) I say it
[him]

ko, tciwa'ya-ta'," ki'yě haⁿ eyaⁿhiⁿ 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]

ńka' dande' na. E'ķe ko', tci'nahiⁿ-ta', tci'waxtiya-ta'," ki'yě oⁿni.
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'keoⁿnidi' Pěskana' ohoⁿ hande' dixyiⁿ ita' kinoxwoⁿ
They regu- Therefore Ancient of crying he was when deer runs after him
say it larly. Tiny Frogs out

yaⁿxa etu' xa aⁿya'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. *awikiyě* (*wi*, "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, *awiye* would have been used; *oⁿdi* here seems equivalent to *oⁿni*, a sign of past action (*-di* being occasionally used instead of *-ni*), rather than "as" (see No. 14, line 6; *oⁿde*, No. 14, line 15); *Iⁿtohedayě*, given as meaning, "to finish," but as *edaⁿ* and *hedan* mean finished, and *-yě* is a causative ending, may not *into* be "brave" (compare *indo*, *iⁿdovti*, *iⁿtoxti*, "to be brave")?

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

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

3. *Taⁿtoⁿna*, archaic for *taⁿta*; probably *Taⁿt-hoⁿ-na* (compare *Aⁿtcka-hoⁿ-na*, No. 13, line 1).

3, 7, 11, 15. *kiⁿdi*, used instead of *eyaⁿhi* or *iⁿhiⁿ* (?):

3. *Itűsik* = *itűsikiki* in line 7, etc.; *dusi* used instead of *idusi* as in line 7; *oⁿ*, in *doⁿhoⁿ-tě*, an imperative, can not have a past reference; it must be the other *oⁿni* expressing continuous action or action at the moment of speaking.

4. *kuhix̄tiyaⁿ*: compare *kohi*, *kūhi*; *dusa dusadi*; *uwtaho*; see *taho toho*; *si*.

5. *iⁿdūko* (*iⁿ*, instrumental or locative, "place where;" *duko dukodi*); *potcka* usually means "globular," but here it is said to mean "short."

8. *adēdi*, *adēti* = *ayaⁿ adēti*; *teudē* = *teu dēdi*; *u* = *hu-di*.

9. *ayiⁿdūko*, contracted from *ayaⁿ, iⁿ-*, 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. *iⁿtātēu teayē* may be *iⁿduⁿtiteu teayē dūtiteu*.

14. *kso*: see *ksa*.

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

18. *Haarwitka*, contracted from *haawi*, "leaves," and *itka*, "under, within;" *nañki* intended perhaps for *wⁿnañki*, "I sit;" *ena^w 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;" *kinoawoⁿ* (= *kinoawe oⁿ*) *noaw* or *noawe*; *yaⁿ* shows that a remote place is referred to, "the place where they chase the deer."

20. *iñkūdūtaⁿ* (*dūtaⁿ*).

21. *teiwaya-ta*, from *teiwaye*.

20-22. "*Pēs! pēs!—teiwaya-ta*," and "*Pēs! pēs! pēs!—teiwax̄tiya-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. *teinahiⁿ-ta*, *teinahix̄ti de—teiwax̄tiya-ta*, *teiwax̄tiye*, *teiwaye*.

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

24. *aⁿyaadi* = *aⁿyadi*; *waadi* = *wadi*; *haawi* = *hapi* and *awiyāⁿ*.

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

Aⁿya' xoxo'hitu aⁿtatka' nax ka' kinoⁿ'tu haⁿ' siⁿ'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 kaⁿ ade' ki'yetu' dixiⁿ' ãtike' 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 kiķ' 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'yaⁿ ani' nitaⁿ hu ha' kīduspe'yē
usually. So since, "Some of these days water great be com- and to cause to
sink in it

5 idoⁿhoⁿdak-tē," ki'yetu' dixyi', "E'tike na'ni wo'," e'di. Eķekaⁿ
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'yaⁿ idoⁿhi da'nde," kiye'di. Ki'yē ka', "E'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 haⁿ a'tctu kaⁿ ayo'hi ye'hiyaⁿ taŋkiyaⁿ a'kuwē da' oⁿ, "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 kīdūspē'yū'ŋke-ḍaḥa'," yi'hi. Ani'-k doⁿhi ne'di. Eķekaⁿ ani'-
this is the it sinks us" he Water (ob.) looking [he] And then water
way thought. at stood.

yaⁿ hu oⁿni. Eķekaⁿ tci'diķe de' mant ada' hi ni'ķixti ne'di. Eķekaⁿ
the was coming. And then how this out of they to with none [they] And then
the way go reach at all stood. [=get]

10 de' kīdūspe'-ḍaḥa'. Kukiⁿhiⁿnixti kaⁿ 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'hiyaⁿ in'x kaⁿ
somewhere they moving when following they were. Lake close to stood when
went the trail

ani' hu' oⁿde' taho' ki'pana'x kanē' kaⁿ doⁿhi 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'yaⁿ kiⁿhiⁿ haⁿ "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 have" it were

sahi'xti wa'tatu kiķ' kudoⁿ xtoⁿni'xti haⁿ aⁿya xo'hi kaⁿ aķuwē haⁿ
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'hiyaⁿ a'hiⁿtu haⁿ ya'oⁿ hi' kiyē'tu kaⁿ ya'oⁿ nax kaⁿ a'ni
lake close to they took and sing to they said when sing she sat when water
her there to her

na'ta a'kuwē axaxa' hama'ŋki haⁿ i'ŋkihi doⁿhi' amax kaⁿ. "Yaoⁿ
middle they coming forth they were standing and laughing they were looking when. "Sing

saⁿhaⁿ'hadi'," ki'yē kaⁿ yaoⁿ saⁿhaⁿ'xtihē' na'ŋki xē'ni kaⁿ ka'-
make it loud" (male he said when sing making it very loud she sat but when they
to female) to her

kuwetu'ni oⁿni. Etu' xa. E'keoⁿnidi' a'ya' a'nitka'k yuķe'
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'tatka*, "a boy and his sister;" *nax ka*, wrongly rendered "orphan" by an informant, but "orphan" is implied in the following verb, *kiⁿtu* (*noⁿ*); in this case, *kiⁿtu-ḍaḥa*, "they had the care of them," might have been used.

4. *Eķe niķaⁿ*, "as it was so," or, "since he acted so."

5. *idoⁿhoⁿdak-tē*, imperative in form, but used in a prediction = *idoⁿhi dande* (line 6), "you shall see it."

8-9. *Ani-yaⁿ hu oⁿni*, "the water was rising and approaching the bank."

10. *Kukiⁿhiⁿniⁿiⁿti* really applied to one person, the regular plural being *kukiⁿxtunⁿiⁿti*; *indahade*, contracted from *indahi* and *ade*.

12. *Ani hu oⁿde taho kipanax kaně*; here are three stages: 1, the rising (*hu oⁿde*); 2, the turning point (*taho*); 3, the receding of the water.

13. *wahetu* refers to the two children.

14. *kudoⁿ atoⁿniⁿti*, used instead of *kudoⁿxtu-daha-niⁿti*, "they did not see them."

17. *saⁿhaⁿhadi* is here the imperative (a male speaking to a female) of the indicative, which has the same form (*saⁿhaⁿhadi*, *saⁿhaⁿhayedⁱ*, etc.).

18. *anitkak*, contracted from *ani*, "water," *itka*, "within," and *kaⁿ*, the objective sign.

Another ending of this account is:

<i>Ekeoⁿxadi'</i>	<i>aⁿya'adi</i>	<i>ani'-k</i>	<i>yukě'di</i>	<i>etu'</i>	<i>xa.</i>
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.

- tei' nañki' dande' oⁿni xye'ni siⁿto' 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 kaⁿ akuwe' adè' oⁿni'. E'keoⁿnidi' ayo'ka yuke' xa. Oⁿti yaⁿ
 when they got out went they in the past. Therefore, swamp they are usually. Bear the
- hě' ti tei' nañk oⁿni xyě'ni ehě'dekoⁿ akuwe'yě. Ita' yaⁿ
 too house they sit in (past sign) but just so he did he turned them Deer the
 out.
- ehě'dekoⁿ akuwe'yě. Siⁿto'-di ksi'hu wa'di ẽ'tikoⁿtu oⁿxa'.
 just so he did he turned them out. Boy (sub.) bad very they did so regularly
 in the past.
- Ełekaⁿ ka'hena'ni ayo'ka yuke' xa. Ẽtu xa'.
 And then (or because so) so many things swamp they are usually. They say usually.

NOTES

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

1. *ayĩnk-ta*, compare *hayĩnki*, "stock, horses, cattle;" *ĩdahi-yě-daha*, "he caused some [one] to seek them."

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

3. *eyĩhĩn* = *eyan* *ĩhĩn*.

4-5. *Yinisadi ti dẽx-towe nax kaⁿ*, etc. *Yinisadi* is subject of *dẽx-towe*, "the Buffaloes filled the house," *nax* refers to the house. *doⁿhi yuke*, "the Indians were looking at the house;" "they were looking at them" [the Buffaloes], would have been, *doⁿhi-daha yuke* or *doⁿx-daha yuke*.

9. *kaⁿ* "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. *ĩtẽpẽ-daha ande*, *Kuti mañkdě* was laughing at their terror; *duxtuxtaⁿ ako deyě*, "to pull them out of it;" *duxtaⁿ ako deyě* also means "to pull him out of it," and *duxtuxtaⁿ* seems to be frequentative (as if *dux-du-xtaⁿ*, instead of *duxtaⁿxtaⁿ*), from *duxtaⁿ* (see *xtaⁿ*).

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*; *kĩhoⁿxa*, contracted from *kĩhĩn oⁿxa*.

17. *doⁿhĩn* (*doⁿ*); *ahĩnskẽtaⁿ* (= *ahiskẽ*), "to be greedy, covetous."

19. *ksix* < *ksihu* of 22; *ti tei nañki*, etc. *Tci* is probably from *tcidi*, "they recline" (< *toho*), but as *nañki* refers to a sitting object, perhaps *mañki*, "the reclining object," or *amañki*, "the objects," should be substituted after *tci* 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

Aⁿx^ti-di' pa'-tētcukī' de'-hēd-haⁿ awodē'-k iⁿ'daskoⁿ' 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 kaⁿ anētu' haⁿtca'. Ekehaⁿ', "Kawa-diⁿ' ta'niki'xti eyaⁿhiⁿ'
 sat when they after And then "Whichever one the first to reach
 found her a while (?). there

tūtce'di ko tañkixiti'," e haⁿ' kī'tūtī'kī a'xa haⁿ' Tcoñkteona' eyaⁿ-diⁿ'
 touches if his full sister," said and in a row they and Ancient of Fish- he was the
 her one hood hawks (?) one

ta'nik'i'xti eya^{hi}'ⁿ apu'xi kaⁿ wahēdi'. Eḱekaⁿ Kota'pkana'di ki'ya
the first arrived there felt her when she squalled. And then the Ancient of Marsh Hawks again

5 eya^{hi}' apu'xi. Eḱekaⁿ wahēdi. Paxē'xkana he' eya^{hi}' apu'xi.
reached felt her. And then she squalled. Ancient of Red-tailed Hawks (?) too arrived there felt her.

Kûdēska da-ha'yi-na hē' eya^{hi}' apu'x kaⁿ wahē'. "Tehinye' te ni'ki
The Ancient of Blue Darters too reached felt her when she squalled. "We kill you wish not

xye'ni hētinyoⁿ nyuḱē'di na', " ḱ haⁿ a'kuwēx ka'de. Pe'tuxte'-yaⁿ
but we just do so to you we are " said and they took her home Fire was made the
[= the camp]

aḱiⁿ'hiⁿ haⁿ wata'yē. Pe'tuxte'-yaⁿ wata'yē haⁿ wax-ni' yuḱē'di.
they took and made her watch it. Camp the made her and hunting they went.
her thither

Wax-ni' yuḱē' haⁿ kiⁿ'hiⁿ ya'oⁿ-daha'. Eḱekaⁿ Yīnisa'di ayih'i'xti
They were hunting and to return she sang for them. And then Buffalo very many

10 kiⁿ'hiⁿ. Atcka'di kiⁿ'hiⁿ ko "Itaⁿ'ni ne' a'wixtupi' xtu'wiyū'ḱitu-te'."
they came. Close they came when "Mortar that turned over or turn it over (upside
upside down on down) on me"
(female to males).

Eḱekaⁿ awixtu'witu haⁿ Yīnisa' kitē' tca'yē. Tca'yētu kaⁿ ki'ḱiḱiḱe
And then they turned it over and Buffalo shotat killed them. They killed when half

a'dē, a'tcū yuḱē'di. Eḱekaⁿ, "Ḽḱint-ko' Yīnisa' ndu'x-ni ha ni'.'
de- they were "barbe- And then "I (sub.) Buffalo I eat not idea ."
parted cuing"
(pl.) [jerking meat]? of dura-
tion
[= I never eat]

e kaⁿ, "kûdēska' nasūki' yahe' pa ndu'ti xya'." Eḱekaⁿ kû'dēsk
said when "bird squirrel these only I eat usually or habit- And then bird
ually."

kiyo' a'dē kaⁿ, eḱehaⁿ' itaⁿ awixtu'wiye a'de oⁿ'-kaⁿ anahiⁿ'-yaⁿ 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 kaⁿ Kûdēska' tcut-kana' anahiⁿ'-k si'-yaⁿ adudu'yē toho' ha'nde
lying when Ancient of Red birds (?) hair (ob.) foot the got wrapped fell was
around [= was falling
about]

kaⁿ, eḱekaⁿ poda'dē eyaⁿ'hiⁿ, aⁿya' iⁿtcitcya' inoⁿpa' eyaⁿ'hiⁿ. Itaⁿ
when and then owl came there man old man with him came there. Mortar
ku'hiyētu kaⁿ aⁿ'xti de' e'yaⁿ xēhē' pa'x kûdēxyoⁿ na'ḱi. Eḱekaⁿ
they raised it when woman this there sat bag striped mak- sat. And then
ing

a'ko de'ye haⁿ, "Tcī'diḱē a'tcu a'yihixti' hayētu' wo," he' yuḱē'kaⁿ,
they took her when "How jerked you (pl.) have so much ?" said they when
out meat (?) of it that were

"Iḱkowa' iⁿda'hi o'tu ni'," e haⁿ't kiḱē', "Tcī'diḱē yoⁿ o'tu ko' ḱiḱind-
"Themselves hunting they shoot ." said although "How you they as we
make shoot

20 hē'd yaⁿ'xkikoⁿ'-daha', "kiyē' yuḱē' kide', "E'ḱeko', Aḱks-oⁿ'tu-te'."
too you do it for us" they they for some "Well Arrow make ye"
said to were time (female to males)
(See 73, 3)

kiyē'-daha' kaⁿ, a'ḱksi soⁿ'sa oⁿ'tu. Eḱekaⁿ "A'ḱksi soⁿ'sa ḱ'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'-daha' kaⁿ, "E'tax kiḱē'! xḱite'
how now you kill them can it be said to them when "It makes no I shoot
all possible?" difference at

ndutckē' nda'oⁿ ndoⁿ'hi' na," e kaⁿ, "Ē'ti a'hiⁿ ko' itaⁿ
I pull out I am I see it " said when "Here they when mor-
[the arrow] going (masc.) are coming tar

awixtu'wiyēya'ḱtu-te'," hē'di xyē'ni kaⁿ itaⁿ kûku'hini' yuḱē' kaⁿ
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'xkaⁿ kīte' u'toīne haⁿ int-kaⁿ iŋko'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' Yinīsa' intōiya'. Aⁿ-he' kaⁿ anahiⁿ-k adu'yē dē'di. Eḷekaⁿ
 de- Buffalo old man. With horn (ob.) hair (ob.) wrapped departed. And then
 parted it around
- "Tēdīkē'di ka'wa n̄ke' ya'kaⁿ naxētū' kika'," ē haⁿ ya'oⁿi.
 "How what I say when they hear I wonder" said and she sang.
 [she]
- Eḷekaⁿ Kūdēska' daha'yi-na-di' a'tcka a'nde haⁿ na'xē haⁿ
 And then Ancient of Blue Darters (sub.) close was and heard it and
 Paxē'xkana'-k kiyohi'. Paxē'xkana'-k na'xē haⁿ kiya' kâ'wa de'
 Ancient of Red- (ob.) he called Ancient of Red- (ob.) heard and again a little (See
 tailed Hawks (?) to. tailed Hawks (?) farther Note)
- 30 kiyo'-daha' awo' yukē'-yaⁿ, "Ta'nkīd ka'wa-k e nañkē'di na'," ē
 called to them other they were the "Your sister what (ob.) is saying in the " said
 distance as she (masc.)
 sits
- haⁿ kī'kiyo'hoⁿ haⁿtca' ka'de. Heyaⁿ kiⁿx kaⁿ kûpa'hani oⁿ kanē
 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].
- haⁿ, kû'dēsk dūkûtckē' peti-yaⁿ iⁿkī'natcē amixyē' hadedi'. Aⁿi
 and bird tied fire the threw it into they passed went on Water
 rapidly.
- na'taxti'-yaⁿ ande'. Eḷekaⁿ Kūdēska' daha'yi-na-di ta'nikixti'
 very middle the she was. And then Ancient of Blue Darters (sub.) the first
 de'heya'hiⁿ haⁿ anahiⁿ-k tcīna'ni kīdu'wē haⁿ kī'di. Kī'di kaⁿ
 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. Eyaⁿhiⁿ kiya' naⁿtcka ne'hi kīdu'wē
 Ancient of Red- (sub.) again went. Arrived again a little more (sic) he untied
 tailed Hawks(?) there for her
- haⁿ kī'di. Eḷekaⁿ Kota'pka-na' kiya' de' yandi' kiŋki'n̄kē kīdu'wē
 and came And then Ancient of Marsh again went when one half he untied
 back. back Hawks for her
- haⁿ kī'di kaⁿ Tcoŋktco-na' kiya' de ya'ndi panaⁿ duwē haⁿtca' dusi'x
 and came when Ancient of Fish- again went when all untied after so
 back hawks (?) long a hold of
 delay (?) her
- ku'di diⁿ a'ni ye'hi kī'di haⁿ dutcūpi' taho'. Po'xwē taho' haⁿ,
 was re- water edge of came and dropped her she fell. Made a she and
 turning back splash- sound in
 ing water
- "To-hoⁿ-k" ē kaⁿ aⁿya' yandi' kīkidoⁿhi axēhē' ha'maki.
 cry of the yellow- said when person the (sub.) looking at one they were sitting.
 eyed duck another
- 40 Eḷekaⁿ, "Nto'wa ahi-te'," kiyē'-daha'. Eḷekaⁿ eyiⁿhiⁿ, a'ni-ye'hi-
 And then "This way come ye" said to them. And then reached water edge
 (female to
 males)
- kaⁿ iⁿhiⁿ a'xaxa. Eḷekaⁿ yatcoⁿ-daha'. Tcoŋktcona' ta'nikixti'
 (ob.) they reached and she named them. Ancient of Fish- he first
 were standing. hawks (?)
- yatcoⁿ. "Aⁿya'di Tcoŋktcona'hiye' e ya'tc-iyonⁿ 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'. Eḷekaⁿ o'di tca'hayē idu'ti aⁿsūna' yahe' yaⁿ tca'have'di
 (fem.) And then fish you kill you eat duck this (ob.) you kill all
- idu'ti aya'nde kīkē' n̄kint-ko' te'heya'nkani'," kiyē' oⁿi.
 you eat you con- though me (sic) you kill me not" she was saying to
 tinue him.

- 45 Kota'pkana' he'daⁿxkiyedi'. Paxě'xkana ko', "Paxě'xkana' aⁿya'adi
 Ancient of Marsh she said the same Ancient of Red- "Ancient of Red- people
 Hawks thing to him. tailed Hawks (?) tailed Hawks (?)
- ě ya'tciyoⁿt-k aya'nde haⁿ' aⁿya' hamaⁿ' dûksě'tu ko tčě'tka
 that they name when you con- when people ground they clean when rabbit
 you tinue up [clear it]
- kikě' kokta' tčū'mûx kikě' a'dě kokta' ě'tiķětu' ko tca'hayě idu'ti
 whether run out rats, mice or (?) catch fire run out they do so when you kill all you eat
 (?)
- kikě' yanda' hi ni', "kiyě' oⁿni. E'ķeoⁿni kaⁿ' nawûndě' uksi' hande'
 though you shall be " she was saying Therefore to-day smoky it [forest]
 [at any so (fem.) it to him. is
- dixyiⁿ' e'kande' xya. Eⁿtu xa. Kûdě'ska daha'yi-na ko', "Kûdě'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'. Kûdě'ska daha'yi-na'
 small though you kill all you eat you shall con- Ancient of Blue Darters
 (?) tinue (fem.)
- e' haⁿ' yatc-iyōⁿt kaⁿ' yanda' hi ni', e' ni aⁿya'adi." E'ķe oⁿni
 say when they name you when you shall con- (fem.) say (fem.) people." So she
 tinue (fem.) did
- kaⁿ' Tahañkōna' yatcoⁿ-daha' oⁿni'. E'ķeoⁿni kaⁿ' ě'tiķe ya'tci yu'ķe
 when the Summer Duck she named them in the Therefore so name they are
 past.
- xya'. Eⁿtu xa'.
 usually. They usually.
 say it

NOTES

1. *pa-tčitcuki* (*pa* and *tčitcuki*); *tčitcuki* differs from *dutcađi*, "to wash;" *awodě-k*, *awode*, archaic for *haode*, and *k=kaⁿ*, 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. *Paxěxkana*. 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. *Kûděska da-hayi-na*. The *kûděska dahayi*, or "blue darter," as it is called in Louisiana, eats small birds; but neither it nor the *paxěska* eats summer ducks.

7. *petušte-yaⁿ* (*peti*, "fire;" *ušte*, "to make a fire;" *yaⁿ*, "the").

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

11. *kiñkiñke* instead of *ukiñkiñke*; *ndux-ni ha ni*, *ha ni* used instead of *wa 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. *kiyo adē*; but *kiyo* in *kiyo-daha* (line 30) is from *kiyohi*.

14. *ekēkaⁿ* used after *kaⁿ*, instead of at the beginning of a sentence. So, too, *ekēkaⁿ* after *kaⁿ*, in line 16.

14. *anahiⁿ*, "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-hoⁿ+k*" (line 39).

15. *Kūdēska tcut-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. *aⁿya iⁿtcitcyā*, peculiar for two reasons: 1, the use of *aⁿya* "man, person," before "old man," which appears unnecessary; 2, the use of *iⁿtcitcyā*, a frequentative of *iⁿtcīyā*, as if several old men were there.

17. *pax kūdēxyoⁿ nañki*, in full, *pahi kūdēxyi oⁿ nañki*.

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

19. *haⁿt*, probably *haⁿtca*, idea of duration (continuance or delay).

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

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

20. *añks-ōⁿtu-te < añksoⁿni (añks, oⁿ)*.

22. *tcīdikē . . . nani xa*, "how can it be possible?" *Nani* or *naⁿni*, when preceded by a pronoun ending in *-xtīhiⁿ*, expresses strong improbability; and in this case a similar idea is conveyed. *xa* 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. *ahiⁿ* = *ahi*, 3d pl. of *hu*.

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

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

26. *Aⁿ-he*, peculiar use of the instrumental or locative (*aⁿ*) before the noun instead of before the verb, "with or on his horns."

29. *Paxēakana-k naē*, etc. Here *Paxēakana-di*, the nominative, appears to be the proper form, as the subject of the verb. *kāwa de*, perhaps intended for *kāwa deyē*, "to send it [his voice] a little farther."

30. *Tañkid (tañki)*. See *ñkind-hēd* in lines 19, 20. *kīkiyohoⁿ*, contracted from *kīkiyohi oⁿ (yohi)*.

31. *kiⁿx=kiⁿhiⁿ* before a *k*-sound; *kanë*, past form of *në*, the standing or moving ob. [in the past;] *kûdësk dâkûtckë* may be the *kûdëska tcût-kana* of line 15.

32. *amiaxyë hadedi'*, used because they were going rapidly. Had they been walking at an ordinary gait, *miaxyë a'de* (3d pl. of *miaxyë dedi*) 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-sabë* gens of the Omaha tribe.

37-38. *ðusiã kudi*, perhaps contracted from *ðusi haⁿ kudi*.

39. *aⁿya*, "the four Hawk persons."

44. *ñkint-ko*, instead of *ñkint-kaⁿ*.

46. *hamaⁿ=hama, ama*.

46-47. *tcëtka kikë—tcâmãw kikë* "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 "*Tohoⁿ+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 *Pawēka*, 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'hiⁿ -k te'yě haⁿ iⁿsu'- yaⁿ kîda' de'
The Ancient of Wolf (ob.) killed and teeth the gathered that
Opossums them

hěd- haⁿ u'dasi' haⁿ 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

Iⁿ'su-na' hiⁿwa'+yě,
Teeth

5 A'nĩxa'nĩxyě."
He plays at intervals
as he goes along."

Ĕ'tiķehě' nĩx ně'di. Ayi'hiⁿna'-di e'ma a'hi a'kuwe'di. Eķehaⁿ,
Saying so was walking. The Ancient (sub.) close to him came out. And then
of Wolves

"Ka'wa-k iye' ya'nde wo'." Eķekaⁿ, "Ya'maⁿ na'," hědi.
"What (ob.) you say you continue wo'." And then "Nothing na'," he said
[you are] (masc.) that.

"Axaye'hi pixti' nĩķě'x nĩķa'nde na'." Eķekaⁿ a'de haⁿ
"Flowers very pretty I said I continued na'." And then he spoke and
[I was] (masc.) (when)

kĩto'he tãni'yaⁿ 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.

Hiⁿwa'+yě! Hiⁿwa'+yě!

A'nĩxa'nĩxyě!"
He plays at intervals
as he goes along."

Ĕ'tiķehě' 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

haⁿ kě'tcũma'na iⁿsu' ķiⁿ'hiⁿ-aoⁿ'-daha' nĩx ně'di. Eķekaⁿ 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'yañķě'-daha' ya'ndi
they were they came in So(?) when "This one he killed us the one who
coming sight. (sub.)

na'ni xyo'," ě haⁿ dũķũtķě' hi'pi' iⁿsu'-yaⁿ kiya' kiha'nětu' haⁿ,
must be" said and tied him laid him teeth the again they found for him and
down

eķehaⁿ teye' tētu kaⁿ, "Ayaⁿ tei'diķě tiki-k' ayoⁿ yaⁿ
and then to kill him they wished when "Stick any sort (ob.) you use you
xķitě'tu kaⁿ nta hi'-usaⁿ," ě'x to'mañķi. Eķehaⁿ, "Ayaⁿ
hit me when [if] I die shall not" when he was reclin- And then "Tree
he ing said it

tcé'tkasaⁿ ne' tu'di-yaⁿ in'dutcké'x ka'hi haⁿ yaⁿxkité'-soⁿ'sa-tú
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' soⁿ'sa xo'," é kaⁿ dutcké' a'dé. Aⁿya'
when (when) I die once will" said when to dig it up they went. Person
tútcoⁿ soⁿ'wa wata'yé é'tiké' yuke' kaⁿ e'kekaⁿ wa'ta na'ûki.
eye on one side caused to watch so they were when and then watching he sat.

E'kekaⁿ wa'ta na'x kaⁿ "Yaⁿxkidu'wé haⁿ ayaⁿ tcé'tka ma'ûki,
And then watching hesat when "Untie me and tree dead lies
e'kike kse' haku haⁿ yaⁿxkité' teya'nké haⁿ yaⁿûkiⁿhiⁿ'totaⁿ-.
breakit bring it hither and hit me kill me and you be so brave on
account of me

ûka'kito'x-maûk-ta', e'keyaûkoⁿ-ûnkto'x-maûk-ta'," ki'yé haⁿ,
[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 "Yaⁿ'xkidu'wé" haⁿ anisti' kidu'wé haⁿ ayaⁿ tcé'tka' ksé'
"Untie me" when sure enough he untied and tree with bark off to break it

té ha'nde kaⁿ ama' tûpé-k' u'wé Kûska'kana'di. E'kekaⁿ
wished continued when ground hole (ob.) went in Ancient of Opossums. And then
[was]

Ayi'hiⁿ ya'ndi ki'hiⁿ haⁿ kiya' naxa'xa ké'tu ama'-yaⁿ.
Wolf the (sub.) came and again just now they dug ground the.

E'ké' yuke' kaⁿ maⁿ'tkaⁿ hu' haka'naki. E'kehaⁿ kina'hi teu'ti
So they were when elsewhere was came out. And then painted red
himself

u'xne heyaⁿ'hi. E'kehaⁿ, "Ka'wa-k oⁿ'-k é'tike yayuké'di
he was he reached. And then "What (ob.) doing when so you (pl.) are
coming there.

30 wo'," kiyé'daha' kaⁿ'tca', "Kûckana'di te'hiyaûké'-daha' haⁿ
?" said to them when [for some time] "Ancient of Opossums (sub.) he killed us and

é'ti-k u'wé kaⁿ é'taûkoⁿ nyuké'di na'," é'tu kaⁿ, "Nku'wé
there (ob.) went in as [be- we do that we are (masc.) they said when "I go in
cause]

ndu'si ûka'kana'x kaⁿ te'yétu-ta'," kiya' he'yaⁿ kidé'. [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 haⁿ mi'koⁿ'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. E'kehaⁿ eyaⁿ'hi haⁿ, "Ka'wa-k iyoⁿ' ya'yuké'di wo',"
was com- And then reached when "What (ob.) you do you (pl.) are ?"
ing. there

35 é kaⁿ, "Kûckana' te'-yaûka-daha' haⁿ é'ti-k u'wé kaⁿ
said when, "Ancient of he killed us and there (ob.) went in because
Opossums

é'taûkoⁿ nyu'ké," e'tu kaⁿ, "Nku'wé ndu'si akana'ûki ké
we do that we are" they said when "I go in I catch him come out

ko' te'hiyetu'hi na'," é haⁿ u'wé de'di. E'kehaⁿ "É'xtixti'
when you all must kill him" said and went in departed. And then "A very long dis-
distance

ûkiⁿ'hiⁿ wo'," ayi'hi haⁿ, "Nki'ndi na'. Nki'ndi ûkoⁿ'ni
I have come he thought and "I (sub.) (masc.) I (sub.) I did it

naxo'+," kiyé' de' kaⁿ, si'ndi-yaⁿ aka'naki ne' kaⁿ si'ndi-
in the past' said to going when tail the came out [in stood when tail
[act seen] sight]

40 yaⁿ kiduxtaⁿ dukiⁿ'xtu kide' oⁿ'ni. E'keoⁿ'nidi' si'ndi haho'-
the they pulled they slipped the Therefore tail bone
for him skin off

txa étu' Xa.
only they say usually.

NOTES

1. *Kûckayokana*, given as *Kûskakanadi* in line 26; *Kûckanadi* in line 30; and *Kûckana* in line 35, archaic names for the opossum, now called *kciaka 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; *hiⁿwa+yë* is unintelligible; no reason can be suggested for the connection of *anîwanîxyë* with the preceding words of the song; *anîwanîxyë*, frequentative of *anîxyë*, to play [at one place or time].

7. *Yamaⁿ na*, etc. This absolute denial, followed by a modifying assertion, resembles a Çegiha 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. *ñkëx ñkande na: ñkëx < ñke (e)*, by a law of euphony, *e* before *ñ* becomes *ëx*, 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. *kîⁿhiⁿ-aoⁿ-daha*, "to sing about him or her." See *yaoⁿni*, "to sing."

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

17. *teidikë tiki*, "any sort;" Çegiha 'aⁿ *ctectë*; *nta* used instead of *ânkte*, "I die" (see line 20).

18. *hi-usaⁿ*. Is *usaⁿ* used after any other word or syllable besides *hi*?

18. *ëx tomañki*. Does *ëx = ë haⁿ*, or is the *x* introduced for euphony between *e* and *t*?

19. *iⁿdutchëx kahi*, the *x* is a contraction of *haⁿ*, before a *k*, rather than a euphonic insertion; *teëtkaⁿ*, after *ayaⁿ*, not to be confounded with *teëtka saⁿ*, "a white rabbit." (See lines 22, 25.)

19. *yaⁿakitë-soⁿsa-tû*, "they hit me once;" *ka ko*,—if *ka* be retained, *ko* should be omitted, and vice versa.

21. *soⁿwa*, evidently from *soⁿsa*, "one," and *wa* or *wayaⁿ*, "toward, on that side." *watayə* or *watayə?*

23-24. *yañkⁱñhiⁿtotaⁿ-ñkakitox-mañk-ta*, from *iⁿhiⁿtotaⁿ kitox-mañki*, "he (A) is so brave over [or, on account of] him (B) as he (B) is lying down;" *iⁿhiⁿtotaⁿ* (<*iⁿtə*), "to be brave:" compare *iⁿtəxti*, *iⁿdəxti*, "to be very brave."

40. *dukiⁿxtu* (<*kⁱnti*).

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+!
Iⁿsu-na hiⁿwa+yə!
Anⁱxanⁱxyə.

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+!
Hiⁿwa+yə! Hiⁿwa+yə!
Anⁱxanⁱxyə!

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

Aⁿya'di wa'x- ni yu^ke' haⁿ uxté' yu^ke' haⁿ tao'. E'yaⁿ kiⁿ'hiⁿ' yu^ke'
 Person hunting walk- they and making they and shot a There they were arriving
 ing were a fire were deer.

dixyiⁿ' Ayiⁿ'hiⁿ'di' tukaⁿ'nitu' tũ'kpě eyaⁿ'hiⁿ. E^ke^kakaⁿ' tukaⁿ'nituyaⁿ'
 when Wolf (sub.) their uncle changed into reached And then their uncle
 there.

wo' yihi' haⁿ "Tukaⁿ'ni ko' e'yaⁿ na'x kaⁿ nyidoⁿ'hi ñkahi' ûñkhi' na,"
 that [they] and "Uncle the there sits as we see you we were [we] thought;
 thought (sub.?) coming

heⁿ'tu kaⁿ, "Ñkiⁿ'ñksu wa'di ka'wa-k yo' ma'ũki naⁿ'ni ñkhiⁿ'
 they said when "I want fresh meat very what (ob.) you lies perhaps I
 [bad] shot thought

5 utoho'hinyě'-daha' nku'x ne'di," e'di. E^ke^kahaⁿ' petuxtě' wata'yě
 I followed your (pl.) trail I have been said he. And then camp causing him
 coming to watch

wax a'de. Tukaⁿ'nituyaⁿ' yi'hi haⁿ wax a'de oⁿ' tao' kiⁿ'x kaⁿ
 they went Their uncle thought and went hunting still on shot a came when
 hunting. the way deer back

ahiⁿ'ske' wa' a'nde ta dũxkě' a'nde de'-hěd-haⁿ' a'yukũni' 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 kaⁿ, "Ká! tukaⁿ'ni kâ ta' a'yukũni' ti
 all it was bloody he was eating when, "Oh! uncle oh! deer roasted all
 over

sa'hiyě du'ti ha'nde. Tukaⁿ'ni ko' ha'-i-txa ha'nde ko' kũdoⁿ'hoⁿ'ni
 raw he is eating. Uncle (sub.) bloody it is the he does not see
 [when?, as?]

10 haⁿ'nũⁿ," kiyě'tu kaⁿ "E'ěde teiku'yixti," hě'di. E^ti^ke' ha'nda
 perhaps" they said when "This way very sweet" he said So he should
 to [him] that. be

hi' kiye' haⁿ kiya' waxa' a'de. E^ke^kahaⁿ' ita' kiyo'wo o ki'x kaⁿ
 that said to him and again hunting they went. And then deer more shot carried when
 on the back

ahiⁿske' wa'di, tca'na duxkě' ne'di. E'ke ha'nde kaⁿ' tcipu'xi tcûpaⁿ'
 greedy very again flaying stood. So he was when blanket old
 in'xkiyadu'yě a'nde kaⁿ' ětikě' ta duxkě' ne' kaⁿ' si'ndiyaⁿ
 he wrapped around he was when so deer flaying it stood when tail the
 himself
 kîha'nětu. "Xo + xo, tuka'ni ko si'ndi oⁿ'ni wo," kiyě'tu kaⁿ'
 they found for "Oh! uncle (sub.) tail uses ?" they said to when
 him.

- 15 "Xo'xoxo'xo," ěṭ de'di. E'kehaⁿ' Ayihiⁿ' iⁿtcyo'xti de'di.
 "Oh! Oh!" he said went. And then Wolf very aged man went.
 E'keoⁿ'nidi' a'ya' wax ni' yuķě' oxtětu' dixyiⁿ' a'tcka wohě'
 Therefore men hunting walk they are they make whenever close barking
 a fire
 a'nde xya', etu' xa. Ẃ'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. *ńkîńksu* (*îńks*), "to crave or want fresh meat;" *yo* (*o*); *utoho-hinyě-daha* (*toho*).
6. *wax ade oⁿ* (*oⁿ < oⁿni*, "action going on at the time"); they were then on the way, were going in search of game, when they shot a deer.
10. *tcîkuyi'xti* (*tekyuě xti*); *handa hi* (*hande, hi*), euphonic change.
12. *tcana = tcamana*.
15. *iⁿtcyoxti* (*iⁿtc*), pronounced *iⁿtcyo + 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

Aⁿya' xohi' axka' teu yihixti' nax ka' Ita' noⁿpa' eyiⁿ'hiⁿ.
 Person ancient persim- put be- very many sat when Deer two reached
 mons fore fire to dry there.

"Tei'dike-yoⁿ'nidi' ayihixti' haye wo'." Ekekaⁿ, "Aⁿsudi' teiⁿ'xti kaⁿ'
 "How do you do that you have so many ?" And then "Pine very fat (ob.)

ñku'tcutca'ti ûñkpatcoⁿ' ûñkpaⁿ' haⁿ ûñktaⁿ'hiⁿ' nde' a'xka ne'yaⁿ
 I split it my nose I stick it in and I run I go persim- the std.
 mon

ñkiⁿ'hiⁿ'yo' kaⁿ i'de kaⁿ ñku'kidadi' diⁿ e'taⁿkoⁿ'xti ni'," e' haⁿ
 I butt against when they because I gather I do just so (fem.) said and
 fall

5 soⁿ'sa kuku'-daha' ta'-yaⁿ. Ekekaⁿ, "Pi' tiko'hixti na'" du'ti
 one she gave to each deer the. And then "Good sure enough (masc.) ate
 of them

doⁿ'hi haⁿ, "Ñkiⁿ'xtu he' e'taⁿkoⁿ' ndu'xtu hi na'," e' haⁿ aⁿsudi'
 saw and "We too we do so we must eat" said and pine

u'tcutca'ti haⁿ' pûtecoⁿ' paxa' haⁿ taⁿ'hiⁿ de' haⁿ hiⁿ'yo' kaⁿ ndoku'
 split and nose stuck in and ran went and butted when back
 against it hither

ktaho' té ma'ñki. Ekekaⁿ aⁿya' xohi' iⁿkxihi' ha'nde naha'
 he fell dead lay. And then old woman laughing at she was a while
 [them]

adûksoⁿ'hoⁿ axka' teu'-k pëhé' ne' yaoⁿ' ne' kaⁿ Yihidi' kiⁿ'hiⁿ
 covered it up persim- which pound- stood singing stood when Wolf (sub) came
 mon she had dried ing

10 haⁿ, "Ka'ka ye hine'di wo'" ki'yetu kaⁿ, "Ya'maⁿ na'," eⁿdi
 and "What are you saying ?" they said when "Nothing" she
 as you stand to her (masc.) said

Aⁿya' xo'hi-yaⁿ. Kiya' a'de haⁿ' kitohé' a'max kaⁿ' kiya' tcûma'na
 Old woman the. Again they and hiding from they when again a second time
 went her stood

yaoⁿ' ne' kaⁿ, naxé' ama'ñki naha' kiya' kiⁿ'hiⁿ' haⁿ, "Ka'wa-k
 singing she when listening they stood a while again came and "What (ob.)
 stood

iyé' hine'di wo'" kiyé'tu kaⁿ, "Ya'maⁿ na'," e' hande' kiké', "Kak
 were you saying ?" they said when "Nothing" she she was though "What
 as you stood to her (masc.) said

tohé' hayé' ayi'ne ha'tca' yeke' na," kiyé' yuke' naha' i'da'he ta'-yaⁿ
 you hide you stand must (masc.) said to they a while seeking deer the
 were

15 ha'né du'si ha'dé. Ekekaⁿ aⁿya' xo'hi ya'ndi aⁿhiⁿ' nax kaⁿ'
 found took they went. And then old woman the (sub.) weeping sat when

Kûtcin'ckana' *eyin'hiⁿ* *haⁿ*, "Ka'k *ayoⁿ-k* *yaⁿhi* *ina'nki* *wo[,]*"
Ancient of Red- came there and "What you when you cry you sit ?"
winged Blackbirds

kiyé'tu *kaⁿ*, "Ta-k' *ya'nka-kyaⁿhi* *a'de* *ni[,]*" *é' kaⁿ*, "E'ke *ko[']*
they said when "Deer (ob.) they took from me they went (fem.) she when "Lo! if
to her

n̄kacyaⁿhiⁿ *n̄kiⁿx* *kaⁿ* *i'duti* *hi* *na[,]*" *é' haⁿ* *a'de*. *Ekehaⁿ*
we take it from we when you shall eat it " said and they went. And then
[them] come (masc.)

aküde'diyé *a'da* *oⁿni*. *Ekehaⁿ* *a'tekaxti'yé* *haⁿ* *niyé'tu*, "Tiⁿwétu"
creeping up on they were And then [they] got very and they flew up, They made a
[the wolves] going. close whirring sound

20 *niyé'tu* *ya'ndi*. *Ekekaⁿ* *ta'-yaⁿ* *i'nki* *kixyoxtu'* *Yi'hiⁿ* *ya'ndi*.
they flew when. And then deer the leaving they ran off Wolf the (sub.).
up

Ekekaⁿ *ta'-yaⁿ* *du'si* *e'yaⁿ* *kikiⁿxtu* *haⁿ* *e'keoⁿnidi'* *Kû'tci'cka'adi*
And then deer the took there brought it and therefore Red-winged (sub.)
back to her Blackbird

Yihiⁿ-k *kiⁿsiⁿhiyé'* *oⁿnidi'* *e'keoⁿnidi'* *niyé'tu* *xyiⁿ* *nati'* *tiⁿwe'*
Wolf (ob.) they made [them] as therefore they fly up when only whirring
cowards [entire]

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

NOTES

1. *Aⁿya 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-yoⁿnidi*, probably from *tcidi'koⁿni* (*tcidi'kè*, *oⁿni*), "how did he do that?"

3. *n̄kutcutcati* (*tcati*).

3. *ânkpatcoⁿ* (*ptcôⁿ*); *ânkpaxa*, 1st sing. of *paxa*; *n̄kiⁿhiⁿyo*, 1st sing. of *hiⁿyo* (line 7).

4. *n̄kukidadi* (*da*).

9. *adûksoⁿhoⁿ* (*adûksè*, *oⁿ*, *hoⁿ*).

9. *Yihîⁿdi*, the *Ayihîⁿdi* of myth 22, 2; *kaka* for *kawa-kaⁿ* (line 10); *yé* for *iyé* (*e*); *hinedi* = *ayine* of line 14.

10, 13; *Yamaⁿ na* (masc.) should be *Yamaⁿ ni* (female sp.).

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

15. *hadé* for *adé* (*de*).

19. *aküdediyé*, given as *kédéye'* in 1892.

20. *kixyoxtu* (*koxta*).

21. *kikiⁿxtu* (*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

Aⁿya' t̄iḱo'hēdi' nipa atsi' ustūki' ant kaⁿ' Ana'tci-di eyiⁿ'hiⁿ haⁿ'
 Person real (sub.) whisky bought set it up he was when Ghost (sub.) came there and
 kiiⁿ' yuḱē'di. Ayihixti' iⁿ haⁿ' awo' ne kiya' ku e'yaⁿ he'tiḱe
 drank it they were. Very much drank when another std. again gave there he did that
 for him to him

ayihixti iⁿ' ē'tiḱe yuḱe' kaⁿ doⁿhoⁿ'-daha' ne'di. Aⁿya' t̄iḱo'hē
 very much he drank so they were doing when was looking at them stood. Man real
 yaⁿdi. Eḱehaⁿ' "De yaⁿ'xkiyo'xpa tē yuḱē'di haⁿ'nūⁿ," yi'hi
 the (sub.) And then "Here they drink up for me wish they are perhaps" he thought
 [or This]

5 doⁿhoⁿ'-daha' ne' kaⁿ, "Kode' yaⁿ'xkiyo'xpa tē' ya'yuḱē'di haⁿ'nūⁿ
 was looking at stood when "Now drinking it up for me wish you (pl.) are perhaps
 them

hi' yihī' ayine' yeḱe' na," kiyē'tu Anatci' yaⁿ. Kiyē' haⁿ
 that thinking you stand must be they said to Ghost the. Said to him and
 [ing] (masc). him

konicka' yaⁿ kutu' dixyiⁿ tci'na oⁿ'ni ko' he'ena'ni xya' ne'di.
 bottle the they gave when how much had been as so much yet (?) it stood.

Ekekaⁿ' i'ndidiⁿ iⁿ' yaⁿ ko' fwühi'. Ekekaⁿ' Anatci' yuke'-
 And then he for his part drank it when low. And then Ghost they are
 yaⁿ ětu kaⁿ', "Yata'naxti' iki'kahiⁿ' 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 kaⁿ - "Iki'kahiⁿ'ni ko' yandě' xya'xti xyo'," kiyě'tu kaⁿ',
 when "You do not tell when (if) you be (live) always shall, if—" they said to him when
 kú'kikahiⁿ'ni ha'nde de' haⁿ iⁿ'titeya' haⁿ ta'-hi-yaⁿ iⁿhiⁿ' kaⁿ
 he did not tell he was there and old man and the time to die arrived when
 about it (now?) (when?) (past)

ki'kahiⁿ'. Aⁿya'di-diⁿ' a'kika'hiⁿ ma'ñktu kaⁿ' 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' ětikě' doⁿhoⁿ'ni' ě'di. Ekehaⁿ' kana'mini te oⁿ'
 a while he too so (such) he had seen he said. And then not day dead was
 ma'x kaⁿ naⁿ'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. *Aⁿya t̄ikohědi*, a real or living person, as distinguished from a ghost; *ustáki* refers to the bottle, *konicka* (7); *ant*, a contraction of *ande*; *kiiⁿ* (*iⁿ*).

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

4. *yaⁿak̄iyoxpa* (*oxpa*).

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

8. *-diⁿ*, for his part (?).

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

11. *káki'kahiⁿ'ni* (*kaⁿ'hi*); *iⁿ'titeya=iⁿ'teiya* or *iⁿ'teya*; *ta-hi-yaⁿ* (*ta<-tedi*, "to die;" *hi* conveys a future idea; *yaⁿ*, "the"); so, *itahiyaⁿ*, "the time for you to die;" *úñktahiyaⁿ*, "the time for me to die."

12. *ak̄i'kahiⁿ mañktu*, continuous form of *ak̄ikaxtu*, "they tell one another" (*kaⁿ'hi*).

13. *kanamini* (*ka, ni*, negative signs; *nami*=*naⁿ'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 ⁿ dě'	xěhe'yě	ha ⁿ	ě'tikě	ha'nde	ha ⁿ		
Fox (sub.)	road, path	dung	caused it to sit	and	he had done so	when			
ē-k	wa'ta.	Na'wi	na ⁿ 'ni	eya ⁿ 'hi ⁿ	do ⁿ '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 ⁿ	akxi'	ha ⁿ	a ⁿ ya	-ti'	-k i ⁿ hi ⁿ '	akxi' ne'	ka ⁿ	a ⁿ ya'	ya'ndi
when (past)	he got angry	and	man	house	(ob.) reached	angry stood	when (past)	man	the (sub.)
i ⁿ ske'yě	ka ⁿ	koḵta'	de	o ⁿ 'xa.	E'ke-	o ⁿ 'xa-	di ⁿ '	a ⁿ ya'	-k
scared him	when (past)	ran off	went	in the past.	Because of this which occurred in the past			man	(ob.)
5 i ⁿ si ⁿ 'hi ⁿ 'xti	ětu'	xa.	E'ke	o ⁿ 'xa	toxka'	ě	ya'tctu.	E'ke	o ⁿ 'xadi'
he is much afraid of	they usually say	usually.	Therefore [from this past act]		toxka	that	they name him.	Therefore [on account of this past act]	
toxka'-di	nětkohi'	-k	i ⁿ dě'	ni'tu	a ⁿ ya'di	kikě'	usi'	dixya ⁿ '	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 ⁿ ya'adi	etu'	xa.			
very	turning somersaults	falling	he is usually	the people	they say it	usually.			

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. *Karwa kikě*, "whatsoever," followed by a negative, means "nothing at all" (Čegiha, *edadaⁿ cterwaⁿ-ji* or *maji*, or *baji*); *kusini* (*usi*)—*akxi* < *hakxidi*.

4. *Eke oⁿ'xa-diⁿ*, and (5). *Eke-oⁿ'xadi* forms of "therefore," referring to an act in the (?) remote past (sign, *oⁿ'xa*).

5. *toxka* *ě yatctu*, "They named the fox;" *Toxka*, "because he had run away (*koḵta* or *koḵta*) 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 *toaka*. 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

Aⁿtatka' tcude'tu. Aⁿ'tckahoⁿ'na ha'ne-daha', naha'ti tcu' kode'yě
 Child they abandoned. Ancient of Crows found them boat put taking all
 them
 in it

kide'di. Eyaⁿ' ki'di haⁿ' na'wi-k xehē' na'ñkini aduti' hande', e haⁿ'
 she went There reached and day she was not sitting food was she and
 home. home said

kiya'yeki akū-nūxaⁿ' de'di. Ekekaⁿ' yek-su' to'pa ne' kaⁿ du'si
 again corn to go to gather she went. And then corn grain four there when took
 over the scat- were
 again tered

ko'wohe de'yě. Ekekaⁿ' aye'k pī' tīko'hixti si'nd oⁿ ma'ñki.
 upward she sent. And then corn good exceedingly tail having reclined (?)

5 Ekekaⁿ' ti'-yaⁿ he du'si ko'wohe de'yě. Ekekaⁿ' ti'-yaⁿ pī'
 And then house the too took upward she sent. And then house the good
 tīko'hixti, ti' kūde'xyī ne'di. Ekekaⁿ' tando' he du'si ko'wohe
 exceedingly house spotted it stood. And then her too she took upward
 younger
 brother

de'yě: tīdupi' a'ya' pī' tīko'hixti ne'di. Ekekaⁿ', "Ñkind-hē'
 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'. Ekekaⁿ' 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 kaⁿ', tīdupi haⁿ' a'xti' pī' tīko'hixti. Ekekaⁿ'
 upward sent her when she alighted and woman good exceedingly. And then

10 tcu'ñki-yaⁿ du'si ko'wohe de'yětu: tīdupi haⁿ' tcu'ñk pī' tīko'hixti.
 dog the took upward they sent he alighted and dog good exceedingly.
 him

Ekehaⁿ' toxpě' tcūpaⁿ' ne kaⁿ daⁿ ko'wohe de'yě. Ekekaⁿ'
 And then clothing decayed there was (ob.) took upward sent it. And then

toxpě' pixti' apstūki' na'ñki. Ekekaⁿ' Aⁿ'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'ke oⁿ'nidi' kūkid-oⁿ'ni-xti kaⁿ ku'x na'ñki oⁿ'ni ko', "Tci'diķe
 Therefore she had not re- when was returning (i. e. was when "Why
 turned home at all then on the way)

kūki'd-oⁿ'ni," e ha'nde haⁿ', dē haⁿ ani'-yaⁿhiⁿ kaⁿ' ēk xē
 has she not re- say- was and went and wa- the reached when there was
 turned" ing (when) (when) ter

15 nañki Aⁿ'tckahoⁿ'na. Naha't tcoka' xwě'hē haⁿ' ē'tiķē na'x kaⁿ
 sitting Ancient of Crows. Boat piece she sat in (and) so sat when
 broken
 out at
 the top
 (when)

e'yaⁿhiⁿ haⁿ', "Ka'k i-yoⁿ' ē'tiķē ina'ñki ha'," kiyě' kaⁿ,
 she arrived and "What you do so you sit" said to when
 there (when) her

"Ūnkti'-yaⁿ ñkyēhoⁿni ē'tiķē na'ñki ni'," hē' kaⁿ, "Iti'-yaⁿ ē'ti,
 "My house the I did not so I sit "said when "Your the this
 (fem.) that know it (fem.) that house is it

ni'," kiyē' kaⁿ, iⁿskē' nati'. Iⁿskē' wa' a'nde haⁿ aka'naki
 (fem.) said to when she was so (much). She was very was and came out of
 her scared scared (when)

haⁿ yēk-su' daⁿ haⁿ ni utcu'dē haⁿ nahaṭi' naxti'k ani' na'ta-
 and corn grain took and water threw and boat kicked when water middle
 them into

20 yaⁿ de' kaⁿ doⁿhi haⁿtc kide'di. Eyaⁿ ki'di haⁿ maⁿ
 the went when looked at it a while went home. There reached and ground
 home (when)

duksē' de'-hēd-haⁿ, tca'k dutca' dē'-hēd-haⁿ, ti'-yaⁿ a'puxi,
 swept that fin- when hands washed that fin- when house the felt
 ished ished

doⁿhi. Eķehaⁿ tca'k kūde'ni na'ñki, ka'wa pastū'ki na'x kaⁿ,
 looked And then where she went sat what sewing sat when
 at it. not

Paxka' isi' ye'hi kaⁿ paya' da oⁿni. Eķekaⁿ, "Ayaⁿ toho'
 Mole her close to when plowing was going And then "Log
 foot along.

tĉūpaⁿ nañki' naⁿxkiya', e'hēxa. Eķehaⁿ kiya' apstū'ki naⁿx kaⁿ
 decayed I am not that" stopped And then again sewing sat when
 right there.

25 Mo'moxka'di e'yaⁿhiⁿ, yoⁿwē' adu' ha'nde kaⁿ, "Axi'yehi nañki'
 Humming-bird come there making a going was when "Blossom I am
 (sub.) humming around

naⁿxkiya'," kitē'tu kaⁿ nati' yoⁿwē' dē'x kūpa'haⁿi. E'yan ki'di
 not that" she hit at when making a went disappeared. There reached
 him humming home

haⁿ, "Ani'sti na! Aⁿxti' pi' ṭiķo'hixti na'ñki na'" ē' kaⁿ,
 and "Sure enough (it is) Woman good exceedingly sits "said it when
 (when) [male]

īndaxtu'. Eķehaⁿ, "Oⁿ'd-ahi-di' tci'x kide' e'yaⁿ ki'di kaⁿ akini'
 they sought And then "Bear skins lay them all there reach when walk
 her. along home on it

kide' e'yaⁿ ki'di, tēidiķē' ha ni'," ē'tu kaⁿ, "Teitca'pixti ni!
 going there reach home how would ?" they when "Too slippery (fem.)
 home it be said

30 Toho' ni," ēdi' Aⁿ'tcahoⁿna. Eķekaⁿ, "Itani' tci'x kide' e'yaⁿ
 Fall (fem.) said it Ancient of Crows. And then "Mortars lay them all there
 along

ki'di xyaⁿ akini' kide' e'yaⁿ kidi' dixyiⁿ, tēidiķē' ha ni'," ē'tu
 reach when walk on go there reach when how would ?" they
 home home it be said

kaⁿ, "Haⁿaⁿ! ē'xtihⁿi' inahiⁿtixti ni'. Inahiⁿ-k toho'-k a'dūkta
 when, "Oh no! how could is too apt to It turn when she when [might]
 that be? rock (fem.) [might] fall crush her

ni.'" Eķekaⁿ "Aⁿya'di tci' kide' de e'yaⁿ ki'di dixyaⁿ, eķekaⁿ
 (fem.) And then "Men lay them all this there reach home if and then
 along

akini' kide' e'yaⁿ kidi' dixyiⁿ, tēidiķē' ha ni'," ē'tu kaⁿ, Aⁿ'tckana'
 walk on go there reach home if how would it ?" they when Ancient of
 home home be said Crows

35 de' kake'ni. Aⁿ'hiⁿ na'ñki de'-hēd-haⁿ aⁿ'xti ṭopi'-yaⁿ ki'tci
 this said noth- Was crying that fin- when woman young the did not
 [time] ing. ished wish to give her
 up

haⁿ aⁿ'hiⁿ na'ñki de'-hēd-haⁿ ita'mino'yē. Ita'mino'yē de'-hēd-haⁿ
 and was crying that fin- when she dressed She dressed that fin- when
 (when) her. ished her ished

anahiⁿ-yaⁿ kida'katckē' de'-hēd-haⁿ, tando'-yaⁿ ita'mino'yē de'-hēd-
 hair the tied it for her that fin- when her the she dressed him that fin-
 ished ished brother ished

haⁿ, e'ķe haⁿ'tca kūdutaⁿ-ḍaha'. "Aya'yiki' ma'ñki ko, saⁿhaⁿ'xti'yē
 when so after some she sent them off. "Your kindred lie if very hard
 delay (?) [there]

- astu-tě',² kiyě'-daha'. Ekekaⁿ a'dě. Akini' ha'dě. Tuka'nitu-yaⁿ
 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 kaⁿ a'si saⁿhaⁿxti'yě a'de. Inoⁿni ya'ndi ya'hi ye'hiyaⁿ tox
 lying when step- very hard they Her elder the (sub.) bed close to was
 ping-in sister went.
- ma'x kaⁿ, "Ati' küdë'xyi doⁿha'-yaⁿ ë'ti ma'nkide ha'," ë' haⁿ pitce'
 lying when "House spotted saw it (?) the this the this recl. ob. ?" said and leaping
 one
- a's-kaⁿ tüpo' kaⁿ pitce' ya'hi-yaⁿ adi' dë xëhe'. Aⁿya'xidi' yiñka'ditu
 stepped burst when leaped bed the climb-went sat Chief they married
 when on ing down. her to him
- kaⁿ iñktaⁿhi xëhe' o'ni'. Wax a'de. Ekekaⁿ aⁿxti'-yaⁿ he' aⁿtatka'
 when next to her he was sitting. Hunt- they And then woman the too child-
 ing went.
- du'si da' oⁿ haⁿ wa'xi yiñki' ha'aksi'hi ha'nde haⁿ kiya' kipo'nahi.
 took was go- and shoe small she got and was and again turned back.
 ing left
- 45 Eyaⁿ ki'di haⁿ waxi' yiñki dusi'. Kiya' da oⁿ kaⁿ, Iⁿsu'-këtc'oⁿna
 There re- and shoe small took. Again was go- when Ancient One with
 turned ing Crooked Teeth
- ë'k xë na'ñki haⁿ, "Nda'o hu' haⁿ si'nihoⁿ du'ti ha'tca'," kiyě'
 there was sitting and "This way come and mush eat a while" said to
 her
- kaⁿ, e'yaⁿhiⁿ ducüpaⁿ dusi' a'pád oⁿ haⁿtca ki'ya de'di. Ekekaⁿ
 when went there dipped it up took wrapped it and sub- again de- And then
 with the hand up sequently parted.
- kiya' tcüma'na tániyaⁿ kiya' xë na'ñki'. Ekehaⁿ kiya' tcümana',
 again a second ahead of again was sitting. And then again a second time
 time her
- "Nda'o hu' haⁿ si'nihoⁿ du'ti ha'tca'," kiya' kiyě' kaⁿ, "Si'nihoⁿ ni'
 "Hither come and mush eat a while" again said to when "Mush
 her
- 50 ndu'ti tē' ë'tikë ñkande' naⁿxkiya'," ë' kaⁿ, "Tama'nk tciⁿ'eti
 I eat wish so I am not that one" said when "Deer brisquet very fat
 ndu'ti hi' ë'tikë nda' o'ni ni'" ë' kaⁿ, "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' ñki'ndi ni'" ë' haⁿ a'su oⁿxti-k tániyaⁿ de'kiyě. Ekekaⁿ
 the I am " said and large brier (ob.) ahead sent for her. And then
 (fem.) patch
- a'nde oⁿdi' aka'naki niⁿx ne' kaⁿ a'su tohoⁿ'ni kiya' de'kiyě kaⁿ
 was going along came out of was walk- when bamboo brier again sent for when
 it ing (vine) her
- a'nde oⁿdi' aka'naki niⁿx ne' kaⁿ amaⁿ kú'dote oⁿ'ni de'kiyě kaⁿ
 was going along came out of was walk- when ground muddy made sent for her when
 it ing
- 55 a'nde oⁿdi' aka'naki na'nteke haⁿ noxpě' na'x kaⁿ Iⁿsu'-këtc'oⁿna
 was going along came out of and got mired sat when Ancient One with
 it Crooked Teeth
- eyaⁿhiⁿ te'yě haⁿ a'hi-yañk kidu'si haⁿ hiⁿ'a'hi haⁿ waxi' yiñki-
 came there killed and skin the (ob.) took from and made it and shoe small
 her her her grow on her-
 self
- yaⁿ du'si haⁿ de'di. Ekehaⁿ o'xte-yaⁿ eyaⁿhiⁿ. Aⁿtatka'-yaⁿ
 the took and went. And then camp the she reached Child the
 there.
- du'si haⁿ, "Itú'ksiki pis tē'xti a'nde ha xaⁿ," kiyě' haⁿ, "Du'si
 took and "Your sister's to has a is (?) (fem. said to and, "Take it
 child suck strong desire speaking)" him
- haⁿku-tě'" kiyě' kaⁿ du'si e'yaⁿ kiki'x kaⁿ psi'ye tē' kaⁿ psi' tē'
 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-
 her there for her ed ed

- 60 nīkī'. Ekeha^{n'} wahé'xti. Ekeka^{n'}, "E'de hě'daⁿ de xkí'di ka^{n'}
not And then it screamed And then "That far (?) now I have when
exceedingly. back
- kuyañkye'hoⁿi na'ñkī ha^{n'}tca ha', " ě haⁿ kíte'di. Ekeka^{n'}
you do not know me ? " said she and she hit at And then
it.
- tukaⁿ'niyaⁿ du'si ha^{n'} a'ni ye'hi da' o'ni', ya'oⁿ da' o'ni'.
its mother's took it and water edge was going singing was going.
brother
- Ekeka^{n'} ěxtixti' yañka' a'ni tá'wě nañké'di. Eke' na'ñke o'ndi'.
And then very far when water making nañké'di. So [she] was sitting
(?) a slap- in the dis- there.
ping sound tance.
- E'yaⁿ kí'di. Ekeka^{n'} aⁿtatka'-yaⁿ kudi. Ekeka^{n'} psi'yě a'nde de'
There she came And then child the he gave And then suckling she was that
back to her.
[to land].
- 65 hě'tu ka^{n'} du'si kide'di. E'yaⁿ kí'di ka^{n'} aⁿtatka' a'diyaⁿ dusi'
they finished when he took went There reached when child the father took i
it home. home
- yeho^{n'} haⁿ, "Psi' xyu'hu hi'usaⁿ, " "Tohu'di wiho'hañko^{n'} xku'
knew it and "Sucking smells bad [how possi- "Rattan vine I got milk from it I gave
ble?]" to it
- ñkaⁿ'nt kaⁿtca na' " e' hande' kikě', "Tea'k a'nde ko ya'ñkútiki-ta', "
I have because " say- he was though "Where she is the tell me (male to male),"
been (male ing sp.) [-ver]
- hě'di. E haⁿt kaⁿ, "Aⁿxti' a'nde ko' kú' te ni'kī ě'di na', "
said Say- a while when, "Woman that the to be wishes not said na', "
that. ing it ing back (male sp.)
- ě kaⁿ "O'xtě taⁿ'xti haⁿ iⁿxyo^{n'}'xti awa'hi du'ti haⁿ wa'x ada
he when "Making a very and making haste cook it eat and hunt-
said fire large they com- go
ing
- 70 hi', " ě'tu ka^{n'} awahi' ne' kaⁿ uxta'x kaⁿ awo' ne'yaⁿ uxta'ki.
let," they when cooking stood when [he] when that other one he pushed
said [she] pushed her
- Ě'tikě yuke' haⁿ uxta'ki pe'ti de'yě da'xūni'yětu. Ekeha^{n'}
Sodoing they were and pushing her fire sending they burnt her. And then
her [into it]
- inda'hi a'de aⁿtatka' o'ni'yaⁿ. E'yaⁿ iⁿ'hiⁿ na'ntekě ha^{n'} aya^{n'}
to seek they child his mother. There arrived nearly and tree
her went
- tcūpa^{n'} tú'kpě ně' kaⁿ aⁿxti'-yaⁿ tando'-yaⁿ ani' ye'hi-yaⁿ iⁿ'hiⁿ
decayed changed stood when woman the her the water edge the reached
into brother
- ha^{n'} yao^{n'} ne' kaⁿ e'yaⁿ kí'di aⁿxti'-yaⁿ. Ekeka^{n'} aⁿtatka'-yaⁿ
and singing stood when there reached woman the. And then child the
again
- 75 ku' haⁿ anahi^{n'} kidoⁿ'hi ně ha^{n'} tcakī-k' adudu'ye de' - hěd - ha^{n'}
gave and hair looking at stood and hand (ob.) wrapped that fin- when
to her and round ished
and round
- tcakī - k' i'ñkiyo'hoⁿ. Ekeka^{n'} eyaⁿhi^{n'} 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^{n'} ka'dedi. E'yaⁿ kiⁿ'x kaⁿ apěhě' a'nde ha^{n'} tando'-yaⁿ
And then they took There reached when pounding she was and her the
her home. [corn?] younger brother
- a'tci haⁿ, "Kaⁿ'xo ti' - yaⁿ dě' haⁿ ateta^{n'} utcu'wī ku-tě', "
she and "Grandfather house the go and sieve borrow it be coming
asked him back" (fe-
male to male)

- kiyə' kaⁿ de ko'x-ni. "Ayi'ndi dē'd-kī," kiyē' kaⁿ de oⁿ'nidi'
said to when to go he was un- "You go yourself" said to when having de-
him willing. her parted
- 80 eyaⁿ'hiⁿ haⁿ' ka'wa a'hi ne' -kaⁿ doⁿ'hi. Iⁿ'su' ketco'na a'hi-kaⁿ
she arrived and what skin stood (ob.) she saw it. Ancient One with skin (ob.)
there Crooked Teeth
- nati'x kaⁿē' -kaⁿ daxū'ni na'ntekē na'x kaⁿ ha'ne du'si duxkē'.
stretched had been (ob.) burnt nearly sat when found it took it skinned
standing her.
- Ĕtikoⁿ' kaⁿē' kaⁿ doⁿ'hi' haⁿ'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 kaⁿ, "Taⁿ'ta'hi da'nde," kiyē' kaⁿ, "Ĕtike' naⁿkihi',"
she was when "Panther skin it is" said to when, "It is so I do not
said think"
- ē kaⁿ, "Kaⁿ'xo', ka'wa a'hi." "Tūmo'tek a'hi da'nde xyaⁿ,"
said when, "Grandfather, what skin." "Wildcat skin it is "
- 85 kiyē' kaⁿ, "Ĕtike' naⁿkihi," ē' haⁿ, "Ka'wa a'hi ko' ya'nkūtiki"
he said when, "It is so I do not think" said and "What skin the you tell me
to her she
- ko ta'maⁿk tciⁿ'cti nyi'ku hi ni'," kiyē' kaⁿ, "Taⁿk awo' a'hi
if deerbrisket very fat I give to you will "she said when "Sister other skin
(fem.) to him
- da'nde xyaⁿ," kiyē' kaⁿ "Ĕtike' ha ni' nⁿkedī' nixki'," e'
it was he said to her when "So it is (fem.) I said because" she
said
- haⁿ'tca' taⁿhiⁿ'x kide'. Eyaⁿ' ki'di haⁿ' tama'ñki-yaⁿ daⁿ' taⁿhiⁿ'
and subse- running went home. There reached and deer brisket the took running
quently
- de e'yaⁿ a'hi. Kitcu' haⁿ taⁿhiⁿ'x kide'. E'yaⁿ ki'di haⁿ'
went there she took it. She put it down for him and running went home. There reached and
home
- 90 siⁿ'to' ta'yaⁿ du'si haⁿ' taⁿ'hiⁿ de' a'ni-yaⁿ kide' taho' haⁿ,
boy her took and running went water the went back fell and
- "Taoⁿ'" ekē' dixyaⁿ. Eke' dixyiⁿ' siⁿ'to' ta'yaⁿ kosa'yi te'
cry of the she when. She when boy her minnow face
"squealer became so became so
- saⁿ tū'kpē. E'keoⁿ'nidi' Ĕtike' xya, Taha'ñkona'di Ĕtike' oⁿ'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. *Aⁿtckahoⁿ'na*, "the Ancient of Crows," a female; *tcu* never refers to a single object, hence it is unnecessary to add *-daⁿha*; *koⁿdeyē kidedi*, "to take them all home" (*-daⁿha* 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. *siⁿd oⁿ' maⁿñki*, "it was tasseling."

18. *iⁿskē 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. *Aⁿhiⁿ*, pronounced *Aⁿ+hiⁿ*.

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

38. *küdütaⁿ-daha* (*dutaⁿ*). The Ancient of Crows sent off the Pretty Woman and her brother, hence *-daha* is added.

40. *inoⁿni 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; *yinⁿkaditu*, from *yinⁿka*, 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. *Iⁿsu-këtconä*, perhaps *Iⁿsu-këtco-ⁿna*, from *iⁿsudi*, "teeth;" *këtci*, "crooked" (*këtci*, "bent like a fishhook"); *oⁿni*, "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. *naⁿwkiya*; and 51, *iduti hi ya*. The "*ya*" in these instances may be a contraction of *yamaⁿ*, "no, nothing," with which compare *iyamaⁿ*, *kiyamaⁿ*, *koyamaⁿ*, "to have none."

56. *hiⁿ ahi*, she [Crooked Teeth] made the skin of Pretty Woman grow on herself.

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

63. *naⁿkëdi*, 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. *Aⁿwi ande*, etc. The reply of the wife's brother.

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

78. *Kaⁿwo*. 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'ya' wūki'xti wax ni' ha'nde haⁿ sika-k' a'fo'pixti ha'ně, daⁿx
 Person worthless hunt- walk- was and deer-skin very fresh found, took it
 ing ing ing (ob.) up
- kidě' ne'di. Ekehaⁿ' eyaⁿ'x ki'di yaⁿ'xa ko, "Ñko' haⁿ ñko'di ñka
 going moved. And then there reached almost when, "I shot and I shot it I say
 home (?) home home at it
- ni', yih' ni'x ne' kaⁿ Ita' ki'dixi'yětu', aⁿ'xti haⁿ ki'dixi'yětu'.
 will, he going moved when Deer they caught up woman they caught up
 thought (?) with him, with him.
- Ekehaⁿ' a'hi-yaⁿ' kitič' yuķě'di, iⁿ'xtuta'tu haⁿ', "Yaⁿxku'-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' kaⁿ, "E'ke ko', nyiku'-daha' ko', yaⁿ'yiñkaxtu' hi hi'daⁿ,'" ⁵
 say- they when, "So if, I give it back to if, you (pl.) marry will ?"
 ing were you (pl.) me
- e' kaⁿ, "I'da'!" hetu' kaⁿ, ku'-daha'. Ekehaⁿ' 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'ya'xi-yaⁿ' na'xě kaⁿtca'," he' haⁿtca' a'de o'nidi'. Amaⁿ' tupe'
 "Chief the hear it must first saying and after they departed for Ground hole in
 [and then-], that that that reason.

- ne' kaⁿ iⁿ'x kaⁿ xa'pid aduksě ne' kaⁿ 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'yaⁿ iⁿ'x kaⁿ ahoⁿ'yě, a^{ny}a' xi-yaⁿ' a'hi-yaⁿ' ku'di. Eķekaⁿ'
they There reached when caused a chief the skin the gave to And then
went. [put] on him, skin to be
[put] on him,
- 10 ya'ñki-yaⁿ aķuwě' dě, "Amaⁿ' tupě't kaⁿ aka'naki ko'; ya'ñki-yaⁿ
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 kaⁿ
leaps when you too leap will," said to him but, leaping not was when
awo'd akyan'hi. A'de oⁿ' ni ha'nde kaⁿ a^{ny}a'di o'tu.
another took her from him. They had gone walking he was when persons they
shot at him.
- O'tu yaⁿ'xa kiya' kĩ'de oⁿ' e'yaⁿ kĩ'di. Eķekaⁿ' a'hi-yaⁿ
They shot almost again he had gone back there arrived again. And then skin the
him
- kiyo'wo ku' haⁿ "Aksűp-ta! kiya' de'," ẽ'tu kaⁿ de'
another gave to and "Look sharp! again she they when went
him goes," said
- 15 kiķě' iñkowa' ksi'hi ha'nde kaⁿ o'tu ķetca'na. Eķe' kiķě'
though he himself not thinking was when they shot at again. So though
him
- kũte'ni, ķetca'na kide'di. Eyaⁿ' kĩ'di kaⁿ, ķetca'na a'hi-yaⁿ
he did not die, again he went back. There arrived when, again skin the
- ku' kaⁿ ķetca'na dě. Kětca'na iñkowa' ksi'hi ha'nde kaⁿ
gave when to him again went. Again he himself not thinking was when
- ķetca'na o'tu. Eķekaⁿ' kiya' kĩ'de. E'yaⁿ kidi' xye'ni kaⁿ
again they shot at him. And then again went back. There arrived again but when
- a^{ny}a'-xi ya'ndi, "Kiya' idě' ite' tĩko'he naⁿ'ni xyo'," kiyě' haⁿ
chief the (sub.), "Again you you sure must in that said to and
go die enough case," him
- 20 Ta xi'di-k ku' kidu'si haⁿ kide'di, tca'k hu oⁿ'ni ko' eyaⁿ'
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. Eyaⁿ' ki'di haⁿ ta'-o wa'adi tci'diki'xti kaⁿ wata' yuke'
home. There reached home and killed very how he could (ob.?) watch- they
ing were
- haⁿ kiha'ně ta-xi' yaⁿ-kaⁿ kiyo'tu. Eķekaⁿ' eyaⁿ'hiⁿ du'si haⁿ
and they found mystery deer the (ob.) They shot at it for him. And then he reached he took and
it for him deer there
- tca'k hu oⁿ'ni ko' eyaⁿ' kiya' de'di. De oⁿ'nidi' eyaⁿ'hiⁿ kaⁿ,
whence he had come there again he went. Going he was he reached when
there
- "Kĩ'di oⁿ'ni na'," ẽ'di a^{ny}a-xi' ya'ndi. Eķehaⁿ' ta-pa'-k. kiya'
"She came long ago (male) said chief the (sub.) And then deer head (ob.) again
- 25 oⁿ' de'-hěd-haⁿ' ku' kidu'si haⁿ kiya' kide'di. Eyaⁿ' kidi' haⁿ
made that finished when gave took it from and again went home. There reached and
to him [chief] home
- e'yaⁿ-k oⁿ' ta-o' ha'nde oⁿ'ni. E'ķe oⁿ'ni hetu' xa. E'ķe kaⁿ'
that (ob.) using killing deer was in the past. So in the they usually. That is why
past say
- ta-pa'-k oⁿ' ta-o' yuke' oⁿ'xa' a^{ny}a' sahi-di' tẽmana' yañka' etu'
deer head using killing deer were they usually, in the past Indians (sub.) a long time ago they
(ob.) deer were the past say
- xa. Eķe' edi' ta tẽ' topa' yaⁿ'xaⁿ' te' tĩko'hě ẽtu xa'.
usually. That is why deer dies four when dies sure enough they usually.
[times] say

NOTES

1. *daⁿw*, i. e., *daⁿ haⁿ*, before *kidi*; so *eyaⁿw* (2) for *eyaⁿhiⁿ* before *kidi*.

3. *aⁿxti haⁿ*, etc. Can *haⁿ*, "here," be used instead of *kaⁿ*, "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. *yaⁿyiñkaxtu*, *-tu*, pl. ending; *w*, a sign of contraction before *-tu*, therefore the verb stem must have been either *yiñkahaⁿ* or *yiñkahⁱ*, rather than *yiñka'^doⁿi'* or *yiñka'^toⁿi'* (*yiñkati* + *oⁿi*), the usual [modern] form; *hi* has a future reference; *hidaⁿ*, judging from the context, is a masculine interrogative sign; *iⁿda*, a sign of consent.

7. *Aⁿyaxi-yaⁿ nawë kaⁿtca*, etc. The chief must hear your request before we can give you our answer; *ade oⁿnidi*, for that reason [to notify the chief] they departed; *oⁿnidi* 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 *tupët* (10) used instead of *tupe* (in 7); *aduksé' = atükse'*; *wahë* (compare, *uwë* and *wa*), "they go down into [a hole in the ground or under water]."

9. *ahoⁿyë* (*ahi*, *oⁿ*, *-yë*).

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

14. *Aksûp-ta* (*aksûpi*), "to be on the alert, look sharp." Compare the Çegiha *sabé'*; imperative, *saba'-ga'*!

20. *Ta widi*, 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 kaⁿ
 Thunder his mother's the (sub.) Thunder into the sent him treating him was when
 being brother being house (= "doctoring")
- axi'kiye' haⁿ tixyi' ke de'di. Ekekaⁿ yĩnkoⁿ a'nde iⁿkaⁿhiⁿ
 treating him and medicine to dig went. And then his wife was to dip up
 water
- dě ne' haⁿ na'sukĩ-k ha'ne haⁿ "Nasuki' yande' yaⁿxkiyo'tu-te',"
 was going and squirrel (ob.) found and "Squirrel that shoot at it for me" (female
 to males)
- e' ha'nde kaⁿ, "Tci'dikě de' nko' hi ni'ki na," e' hande'
 say- she was when "How this I shoot can not saying was
 ing it (masc.)
- 5 kikě', "Itcitca' atu'wě ha'nde ni'," e' ha'nde kaⁿ, "Tci'dikě
 though "Brush (under- lodged in it it is saying was when "How
 growth) (fem.) it
- nkoⁿ de' nko' hi ni'ki na," e' ha'nde kaⁿ, ta'nki yandi'
 I do this I shoot can not saying was when his sister the (sub.)
 (masc.) it
- añksa'wi-k akũ'dũksa'yě kũ' kaⁿ kũ'dũksa'yě o'k taho' kaⁿ
 arrow (ob.) pushing it through gave it when through a crack he shot it, it fell when
 a crack to him when when
- ta'nkiyaⁿ eyaⁿhiⁿ, 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
- kaⁿ tca'oxě i'ñk sti' ne' kaⁿ a'ksix kane' kaⁿ e'-yaⁿ
 when claw small very stood (ob. or she forgot the past (ob. or
 when) when) (ob.) when
- 10 ki'du'si haⁿ iⁿxki'du'sasa de' e'daⁿ haⁿ ha-i'txaxti' haⁿ
 took from and scratched herself often this finished and (when) very bloody and
 pe'taxti yehiya' toho' haⁿ ihě' ma'nki. 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
- Ekekaⁿ, "Itũ'ksiki' axiya'ki-daha' yande' dixyaⁿ 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-kaⁿ ętikě' ma'nki ni'," ędi. Ekekaⁿ,
 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-haⁿtca-ta',"
 "You got out you are in the past so because to get out be continue"
 (male to male 1st time)
- 15 ki'yě haⁿ, "A'ñksi da' ku hi'," ki'yě kaⁿ de'di. Ekekaⁿ
 said to and "Arrow gather come in order said to when went. And then
 him back to (?)" him
- a'ñksi da' ki'di. Ekekaⁿ, "Ętikě' niki'," kiyě' kaⁿ, "a'ñksi
 arrow gath- reached And then "Such not," said to when "arrow
 ered home.
- kũdęxiyí," kiya' kiyě' kaⁿ kiya' de'di. In'yě oⁿ haⁿ de'di
 spotted" again said to when again went. Food made and went
 him
- xěhe'yě haⁿ ni ha'nde. Añksi' iⁿdahi ni ha'nde kaⁿ
 putitdown and walking was. Arrow seeking walking was when
 Tcętkana'di iⁿyě-yaⁿ ha'ně du'ti na'nki. Ekekaⁿ e'yaⁿ ki'di.
 Ancient of food the found eating the sitting And then there came
 Rabbits back.
- 20 "Ka'wak iyoⁿ ini' ya'nde wo'," kiyě' kaⁿ, "Tuka'nidi' a'ñksi
 "What you do you walk you are (?)" said to when "My mother's arrow
 brother
- kũdęxiyí' ę' kaⁿ ętikě' ũ'ni' nka'nde na'," hě' kaⁿ, Tcę'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' kaⁿ, pũpě'. E'yaⁿ
 "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 kaⁿ xa'nina'ndiye kaⁿ de' kaⁿ ndés-xidi' diⁿ akikino'xwě
 came when he [Rabbit] rolled when went when rattlesnakes the ran after one
 back them over (sub.) another
- kaⁿ ańksí-k kűdě'xyi yihi'xti kaⁿ pűpě' de' dűkűtckě' topa'yě haⁿ
 when arrow (ob.) spotted a great when he cut there tied four pieces and
 many through often (?)
- 25 ki'x kűde'di. Eyaⁿ kí'di kaⁿ ańks oⁿ na'ńki haⁿ, ma hiⁿ, 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
- kaⁿ ma i'dahi' ha'nde o'de'. Ma'-yaⁿ ha'ně hiⁿ kűda'
 when turkey to seek was in the past (?) Turkey the found feather gathered
 for [un-
 cle]
- te'- hěd- haⁿ e'yaⁿ kikihiⁿ dixyaⁿ, "Ĕtike' niki'. Ma'
 that finished when there took home to him when, "Such not. Turkey
 saⁿ hiⁿ," kiya' kiyě' kaⁿ, kětca'na kiya' dě. Ma' saⁿ i'dahi
 white feather," again said to him when a second time again went. Turkey white seeking
 ande' dixyaⁿ ayo' yehoⁿ da oⁿ dixyaⁿ A'ya' iⁿ'titeya' -di
 was when edge of lake was going when man old man (sub.)
 along
- 30 aⁿsűna' kańķoⁿ na'ńki. Eķekaⁿ tcuńk-ta' yandi aⁿsűna'
 duck trapping he sat. And then dog his the (sub.) duck
 dűkta'x kaⁿ ani' na'ta- yaⁿ a'de ta'a't kaⁿ, "He-he+ha'<!
 scared them when water middle the they went they sat when "Oh!
 off
- ka'wa- diⁿ ě'tku hu'oⁿ haⁿ aⁿsűna' yaⁿxkűdűkta'x kaⁿ," ě' haⁿ,
 who (sub.) here is coming and duck scares off for me ?," said and
 "Te'hinyi iⁿ'noⁿdě-k doⁿ-ta'," ě' kaⁿ de oⁿ'ni di'. Atcka'yě kaⁿ,
 "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 iyoⁿ ini' ya'nde wo'," kiyě' kaⁿ, "Tuka'ni-di' ma' saⁿ
 "What you do you you are ?" said to him when, "My mother's (sub.) turkey white
 walk brother
- 35 hiⁿ ě' kaⁿ, ěti'ķě nķa'nde na'," ě' kaⁿ, "E'yaⁿ xkűdi nķa'dud
 feather said when so I am (masc.) said when, "There I get home I eat
- ě'd kaⁿ Ayaⁿ-toho' xa'ninando'- yaⁿ nķi'x kaⁿ nyintko' te'-
 finish when Log-they-roll the I reach there when I whip you that
 hědaⁿ ko, ma saⁿ yate' yuķa' xo," kiyě' haⁿ a'ķuwě de'di.
 finished when turkey white all about they be will (pro- said to and taking him went.
 (everywhere) vided)"
- Eyaⁿhiⁿ asu' to'hĩ-k pűpě' topa'yě dűko' de oⁿdi'. Saⁿhiⁿyaⁿ
 Reached there bamboo brier (ob.) cut it through often four pieces whipped him he was going Other side
 along.
- kiⁿhiⁿ haⁿ kiyo'wo aťo'pĩ- k oⁿ kiya' dűko' de oⁿdi'. Saⁿhiⁿyaⁿ
 he reached and another new (ob.) using again whipping he was going Other side
 there [with him] along.
- 40 kí'di ěti'ķoⁿdi' topa'yě haⁿ iⁿ'kix kűde' kaⁿ 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
- haⁿ tcu'ńki yaⁿ amaki' ade' wahě' kaⁿ sáde' nax kaⁿ
 and dog the trailing they went yelping when whistling he sat when
 something
- tcu'ńki yaⁿ kiⁿ'hiⁿ haⁿ aka'tci' te'hědaⁿ a'-i- yaⁿ tca'ki'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 diⁿ A'ya' iⁿ'titeya' ti'- yaⁿ iⁿhiⁿ
 after some he took them all he went man old man house the he
 time along reached
- kaⁿ tcu'ńki e'yaⁿ ade' yaⁿ iⁿ'titeya- k' du'si te'yětu. Eķehaⁿ
 hen dog there they went old man (ob.) seized they killed him. And then
 ["without stopping"]

- 45 Aⁿya' xo'hi- yaⁿ hē' dū's-tu kaⁿ, "Ŋkint-ko' ŋkaku'di ni'," e'
 Person old the too they seized when "I I fed him (fem.) say-
 [old woman] her (fem.) ing
 ha'nde ki'kē, te'yētu kaⁿ ku'hiyaⁿ a'di haⁿ aⁿsūna' a'tcu
 [she] was although they killed her when upward he climbed and duck dried
 ayihixti kaⁿ pa'wehi i'dē kaⁿ du'ti tēu'ŋki yaⁿ kode'yē duti'
 a great many (ob.) he knocked [they] fell when ate dog the he collected eating
 them them
 ha'nde oⁿdi'. E'daⁿ haⁿ kide' ne' kaⁿ ta'ŋki ya'ndi te oⁿni yihī'
 he was in the past. (?) He fin- and going stood when his sister the (sub.) dead he was she
 ished and home thought
 haⁿ utoho'yē hu^x nē'. Ekekaⁿ ma saⁿ tēu'ŋki no'xētu kaⁿ ta'ŋki-
 and following his she was and then turkey white dog they chased when his sister
 trail she coming.
- 50 yaⁿ hu^x ne' yuwa'yaⁿ kaⁿ niye' de' kaⁿ ta'ŋki- yaⁿ asā'hi
 the was coming toward her (ob.) flying went when his sister the leaped up
 with arms
 above her head
 du'si toho' kaⁿ eyaⁿhiⁿ. Hiⁿ kida' tē-hēd-haⁿ eyaⁿ kiki'x kaⁿ
 to catch fell when he reached Feathers picked that fin- when them (ob.) he carried when
 there. off ished home to
 him
 tuka'ni- yaⁿkaⁿ, "Īta' kaⁿ," kiya' kiye' kaⁿ a'nde oⁿdi'. Kiya' ta-o'
 his mother's the (ob.), "Deer sinew," again said to when he was going Again shot
 brother him about, deer
 haⁿ ikaⁿ yaⁿ kida' tē-hēdaⁿ e'yaⁿ kikihiⁿ dixyaⁿ, "Ētiķe' niki'. Īta'
 and sinew the picked that finished that he carried when, "Such not. Deer
 (collected) (ob.) home to him
 saⁿ ikaⁿ," kiya' kiye' kaⁿ ita' saⁿ inda'hi ni ha'nde kaⁿ ita' saⁿ yaⁿ
 white sinew," again said to when deer white seeking walk- he was when Deer white the
 him ing
- 55 ha'nē haⁿ, "Ka'k iyoⁿ ini' ya'nde wo'," kiye' kaⁿ, "Tuka'nidi' ita'
 found and, "What you do you you are ?" said to when "My mother's Deer
 him walk him brother (sub.) Deer
 saⁿ ikaⁿ yaⁿ ŋke' kaⁿ ē'tiķe ŋka'nde na'," kiye' kaⁿ, "Ŋkiŋkaⁿ dūs-ta'.
 white sinew said to me as so I am said to when "My sinews, take (male
 (masc.), him (masc.), to male, 1st
 time).
 Ekehaⁿ aⁿsaⁿḡkudi- k duka' ya'xkunoⁿda-ta'," kiyē' kaⁿ ekoⁿni.
 And then mulberry tree (ob.) peel off put it in for me" (male to said to when he did so.
 the bark male, 1st time), him
 Ekekaⁿ, "Nati' i'ta ni' iki'yūhi' diⁿ ētiķiyoⁿ kaⁿ kaya'nde
 And then "Just you die that they wish because "they" do when you are
 for you
 na. Ku'-ite'ni he'eyaⁿ yakī'di idoⁿhi hi na'," kiyē' kaⁿ
 (masc.) You do not die to the same you reach they see you shall said to him when
 place home (masc.),
- 60 ki'de oⁿnidi'. E'yaⁿ ki'di kaⁿ, "Kū'deska yi'ŋki inda'hi ku-ta'.
 he was going There he reached when, "Bird young to seek it be coming
 homeward. home back (male
 to male, 1st
 time).
 Aⁿta-tka' inixyi' hi na'," kiyē' kaⁿ de'di. Eyaⁿhiⁿ kaⁿ Kū'deska
 Child to play shall " said to when went. Reached when Bird
 roughly (masc.), him there
 with it
 yi'ŋki dusi' yaⁿxa ha'nde kaⁿ xo'hi ya'ndi ki'di haⁿ adudu'di.
 young took it almost he was when old one the (sub.) reached and was flying
 (female) home round and
 round.
 Ekehaⁿ a'nde haⁿ, "Ka'k iyoⁿ ini' ya'nde ha'," kiyē' kaⁿ,
 And then she was and "What you do you walk you are ?" said to when,
 [doing so] (when) him
 "Tuka'ni diⁿ kū'deska yi'ŋki aⁿtatka' i'nixyi hi', ē' kaⁿ ētiķe'
 "My mother's the (sub.) bird young child play roughly must, said as so
 brother with it
- 65 ŋka'nde na'," ē' kaⁿ, "Eke'ko, ŋki'ndi diⁿ tā'niki taⁿyaⁿ xki'di
 I am " said when, "Well I (sub.) first village I come
 (masc.), back from

ndoⁿ'x ka'tca', " ǎ haⁿ ko'x ti'pka' kaⁿ daⁿ haⁿtca de'di. Ekehaⁿ
I see wait!" said and poke-berries (ob.) took a and subse- went. And then
her claws lot in quently

eyaⁿ'hiⁿ haⁿ ku'hiyaⁿ udu'nahⁿ haⁿ ko'x-ti'pka' dutcitcki' kaⁿ
reached there and up above [the house] went [flying] around and poke-berries squeezed when

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

yuké' kaⁿ ta'ñkiyaⁿ ko a'hiⁿ a'nde kaⁿ doⁿ'hi haⁿ kidedi'
they were when his sister the (sub.) crying was when [she] saw and went home
her

70 Pasaⁿ'-diⁿ. Eyaⁿ' ki'di haⁿ, "Aⁿtatka' tca'naska ha'," ǎ kaⁿ,
Eagle the (sub.) There reached and, "Child how large ?," said when,

"Xé'hé na'," ǎ kaⁿ, "Eke' ko, a'ka ande'dediⁿ aduté' xa ni," ǎ
"Sits alone (masc.)," said when, "Well youngest this one (sub.) hungry always (fem.)" said

haⁿ, ku' haⁿ, "Eyaⁿ' yaki'di ko xé' na'ñki ko, 'kû'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

yayuⁿke' yaⁿ te' a'nde na', ǎ haⁿ asá'hiya-té', kiyé' haⁿ, 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' diⁿ' ǎ'fikiyon' yu'kedi' ni kaⁿ ku'-ite'ni.
you die that they wish for you be- cause they do to they are because you do not
die.

75 Eyaⁿ' yaki'di kaⁿ idoⁿ'xtu' hi ni'," kiyé' kaⁿ kidedi'. Eyaⁿ'
There you get when they see shall (fem.) to him said when he went There
home

ki'di haⁿ, "Kû'desk yiñki' ayé'x yayuⁿke' yaⁿ te' a'nde na',"
he got home and "Bird small you said you were the this it is (masc.),"

ǎ haⁿ asá'hiyé kaⁿ du'si dé' kaⁿ akí'kino'xé a'dé. Ku'hi
said and he pitched when [bird] took went when they chased it one after they went.
[child] another [child]

de'di aho'-yaⁿ pa' i'dé de'di. Eke oⁿ'nidi' aya'p pa saⁿ'
went bone the alone falling went. Therefore eagles

aⁿ. tatka'-k oyihí'xtitu xa', dutute'di, etu xa'.
children (ob.) they want always they wish to they always.
badly eat them say

80 Ekekaⁿ' tuka'ni yandi' a'ñksi oⁿ te'-héd-haⁿ' 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 taⁿ' saⁿhiⁿ'yaⁿ ha'hi haⁿ na'oⁿde'yé. "Na'oⁿde'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 male, 1st
time),

ki'yé haⁿ int-ko' a'kiya ade'yé a'nt kaⁿ naoⁿ'de'yé da oⁿ'ni
said to and he (sub.) behind burning it was when setting the he was
him grass afire

xe'ni naoⁿ'de'yé sū'p kaⁿ, "Kide' yéke' na," yihí' taⁿhiⁿ'x
but grass set afire black when, "Gone home must have he he ran and
(masc.) thought

kide'. E'yaⁿ ki'di kaⁿ a'ni nata'-yaⁿ a'nt kaⁿ ańska'pixti ikaⁿ'
went There reached when water middle the he was when bow string
back. again

85 du'wé iⁿki'nateč, uka'ñki du'xtaⁿ hu'. A'ni ye'hi-kaⁿ iⁿhiⁿ' dixyaⁿ'
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' oⁿ te'-héd-daⁿ haⁿ' kiya' iⁿki'nateč, 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. Pūkxyi' oⁿ tēhē'daⁿ haⁿ' kiya' iⁿkī'natečē kiya' uka'ŋki,
again went. Loop made finished and again threw it again it lodged or
that caught on it

kiya' du'xtaⁿ hu'. A'ni ye'hi-kaⁿ iⁿhiⁿ' dixyaⁿ' ukxa'ki kiya' de.
again pulling it it was Water edge of (ob.) it came when he cut it again went.
coming.

90 Pūkxyi' oⁿ tē-hē'daⁿ haⁿ' kiya' iⁿkī'natečē kustaⁿ'hiⁿni kaⁿ iⁿki'x
Loop made that finished and again threw it could not reach when he left
to it him and

kīde'di. Eķekaⁿ' "Ŋka'peni," naⁿ'we niⁿx ne' kaⁿ pū'spūs niⁿx ne'
went home. And then, "I can go he he was when getting he was
around it" thought he walking dusk he walking

kaⁿ Tiⁿka'na, "Tiⁿ+" he' kaⁿ, "Se'hiyē! kū'dēsk kū'dīni
when Sap-sucker note of the bird said when, "O pshaw! bird ugly

ētiķē'xtihiⁿ," ē haⁿ' niⁿx ne' kaⁿ, "Ŋki'ndi ŋkoⁿ' dixyaⁿ' 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'yaⁿkoⁿ' kaⁿ ŋki'ni pi'hēdi ko e'kiyaⁿkoⁿ-ta',"
could. "You do anything if I get well can if do so for me" (male
for me to male, 1st time)

95 ki'yē kaⁿ, "Ūnkti'-dīk iyaⁿ-ta'," ki'yē kaⁿ, "Tē'diķē
said to when "My house (ob.) you sleep" (male said to when, "How
him to male, 1st time) him

dē' ŋka'di na'ni wo'," ē' kaⁿ, yē'tēi kina'wiyē
this I climb can ?" said when tongue poked it out
for him

kaⁿ yē'tēi naski'xti kaⁿ du'si a'di de'di. Eķehaⁿ'
when tongue very long when took hold of it climb- he went. And then
ing

ku'hiyaⁿ adi' to^x ma'x kaⁿ Aⁿ'ya xo'hiyaⁿ hu'x naⁿķē'di. E'ķe
up there climbed he was lying when Old woman was coming in the Well
distance.

he'eyaⁿ'hiⁿ haⁿ', "He+! nē'tka ma'ŋki ha' xaⁿ," ē' haⁿ'te kītē' hant
there she ar- and, "O yes! right he lies ?" said when she hit was
rived here on (the
tree)

100 kīde' naⁿ'p kaⁿ kiya' kūpa'hāni. Eķehaⁿ' tīdupi' haⁿ' kiya' niⁿx ne'
till day when again she disappeared. And then he alighted and again was walk-
ing

kīde'-psi. Pūspūs-k' niⁿx ne' kaⁿ Pūkpuka'yi-na'di ohoⁿ' ha'nde
till night. Getting dusk when was when Ancient of large black was crying out
walking Woodpeckers (sub.)

kaⁿ, "Se'hiyē! kū'dēsk kū'dīni ētiķē'xtihiⁿ," ē haⁿ' niⁿx ne' kaⁿ,
when "O pshaw! bird ugly such a one as that" said and was walking when

"Ŋki'ndi ŋkoⁿ' dixyaⁿ' ayi'ni pi'hena'ni." "Tēidi'yaⁿkoⁿ' kaⁿ
"I (sub.) I do it if you get well could." "You do anything for me if

ŋki'ni pi'hēdi ko e'kiyaⁿkoⁿ-ta'," ki'yē kaⁿ, "Ūnkti'-dīk iyaⁿ-ta',"
I get can if do so for me" (male to male, first time) said to when, "My house (ob.) you sleep"
well him (male to male,
first time)

105 ki'yē kaⁿ, "Tē'diķē dē' ŋka'di na'ni wo'," ē' kaⁿ, yē'tēi kina'wiyē
said to when, "How this I climb can ?" said when tongue poked it out
him for him

kaⁿ, yē'tēi naski'xti kaⁿ du'si a'di de'di. Eķehaⁿ' ku'hiyaⁿ adi'
when tongue very long when took hold climb- went. And then up there climbed
ing

to^xma'x kaⁿ Aⁿ'ya xo'hiyaⁿ hu'x naⁿķē'di. E'ķe he'eyaⁿ'hiⁿ haⁿ',
he was lying when, Old woman was coming in the Well there she ar- and
distance. rived

"He+! nē'tka ma'ŋki ha' xaⁿ," ē' haⁿ'te kītē' hant kīde' naⁿ'p kaⁿ
"O yes! right here he lies ?" said when she hit was till day when
[on the
tree]

kiya' kūpa'hāni. Eķehaⁿ' tīdupi' haⁿ' kiya' niⁿx ne' kīde' psi.
again she disappeared. And then he alighted and again was walking till night.

- 110 Púspús-k' nix ne' kaⁿ Po'dadi ohoⁿ hande kaⁿ, "Sé'hiyel Podi'
Getting when he was when Swamp was hooting when, "O pshaw! Swamp
dark walking Owl
kúđini' é'tiké'xtihiⁿ!" é' haⁿtca, "Ńki'ndi Ńkoⁿ dixyaⁿ ayiⁿni
ugly such a one as that!" said when (?) "I(sub.) I do it if you get
well
pi'hena'ni." "Teđi'yaŃkoⁿ kaⁿ Ńki'ni pi'hedi ko e'kiya'Ńkoⁿ-ta',"
could." "You do anything if I get well can if do so for me" (male to
for me male, first time)
ki'yé kaⁿ, "ŪŃkti'-đik iyaⁿ-ta'," kiyé' kaⁿ, "Teđ'điké' d'é' Ńka'đi
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' kaⁿ txoki' xéhěx xéhěyě soⁿsa' nati' a'xéhě'yé
can ? " said when toad stools put cv. ob-jects on one just set it on
(barely)
- 115 na'x kaⁿ, "Te' ko nati' a'xéhě'haŃké' na'Ńki na'," é' kaⁿ, apúđi' de'đi.
it was when "This (ob.) barely I have stuck it on (masc.) said when he went.
sitting stepped over it
- Eyaⁿhiⁿ tox ma'Ńki. Teúma'na hu'x naŃké'đi Aⁿya xo'hi. E'ke
He arrived he was reclining. Again she was coming in Old woman. Well
there the distance
e'yaⁿhiⁿ haⁿ, "E'đe nětka ma'Ńki ya xa'," é' haⁿ "Ńka'đi haⁿ
arrived and, "Right here he lies said and "I climb and
there
- ŭŃkpa'ni toho' ko du's-tu-té'," teuŃk-ta'yaⁿ kiyé'-đaha' haⁿ,
I knock him he falls when you (pl.) catch him" dog his she said it to them and,
(female to males)
- "Ńki'ndini', é' haⁿt kíké' ayiⁿktuni'," é' haⁿtca' adi'x da oⁿ 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 axéhě'yé na'Ńki-k a'si natcúpi' ama'-yaⁿ de'x taho'. Ekekaⁿ
stuck on sitting (ob.) stepped on foot ground the going fell. And then
on slipped (dis-tant)
- teuŃk-ta' yan-di du's-tu i'nt-kaⁿ. "Ńki'ndi ni'! Ńki'ndi ni'!" e'
dog her the (sub.) they seized her. "It is I! It is I!" said
- hande' kíké', ki'Ńktuni'xti. De' anaⁿpi haⁿ i'Ńktu kaⁿ teu'Ńki
continued though they did not let her go at all. Then daylight and they released
her dog
- kite' hande' naha' kúpa'hani. Ekekaⁿ tí'dupi haⁿ ké'teúma'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 haⁿ a'ma tupé'
going till night. What at all said nothing walk- ing he and ground hole
moved
- 125 ne' kaⁿ ha'ně haⁿ uwé' de to'x maⁿx kaⁿ ekekaⁿ teúma'na
stood (ob.) found it and going in went was lying down when and then again
(?) when
- hu'x naŃké'đi. E'yaⁿhiⁿ haⁿ, "E'đe nětka ma'Ńki ha xaⁿ,"
she was coming in the She reached there and "Here right here he lies,"
distance.
- é' haⁿ e'yaⁿhiⁿ akúđi' kaⁿ wúđwúđé' kaⁿ yahe'yaⁿkaⁿ de'x
said and reached there she peeped down into it when it lightened when away off she went
- taho'. É'tiké' ne' kide'-naⁿpi'. Ekekaⁿ teúma'na kúpa'hani.
fell. She doing moved till day. And then again she disappeared.
that
- Ekekaⁿ aka'naki haⁿ nix ne' kaⁿ kide'-kútúta'xéhě' kaⁿ tídupi'
And then he got out and he was when till noon when a ford
walking
- 130 ne' kaⁿ ha'ně. Ayaⁿ ne' kaⁿ a'đi de' ku'hiyaⁿ xé'x naⁿx
stood (ob.) he found it. Tree stood (ob.) climb- went up above sitting he was
ing (st.)

kaⁿ aⁿxti'-diⁿ i'ñkaⁿ a'hi a'maki. E'ke a'ni-yaⁿ i'hiⁿ a'ni akúdi'tu
when woman (sub.) to dip they were coming. Well water the reached water they peeped
water down into

kaⁿ, tūnati'-yañk kidoⁿ'hi haⁿ, "A'ya' pi'xti na'ñki ni'," é'
when shadow the (ob.) they saw it and, "Man very good sits (fem.," said
for him

haⁿ, uwé' de dusi' wiyúhi', a'wi-yaⁿ pa' daⁿ aka'naki. Etíké'
and went in de- she that, she leaves the only took came out. So
parted caught him thought up

ha'maki de' snickité'xtitu' kaⁿ, doⁿ-daha' na'ñki naha' a'túteku'-daha'.
they were this they were very when he them he sat a while he spit on them.
cold saw

135 Ekekaⁿ' ku'hiyaⁿ a'doⁿxtu kaⁿ e'yaⁿ xé' naⁿx kaⁿ, "Tidupi'
And then upward they looked when there sitting he sat when, "Get down
hi+!" kiyé' yuke'. De'x tídu kaⁿ, akuwí'x ka'dé' titatu'-yaⁿ
I " they were saying Then he got when they took they their the
to him. down him along went home house

kiⁿ'xtu kaⁿ e'yaⁿ a'kiⁿ'hiⁿ haⁿ aku'tudi. A'ya' uwedi' ku'tu-kaⁿ,
they when there they took and they fed him. Human stewed they when,
reached with him him being gave to him

"É'tíke ko ndu'x-ni xa na'," é' kaⁿ ta'x uwedi' kiya' kú't
"Such (ob.) I do not eat ever (masc.," said when venison stewed again they
gave to him

kaⁿ eyaⁿ' ko du'ti ha'nde te'-hédan haⁿ ekekaⁿ, "Koⁿ'ni'
when that (ob.) eating he was that finished and and then, "Mother
140 kúpi'nixti ni'," é haⁿ, xam naske' ko unoⁿdé haⁿ a'túk teúkoⁿ'yé
is so bad (fem.," said and, box long (ob.) they laid and locked him in

ma'x kaⁿ kí'di A'ya xo'hi ya'ndi. Kí'di haⁿ aduti'
was when came Old woman the (sub.) She and eating
lying back reached home

na'ñki haⁿ poⁿ' na'ñki. "Dudu'ta xyu'hu," é
she sat and smelling she sat. "Food smells strong," say-
ing

naⁿ'x kaⁿ, yoⁿ'daoⁿ'ni, "Duduta'x kaⁿ iduti' inañki'
she sat when her daughters, "Food must be (?) if you eat you sit
ûñkihi' ni," kiyé' yuke' kaⁿ, "A'to'pi xyu'hu," é'
I think (fem.," saying to her they were when, "Fresh smells strong," said

145 kaⁿ, "A'to'pix kaⁿ, idu'ti ina'ñki ûñkihi' ni," kiyé' yuke'
when "Fresh must be(?) if you are [sitting] I think (fem.," they were saying

kaⁿ, "Te'đikúna', xa'pxotka'-yaⁿ du'xtaⁿ aku'-kaⁿ," é' kaⁿ,
when "Old but small box empty the pull it bring it hither" said when
(see Note.) (female speaking),

du'xtaⁿ mañki. E'yaⁿ kiⁿ'x kaⁿ dupúde' kaⁿ, a'hi ne'di. Ekekaⁿ,
pulling it the recl. There arrived when opened it when empty it stood. And then
one.

"Awo' ne'yaⁿ xa'," kiyé' kaⁿ kiya' duxtaⁿ, ma'ñki. E'yaⁿ
"Other that std. bring!(?)" said to when again pulling it the recl. There
one him one.

kiⁿ'x kaⁿ dupúde' kaⁿ a'hi ne'di. Ekekaⁿ, "Kiyó'wo ne'yaⁿ xa',"
arrived when opened it when empty it stood. And then, "Other that std. bring it!"
one (?)

150 é' kaⁿ kiya' duxtaⁿ ma'ñki. E'yaⁿ kiⁿ'x kaⁿ dupúde' kaⁿ a'hi
said when again pulling it the recl. one. There arrived when opened it when empty
ne'di. Ekekaⁿ "Xa'm na'skex yaⁿ," é' kaⁿ eyaⁿ'hiⁿ. Duxtaⁿ'
it stood. And then "Box long the," said when arrived Pulled it
there.

kaⁿ, "Koⁿ'ni', tüké'xti na'," é'tu ko', é'kaⁿ, "In'xkaⁿ na<," é'
when, "O mother very heavy (masc.) they when then, "Let it alone!" said

- ha'n'tca ta^{hi}n' de'di. Eyaⁿ'hiⁿ dupûdê' kaⁿ, wûdwûdê' kaⁿ
 when (?) running she went. Reached there opened it when it lightened when
 (or a while)
- yahe[']yaⁿ kîdê'k taho'. Eķê'x kîne haⁿ, "Yahêdi' ha ni', nĕķedi'
 far off when she she fell. She got up and, "This is the way I said it
 went back (fem.)
- 155 nixki', " "Ti[']hi[']yo'kĭ-kaⁿ o'xtêtu haⁿ," kiyê'-daha' kaⁿ
 because," said and, "Back room in make a fire" she said to them when
 (female to female)
- oxtê' yuķe' kaⁿ, "Tcî'dîkûna' i'tahaⁿ'ni'yaⁿ," kiyê'-daha' kaⁿ,
 making they were when, "O Tcî'dîkûna your sister's husband," she said to them when,
 a fire (sic)
- "kû'děski yi'ņki ne'yaⁿ daⁿ'x ku kaⁿ nĕķa'duwa'xka ni'," ě'
 "bird small that one take be com- when let me swallow them (?) " said
 and ing back whole
- kaⁿ, "Kûdê'ska yi'ņki yin[']da'hi ya'ku kaⁿ koⁿ'nidi a'duwa'xka
 when, "Bird small you seek you be com- when mother she swallow it
 ing back whole (sub.)
- hi, ě'di na," ě' haⁿ, [kĭdê' kaⁿ de' tĕ ne' kaⁿ, "Kûdê'ska
 that she said " said and Tcî'dîkûna] when to go wished stood when, "Bird
 it (masc.) went home
- 160 yi'ņki idaⁿ' te' ko ku'hixti ada' dandê' kaⁿ iⁿdaha'x ku-tĕ',"
 small you take wish when very high they go will when you let them be return-
 alone ing" (females to males)
- kiyê'tu kaⁿ de'di xyēni kûdê'ska yi'ņki-yaⁿ daⁿ' te dixyaⁿ'
 they said when he went but bird small the took wished when
 to him hold of
- kuhi' ade'. Ku'hixti de'di ko, "I'ņki ku-tĕ'," kiyê'tu kaⁿ
 higher they went. Higher went when "Let it go be returning" they said to when
 (female to male), him
- dē'di xye'ni dūs tĕ dixyaⁿ' ku'hi ě'ŭike' de o'di'. Ku'hixti
 went but to catch wished when higher so he was going. Very high
 it
- nē' kaⁿ, "Tcî'dîkûna', de' doⁿ'x-kaⁿ tcî'dikĕ yuķe. Kuhi'xti-yaⁿ
 stood when, "O Tcî'dîkûna, go to see how they are. Very high the
 165 maⁿ na'ni xyaⁿ" kiyê' kaⁿ Tcî'dîkûna', eyaⁿ'hiⁿ kaⁿ, kuhi[']xti'yaⁿ
 reclin- might be" said to when Tcî'dîkûna reached when very high
 ing him there
- kane kaⁿ, doⁿ'hi haⁿ kiyō'hi: "Koⁿ'ni'," ě' kaⁿ, pĕt du'si
 what was (ob.) he saw it and called to her: "O mother," said when fire she took
 st. in the past
- eyaⁿ'hiⁿ haⁿ ayaⁿ' ade'yĕ. Eķekaⁿ' yaoⁿ' ne' kaⁿ xohi'xti
 reached when tree set it afire. And then singing he stood when a great rain
 there
- kĭ'di kaⁿ xo'hi -yaⁿ kokta' kĭdê' kaⁿ pĕ'ti-yaⁿ sū'p kaⁿ
 came when old woman the ran went back when fire the black when
 back
- tĭdu'pi haⁿ kĭdē'di. Eyaⁿ' kĭ'di kaⁿ, "Tcî'dîkûna', e'wa de' haⁿ
 he came and went home. There reached when, "O Tcî'dîkûna, yonder go and
 down home
- 170 ya'tahaⁿ'ni kiyê'-daha'-kaⁿ, ta^{hi}n' kĭdēyaⁿkoⁿ-daha hi ni," ě 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.),
- kĕtca'na de'di. De' tĕ ne' kaⁿ, "Heyaⁿ' a'yi[']hiⁿ ko ama' tûpĕ'-kaⁿ
 again he went. Go wished stood when, "There you reach when ground hole (ob.)
- yuno[']de te' diⁿ ě'ŭikĕ' hĕ nedi ni," kiyê'tu kaⁿ, "Ide'yi'ņki ko
 to throw you wishes as so saying she they said when, "You get there when
 into it (?) that stands (fem.) to him ahead
- pĭtĕ'hayĕ' ama' tûpĕ' yatku'hi ko ěmaⁿ'hiⁿ ko uxta'xk utoho-tĕ',"
 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 kaⁿ'tca de'di. Eyaⁿ'hiⁿ kaⁿ, "N+du<," ě' ha'tca' dĕx kĭņķĕ
 they said when he went. He got when, "Let us go," said when to go pretend-
 to him (?) there ing

- 175 nedí' <. "Ko', yínskitu' 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
dí' ama' tûpě' pítčě' atkyu'hi sa'nhi' ya'n de' sín'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 kòkòhe'
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' Tei'dikûna' a'nhi' nañki'
they disappeared. And then he went back. And then Tei'dikûna' crying sat
went
- e'- hěd- ha'n, Ko'ní' u'kañka'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'ñki aka'naki. Eķeka'n' a'ķuwě kide'di.
he sent went and mother the she caught she came. And then he took her home.
it out.
- E'ya'n kí'di ha'n kětca'na i'nda'hiyě. "Īta' pa'wehi ñko'n' ka'n
There reached and again she sent him for (Tuhe). "Deer conjuring to I make when
home it
- taotu' hi ní'" ě' ka'n'tca' Tei'dikûna' tca'na i'nda'hi eya'n'hi'n.
deer shoot must (fem.) said when (?) Tei'dikûna' again to seek him went
thither.
- Eķeka'n', "Ta' a'yiñkta'ya'n iya'nox tědi ě'tiķe he' ha'nde ní'"
And then "Deer her pet one to chase she so saying that she is
you wishes (fem. See Note)
- kiyě' ha'n, "ako'hi i'na ní'" kí'yě ha'n, a'ya' dũk-o'n'-ya'n ustú'ki
said to and, "yard do not stand in it," said to and man doll stand it
him up
- 185 ha'n kító'hě ně ka'n ta'-ya'n tču'uxti eya'n'hi'n ha'n' a'ya' dũk-o'n'-ya'n
and hiding stand when deer the very old arrived and man doll the
there
- pxwě no'dě hande ka'n kítě' 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' kět'cuma'na i'nda'hiyě. "Īta' ka'n ñko'n' küně
reached and again she sent him for (Tuhe). "Deer trap I have made it
- a'de do'n'xtu ní'" kiyě' ka'n, Tei'dikûna' tca'na eya'n'hi'n kiyě'di.
let them go to see it," said to him when Tei'dikûna' again reached said it to
there him (Tuhe).
- Eķeka'n', "Añkadaki yi'ñki na' dandě ka'n tûtca'ya ni," kiyě' te'hětu
And then, "String small stand will when do not touch it," saying it they
(=be) to him finished
- 190 ka'n de'di xye'ni "Añkadaka enaski' yi'ñki-ya'n ka'waķo'n na'ni
when he went but "String of that size small the what it do can
(ob. scen)
- wo'," ě ha'n' tûtčě' ka'n dũkütčě' nax ka'n Tei'dikûna' tca'na
? "said when touched it when it tied him sat when Tei'dikûna' again
[with his foot]
- eya'n'hi'n. Dũkütčě' 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'ñki 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'n'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
xũdė'diķe ní'" ě' ha'n, "Tcane', ikte'tu-k itě'-so'n'sa-tu pi'hědi
that way "said and, "Where is it you are when you once pl. ought (?)
(female sp.) (fem.) hit die ending.

- ha'." kiyé' ne' kaⁿ, "Ūnkpayá'," é' kaⁿ, "E'ni kihí',"
 ? " said to him stood when, "My head," said he when, "Not it I think,"
 é' haⁿ, "Tcane' ikte'tu-k ité'-soⁿ'sa-tu pi'hédi ha'," kiyé' ne' kaⁿ,
 said and, "Where is it you are when you once pl. ought (?), ?" said to stood when,
 she hit die end-ing him
- "Ūnkpayá'," e' kaⁿ "E'ni kihí'," é' kaⁿ, "Iṅkspo'niya'," é' kaⁿ,
 "My head," said when "Not it I think," said when, "[On] my ankle," said when,
 he he she
- 200 "Heha ni' n̄kedi' nixki'," é haⁿ kíte' tē haⁿde haⁿ dekiṅke'
 "That is it (fem.) I said it because," said and to hit she was and motioning
 she she
- y'x nē haⁿ de'yē kaⁿ pičé' kaⁿ aṅkada' yiṅki-yaⁿ k'í'duksá'ki
 stood and she sent when he jumped when string little the she cut it in two
 it for him
- haⁿ a'se'wi yaṅka' akyaⁿ'hi haⁿ i'nt-kaⁿ kíte' te'yē haⁿ soⁿ' axihi'
 and ax the (ob.) he took and her he hit killed and kettle boiling
 from her her
- ne'yaⁿ-kaⁿ xwūhe' unaski'k'i haⁿ, "Tci'dikūna', kiyoxté' nax kaⁿ'
 that stand- (ob.) he put her pressed her and, "O Tci'dikūna make a fire sitting when
 ing one in down in it for
- wa'x kaⁿ du'ti haⁿ kida-ta'," kiyé' haⁿtc kide'di. Eḱekaⁿ' Tci'dikūna'
 cooked when eat it and go home" (male said at length he went And then Tci'dikūna'
 to male, 1st to him home.
- 205 pa wahi' haⁿde. E'ke he'yaⁿ k'í'di kaⁿ, "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' kaⁿ anisti' e'yaⁿ
 Again she come will "," saying to they were when sure there
 back (fem.) him enough
- k'í'di. E'yaⁿ k'í'di kaⁿ yoⁿ'daoⁿ' soⁿ'sa' pa' kidoⁿ'hi na'ṅki haⁿ tūpé'
 she came There she when her daughters one head looked at sat and hōle
 back. reached home
- ne'yaⁿ ako'hiye na'x kaⁿ soⁿ'sa' mas a'dasaⁿ'yē nē' kaⁿ tūpé'-yaⁿ
 that cleaned away sat when one iron heating it stood when hōle the
 (remote) the hair
- ako'hiyē é'daⁿ haⁿ tca'k'i-k iṅki'yohoⁿ' kaⁿ mas e'yaⁿ a'hiⁿ kaⁿ
 cleaned finished and hand (ob.) she called to her when iron there took it when
 away the hair with it
- 210 tūpé'-yaⁿ usiⁿ'hiⁿyē kíte'tu kaⁿ a'ta' haⁿde e'ke oⁿ'ni te' t̄kō'hē.
 hōle the stuck it in they hit it when she was throwing therefore died really.
 her head back
- Eḱekaⁿ' yiṅka'ti yuké'di. E'ke yuké' de' kaⁿ kide'-t kaⁿ i'ye'
 And then they were marrying. So they went(?) when to go home when food
 were he wished
- kikoⁿ' tēhē'detu' kaⁿ eḱehaⁿ' ind-hē' aṅkiyoⁿ' tē'hēd-haⁿ' aⁿ'xti'
 made for they finished when and then he too making arrows that he when woman
 him that finished
- noxti' yande' yandi' ani' ye'hiyaⁿ iⁿ'hiⁿ'. Yaoⁿ' naⁿ'x kaⁿ Nūxo'd-xapi'
 elder that the (sub.) water close to arrived. Singing she sat when Alligator box
- kidi'x taho' kaⁿ a'kidu'si-di édaⁿ'tu' kaⁿ usiⁿ'hiⁿ de'di. Eḱekaⁿ,
 came lay when they continued they when standing went. And then,
 back, and down packing things finished in
 in the "boat"
- 215 "Ūkiyaoⁿ' naxe' xa ko' tciⁿ'ahiⁿ' xa dande' niⁿ' kaⁿ' ūkiyaoⁿ' ku-
 "I sing he hears still when he goes fast still will when I sing he
 does
- na'xēni ko' kūde'ni da'nde kaⁿ' i'ye' de'yakiya' hi ni'," kiyé' tēhētu'
 not hear when he not go will when food you must send said to they
 ahead for me (fem.) him finished
- kaⁿ dedi'. Eḱehaⁿ' iⁿ'yē de'kiya kide' tca' kaⁿ tci'ṅki 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'yaⁿ kaka'nakani' haⁿ Xyi'nixka kiya'
 chasing went caught swallowed There he had not come out and Otter again
 it it. (=had not reached the other shore)

de'yē. E'yaⁿ diⁿ tēuxti yaⁿ aka'nak na'nteke haⁿ du'si na'yī.
 he sent That one (sub.) went so fast he came out nearly and caught swal-
 off. (=reached the other side) it loved it.

220 Ekehaⁿ aŋksi'-k akite' -k dē' ama' tidū'p kaⁿ kûde'ni. Aŋksi'-
 And then arrows (ob.) he shot when went ground alighted when [alligator] Arrow
 on did not go.

yaⁿ kite' kide' kaⁿ pūkxyi' uxwēhē' saⁿhiⁿ'yaⁿ aka'naki.
 he shot it forcibly when loop of string he sat in it to the other side he got over.

Ekehaⁿ tuka'ni ti'-yaⁿ da' oⁿni. Ta'ŋki 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' kaⁿ aŋksi' akite' kide tā'niyaⁿ ti'dup kaⁿ dusi'.
 Was coming when arrow he shot it forcibly first it alighted when she took
 [close at hand] it.

"Ka'wat aŋksiyōⁿ ha. Tando' aŋksiyōⁿ ha'nde oⁿ e'ke xyē,"
 "Whoever made arrows (?) My brother making was in the so indeed"
 (female sp.) arrows past

225 ē' haⁿ, "Ka'wat oⁿni ko ksūŋka' hi ni'," ē' haⁿ naxa'x ksē'
 said and, "Whoever made it if I break it will (fem.) said and not yet break it

tē kaⁿ, "Ksa'ya na'. Ōkindi'ŋkta na'," ē' kaⁿ ta'ŋki-yaⁿ
 wished when, "Do not break it. It is mine," said when his sister the

ha'nē. Kinē'pi wa'adi. Dusī' wahē' ha'nde haⁿ, "Ka'k iyoⁿ
 found She was glad very. She took crying out was and "What you do
 him. hold

te ya'nde, haⁿ," kiyē' kaⁿ, "Ōka'oⁿ tē ŋkan'de ni'," ē' kaⁿ,
 wish you are (?)," said to her when, "I make wish I am (fem.) she
 hominy said when,

"Tuka'nixaⁿ aⁿtatka' tcanaska kta wo'," hē' kaⁿ, "Xē'he ni,"
 "My mother's brother child how large his (?) he said that when "It sits (fem.)
 (fem.)

230 ē kaⁿ, "A'ni axi'hiyē ko' ek unoⁿda-di'," kiyē' kaⁿtc kide'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'hiyētū te' ko ndao' kudi'," kiyē' kaⁿ kide'di. Eyaⁿ ki'di
 "They kill you wish when hither be coming he said when went home. There she got
 back," to her home

haⁿ a'ni axihi'yē yaoⁿ ne'di. Yaoⁿ nē kaⁿ, "Ka', O'-pa-na'ske-
 and water she made it singing she stood. Singing she when, "(said in Very long-
 boil stood ridicule) headed-

hoⁿna ko nao't-kaⁿ tando'ya kidi' dande', kiyē'tu kaⁿtca ha'na,"
 fish (sub.) to-day her brother have will, they told her must have
 come home (masc.)

ē' kaⁿ, "Ayiⁿxtu xaⁿ ite'tu yaⁿxaⁿ kiya' ikiⁿhiⁿtu' xa haⁿtca
 said when, "You (pl.) you die when again do you [all] come back

235 ha'," kiyē'-daha'. Ani' axi'hiye nē' kaⁿ, "Aⁿtatka'-yaⁿ ndu'si
 (?)," she said to them. Water making it she stood when, "Child the I take it
 boil

uxwē'hēŋkē a'kaⁿ tēti' kika'," ēdi'. E' ha'nde haⁿ aⁿtatka'-yaⁿ
 I put it in suppose it die I wonder if," she said. Saying it was and child the

uxwēhē'yē. Ekekaⁿ te'yē tē haⁿ akuwē' ada' oⁿni, tando' ne'yaⁿ
 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'yaⁿ-kaⁿ a'da oⁿni. Ekekaⁿ naxa'x teyetu' hi diⁿ ayaⁿ-
 toward him (ob.?) they were going. And then not yet they time to when stick
 killed her (?) (?)

yaⁿ aku'hitu' kaⁿ tando'-yaⁿ e'maⁿ hu' akana'x kaⁿ ama-xa'woⁿi-yaⁿ
 the they raised it when her the just was came in when spade the
 [on her] brother there coming sight

240 da'swa de'yē isi'nti mak-oⁿni' E'xka-na'skana'-diⁿ. (See variant, p. 96).
 behind sent it for a reel. made Long-necked Buzzard, (sub.).
 him tail ob. it the Ancient one

Ekehaⁿ kinē'pi wa'adi. Aⁿya' tētcī' kide' eyaⁿ ki'di kaⁿ akini'
 And then she was very. People they lay down there reached when walking
 glad all along home on [them]

- kide'. "Eya' ki'di hi'," kiyě' haⁿ tcitei'tu kaⁿ akini'-daha'
went "There [you] must," said to and they lay down when walked on them
home. get home him all along
- kide' eya' ki'di'. Eya' ki'di ka' pū's-kaⁿ a'ya' dēx tea'yě haⁿ
went there reached There reached when night when people there he killed and
home home. home. all
- na'oⁿ-yaⁿkaⁿ' ku'hi de' tē ne' haⁿ Ktoⁿ'hi ya'oⁿ a'tc-kaⁿ,
daylight when upward to go wish- stood and Frog to sing he when
245 "Ŋkiⁿ'spēni." Ekekaⁿ, "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,"
ě kaⁿ, "Aye' pihe'di ko, ẽ'x ndoⁿ," kiyě' kaⁿ ya'oⁿ kaⁿ,
said when "You say it can if to say let me sent to when sang when,
it see" him,
- e'yaⁿ ẽ' kaⁿ, "E na'," ẽ haⁿ, "Pi'tciñkě'di ko, iñksponi'
he (?) said when, "That is it (masc.) said and, "I jump when my ankle
it is it (masc.) said and, "I jump when my ankle
- dusi-di'," ta'ñki-yaⁿ kiye'di xye'ni, piťcě' kaⁿ dūs tē dutečp dē'
grasp it' (male his sister the he said to her but he when to wished she he
to female) grasp it jumped grasp it missed went
it it
- kaⁿ, "Ŋkint-ko' ẽtiķe' n̄kaⁿt kiķe' ta tciⁿ'tu ko' tciⁿ-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'yaⁿ i'ñkiha'hi hi ni'," kiyě' kaⁿ de oⁿ'ni. E'ķe oⁿ'ni kaⁿ
there I will carry it to you she said when he went. Therefore kaⁿ
(fem.) to him
- "Ta-tciⁿ'-daha'yi na" kiyě'tu yu'ķe xya' kũdē ska'-kaⁿ. Eke oⁿ'ni kaⁿ
"She always gathers deer ." they call they always bird (ob.) Therefore
fat it are
- Aktada'kana' ohoⁿ' ha'nde dixyaⁿ', "Xo'hi xya'," etu' xa. "Ani'
Ancient of Toads he is crying out when, "Rain, they always. "Water
say
- ayiⁿ tē'-xti ko ohoⁿ' ẽtiķehe' a'nda-ta'," kiyě' ha'ntca de' oⁿ'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
- kaⁿ kxo'honi-xti' dixyaⁿ' Aktada'kana' ohoⁿ' hande' dixyaⁿ', "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 Hě'xka-na'ske-na'di maxa'woⁿ'ni tohe'yě daswa' de'yě, iⁿsiⁿdi'
The Ancient of Long spade hid it behind sent it resembling
(-necked) Buzzards (sub.) a tail
- nē oⁿ'ni di', Tuhě' tohě'kiyě' nē oⁿ'ni di'. Eke' oⁿ'ni' sind-oⁿ'
that he made Thunder hiding it from stand- he he
it being him ing made it. Therefore tail uses
- a'nde xya' etu' xa. E'ķe oⁿ'nidi' sint ptca'x oⁿ'tu' maxa'woⁿ'ni'
he is always they always Therefore tail flat they spade
say (or, made it
usually).
- i'sind-oⁿ'ni diⁿ' 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*).
2. *yaⁿakkyotu* (*o*); *nko* (*o*).
3. *kida*, in full *kidadi*; *ñk* (pronounced *ñ+k*) = *yin̄ki*; *aksix* = *aksih*.

10. *iⁿakhidusasa (sa)*.

16. *añksi kũdũxyi*; 27-28. *Ma saⁿ hiⁿ*; 52. *Ita kaⁿ*; and 53-54. *Ita saⁿ ikaⁿ*. 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. *kañkoⁿ nañki*, literally, "making strings he sat," he sat singing magic songs to trap the ducks; *dũkta^x kaⁿ (dũkta^{hi}, kaⁿ)*.

31. *He-he + ha < !* the second syllable is prolonged, the third is pronounced forcibly.

33. *iⁿnoⁿdẽ-k (noⁿdẽ, kaⁿ "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 (ẽdaⁿ)*.

36. *Ayaⁿ-toho waninando-yaⁿ*, 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. *ñki^x (hi)*. 38. *dũko (tkoⁿ)*.

40. *iⁿki^x kide*, act of the Old Man; *wẽ* refers to the Thunder being.

41. *sãde*, act of the Thunder being.

52. *yaⁿkaⁿ*, the object, put for *yandi*, the subject.

75. *kiyẽ* (act of the eagle); *kidedi* (act of the Thunder being).

78. *dedi* (said of the eaglet). 80. *wẽheye (xehe)*. 81. *taⁿ = nitani = nitaⁿyaⁿ*. 82. *ant = ande*, refers to the Thunder being. 83. *sũp = supi*, black, i. e., had gone out.

83. *kide*: the Thunder being started back toward the bank of the stream; *kidi*, 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. *dusi*, "the act of the Thunder being."

124. *kawakẽni (k, negative prefix; kawake, "what;" e, to say; -ni, negative suffix)*.

132. *yañk = yaⁿkaⁿ*; *ẽ* refers to one of the women.

135. *tũdupi* drops *-pi* before *kaⁿ*.

137. *akutudi* instead of *akutu (yaku)*, but perhaps because *di* here may mean "when."

138. *ta^x (ta)* before *uwedi*, though *aⁿya* in the preceding line does not become *aⁿya^x* before *uwedi*.

141. *ma^x* refers to the recumbent Thunder being.

143. *Dudutax* before *kaⁿ*, perhaps the full meaning is: If there must be meat there, I think that you are [sitting] eating it; so, *Aṭopi^x kaⁿ* in line 145, instead of *Aṭopi kaⁿ*. Compare *iⁿhiⁿx kaⁿ*, "when it had to come;" *tahiyaⁿ iⁿhiⁿx ko*, "when his time to die must come."

146. *Teḍḍikūna*, 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^xka*).

147-150. *ahi nedi*, pronounced *a hi nedi*.

148. *Awo neyaⁿ xaⁿ: xaⁿ*, here and in the next line, seems to be an imperative.

151. *Xam naske^x yaⁿ*, the verb "fetch" may be supplied as in 17; 27-28; 52; 53-54.

156. *itahaⁿniyaⁿ*, but in 170, *yatahaⁿni*.

159, 171. *de tē ne kaⁿ*, "when he was getting ready to go;" *ada te yuke kaⁿ* would be "when they were getting ready to go."

160. *iⁿdahax ku-tē*, contracted from *iⁿ-daha haⁿ ku-tē*, "let them alone and be returning."

165. *maⁿ* for *mañki* (?).

170. *kiyē-daha-kaⁿ*, 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, *Teḍḍikūna*, 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. *ēmaⁿhiⁿ* (= *emaⁿ + iⁿhiⁿ*).

176. *atkyuhi* (*hi*): see *yatkuhi*, 2d sing., in 173; *siⁿx kaⁿ*, from *siⁿhiⁿ*, *kaⁿ* causes the change of *hiⁿ* to *x*.

179. *Koⁿni 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. *parwehi yoⁿni* would be "to conjure an animal to or for another person."

197, etc. *ūñkpaya*, archaic for *uñkpayaⁿ*; so *iñksponiya* for *iñksponiyaⁿ* (199).

201. *kīdūksūki*, of course this was not intentional on the part of the Old Woman.

203. *kīyoxē* (*xte*), "to make a fire for her;" i. e., for cooking the body of your dead mother.

205. *kīdi* 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. *naxax ksě tē kaⁿ*, "when she was about to break it." See *de tē ne kaⁿ* (159, 171).

232. *O-pa-naske-ho^{na}*, a name given to Tuhe's sister.

233. *tandoya*, archaic for *tandoyaⁿ*.

237. *akwē ada oⁿⁱ*, "they were going in pursuit of her."

238. *diⁿ*, "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^{ny}a tēiti . . . akⁿⁱ kide*. A similar incident is found in the myth of the Humming-bird (page 73, lines 28-34).

252, etc. *ohoⁿ hande diyaⁿ*, "*Xohi xya*," *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.

"Tcīdikūna," 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. "Tcīdikūna, 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 Tcīdikūna 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 Tcīdikūna, go and see how they are. He may be up very high." Then Tcīdikūna 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 Tcīdikūna, go yonder and invite your brother-in-law to run a race with me." So Tcīdikūna 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 Tcīdikūna 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 T̄uhe. "When I conjure a deer to him, he must shoot it," said the Old Woman. But her daughters warned T̄uhe 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 T̄uhe shot him, wounded him, and made him fall to the ground. And then T̄uhe 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 Tc̄id̄ik̄ūna 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 Tc̄id̄ik̄ūna came again to the place. When he saw that T̄uhe 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 T̄uhe. "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 T̄uhe, 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 Tc̄id̄ik̄ūna," said T̄uhe, "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 T̄uhe went home, leaving Tc̄id̄ik̄ūna there alone, crying aloud.

Well, when T̄uhe 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 Tuhe, and so he formed it into a tail for himself. [See variant below.]

When the sister saw Tuhe 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 Tuhe, 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 Tuhe. Then the Toad began to sing. "That is it," said Tuhe. 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 Tuhe 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 Tuhe 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 Tuhe; 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' doⁿhi' de' tē nē' kaⁿ kuⁿkuⁿ' ya'ndi de
 Ancient of Otters ball play to see to go wished stood when grandmother the (sub.) to go
 kú'kiyo'haⁿni. "De' kíkē' ěxti'k ne' haⁿ xku' da'nde na'," ě'
 did not wish for him. "That makes no far off stood and I will be coming", said
 difference back (masc.).

- haⁿtca de'di. Eyaⁿhiⁿ ɔxti'yaⁿ kaⁿ siⁿx ne' kaⁿ aⁿ'xti diⁿ, "Aⁿya'di
 when(or, went. Reached far off at was stand- when woman (sub.), "Person
 a while) there (?) ing
 ne' kiyéⁿ'tu kida-té'. Yaⁿ'sixti ni'." Eyaⁿhiⁿ haⁿ, "Aⁿ'xti' nañké'di
 that speak to [to]go home. He smells very strong (fem.), Reached and, "Woman that distant
 sitting one
- 5 ya'kida hi', é'di na'. Iyaⁿ'sixti', é'di na', kiyé' kaⁿ, "Aⁿhaⁿ,"
 you are to that she You smell very she said to when "Yes,"
 go home says (masc.) strong says (masc.), him
- é' haⁿ siⁿx ne'di. Siⁿx ne' kaⁿ ké'tcúma'na eyaⁿhiⁿ. Kiya' ki'yé
 said and was standing. Was stand- when again reached Again said to
 he, ing there. him
- kaⁿ, "Aⁿ'xti' nañké'di ya'kida hi', é'di na'. Iyaⁿ'sixti' é'di na',"
 when, "Woman that distant you are to that she You smell very she
 sitting one go home says (masc.) strong says (masc.),
- kiyé' kaⁿ "Aⁿhaⁿ", xkida'd ũne'di xyé'ni é'tíkəx ũne'," é' haⁿ
 said to when "Yes, I go home I stood but that way I stand" said and
 him (or, yet) he
- siⁿx né' kaⁿ ké'tcúma'na kiyó'wo hu' kaⁿ ko' kide'di. Eyaⁿ
 was standing when again another was when with- he started. There
 coming out home.
- 10 kidi haⁿ kawake'ni ni ha'nde. Ekekaⁿ kuⁿ'-kuⁿ ya'ndi, "Ka'k
 reached and saying nothing walk- was. And then his grand- the (sub.), "What
 home ing mother
- tɔ'dike yaqu', kiyé' kaⁿ, "Aⁿ'xti' diⁿ, 'Iyaⁿ'sixti' yañké'-tu kaⁿ
 is the reason you have said to when, "Woman (sub.), 'You smell so they said as
 been com- him strong" about me
 ing back"
- xku'di na," é' kaⁿ, kuⁿ'kuⁿ ya'ndi iⁿ'topé a'nde naha', "É'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' hinyé' 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 cine dig
- de oⁿ ki'di haⁿ tix uwé' te'-héd-haⁿ i'kúne'yé te'-héd-haⁿ kiya'
 was go- came and medi- stewed that fin-when made him that fin-when again
 ing back cine ished vomit by ished
- 15 kúduⁿ haⁿ, "Tca'k iné' yaqu'ni ko kiya' he'yaⁿ-kaⁿ siⁿx ne haⁿ
 urged him on and, "Where you were when again there at be standing and
 [to go] stood not returning
- ku-té'," kiyé' héd-haⁿ, "Ka'k iye'tu ko', 'Naxa'x o' huwé'
 be coming said to him ished "What they say if, 'Just fish stewed
 back," him to you
- ndud é'daⁿ ñku'di na', a-té'," kiyé' haⁿ, "Yata'na ku-té'," kiyé'
 I have finished I have been say'you" said to and, "Soon be coming said to
 eating coming (masc.), him back," him
- kaⁿ de'di. Eyaⁿhiⁿ haⁿ tca'na siⁿx ne' kaⁿ aⁿ'xti' ya'ndi, "Aⁿya'di
 when he went. Reached there and again was stand- when woman the (sub.), "Person
 ing
- ne' kiyé'tu, ku-té! Ñki'tá'nixyi' hi ni'," é' kaⁿ eyaⁿhiⁿ kiyé'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 kaⁿ, "Aⁿ'xti' nañké'di e'yaⁿ iyi'hiⁿ kaⁿ iyi'tá'nixyi hi', édi na."
 when, "Woman that distant there you go when she play with will she
 sitting one you says (masc.).
- "Naxa'xa o huwé' ndud édaⁿ ñkudi na," é' haⁿ siⁿx ne' kaⁿ,
 "Just fish stewed I have finished I have been said and was standing when,
 eating coming back (masc.), he
- ké'tcúma'na iⁿ'da'h eyaⁿhiⁿ haⁿ, "Aⁿ'xti' nañké'di e'yaⁿ iyi'hiⁿ kaⁿ
 again to seek reached and, "Woman that distant there you go when
 him there sitting one
- iyi'tá'nixyi hi', é'di na'," kiyé' kaⁿ, ka'wáke'ni siⁿx ne'di. É' kaⁿ'tca
 she play with will she said to when he said nothing was standing. And then (?)
 you says (masc.), him

- kě'tcūma'na iⁿ'dah hu' kaⁿ ko' kīde'di. Eyaⁿ' kī'di ha'nde kaⁿ
again to seek was when without he started There reached was when
him coming waiting home.
- 25 kuⁿ'-kuⁿ ya'ndi ya'hi kī'koⁿ nedi, ya'hiyaⁿ hě' yī'ñk sti kīkoⁿ'
his grand- the (sub.) bedstead making stood, bedstead too yī'ñk sti kīkoⁿ'
mother for him very making for him
- to'héd-haⁿ ati' hiyo'ki-yaⁿ ustú'ki. Ustú'ki haⁿ eķekaⁿ' Xyini'xkana'
that fin- when other room the she set it She set it and and then Ancient of Otters
ished up.
- atoho' kaⁿ oⁿ'da'hi adúkse' te'-hédⁿ kaⁿ ma'x kaⁿ eķekaⁿ' kuⁿ'kuⁿ'yaⁿ
laid on it when bear skin she spread that fin- when he was when and then his grand-
ished over him recl.
- ko' pe'tuxtě ye'hikaⁿ xěx na'x kaⁿ aⁿ'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 eyaⁿ'hiⁿ haⁿ', "Aⁿ'ya'di ande' yaⁿ xaⁿ," é' kaⁿ, Aⁿ'ya xo'hi
Well reached and, "Person stays the where?" said when, Old woman
there (that) she
- 30 ya'ndi, "Aⁿ'ya'di kīkě' ndo'x-ni na'ñki ni'," é' kaⁿ, "Aⁿ'ya'di e'd
the (sub.), "Person soever I see not I sit ", said when, "Person here
(fem.) she
- ande' yaⁿ ni'," é' kaⁿ, "Ūx! sīn't kû'dini ha'," é' kaⁿ, "E'yaⁿ ni,"
stays the ", said when "Pshaw! boy ugly ?" said when "That
(fem.), she (fem.)
- é' kaⁿ, "O' huwě' duti' xěhě' a'nde oⁿ'di tca'ke ko' dutca'ni
said when "Fish stewed eating sitting was hand (ob.) not washed
she
- to'x mañki' ûñkihi' ni," é' kaⁿ eyaⁿ'hiⁿ. Ti' sūnāhe' uwe' haⁿ
he is reclining I think ", said when arrived Just rattling she en- and
(fem.) she there.
- "Ewaxti' toho-tě'," kiyě' kaⁿ kina'yeni ma'x kaⁿ "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 haⁿ ama' yañk to'ho. Ama' dě'x toho' haⁿ sūnāwi'
that in she and ground the (ob.) she fell Ground there she fell and rattling
thought" thought on.
- toho' a'nde oⁿ'di kīne' haⁿ, "Psűde' ûñkwű'xiki nita'ni xűde'dikě
she was falling about she got and, "This night I am ashamed great that way
up (fem. sp.)
- ni'," é' haⁿ'tca', "Na'wi yaⁿdoⁿ'xtupi'tuni' kīkě' ûna'ñki da'nde
she when, "Day they can not see me well though I sit will
(fem.), said,
- ni'," e' haⁿ'tca', na'wiyaⁿ kaⁿ' kowō'd de oⁿ'nidiⁿ kowō'd nañki' ya
said when day when upward she went and so upward was sit-
(fem.), ting
- etu' xa. E'ke oⁿ'ni-diⁿ' Xyini'xkana' diⁿ Ina'ñk wűxi'kiyě kaⁿ
they always. Therefore Ancient of Otters (sub.) Sun made her when
say ashamed
- 40 kowō'd de oⁿ'ni-diⁿ kowō'd ande' xya. E'ke oⁿ'ni-diⁿ' aⁿ'ya'
upward had gone as up above is always. Therefore oⁿ'ni-diⁿ' aⁿ'ya'
people
- doⁿ'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*, -kaⁿ, "at, there").

6. *kětcūmana* (*kīya*, *to*).

8. *wkidad* (*de*).

11. *yañke-tu*, pl. of *yañke* (*e*); 13. *hinyě* (*e*).
 13. *ku-inaxanixti* (*ku-*, *ni*, negative signs; *inaxa* = *inaxə*, 2d singular of *naxə*; *xiti*, "very, at all"); *tix* = *tixyi*.
 14. *ikūneyě* (*kne*).
 17. *ndud* = *nduti* (*ti*).
 25. *yiñk*, pronounced here *yiñ+k*; 28. *aⁿxtid* = *aⁿxti diⁿ*(?).
 28, 33, 35. *sūndwi* (= *sūna*).
 31. *siⁿt* = *siⁿto*; 36. *kñe* (*ně*).
 36. *ax̄dedik̄ə*, "that way" (female speaking): see page 93, line 196. Exact sense is not clear; *yaⁿdoⁿx̄tup̄ituni*, archaic form of *yaⁿdoⁿx̄p̄ituni* from *doⁿx̄p̄ituni* (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 ⁿ té'	a ⁿ tatka'	apu'x	ka ⁿ	sû'pi	ha ⁿ	wû'xûki	ha ⁿ	pû's	ka ⁿ	e'
Moon	child	felt	him	when	black	and	was	and	night	when
							ashamed			
kûpa'hanî	o ⁿ 'ni.	E'keo ⁿ 'nidi ⁿ '	ko'wohî'k	nañki'	xya,	etu'	xa.			
disappeared	in the past.	Therefore	up above	he sits	al-	they	al-			
					ways	say	ways.			
E'keo ⁿ 'nidi ⁿ '	sûpi'	na'ñki	xya'.	Tcîdike'-ya ⁿ 'xa ⁿ '	a'xësa'hi	ita'mîni				
Therefore	black	he sits	always.	Sometimes	money	he was				
						dressed in				
txa'xti	ha ⁿ	pûsi'	ka ⁿ	kûpa'hanî	o ⁿ 'ni.	Ekedî ⁿ	pûsi'	dixya ⁿ '		
alone	and	night	when	he disap- peared	in the past.	Therefore	night	when		
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' kaⁿ Ape'nyikya'-hayina' dupa'x kaⁿ akuwě'
 Lice house were/lying when Ancient of Goldfinches opened the when they came
 [in] door out
- haⁿ int-k a'xi di' é'tikě ha'nde kaⁿ a'diyaⁿ kí'di kyaⁿ/hi ha'nde
 and him (ob.) they so he was when his father came scolding he was
 swarmed on home him
- di' é'daⁿ haⁿ ane' yaⁿ kida de' tca'kiyə haⁿ kyaⁿ/hi ha'nde di'
 finished and lice the picked that cleaned him and scolding him he was
 [off] of all
- é'daⁿ haⁿ "Ti ne'yaⁿ ya'da na'," kiyě' ha'nde di' é'daⁿ haⁿ de'
 finished and "House that dis- beware lest," saying to was finished and that
 tant one you (pl.) go [them] [way]
- 5 kikě' kě'tcūma'n a'dě. Ti ne'yaⁿ dupa'x kaⁿ kútska' akuwě'
 though again they went. House that dis- opened when fleas they came
 tant one (pl.) go [them] the door the door out
- int-k a'xi di' a'dūkútcūpaⁿ ti sū'pi ha'nde kaⁿ a'diyaⁿ kidi'.
 him (ob.) they a'dūkútcūpaⁿ ti sū'pi ha'nde kaⁿ a'diyaⁿ kidi'.
 swarmed on they were very house black was when his father came
 thick on him home.
- E'daⁿ haⁿ tca'kiyə ha'nde tē'hěd-haⁿ kyaⁿ/hi ha'nde di' hěd-haⁿ,
 Finished and cleaned him was that finished when scolding he was finished and
 of all him
- "Ti' ne'yaⁿ ya'da na'," kiyě' ha'nde di' é'daⁿ haⁿ de' kikě'
 "House that dis- beware you lest," saying to he was finished and that though
 tant one (pl.) go [them] [way]
- kě'tcūma'n a'dě. Ti' ne'yaⁿ dupa'x kaⁿ Yūnisa' akuwě' a'de kaⁿ
 again they went. House that dis- he opened when Buffalo they came they when
 tant one the door the door out went
- 10 kítě' yuķě o'ndi' yi'ñk 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' kaⁿ axtu' ya'ndi kí'di haⁿ akxi' haⁿ i'n'sti-daha'
 they went So they were when their the (sub.) came and he got and he was angry
 home. father home angry with them
- haⁿ tca'yě-daha' tē haⁿ yix saⁿhiⁿ/yaⁿ de' haⁿ a'ya' hi'ya'ki haⁿ
 and to kill them wished and bayou to the other he and person he got with and
 side went them
- añksiyoⁿ na'ñki. Eķekaⁿ Ape'nixka'-hayina' a'ni yaⁿ-k i'hiⁿ ne'
 making ar- hesat. And then Ancient of Goldfinches water the (ob.) reached it stood
 rows
- kaⁿ Tci'dikūna' i'kaⁿ/x huķ ne' kaⁿ, "Ka'wa-k iya'yūķu'ni ha
 when Tci'dikūna' to dip water coming stood when, "What (ob.) did you roast when
 15 yu'," kiyě' kaⁿ, "To'xka pi'," é' kaⁿ kíte' te'yě. A'hi yaⁿ
 you were said to when, "Gray fox liver," said when hit him killed him. Skin the
 coming," him
- kidu'si haⁿ hi'ya'hi haⁿ ikaⁿ/hiⁿ de'di. Deyaⁿ/hiⁿ haⁿ, "Kūⁿkuⁿ,
 took from and put the skin and to dip water went. Reached there and, "Ograndmother,
 him on himself

- to^x-pi' a'yukûni' yaⁿxaⁿ," é' kaⁿ, "E'wa-k xêhe'hañkê' nañki' naⁿ,"
fox liver that was roasted where? said when, "There I have set it,
he
- ě kaⁿ' dusi' duti' de o'xpa haⁿ, "Aⁿya'di mañki' ko ka'wa^{ko}n
said when he took it ate it that swallowed and, "People recl. (sub.) what to do
tê' añksiyoⁿ' ha'maki wo'," e' kaⁿ, "Ñkeha'. De'hiⁿnaxê'-daha'
wish making arrows they are ?" said when, "I do not know. Ask them
- 20 doⁿ-tê'," kiye' kaⁿ de he'yaⁿhiⁿ haⁿ, "Ka'wak iyoⁿ' te añksiyoⁿ'
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' kaⁿ, "Ka'wa ñkoⁿ ta' hi wo'. Siⁿto' noⁿpa'
you are ?" said when, "What we do wish will ? Boy two
ksi'xtu wa' kaⁿ tca'hañke te' ñka'maki na'," é' kaⁿ taⁿhiⁿx
they are very as we kill [them] wish we are (masc.) said when running
crazy (masc.) when
- kîde'di. Eyaⁿ' kî'di kaⁿ, "Kuⁿkuⁿ, kiya' ñkikaⁿhiⁿ(x) xku' dande',"
went home. There got when "O grand- again I dip water I will be coming back,"
home mother,
- ě' haⁿ de'di. Ani'-yaⁿ iⁿhiⁿ' haⁿ Tei'dîkûna'-k kiya' kîne'yê haⁿ
said and went. Water the reached and Teidîkûna (ob.) again he caused and
him to get up
(=alive)
- 25 a'hi-yaⁿ du'xpi haⁿ kiy, a'kue'yê haⁿ ikaⁿhiⁿ -x ku' kaⁿ
skin the pulled off and again put on him and dipped water and gave when
to him
- kîde' kaⁿ ind-hê kîde'di. Eyaⁿ' kî'di haⁿ "Ñkaxtu'-yaⁿ
went home when he too went home. There reached and "Our father
[Goldfinch] [Teidîkûna]
- tca'yîñke-daha' te haⁿ añksiyoⁿ' na'ñki na'," é' haⁿ, "Ñkiⁿ'xtu
to kill us wishes and making arrows sits (masc.), said and "We
- hê' a'ñksi ñkoⁿtu' hi na'," é' haⁿ kaⁿx-ko'nicka daⁿx kiⁿ'hiⁿ
too arrow we make must (masc.), said and hornet nests took and brought
- haⁿ tcaⁿtca'ke haⁿ añksiyoⁿ' ha' maki. Ekekaⁿ' kitê'tu kaⁿ'
and hung them up and making arrows they were. And then they [the when
father, etc.]
shot
- 30 iⁿxtu hê' kitê'tu hoⁿde'. Añksi-yaⁿ' atca' haⁿ kaⁿ'x-konicka'
they too they were shooting. Arrow[s] the they gave and hornet nests
(boys) out
- dû'kxoxo'ki haⁿtca' ani-ya'ñk u'wahe'tu kaⁿ' aⁿya dê'x tca
knocked to pieces when (?) water the (ob.) they went into when people there all died
kaⁿ' kiya'kuwetu' haⁿ' axtu' -yaⁿ iⁿda'he yu^{ke}' kaⁿ Kûdêska'
when they came out again and their father the seeking him they were when Bird
- tcu'tkanadi ta'niñki a'diyaⁿ ha'ne haⁿ duxtaⁿ' a'nde oⁿdi'.
Ancient of red first his father found and pulling was in the past.
ones him
- Ayaⁿ' xotka' usiⁿ'hiⁿyê haⁿ' eyaⁿ' kî'di haⁿ, "Kûdoⁿ'x-ni,"
Tree hollow he stood him in and there reached and, "I have not seen him,"
home
- 35 é' kaⁿ Teinaba'yina'di ha'ne: "Tûne' na! Tûne' na!" é' kaⁿ
said when Ancient of Wrens found him: "Here he ! Here he !" said when
stands stands
- Ape'nixka-ha'yina' taⁿhiⁿ' ma'ñki. Eyaⁿ'hiⁿ haⁿ' duxtaⁿ' a'ko
Ancient of Goldfinches running recl. Reached there and pulled outside
him
- de'yê haⁿ utcati haⁿ iⁿmañki' ha'nde te' -hêd- haⁿ'
sent him and split him open and bathing in was that finished when
the blood
- Kûdêska' Atcu'tkana'-kaⁿ uto hi' kiye'di xye'ni ko'haⁿni kaⁿ
Ancient of Red birds (ob.) He in it must said to him but he refused when
- tca'ki-k oⁿ iⁿkaⁿ'hiⁿ a'tcu de' kaⁿ koka' a'nde oⁿ'ni diⁿ'
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 ^{n'}	Ape'nixka'-hayina'	ko	adi-ya'nik
	was not red	usually	they usually.	And then	Ancient of Goldfinches	(sub.)	father the (ob.)
			say				
	i ⁿ ma'nik	ha'nde	o ⁿ ni	di'	teti'xti	xya',	etu' xa.
	bathing in	was	in the	be-	very red	usually,	they usually.
	his blood		past	cause		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* = *kidadi* (*da*).
4. *yada na*, for *iyada na* (*de*).
9. *Yinisa* = *Yinisa* = *Yanasa*.
10. *yiñk*, pronounced, *yiñ+k*.
11. *axtu* (*adi*); *akxi* (*kxi*).
14. *iⁿkaⁿw hu^x ne kaⁿ* (from *kaⁿhi*, *hu*, *ne*).
14. *iyayukuni* (*yukuni* = Winnebago *okukⁿ*); *yu*, 2d sing. (?) of *u* or *hu*; *pi*, pronounced with emphasis (*pi*<).
16. *ikaⁿhiⁿ* = *iⁿkaⁿhiⁿ* (*kaⁿhi*). See 25.
19. *Dehiⁿnaxè-daha* = *hayiⁿnaxè-daha*, "to question them."
- 22-23. *taⁿhiⁿw kidedi* = *taⁿhiⁿ haⁿ kidedi*.
23. *nikikaⁿhiⁿ*, 1st sing. of *ikaⁿhiⁿ* (16).
25. *ikaⁿhiⁿ-w ku* = *ikaⁿhiⁿ haⁿ ku*; *nikaxtu-yaⁿ*, pl. of *nikadiyaⁿ*, 1st sing. of *adiyaⁿ*.
28. *daⁿw kiⁿhiⁿ* = *daⁿ haⁿ kiⁿ hiⁿ*.
32. *kiyakwetu* (*kiya*, *akwetu wahe*).
38. *uto hi* (in full, *utoho hi*).
40. *kutcu^x-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^{n'}ya si^{n'}hi^{n'} ne a'yěhû^{n'}ni, do you know the standing man?
 Man stand the you know
 std.
- A^{n'}ya xe'hě na'ñki a'yěhû^{n'}ni, do you know the sitting man?
 Man sit the sitting you know
- A^{n'}ya tox mañki' a'yěhû^{n'}ni, do you know the reclining man?
 Man the recl. one you know
- A^{n'}ya ni' hine' a'yěhû^{n'}ni, do you know the walking man?
 Man walk the walk- ing one you know
- 5 A^{n'}ya ta^{n'}hi^{n'} yande' a'yěhû^{n'}ni, do you know the running man?
 Man run the run- ning ob. you know
- A^{n'}ya no^{n'}pa' xa'xa ha'maki nkihû^{n'}ni, I know the two standing men.
 Man two std. (du.) collective I know
 sign
- A^{n'}ya no^{n'}pa' xěhe' ha'maki nkihû^{n'}ni, I know the two sitting men.
 Man two sit coll. sign I know
- A^{n'}ya no^{n'}pa' tei ha'maki nkihû^{n'}ni, I know the two reclining men.
 Man two the two coll. sign I know
 recl.
- A^{n'}ya no^{n'}pa' ni ha'maki nkihû^{n'}ni, I know the two walking men.
 Man two the two walking I know
- 10 A^{n'}ya no^{n'}pa' ni'ni ama'ñki nkihû^{n'}ni, I know the two walking men.
 Man two the two the (pl. and I know
 walk du.)
- A^{n'}ya no^{n'}pa' ta^{n'}hi^{n'} ha'maki nkihû^{n'}ni, I know the two running men.
 Man two run coll. sign I know
- A^{n'}ya xa'xaxa ha'maki a'yěhû^{n'}ni, do you know [all] the standing men?
 Man they std. coll. sign you know
 (pl.)
- A^{n'}ya a'xěhe ha'maki a'yěhû^{n'}ni, do you know [all] the sitting men?
 Man they sit coll. sign you know
 (pl.)
- A^{n'}ya tei'di ama'ñki a'yěhû^{n'}ni, do you know [all] the reclining men?
 Man they (pl.) the (du. and you know
 recline pl.)
- 15 A^{n'}ya ha'kinini' ama'ñki a'yěhû^{n'}ni, do you know [all] the walking men?
 Man they (pl.) the (du. and you know
 walk pl.)
- A^{n'}ya ha'ta^{n'}hi^{n'} ama'ñki a'yěhû^{n'}ni, do you know [all] the running men?
 Man they (pl.) the (du. and you know
 run pl.)
- Ti ně' ko sa^{n'} xě (woman sp.), the house is white.
 House the ob. white
 std. sign
- Ti ně' ko sa^{n'} xyěxo' (man sp.), the house is white.
 House the ob. white
 std. sign

- Ti ně' ko saⁿ na', that *is* a white house (man sp.).
House the ob. white
std. sign
- Ti ně' ko saⁿ ni', that *is* a white house (woman sp.).
House the ob. white
std. sign
- Ti ně' ko sa^{n'} naxo', that house *has been* white [in the past, not now].
House the ob. white
std. sign
- Ati' sa^{n'} něya^{n'}, the house is white [if not seen by the one addressed].
House white
- 5 Aya^{n'} si^{n'}hiⁿ ně' ko ʔe'di, the standing tree is dead.
Tree stands the std. ob. is dead
- Aya^{n'} si^{n'}hiⁿ ně' ko ʔedi xě (woman sp.), the standing tree
Tree stands the std. ob. is dead
is dead.
- Aya^{n'} ʔoho' ʔe'di, the fallen tree is dead.
Tree reclines is dead
- Itoho' ko nitani' xě (woman sp.), the log is large.
Log the large
- Ti' noⁿpa' xa'xa maⁿñki 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' maⁿñki' ko sa^{n'} xě (woman sp.), the scattered
Houses the scattered the (du. ob. white
and pl.)
houses are white.
- Aya^{n'} noⁿpa' a'maⁿñki' ko ʔe'di, the two standing trees are dead.
Tree two the (du. ob. dead
and pl.)
- Aya^{n'} noⁿpa' xa'xa maⁿñki' ko ʔe'di, the two standing trees are
Tree two they two the (du. ob. dead
stand and pl.)
dead.
- Aya^{n'} ki'naxadi' maⁿñki' ko ʔe'di, the scattered trees are dead.
Tree the scattered the (du. ob. dead
and pl.)
- Aya^{n'} poska' maⁿñki' ko ʔe'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
- Aⁿtatka' aⁿhi^{n'} naxe' yihi', he thought that he heard a child cry.
Child cry he heard he
thought
- Toho'xk süpi' si^{n'}hiⁿ ne'di, the black horse is standing.
Horse black stand the std.
[is standing]
- 20 Toho'xk si^{n'}hiⁿ 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^{n'} 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^{n'}hiⁿ ko kdě'xi, the running horse is spotted.

5 Toho'xk ta^{n'}hiⁿ ko kděxi' xě (woman sp.), the running horse is spotted.
 Horse run ob. spotted [is]

Toho'xk no^{n'}pa' xaxa' a'mañki' ko süpi' xě (woman sp.), the two stand
 Horse two they the (du. and ob. black
 two pl.) stand [is]
 ing horses are black.

Toho'xk no^{n'}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^{n'}pa' tci'di ama'ñki ko sa^{n'} (add xě, if woman sp.), the
 Horse two they the (du. and ob. white
 recline pl.)
 two reclining horses are white.

Toho'xk no^{n'}pa' ni'ni ama'ñki ko toxka' xě (woman sp.), the two
 Horse two they the (du. and ob. gray
 two pl.) walk
 walking horses are gray.

10 Toho'xk no^{n'}pa' ta^{n'}hiⁿ ama'ñki ko (or, ta^{n'}hiⁿ 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^{n'} 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^{n'}hiⁿ a'mañki' ko kděxi' xě (woman sp.), the running
 Horse they run the (du. and ob. spotted
 pl.)
 horses are [all] spotted.

Aⁿsē'p siⁿ/hiⁿ ne' ko iñkta', the standing (or leaning) ax is mine.
 Ax stand the ob. mine
 std.

Aⁿsē'p hama' ŧoho' ma'ñki ko kta', the ax lying on the ground is his.
 Ax ground lies the recl. ob. [is]
 his

Aⁿsē'p su'di na'ñki ko ita', the ax-head is yours.
 Ax head the part ob. [is]
 yours

Aⁿsē'p noⁿpa' ama'ñki ko kta', the two standing axes are his.
 Ax two the (du. and ob. [are])
 pl.) his

5 Aⁿsē'p noⁿpa' 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.

Aⁿsē'p xa'xaxa ama'ñki ko pa'naⁿ iñkta' (±xě), the standing
 Ax they (pl.) the (du. ob. all [are] mine
 stand and pl.)

axes are all mine.

Aⁿsē'p tci'di ama'ñki ko pa'naⁿ iñkta', all the axes lying down
 Ax they the (du. ob. all [are] mine
 recline and pl.)

are mine.

Aⁿsē'p xa'xaxa ki'naxadi' ama'ñki ko pa'naⁿ iñkta', all the
 Ax they (pl.) scattered the (du. and ob. all [are] mine
 stand pl.)

scattered standing axes are mine.

Aⁿsē'p tci'di ki'naxadi' pa'naⁿ 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

Mikoⁿ'ni ŧoho' kta'ni, the hoe lying down is not hers.
 Hoe lies down not hers

Yaduxtaⁿ' 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'stak oⁿni', the shoe is patched.
 Shoe the is patched

Waxi' ne apa'stakoⁿ'-dixyaⁿ', the shoe must be patched.
 Shoe the be patched must

Do'xpě naskě' kiko'd xyⁿ', the coat must be mended.
 Garment long be mended must

Do'xpě naskě' kiko' pi'hedi'diⁿ, she ought to mend the coat.
 Garment long mend ought

Waxi' apa'stak oⁿ' pi'hedi'diⁿ, he ought to patch the shoe.
 Shoe patch ought

20 Waxi' apa'stak oⁿ' hedaⁿ', the shoe has been patched.
 Shoe patched complete action
 (sign)

Yaduxtaⁿ' kiko' hedaⁿ', the wagon has been repaired.
 Wagon mended complete
 action

Yaduxta^{n'} kiko'di xya^{n'}, the wagon must be repaired.
Wagon be mended must

Toho'xk waxi' o^{n'} heda^{n'}, the horseshoe has been made.
Horse shoe made complete action

Toho'xk waxi' o^{n'} dixya^{n'}, the horseshoe must be made.
Horse shoe made must

A^{n'}ya' si^{n'}hiⁿ ne' ko tcak-si^{n'}hiⁿ-ne-ha^{n'}, where is the standing man?
Man stand-ing one where standing ?

5 A^{n'}ya' xe'he na'ñki ko tcak-na'ñki-haⁿ, where is the sitting man?
Man sit - ting one where sitting ?

A^{n'}ya' tox ma'ñki ko tcaka^{n'}-mañki-ha^{n'}, where is the reclining man?
Man reclin - ing one where reclining ?

A^{n'}ya' ni' hine' tcaka^{n'}-nine'-da^{n'}, where is the walking man?
Man walk - ing where walking ?

A^{n'}ya' tcak-ta^{n'}hiⁿ-ha'nde-da^{n'}, 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'kaⁿ-nedi', where is the (standing) house?
House the where the standing

10 Ti' noⁿpa' ko tca'k-ha'maki, where are the two (standing) houses?
House two the where the collection

Ta^{n'}ya^{n'} xa^{n'} ko tcuwa', where is the village?
Village the where is it?

Aya^{n'} ko tca'kaⁿ-nedi', where is the tree?
Tree the where the standing

Ha'-itoho' ko tca'kaⁿ-mañki', where is the log?
Log the where the recl.

Iñka'tiya^{n'} iñksiyo' a'hi'a'tsi de'di, my husband went to sell meat.
My husband meat to sell went

15 Toho'xk a'hiⁿa'tsi pi'hedi'diⁿ, he ought to sell a (or, the) horse.
Horse to sell ought

Aya^{n'} noⁿpa' ko tca'k-hamaki', where are the two trees?
Tree two the where the collection

Ha'-itoho' noⁿpa' ko tca'k-hamaki', where are the two logs?
Log two the where the collection

A'sidiyo^{n'} yaⁿ xa^{n'} ko tca'kaⁿ-nañki', where is the pine forest?
Pine forest the where the place

Yañkeye' pihedi', he can saw.
Saw [he] can

20 Yañkeye' pi'hedi'diⁿ, he ought to saw.
Saw [he] ought

Aⁿse'wi aya'yiⁿ tanini' heda^{n'}, have you finished using the ax?
Ax you use it complete ac - tion (sign of)

Aⁿse'wi yaⁿ xa^{n'} ko tca'kaⁿ-mañki', where is the ax [lying]?
Ax the where the recl.ob.

Spdehi' yaⁿ xa^{n'} ko tca'kaⁿ-mañki', where is the knife [lying]?
Knife the where the recl.ob.

Miko^{n'}ni yaⁿ xa^{n'} ko tca'kaⁿ-mañki', where is the hoe [lying]?
Hoe the where the recl.ob.

25 Yañke'yoⁿni' yaⁿ xa^{n'} ko tca'kaⁿ-mañki', where is the saw [lying]?
Saw the where the recl.ob.

Yaduxtaⁿ ko tca'kaⁿ-nedi', where is the wagon [standing]?
 Wagon the where the std. ob.

Tohoxka' yaⁿ xaⁿ tca'kaⁿ-nedi', where is the horse [standing]?
 Horse where the std. ob.

Aⁿya' tcina'ni yuke'di, how many men are there? (if alive).
 Men how many they are (?)

Tohoxka' ko tca'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

Ayaⁿ tcina'ni, how many trees?
 Tree how many

Kcixka' ko tca'ni yuke'di, how many hogs are there?
 Hog the how many they are (?)

Hiⁿhiye'hûⁿni', I do not know you.

Kuyañkyě'hûⁿni', don't you know me?

10 Yaⁿñkyěhûⁿ pi'hedi'diⁿ, he ought to know me

Tcina'n yuke' nkyě'hûⁿni, I do not know how many there are.
 How many they are I do not know (?)

Haⁿya' tca'naska, how large is the man?
 Man how large

Taⁿyaⁿ tca'naska, how large is the village?
 Village how large

Kcixka' tca'naska, how large is the hog?
 Hog how large

15 Taⁿ yi'ñkiyaⁿ tca'naska' ko e'naska Ba'yūs-yaⁿ, 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'hoⁿni ayaⁿ yaⁿ, I do not know how large the tree is.
 How large I do not know tree the

Toho'xk tcina'ni yuke' nkyě'hoⁿni, I do not know how many horses
 Horse how many they are (?) I do not know
 there are.

Ayaⁿ tcina'ni nkyě'hoⁿni, 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.

Taⁿ yi'ñkiyaⁿ ti' tcina'ni ko' eñi'ke na' Ba'yūs-yaⁿ, there are as
 Lecompte house how the (compara- Bunkie
 many tive sign)
 many houses in Lecompte as there are in Bunkie.

Taⁿyaⁿ haya' tcina'ni ko' Taⁿ yi'ñkiyaⁿ 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'daⁿ, how high is this house?
 House this high (?) how high

Latci' ko tcehe'daⁿ, how tall is Charley?
 Charles the how tall

Yaduxtaⁿ taⁿhiⁿ' natkohi' ndosaⁿ'hiⁿyaⁿ ti ne'yaⁿ tcehe'daⁿ, how
 Wagon running road on this side of house this how high
 high is the house on this side of the railroad?

Yaduxtaⁿ taⁿhiⁿ' natkohi' êwûsaⁿ'hiⁿyaⁿ' ti ne'yaⁿ tcehe'daⁿ, how
 Wagon running road on that side of house that how high
 high is the house on that side of the railroad?

5 Haké'tu i'yaⁿ, what do they call over yonder? Ans., Lamo'ri é'tu,
 How do they call it over yonder Lamourie it is called
 it is called "Lamourie."

Ti ne' ko ti dehe'daⁿ, 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.

Taⁿ yi'ñkiyaⁿ é'xti, how far is it to Lecompte? Taⁿ yi'ñkiyaⁿ
 Lecompte how far? Lecompte
 kiⁿhiⁿ' yaⁿtcede' Lamo'ri tcehe'daⁿ, how far is it from Lecompte
 (?unto) Lamourie how far
 to Lamourie?

10 Taⁿ yi'ñkiyaⁿ nku'di, I have come from Lecompte.
 Lecompte I have
 come from (?)

Taⁿyaⁿ' 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'daⁿ nkyé'hoⁿni, I do not know how deep it is.
 How deep how far I do not know

Skûti' yahédi', 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'-xtcitiké' ko é'tiké', it is as deep as that water.
 Just that deep the sign of
 comparison

Taⁿ yi'ñkiyaⁿ nkiⁿhiⁿ' nku'di, I came to Lecompte and have come
 Lecompte I have come I have
 hither come from
 hither from it.

Tcehe'daⁿ hé'tu', how far or long did they say that it was? (addressed
 How far they said
 to a woman or women.)

Tcehe'daⁿ 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 nķita', 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 nķita', I have three horses.

Teċidi'kakaⁿ ka'padiha'yēni', why have you not paid him?
Why you have not paid him.

Ka'padeyañķe'ni, you have not paid me.

10 Aⁿtaska' 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 qyaⁿ, he must die. Te'tu xyaⁿ, they must die.
Die They die

Te'di kikna'ni, he may die. Wite'di ko řa dande', he will die to-
Die may To-morrow when die will
morrow.

Nķade'di xyaⁿ, I must go. Nķadetu' xyaⁿ, we must go.
I go We go

15 Wite'di ko Taⁿ yi'ñķiyaⁿ 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' yuķe'di, are there mosquitoes here?
Mosquito are there

Tohoxka' teki' yuķe'di, are there any horses here?
Horse here are there

Kûxwi' ni'ķi, there is no coffee.
Coffee [there is] none

20 Ya'maki ni'ķi, there are no mosquitoes.
Mosquito [there is] none

Taⁿ yi'ñķiyaⁿ tca'kanaⁿ e'yaⁿ 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'naⁿ 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].

Tehiⁿya' dande', I will kill thee [you].
I kill thee will

Ṭe'htⁿye'-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].
Want 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' huyaⁿxkiya', when you get
Letter you receive it when you too letter send it to me
this letter, send me one.

Ayi'hiⁿ yañka', nde oⁿ'kně, when you came, I had gone [already].
You came when I go[ne] had
(reached) (I had gone)

E'yaⁿ nkihiⁿ' yañka', de oⁿ'kně, when I reached there, he had
There I reached when he go[ne] had
(arrived)
already gone.

10 E'yaⁿ nkihiⁿ' yañka', te oⁿ' mañki', when I reached there, he lay
There I reached when dead in the he lay
(arrived) (past
(or made))
dead [already].

Iⁿhiⁿ' yañka', nkoⁿ he'daⁿ ně, when he reached there, I had
He reached when I made finished past
there it sign
already made or done it.

Iⁿhiⁿ' yañka', ayoⁿ' he'daⁿ ně, when he reached there, you had
He reached when you made finished past
there it sign
already made or done it.

Ayi'hiⁿ 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 arrived I went

15 Iⁿhī'nt nde' kně, I went at the moment that he arrived.
Just as he arrived I went

Nkiⁿhī'nt de' kně, he went at the moment that I arrived.
Just as I arrived he went

Wahu' xohi' idé' kaⁿ 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' oⁿ, she makes coffee.
Coffee she makes

Max inⁿti-yaⁿ' paspaⁿ'hoⁿ hande, she is frying hen eggs.
 Hen egg [she] fries still

Wite'di ko nkⁱnⁿxⁿtu dande' Ba'yūs-yaⁿ', we shall get to Bunkie
 To-morrow when we reach shall Bunkie (ob.)
 there

to-morrow.

To'hana'kaⁿ aⁿ'ya hauti' ndoⁿ'hi, I saw a sick man yesterday.
 Yesterday man he sick I saw [him]

To'hana'kaⁿ aⁿ'ya teko'ki ndoⁿ'hi, I saw a lame man yesterday.
 Yesterday man he lame I saw [him] [ndoⁿ'hoⁿ, emphasizes it as a past act]

5 Siⁿ'to' kadoⁿ'ni' idoⁿ'hi, did you see the blind boy?
 Boy he sees not did you see [him]?

Saⁿ'ki' ka'naxēni' ndoⁿ'ni, I did not see the deaf girl.
 Girl hears not I did not see [her]

No'wūde aⁿ'xti kade'ni ndoⁿ'xⁿtu, we saw a dumb woman to-day.
 To-day woman spoke not we saw [her]

Aⁿ'ya' siⁿ'hiⁿ ne'yaⁿ nkyēhoⁿ'ni, I know that standing man.
 Man stands that std. I know [him]
 one

Aⁿ'ya' xē'he na'ñkiyaⁿ nkyēhoⁿ'ni, I know that sitting man.
 Man sits that st. one I know [him]

10 Aⁿ'ya' to^x ma'ñkiyaⁿ nkyēhoⁿ'ni, I know that reclining man.
 Man reclines that recl. I know [him]
 one

Aⁿ'ya' ni'ni ne'yaⁿ nkyēhoⁿ'ni, I know that walking man.
 Man walks that walking one I know [him]

Aⁿ'ya' taⁿ'hiⁿ ande'yaⁿ nkyēhoⁿ'ni, I know that running man.
 Man runs that run-ning one I know [him]

Aⁿ'ya' siⁿ'hiⁿ ne'denē nkyēhoⁿ'ni, I know this standing man.
 Man stands this std. I know [him]
 one

Aⁿ'ya' xē'he na'ñkidē nkyēhoⁿ'ni, I know this sitting man.
 Man sits this st. one I know [him]

15 Aⁿ'ya' to^x ma'ñdē nkyēhoⁿ'ni, I know this reclining man.
 Man reclines this recl. one I know [him]

Aⁿ'ya' ni'ni ne'dē nkyēhoⁿ'ni, I know this walking man.
 Man walks this walking one I know [him]

Aⁿ'ya' taⁿ'hiⁿ aⁿ'de'dē nkyēhoⁿ'ni, I know this running man.
 Man runs this run-ning one I know [him]

Aduhi' ndosaⁿ'hiⁿ tohoxka' siⁿ'hiⁿ ne'di ndoⁿ'hi', I see the horse stand-
 Fence on this side of it horse stands the std. I see
 one
 [stand-ing]

ing on this side of the fence.

Yaduxtaⁿ' taⁿ'hiⁿ' nūtkohi' ndosaⁿ'hiⁿ aⁿ'yadi' siⁿ'hiⁿ nē ndoⁿ'hi', I see the
 Wagon runs road on this side of man stands the std. I see
 man standing on this side of the railroad.

20 Kūdupi' ndosaⁿ'hiⁿ siⁿ'to' ni nē' ndoⁿ'hi', I see the boy walking on
 Ditch on this side of it boy walks the walking one I see
 one
 this side of the ditch.

Ayaⁿ dükxapka' aya'iⁿde' ndosaⁿ'hiⁿ ti ne' nku'di, I came from the
 Wood [Bridge] on this side house the I came
 of it from
 house on this side of the bridge.

Kûdûpi' saⁿhiⁿ'yaⁿ küdëska' o'di, shoot at the bird on the other side
 Ditch on the other bird shoot
 side of it
 of the ditch!

Yaduxtaⁿ' taⁿhiⁿ' nûtkohi' ndosaⁿ'hiⁿyaⁿ aⁿya' siⁿ'hiⁿ ne' kiyohi', call
 Wagon runs road on this side of man stands the call to him!
 [railroad]
 to the man on this side of the railroad!

Aduhi' saⁿhiⁿ'yaⁿ siⁿ'to' yaoⁿ'ni ně i'naxě, do you hear the boy who
 Fence on the other boy sings the do you
 side of (std.) hear?
 [stands and] sings on the other side of the fence?

5 Aⁿya' noⁿ'pa' ama'ñkîdë ka'doⁿxtuni', these two (std., st., recl., walk-
 Man two these (std., st., they do not see
 recl., etc.)
 ing or running) men are blind.

Siⁿ'to' noⁿ'pa' yuķë' ka'naxtuni', those two boys are deaf.
 Boy two they are they do not hear
 there

Aⁿxti' yuķë'dë apstû'ki yiⁿspi'xtitu, these women [all] sew very well.
 Woman these ani- sew they do it very
 mate do you
 objects well

Saⁿki' yuķë' akütxyi' uka'de yiⁿspi'xtitu, those girls can [all] read
 Girl they are letter, book read they do it very
 there well
 well.

Taⁿhiⁿ' de' xa (woman sp.), he can run away [if he desires].
 Run go can

10 Taⁿhiⁿ' xa (woman sp.), he can run [but he will not run now].
 Run can

Akütxyi' nķoⁿ' xana' (man sp.), I can write [if I wish].

Akütxyi' nķoⁿ' 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

Ũⁿктаⁿhiⁿ' xana' (man sp.), I can run [if I wish].
 I run can

15 Ũⁿктаⁿhiⁿ' 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 habit-
 ually

Tcu'ñki ma'ñkdë ka'duseni', this (recl.) dog will not bite.
 Dog this recl. does not bite
 habitually

Aduhi' ndosaⁿ'hiⁿ 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'usaⁿhiⁿ' waka' ne'yaⁿ ka'pxuye'ni, that cow (std.) on the
 Fence on that side of cow that std. does not gore habit-
 ually
 other side of the fence does not gore [habitually].

E'yaⁿ 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' yatcě, 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 ǝ'tikě, what is that?
 What that is

Ka'wak de'tikě, what is this?
 What this is

10 Tohō'xk noⁿpa' ama'n̄ki a'naxtetu' xa (woman sp.), those
 Horse two the (pl.) they kick habitually can
 two horses kick [habitually].

Tohō'xk noⁿpa' ama'n̄dě ka'naxtetuni', these two horses do not
 Horse two these two they do not kick habitually
 kick [habitually].

Tohō'xk nixūxw' naskě' ama'n̄dě a'dustu' xa (woman sp.), these
 Horse ear long these two they kick can
 habitually
 mules [all] do kick [habitually].

Tohō'xk nixūxw' naskě' ama'n̄ki ka'dustuni', those mules [all] do
 Horse ear long those they do not kick
 or the (pl.) habitually
 not kick.

Ka'wakēhi' yate oⁿ'ni, what does he call it?
 What he names he makes it

15 Ka'wakēhi' i'yate ayoⁿ'ni, what do you call it?
 What you name it you make it

Ĕtañke'hi ya'tc n̄koⁿ'ni, I did call it in that manner.
 In that manner name I made it
 I said it

Ka'wakehi' ya'tc n̄koⁿ'ni, I call[ed] it nothing.
 What name I did not make it

Těk aⁿyaxti', are you a "Tek" woman? Are you a female
 Here are you a woman
 autochthon?

Tēk aⁿyaxtitu', are you (pl.) "Tek" women? (women that are
 Are you women?
 autochthons).

20 Tē'k n̄kaⁿxti', I am a "Tek" woman.
 I am a
 woman

Taně'ks aⁿxti', she is a Biloxi woman.
 Biloxi woman

Taně'ks aⁿyaxti', are you a Biloxi woman?
 Biloxi are you a
 woman?

Taně'ks aⁿ'yaxtitu', are you (pl.) Biloxi women?

Biloxi are you women?

Taně'ks nkaⁿ'xti', I am a Biloxi woman.

Biloxi I am a woman

Taně'ks saⁿ'ya siⁿ'to', he is a Biloxi boy.

Biloxi (young?) boy

Taně'ks saⁿ'ya isiⁿ'to, are you a Biloxi boy?

Biloxi (young?) are you a boy?

5 Taně'ks saⁿ'ya ûnksiⁿ'to, I am a Biloxi boy.

Biloxi (young?) I am a boy

Psde'hi ma'ñkdě ñnka', this (recl.) knife is mine.

Knife this recl. ob. [is] mine

Psde'hi ma'ñkiyaⁿ ñnka'ni, that (recl.) knife is not mine.

Knife that recl. ob. [is] not mine

Psde'hi noⁿ'pa' ma'ñkdě indita, these two (recl.) knives are his.

Knife two this recl. ob. [are] his

Psde'hi noⁿ'pa' ma'ñkiyaⁿ i'ndikta'ni, those two (recl.) knives are not his.

Knife two that recl. ob. [are] not his

10 Taně'ks haⁿ'yadi' ade' nkaⁿ'de te', I wish to speak the Biloxi language.

Biloxi people speak I speak wish

Taně'ks haⁿ'yadi' ade' yade'di, do you speak the Biloxi language?

Biloxi people speak do you speak?

Taně'ks haⁿ'yadi' ade' nkaⁿ'de ni, I do not speak the Biloxi language.

Biloxi people speak I do not speak

Taně'ks saⁿ'ya sañki', she is a Biloxi girl.

Biloxi (young?) girl

Taně'ks saⁿ'ya isa'ñki, are you a Biloxi girl?

Biloxi (young?) are you a girl?

15 Taně'ks saⁿ'ya ûnksa'ñki, I am a Biloxi girl.

Biloxi (young?) I am a girl

Taně'ks haⁿ'yadi' ade' yoⁿ hiya'ñkukaⁿ'de kaⁿ, psde'hi ma'ñkdě

Biloxi people speak in you talk to me if knife this recl. ob.

panaⁿ' ayindi'ta dande', all these knives shall be yours if you
all [be] yours shall
will talk to me in Biloxi.

Psde'hi ma'ñkiyaⁿ panaⁿ ñnka', all those (recl.) knives are mine.

Knife that recl. ob. all [are] mine

Aⁿ'se'wi ma'ñkdě nyi'ku dande', I will give you this (recl.) ax.

Ax this recl. ob. I give to you will

Aⁿ'se'pi ne' yaxku', give me that (std.) ax!

Ax that give to me!
std. ob.

20 Aⁿ'se'pi ma'ñkiyaⁿ yaxku', give me that ax (lying down)!

Ax that recl. ob. give to me!

Siⁿ'to' sañki' ha ha'nûⁿ, is that a boy or a girl?

Boy girl or is that?

Toho'xk waka' ha ha'nûⁿ, is that a horse or a cow?

Horse cow or is that?

Taně'ks haⁿ'ya'di Ma'mo haⁿ'ya'di ha ha'nûⁿ, is he a Biloxi man or an

Biloxi man Alibamu man or is he?

Alibamu man?

Toho'xk noⁿpa' da'ni ha ndoⁿ'daha', I saw two or three horses.
 Horse two three or I saw them
 (an. objects)

Aⁿya'di noⁿpa' da'ni ha ndoⁿ'daha', I saw two or three men.
 Man two three or I saw them
 (an. objects)

Aⁿse'wi noⁿpa' ma'ñkdø i'yiku'di, he gave you these two axes.
 Ax two this recl. ob. he gave to you

Aⁿse'wi noⁿpa' ma'ñkiyaⁿ nyiku'di, I gave you those two (recl.) axes.
 Ax two that recl. ob. I gave to you

5 Ū'ñkatçütçüⁿ iⁿspe'wa ne'di, my right eye pains.
 My eye right it pains

Ū'ñkatçütçüⁿ k(a)skani'wa [or ɣa'skani'wa] pahi', my left eye is sore.
 My eye left is sore

Ū'ñkatçütçüⁿ ənaⁿpa' pahi', both my eyes are sore.
 My eye both (are sore)

Ūⁿnixu'xwi iⁿspe'wa ne'di, my right ear pains.
 My ear right it pains

Iⁿnixu'xwi kskani'wa [or ɣa'skani'wa] ne'di, does your left ear pain?
 Your ear left it pains

10 Nkadiyaⁿ e' ande', my father is still living: I have a father.
 My father he moves

Nkadiyaⁿ e' mañki', my father is reclining (e mañki never used of
 My father he reclines
 females), I have a father.

Ayoⁿ'ni e' ande', you have a mother.
 Your mother she moves

Ayoⁿ'ni e' nañki', your mother sits or is sitting (e nañki never used
 Your mother she sits
 of males): you have a mother.

Taⁿskayaⁿ e' nañki', her younger sister sits or is sitting: she has a
 she sits
 younger sister.

15 Soⁿtka'ka e' mañki', his younger brother reclines or is reclining:
 His younger brother he reclines
 he has a younger brother.

Iⁿ'niyaⁿ e' mañki', his elder brother reclines or is reclining: he has
 His elder brother he reclines
 an elder brother.

Inoⁿ'ni e' nañki', her elder sister sits or is sitting: she has an elder
 Her elder sister she sits
 sister.

Ta'ndo aka' e' mañki', she has a younger brother.
 Her brother younger he reclines

Ta'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'ñkiyaⁿ 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

Aⁿse'pi ne ka'ta, whose ax is this?
Ax this whose?

Aⁿse'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.

Toho'xka' te'diki a'nde ita', which is your horse?
Horse which moves your

Tohoxka' tci'diki a'nde ko' a'yindi'ta, which is your horse?
 Horse which moves the it is your

Tohoxka' iñkta' ya' xkisině', he stole my horse.
 Horse my he stole it from me

Siⁿto' 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' ñkítutu' ya' xkisině' tu-daħa', they stole our horses.
 Horse our they stole them from us

Toho' xk ayi'ta-da'oⁿ i' kisinětu', they stole your horses.
 Horse your pl. ob. they stole them from you

Toho' xk ta-da'oⁿ, his horses (living things).
 Horse his pl. ob.

Toho' xk i'ta-da'oⁿ, thy horses.
 Horse thy pl. ob.

Toho' xk i' ñkta-da'oⁿ, my horses. [One can not say "their horses,"
 Horse my pl. ob.
 "your horses" or "our horses" with -daoⁿ ending.]

10 Siⁿto' ta-da'oⁿ, his boys.
 Boy his pl. ob.

Siⁿto' i'ta-da'oⁿ, thy [your] boys.
 Boy thy pl. ob.

Siⁿto' i' ñkta-da'oⁿ, my boys. [One can not say, "their boys," "your (pl.)
 Boy my pl. ob.
 boys," or "our boys" in Biloxi with -daoⁿ ending.]

Tcu' ñki tɛya' xkiyě, he killed my dog.
 Dog he killed my

Tcu' ñk iñkta' tɛ'yě, he killed my dog.
 Dog my he killed it

15 Tcu' ñk iñkta' tɛ' xkitu', my dog has been killed [by some unknown
 Dog my they have killed it.
 person].

Tcu' ñki ita' tɛ'yě, he killed your dog.
 Dog thy he killed it

Tcu' ñki tɛhi'kiyě, he killed your dog.
 Dog he killed it for you

Djim tcu' ñki kta tɛ'yě, he killed Jim's dog.
 Jim dog his he killed it

Aⁿsepi 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'dũktca'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 dũktca'di, he cut his foot with an ax.

His he cut it with
foot an ax

5 Nka'duti te' hoⁿ, I am hungry.

I eat wish present
sign

Nka'duti tẽ'xti oⁿ, 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 oⁿ, 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 oⁿ, 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 uxwoⁿ; future, do'di uxwi'

His dry
throat

dande'.)

Doxtu' uxwi', they are thirsty.

Their dry
throats

Ptçaskũⁿni' ndu'ti na'ñki, I am (sitting) eating bread.

Bread I eat the st.

20 Ptçaskũⁿni' i'duti na'ñki, you are (sitting) eating bread.

Bread you eat the st.

Ptçaskũⁿni' du'ti na'ñki, he is (sitting) eating bread.

Bread he eats the st.

Ptçaskũⁿni' du'ti ha'maki, they are (sitting) eating bread.

Bread they [sit] eating

Ptçaskũⁿni' i'duti aya'maki, ye are (sitting) eating bread.

Bread you (pl.) [sit] eating

Ptçaskûⁿni' ndu'ti nka'maki, we are (sitting) eating bread.

Bread we [sit] eating

Înksiyo' ndu'ti nañk nçoⁿ, I was eating meat, very long ago

Meat I eat sitting I did it (past)

(years ago).

Taⁿsi' tohaxka' du'ti ně', the horse is (standing) eating grass.

Grass horse eats the std.

Taⁿsi' 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' oⁿ', I was laughing.

I laugh past sign

Siⁿto' tũdē' dandē', the boy will be tall.

Boy tall will

10 Ayaⁿ' 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

Aⁿxu'di kōhi', the rock is high.

Rock high

Ti' nitaní', or, Ti' nitaⁿ'xti, the house is large.

House large House very large

15 Ti' yĩñki' sti, the house is very small.

House small very

Akue' k'ñitaⁿ'xti, the hat is too large for him.

Hat very large for him

Akue' i'kñitaⁿ'xti, the hat is too large for thee [you].

Hat very large for you

Akue' ya'nkñitaⁿ'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' kñitaⁿ'xti, the coat is too large for him.

Coat too large for him

Xo'hi, it rains [now].

To'hānak 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

Psidě' 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 Psidě' 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^{n'} 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^{n'} 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^{n'}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^{n'}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^{n'}tca' hana^{n'}, he was there [but has gone elsewhere].
 There he moved but sign of un-
 certainty (?)

E'wa yuķě'di ha^{n'}tca' hana^{n'}, 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^{n'} süpi' xyë (masc.), his hair is black.
His hair black

Anahi^{n'} asa^{n'} xyë (masc.), her hair is white.
Her hair white

10 A'yinahi^{n'} sa^{n'}sasa^{n'}sa^{n'}, your hair is gray.
Your hair gray (iron gray?)

Ūñka'nahi^{n'} teti' 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 Hiptcū^{n'} ha-idi' (±na'), your nose is bleeding.
Your nose bleeds

Ti sa^{n'} no^{n'}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 kdëckñdëdëta' da'ni yuķe' ya^{n'} xa^{n'}, 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^{n'}xkte'di kiķe' ayi^{n'}t kũnyikte'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^{n'}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'noⁿpa' nda' dande', I will go with you.
 I with you I go will

Nyi'noⁿpa' nde'ni dande', I will not go with you.
 I with you I not go will

5 Ya'ñkinoⁿpa 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' hiⁿdoⁿhi 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 yaⁿ hu'-kañko', come day after to-morrow!
 To-morrow beyond when come

10 Wite'di ewa' ko yaⁿdaⁿ-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 hûⁿyë 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],
 Horse corn eats
 accidentally, or of his own accord.

Nçoⁿni', I make it by command.

Nçoⁿni 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'yaⁿ nda' dande' xyë (or, xyëxo'), I will go thither at any rate [whether he wishes it or not].

E'yaⁿ nde'di ha'nûⁿ, perhaps (or, I think that) I am going thither.
 Thither I go perhaps

E'yaⁿ nde'di kikna'ni, perhaps (or, I think that) I could go thither [if I started].
 Thither I go perhaps

25 Ka'wak ûⁿ nedí', what is he or she doing?
 What do the std.

Ayă'ki tci'dikě', what kin are you two?

You are kin what?

Kihă'ki tci'dikě yuķě'di, what kin are they two?

what? they move

Aya^{n'} adě' ma'ñki, the wood lies (or, is) burning.

Wood burns the recl.

Aya^{n'} adě', does the wood burn (fem.)?

5 Aya^{n'} adě' wò, does the wood burn (masc.)?

Wood burns ?

Aya^{n'} kadě'ni xa ma'ñki, is not the wood yet burning?

Wood burns not yet the recl.

Kaděni-xti', it does not burn at all.

Burns not very

Tci'dikě' kaděni', why does it not burn?

Why burns not

Ĕtukě' kűdotci', because it is wet.

Because wet

10 Ĕtűxkiķě' adě', nevertheless (or, notwithstanding) it burns.

Nevertheless burns

Ně pi'hiñķě ha'nûⁿ, perhaps (or, I think that) I am making it correctly.

That I make it well perhaps

Ně' pi'hiñķě kikna'ni, perhaps (or, I think that) I could make it correctly [if I tried].

That I make it well perhaps

Siⁿto' iñksiyo' du'ti ha'nde, the boy continues eating the meat.

Boy meat eats still

Siⁿto' iñksiyo' du'ti na'ñki, the boy sits (is) eating the meat.

Boy meat eats the st.

II. RECORDED IN 1893

15 Yapstű'ki yiⁿspě', you know how to sew.

You sew you know how

Yapstű'ki yiⁿspi'xti, you [know how to] sew very well.

You sew you know very well

Ñka'pstűki ñkiⁿspě', I know how to sew.

Uduxpe' yusatxa', his (or her) clothing is dusty.

dust all over

Ūñkűdűxpě' yusatxa', my clothing is dusty.

My clothing dust all over

20 Aye'wi yi'ñki uwě dė'di, he went in [at] a window, to go in at a window.

Aye'wi uwě dė'di, to enter by a door, to go in at a door.

Tci'dikě' hu'wě, how did you [sic] go in?

Yihi' a'kítitu'yě', shut your mouth, bring your lips together!

Ihi' a'kítituya', tell him to shut his mouth.

25 Tci'dikě yihi' ka'kítitu'hayeni', why don't you shut your mouth?

Nķoⁿ 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' kūwa'xkani', my corn is not soft.
Corn my is not soft

Tūwi' ita' u'yě, your pail or bucket leaks.

- 5 Tūwi' 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' xoⁿhe'di, to put a knife, etc., inside a coat.

Ti' yaskiya', under the house.

Ayahi' kuya', under the bed.

- 10 Yaxoⁿ' kuya', under the chair.

Akütxyi' itka'yaⁿ, under or within yonder book.

Aduhi' kuya', under the fence.

- Hama' itkayaⁿ, under or in the ground.

Itka'p kuya', under the board.

- 15 Teu'n̄ki in̄kta' te'xkiyě, he killed my dog.
Dog my he killed it for me

Teu'n̄ki in̄kta' te'hiya'xkiyě, you killed my dog.
Dog my you killed it for me

Teu'n̄ki in̄kta' te'xkiyětu', they killed my dog. (Dog my they-killed-for-me).

Teu'n̄ki in̄kta' te'hiya'xkiyětu', you (pl.) killed my dog.

Teu'n̄ki ta' te'kiyě, he killed his (another's) dog.

- 20 Teu'n̄ki ta' te'kihayě', you killed his dog.

Teu'n̄ki ta' te'haxkiyě, I killed his dog.

Teu'n̄ki ta' te'kiyětu', they killed his dog.

Teu'n̄ki ita' tehi'kiyě, he killed your dog. (Dog thy he-killed-for-thee).

Teu'n̄ki ita' tehi'n̄kiyě, I killed your dog.

- 25 Teu'n̄ki ita' tehi'kiyětu', they killed your dog.

Teu'n̄ki ita' tehi'n̄kiyětu', we killed your dog.

Asoⁿ'waⁿ kde'yě-k ta'ho, he threw it into the briers,

Asoⁿ'waⁿ kde'hiñkě-k ta'ho, I threw it into the briers.

Ū'n̄kūkiha'ikī tei'dikě, what kin are we [to each other, or to one another]?

- 30 I'kiha'ikī tei'dikě, what kin are you [to each other, or to one another]?

Iñkyaⁿ'hī-daha' dande', I will scold you (pl.).

Ani' knedi', in the water (=ani itkayaⁿ).

Ti' knedi', in the house (=ti itkayaⁿ).

Taⁿ'yaⁿ' knedi', in the town (=taⁿ'yaⁿ itkayaⁿ).

- Aya^{n'} k̄nedi', in the tree (=ayaⁿ itkayaⁿ).
 Pe'ti k̄nedi', in the fire (=peti itkayaⁿ).
 A^{n'}xu k̄nedi', in the rock (=aⁿxu itkayaⁿ).
 Hama' ani'-txa, the earth is full of water.
- 5 Aya^{n'} 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.
 Kûxwi' d̄pe'towe, it is full of coffee.
 Paⁿhi^{n'} so^{n'}pxi d̄pe'towe, the bag or sack is full of flour.
- 10 Paⁿhi^{n'} so^{n'}pxi txa', the bag or sack is full of flour.
 Aⁿya' kyahe'yaⁿ, the same man (kiya' he'yaⁿ?).
 Tohoxka' kyahe'yaⁿ, the same horse.
 Ati' kyahe'yaⁿ, the same house.
 Aya^{n'} kyahe'yaⁿ, the same tree.
- 15 Iñkowa' kipûde'hiñk̄ë, I joined them myself.
 Ayiⁿsu' kû'gûksuyë'di, you gnashed your teeth.
 Ñkiⁿsu' kû'gûksûñk̄ë'di, I gnashed my teeth.
 Iⁿsu' kû'gûksë'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' haⁿ matûñkde, I hit him and got away from him.
 Yakte' haⁿ mata'-ide, you hit him and got away from him.
 Kte' haⁿ mata'de, he hit him and got away from him.
 Kte'tu ha^{n'} mata'-ade, they hit him and got away from him.
- 25 Yakte'tu ha^{n'} ma'ta-iyade, you (pl.) hit him and got away from him.
 Axkte'tu ha^{n'} ma'tañkade, we hit him and got away from him.
 Iⁿx kde', to loose him and let him go.
 Iyiⁿx kde'di, you loosed him and let him go.
 Ñkiⁿx kde'di, I loosed him and let him go.
- 30 Iⁿxtu kde', they loosed him and let him go.
 Iñki haⁿ mata'-de, to loose him and get away from him.
 Ima'ñgiyaⁿ pû'de, your dress is open.
 I'doxpe naskë' pû'de, your shirt, etc., is open.
 Tcadi', it is [nearly] used up.
- 35 Tca' t̄iķo'he, it is all or entirely expended.
 Tca'yañkitu', they have exterminated us.
 Tca'yidi na'nteķë, they have nearly killed you all.
 Tca'yañk̄ë na'nteķë, they have nearly exterminated us.

- Eyaⁿ ñ̄kihiⁿ na'ntekë, I nearly got there.
 Tca'yetu na'ntekë, they have killed nearly all of them.
 Tca'hañke-daha' na'ntekë, I killed nearly all of them.
 Tca'hayë-daha' na'ntekë, you killed nearly all of them.
- 5 Tca'yë-daha' na'ntekë, he killed nearly all of them.
 Tca'hañkëtu'-daha' na'ntekë, we killed nearly all of them.
 Tca'hayëtu'-daha' na'ntekë, you (pl.) killed nearly all of them.
 Tca'kikitu'-daha' na'ntekë, they killed nearly all on each side [as the
 Kilkenny cats of notoriety].
 Tca'yañki'kitu na'ntekë, we came near killing one another, or each
 other.
- 10 Tca'hiki'tu na'ntekë, you (pl.) came near killing each other, or one
 another.
 Akütxyi' oⁿ a'tca, his or her pencil is all gone (expended).
 Akütxyi' oⁿ iya'tca, your pencil is all gone (worn away).
 Akütxyi' oⁿ ñ̄ka'tca, my pencil is all gone.
 Toho'xk ataⁿtu, they sit on horses.
- 15 Snickite' iya'mihoⁿ, you have fever and ague.
 Snickite' ñ̄ka'mihoⁿ, I have fever and ague.
 Īsi' 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.
 Ite' na'ntekë, you came near dying.
 Ita'hi yaⁿxa, you are almost dead.
 Pxu'kiⁿxki' na'ntekë, I came near sticking myself with it.
 Pxu'ixkë na'ntekë, he came near sticking himself.
- 25 Pxu'yixkë na'ntekë, you came near sticking yourself.
 Pxu'ixkëtu' na'ntekë, they came near sticking themselves.
 A'pan a'xkîdû'sni, I could not (or, did not) take it all for (or, from) him.
 A'pan a'xkîdû'stuni', we did (or, could) not take it all from (or, for) him.
 Pa'naⁿ ndaⁿni, I did (or, could) not take it all.
- 30 Pana'hiñke nde'ni, I did not carry it all.
 Pana'hayë kide'ni, you did not carry it all.
 Pana'hayë ku'yude'ni, you did not carry it all.
 Panaⁿ kûtea'yëtuni', they did not kill them all.
 Panaⁿ kûtea'hañkeni', I did not kill them all.
- 35 Kûxwi' iya'maⁿ, you have no coffee.
 Kûxwi' ya'ñ̄kiya'maⁿ, I have no coffee.

- Kûxwi' ya'maⁿtu, they have no coffee.
 Kûxwi' ya'nîkiya'maⁿtu, 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 ûnkpa'stûki, I [can] sew it correctly.
 Nëpi'yě pastûktu', they sew correctly.
 In'tuhe'di kaⁿtca', wait till he is ready! (said when one is angry).
 Nîkin'tuhe'di kaⁿtca', I will get ready after a while (said when angry).
 Ayiⁿ'tuhe'daⁿ daⁿde, are you getting ready?
 10 In'tuhe'daⁿ dande', he will get ready after a while.
 Nîkin'tuhe'daⁿ dande', I will get ready after a while.
 In'tuhe'detu dande', they will get ready after a while.
 Haoⁿ'oⁿ' kãñě', she cooked it (the hominy).
 Haoⁿtu' kãñě', they cooked (the hominy).
 15 Haya'oⁿtu' kãñě', did you (pl.) cook (the hominy)?
 Püsi' haⁿ ktu' tuteûⁿ' o'ti, the cat's eyes shine when it is dark.
 Ptçaskûⁿ ohi'xti, he wants bread badly, but in vain.
 Uduxpě' ayohi'xti, you want clothing badly, but in vain.
 Tohoxka' nîkohi'xti, I want a horse badly, but in vain.
 20 Axisa'x nîkohi'xti, I want money badly, but in vain.
 Yaxoⁿ' okaya', underneath the chair.
 Aditoⁿ' okaya', under the table.
 Ayahi' okaya' under the bed.
 Ka'wa' kiki' i'kihiⁿ yiⁿ'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!
 Idoⁿ'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'doⁿ'hi na', do not look at it!
 Ě'tikia na', do not say it!
 Ě'tikiyoⁿ' na', do not do it!
 35 A'yiⁿ na', do not drink it!
 I'taⁿ'hiⁿ na', do not run!
 Ya'dě na', do not talk!

- Yaⁿhiⁿ na', do not cry (warning)!
- Ƙaⁿhaⁿni', do not cry (no warning).
- Ki'pūkta na'ñķi, he is sitting by him or her.
- Iki'pūkta na'ñķi, you are sitting by him or her.
- 5 Ñķi'pūkta na'ñķi, I am sitting by him or her.
- Yañķi'pūkta ina'ñķi, you are sitting by me.
- Nyiki'pūkta na'ñķi, I am sitting by you.
- Daⁿ haⁿ ƣe'ye daⁿ haⁿ ue'di, he killed it, took it, and stewed it.
- ƣe'yě haⁿ ue'di, he killed and stewed it.
- 10 Kûdûpi' ñķutoho' nu+, help! I have fallen into a ditch!
- Ñķauti'xti nu+, help! I am very ill!
- Na'ti ƣiķo'he iku'di, you have made a present for nothing.
- Na'ti ƣiķo'he nyiku'di, I have made you a present for nothing (or, in vain).
- E'yaⁿ ñķihiⁿ' na'ñķi naha' nde'di, I reached there, sat a while, and went on.
- 15 E'yaⁿ ayihiⁿ' na'ñķi naha' ide'di, you reached there, sat a while, and went on.
- E'yaⁿ iⁿhiⁿ' na'ñķi 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).
- ƣe'yě hi' axkiye'di, I told him to kill it.
- Oⁿ hi' axkiye'di, I told him to make it.
- 20 Ĕ'ƣiķoⁿ hi' ñķihi', I think that he ought to do it.
- Ĕ'tûxķayoⁿni hi' ñķihi', I think that you ought not to do it.
- U'a hi' ñķihi', I think that she ought to stew it.
- Yu'a hi' ñķihi', I think that you ought to stew it.
- Akûdixyi' oⁿ hi' ñķihi', I think that he ought to write a letter.
- 25 Ayaⁿ' teu'di hi' ñķihi', I think that he ought to put wood on the fire.
- Ayaⁿ' i'teudi hi' ñķihi', I think that you ought to put wood on the fire.
- Ti' yuwa hi' ñķihi', I think that you ought to go into the house.
- I'da hi' ñķihi', I think that you ought to go.
- Naxě' na'ñķi hi' ñķihi', I think that he ought to be listening.
- 30 Du'wa hi' ñķihi', I think that he ought to untie it (duwe).
- I'duwa hi' ñķihi', I think that you ought to untie it.
- Da'uxi hi' ñķihi', I think that he ought to bite it off.
- Dau'xitu hi' ñķihi', I think that they ought to bite it off.
- Ĕ'ƣiķe'ķoⁿ ñķo'yihi, I want him to make it.
- 35 Ĕ'ƣiķe'ķoⁿ hayo'yihi, did you want him to make it?

- Ĕ'tiķe'koⁿ 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^{n'} i^{n'}ni n̄ko'yihī, I wish that he would smoke.
 Ĕ'tiķo^{n'} 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^{n'}ni na'ûn̄kihi', I wish that he had not drunk it.
- 15 Ĕ'taxķo^{n'}ni na'ûn̄kihi', I wish that he had not made it.
 Ĕ'tiķo^{n'} na'ûn̄kihi', I wish that he had not made it.
 Ĕ'tiķiyo^{n'} na'ûn̄kihi', I wish that you had made it.
 Ĕ'tiķiyo^{n'}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^{n'} ki^{n'}ni na'ûn̄kihi', I wish that he had not smoked.
 Ya'niksiyo^{n'} i^{n'}ni na'ûn̄kihi', I wish that he had smoked.
 Ĕ'tiķe'koⁿ hi' a'xkiye'di, I told him to make it.
 I'si^{n'}hiⁿ 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^{n'}ni hi' yūhi', he thought that I ought not to do it.
 Aya^{n'} 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^{n'} i^{n'}ni nîko'yihî, I wish that he would smoke.
 Ê'tañko^{n'} ne de'-heda^{n'}, I finished making that (or, țeheda^{n'}).
- 15 Kë'tikë nedi' heda^{n'}, I finished making something like that.
 Aduti' nê' o^{n'} de' hêd-ha^{n'}, when he had finished eating.
 Yao^{n'} nê' o^{n'} de' hêd-ha^{n'}, when he had finished singing.
 Ani' i^{n'}ni' ne' o^{n'} de' hêd-ha^{n'}, when he had finished drinking water.
 Ya^{n'} nê' o^{n'} de' hêd-ha^{n'}, when he had finished sleeping.
- 20 Nka'duti ne' o^{n'} de' hêd-ha^{n'}, when I had finished eating.
 Aya'duti ne' o^{n'} de' hêd-ha^{n'}, when you had finished eating.
 Nka'duti heda^{n'}ni', I have not finished eating.
 Aya'duti heda^{n'}ni', you have not finished eating.
 Kiya' a dandë', he will say that again.
- 25 Kiya' nya' dandë', I will say it to you again.
 Hë'tikë nya' dandë', 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^{n'} kane' i^{n'}hi^{n'}, he came after you had gone.
- 30 De o^{n'}kane' nîkhi^{n'}, I came after he had gone.
 Nki^{n'}hi^{n'} nde o^{n'}ka, I had come and gone.
 Ayih^{n'}i' i'de o^{n'}ka, you had come and gone.
 I^{n'}hi^{n'} de o^{n'}ka, he had come and gone.
 Ki'ye o^{n'} kane ayih^{n'}i', he had told it before you came.
- 35 Utoho' na^{n'}ni xo', he might fall in again.
 Utoho' naxo', he did fall in (act seen).
 Utoho' kanë', 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.

Ńkoⁿ' 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.

Kiⁿ'ni pi'hena'ni, he should not have drunk it, but he did.

Ńkiⁿ'ni pi'hena'ni, I should not have drunk it, but I did.

Siⁿto' teu'Ńki tcaha'xkiya' dande', I will kill "Boy's" dog for him.

Siⁿto' teu'Ńki ta'yaⁿ tca'haŃka' dande', I will kill "Boy's" dog (Siⁿto, "Boy," was a name for Bankston Johnson).

15 Iya'kūduksa'yaŃka na', beware lest you peep at me!

Ka'kūduksa'hinyēni', I did not peep at you.

Tei'dīkē iyaⁿ'hiⁿ hi' ina'Ńki wo', why do you sit there crying?

Tei'dīkē ayiŃkxi'hi hi' ina'Ńki wo', why do you sit there laughing?

Tei'dīkē aya'oⁿ hi' ina'Ńki wo', why do you sit there singing?

20 TeuŃk iŃkta' Ńka'kuwē nde'di, I took my dog thither.

Ĕ'tu na'Ńkdē, is this sitting one the one?

Ĕ'tu ma'Ńkdē, is this reclining one the one?

Ĕ'tu ne'dē, 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'yaⁿ, that (standing one) is the one.

Pe'ti-kaⁿ, into the fire.

Ani'-kaⁿ, into the water.

Hama'-kaⁿ, into the ground.

30 Hama' kūdo'tei-kaⁿ, into the mud.

Pe'ti-kaⁿ a'kana'Ńkiyē, to take it out of the fire.

Pe'ti-kaⁿ utoho' a'kanaŃkiyē, to take out of the fire what fell into it.

Waka' á'di, the cow gored (or "hooked") him.

Waka' yiá'di, did the cow gore you?

35 Waka' yaŃká'di, the cow gored me.

Waka' i'yiá na', beware lest the cow gore you!

Tci'dikë "Kō'k ayudi'" hetcoⁿ'tu, why do they call the magnolia by that name? [Ans.: Because its leaves "rattle" when blown by the wind.]

Tcūñk' a'kūtitaⁿ'ni, he set the dog on him [rather, akūdūtaⁿni].

Tcūñk' aya'kūtitaⁿ'ni, did you set the dog on him?

Tcūñk' n̄ka'kūtitaⁿ'ni, I set the dog on him.

5 Tohoxka' du'si de'di, to catch a horse.

Tohoxka' duxtaⁿ' 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.

Aⁿya' du'si, to arrest a person.

10 Iⁿpūdāhi' de'di, to go with him to protect him.

Ñḡiⁿpūdāhi' nde'di, I go (or went) with him to protect him.

Nyiⁿpūdāhi' nde'di, I went with you to protect you.

Yañḡiⁿpūdāhi' ide'di, you went with me to protect me.

Ewüdë' aⁿse'pi nē du'si haḡu', go over there, take that ax, and bring it back!

15 Aⁿse'pi du'si haḡu', to bring an ax here (or back).

Aⁿse'wi iⁿ'da de'di, he went to hunt for the ax.

Aⁿse'pi du'si ahiⁿ', he brought the ax here.

Aⁿse'pi i'dusi yo oⁿ'ni, are you bringing the ax?

Aⁿse'pi i'dusi aya'ḡu oⁿ'ni, were you coming home with the ax [some time ago]?

20 Aⁿse'pi ndu'si n̄ka'ḡu oⁿ'ni, I was coming back with the ax [some time ago].

Aⁿse'pi du'si kah oⁿ'ni, they are coming with the ax.

De' haⁿ haḡu', he went and brought it, him, her (preceded by name of object).

I'de haⁿ' yaḡu', you went and brought it, etc.

Nde' haⁿ n̄kaḡu', I went and brought it.

25 De' haⁿ k̄ki'x-dāha', he went and brought it for them.

De' haⁿ aḡu'-dāha', he went and brought them

A'de haⁿ kiḡtu'-dāha', they went to bring them.

Aya'de haⁿ i'kiḡtu'-dāha', you (pl.) went to bring them.

Ñḡa'de haⁿ n̄ka'kiḡtu'-dāha', we went to bring them.

30 De' haⁿ k̄haḡu', go to get it for him.

I'de haⁿ yaḡiḡu', did you go to get it for him?

Nde' haⁿ axḡiḡu' I went to get it for him.

Tohoxka' iⁿ'da de'di, he went for a horse.

Tohoxka' iⁿda-da^ha' de'di, he went for horses.

Ñkita ñkinda' hi xkí'di, I have brought mine back.

Ta-haⁿ' iⁿda' hi de'di, he went to see his own. [-haⁿ=kaⁿ, obj. sign.]

Yita-haⁿ' ayiⁿ'da hi ide'di, did you go to seek your own?

5 Ñkita-haⁿ' ñkiⁿ'da nde'di, I went to seek my own.

Tatu-haⁿ' iⁿda'h a'de, they went to seek their own.

Yi'tatu-haⁿ' ayiⁿ'dah aya'de, you (pl.) went to seek your own.

Ñki'tatu-haⁿ' ñkiⁿ'dah ñka'de, we went to seek our own.

Ta'-da^ha-haⁿ' iⁿ'dah-da^ha' de'di, he went to seek them, his own
[horses, etc.].

10 Yita'-da^ha-haⁿ' ayiⁿ'da'-da^ha' ide'di, did you go to seek them, your
own?

Ñkita'-da^ha-haⁿ' ñkiⁿ'da'-da^ha' nde'di, I went to seek them, my own.

Aⁿtatka' ñkita' a^huwé' yaⁿ'xkikiⁿ'hiⁿ, they took my child there (not
quite here, but nearly here).

Ide' haⁿ e'hedaⁿ ayiⁿ'hiⁿ, you started and went that far [on the way].

De' haⁿ e'hedaⁿ iⁿ'hiⁿ, he started and went that far [on the way].

15 Nde' haⁿ e'hedaⁿ ñkiⁿ'hiⁿ, I started and went that far [on the way].

E'hedaⁿ iⁿ'hiⁿ kiya' ^hku', he went that far and was coming back again.

E'hedaⁿ ayiⁿ'hiⁿ kiya' ya^hku', you went that far and were coming back
again.

E'hedaⁿ ñkiⁿ'hiⁿ kiya' x^hku, I went that far and was coming back again.

E'hedaⁿ iⁿ'xtu' kiya' ka^h'hi, they went that far and were coming back
again.

20 E'hedaⁿ ayiⁿ'xtu' kiya' ya^hka^h'hi, you (pl.) went that far and were coming
back again.

E'hedaⁿ ñkiⁿ'xtu' kiya' xka^h'hi, we went that far and were coming back
again.

A'de haⁿ e' haⁿ iⁿ'xtu', they started and went that far (?).

De oⁿ' de haⁿ' eyaⁿ'hiⁿ, he continued going till he reached there (said
when one did not stop on the way).

I'de oⁿ' de haⁿ' eyaⁿ' ayiⁿ'hiⁿ, you continued going till you reached
there.

25 Nde oⁿ' de haⁿ' eyaⁿ' ñkiⁿ'hiⁿ, I continued going till I reached there.

A'de oⁿ' de haⁿ' e'yaⁿ iⁿ'xtu, they continued going till they reached
there.

Aya'de oⁿ' de haⁿ' e'yaⁿ ayiⁿ'xtu, you (pl.) continued going, etc.

Nka^h'de oⁿ' de haⁿ' e'yaⁿ ñkiⁿ'xtu, we continued going till we got there.

Hu' oⁿ de' haⁿ iⁿ'hiⁿ', contracted to hu' oⁿ de'hiⁿ'hiⁿ', he continued
coming a long distance till he reached here.

- Ayu' oⁿ de'h-ayiⁿ'hiⁿ, you continued coming, etc.
 Nķu' oⁿ de'h nķiⁿ'hiⁿ, I continued coming, etc.
 A'hu oⁿ de'h-ēdi'hiⁿ, they continued coming, etc.
 Aya'hu oⁿ de'h-ēd ayi'hiⁿ, you (pl.) continued coming, etc.
 5 Nķa'hu oⁿ de'hēd nķiⁿ'hiⁿ, we continued coming, etc.
 Hu' haⁿ iⁿhiⁿ', *contracted* to hu' hiⁿhiⁿ', he continued coming [a short distance] till he reached here.
 Kō'x xēhe' da oⁿ'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.
 Kū'hik siⁿ'hiⁿx ne kaⁿ' ma'nte de'yē, it was standing high when he moved it away.
 10 Kū'hik naⁿ'x kaⁿ ma'nte de'yē, it was sitting high (as a hat on a table) when he moved it away.
 Kū'hik maⁿ'x kaⁿ 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 kū 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 aⁿ'ya' ade' tcūma'naxti nķyehoⁿ' te', I wish to know the Biloxi talk of the very ancient time.
 Yū'nķi ksa'wiyē, he or she raised a daughter.
 Yī'nķi ksawi'hayē, you raised a son.
 Yī'nķi ksa'wūnķē, I raised a son.
 Aduti' ustaⁿ'hiⁿiūkiya' dande', I will make the food reach (be enough for) you [too].
 20 Ūnķtea'k atuti', my hand is (was) burnt.
 Sni wa' kaⁿ ūnķtea'ķe nē'xti, my hands hurt much because it is so cold.
 Tca'ktu nē'xti, their hands hurt considerably.
 Ūnķtea'ķe de'xtē, my hand is numb ("asleep").
 Īsi' sī'di dūhoⁿ'ni', to have the hand, foot, etc., asleep or numb.
 25 Nķa'kitūpe' wa' nķa'nde, I am carrying something on the shoulder all the time.
 Nķa'duti wa' nķa'nde, I am ever eating.
 Kxyaⁿ'hi wa' a'nde, he is ever scolding.
 Ata'mīni wa' kandeni', he is not always working.
 Aya'tamīni wa' kaya'ndeni', you are not always working.
 30 Nķa'tamīni wa' nķa'ndeni', I am not always working.

Ti ta'wiya^a nda' dande', I am going on top of the house.

Ku'hadi nda' dande', I am going up stairs (lit., up above).

Itc'dikě ni'ki, you are of little or no account.

Tei'dikě ni'ktu, they are of little or no account.

5 Du'si' apünü ha'nde, he hugged it, him, or her.

Idu'si aya'pünü aya'nde, did you hug him or her?

Ndu'si nka'pünü nka'nde, I hugged him or her.

Isi' pa i'kiduspě, only your feet went under the water.

Ūnksi' pa ya^axkiduspě, 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^a na'ni xyo', you must have done it.

I^axtu' o^atu na'ni xyo', they must have done it.

Ayi^axtu' ayo^atu 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'kitüpe' xyě na', let us carry (them?) on our shoulders.

Ata'mini xyě na', let us work.

25 Nki^atxa nka'kitüpe' nka'de'di, I went carrying it on my shoulder,
with no companion (or assistance).

Ayi^atxa aya'kitüpe' aya'dedi, you alone went carrying it on your
shoulder.

I^atxa a'kitüpe' ade'di, he alone went carrying it on his shoulder.

E'ya^a nka'de xyě, let us go thither.

Ti'-k ha'psüktu', they surrounded the house.

30 Ti'-k nka'psüktu', we surrounded the house.

I'nyide'yiñke, I got away from you.

Yande'yiñke, he got away from me.

Nyaquwa' 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 Kidu'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.

Xuxwěxti' dande' yeḵe' na, it must be going to blow very hard.

5 Nau^{n'} kúpí'nixti' dande' yeḵe' na, there must be going to be bad weather.

Ta^{n'}ya^{n'} kída' dande', yeḵe' na, he must be about to return to town.

E'^{n'}ya^{n'} nda' dande' yeḵe'na, I must be going thither [because I have been ordered to go].

Nda' dande' o^{n'}ya^{n'}, I was going some time ago (I was about to go then).

Nda' dande' ha^{n'}tca nde'ni nḵa'nde, I was going but I have not yet gone (said if I have work to do there).

10 Sa'hiye ya'nde ha^{n'} ide' pihe'na, you ought to stay here a while before you go.

Nde o^{n'} pihe' eṭiḵe' nḵa'nde e'de nda' dande', I should have gone long ago, but now I am going.

Ḽḵo^{n'} o^{n'} pihe' eṭiḵe' nḵa'nde e'de nḵo^{n'} dande', I should have made it long ago, though I did not, but now I am going to make it.

Ḽḵa'duti o^{n'} pihe' eṭiḵe' nḵa'nde e'de nḵa'duti' dande', I should have eaten it long ago, though I did not, but now I am going to eat it.

Ḽḵi^{n'}spě' o^{n'} pihe' eṭiḵe' nḵa'nde e'de nḵi^{n'}spa' dande', I should have learned how to do it long ago, but now I am going to learn.

15 Ḽḵo^{n'}tu o^{n'} pihe' eṭiḵe' nyuke' e'de nḵo^{n'}tu dande', we should have made it long ago, but now we are going to make it.

A'da da'nde o^{n'}ya^{n'}, they were going long ago [but they did not].

A'de o^{n'} pihe', they should have gone long ago.

I^{n'}spě' o^{n'} 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^{n'}ni, I am just going (said if on the way).

Ḽḵi^{n'}tcpě' nyuke' naha' nḵa'de, we were laughing at it a while and then we went on.

Ūnḵta^{n'} nḵama'nḵi naha' nḵa'de, we all were sitting a while and then we went on.

25 Ūnḵxaxa' nḵama'nḵi naha' nḵa'de, we were all sitting [standing?] a while and then we went on.

Ita^{n'} yama'nḵi nah aya'de, you all were sitting a while and then you went on.

Ixaxa' yama'nḵi 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'yaⁿ, inside the house (there, yonder; inside that house).

Ě'tiḳe na'nḳi da'nde, let it stay that way, it makes no difference.

Ě'tiḳēhi'naḳi da'nde, you will stay that way, it makes no difference (?).

10 Ě'tiḳe naⁿxkiḳe, let me stay that way, it makes no difference.

Ě'tiḳe kwi'iyū'hani, you do not think of such things.

Ě'tiḳe oⁿ ḳiū'hani, I do not think of such things.

Ě'tiḳe kwia'xtuni, they do not think of such things.

Ě'tiḳe kwi'iyū'xtuni, you (pl.) do not think of such things.

15 Ě'tiḳe oⁿ ḳiū'xtuni, we do not think of such things.

Ě'tiḳe na'ni wo', it could not be so, or, that way.

Ndoⁿhoⁿ na'ni, I might see it.

I'doⁿhoⁿ na'ni, you might see it.

Doⁿhoⁿ na'ni, he might see it (doⁿhi).

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 ḳu', 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 iⁿhiⁿ', he (A) has sent him (B) after it, and he (B) has come.

Ūnḳa'wahe haⁿ ka'kuwētuni' dande', we will go into the water and will not come out.

Iwa'he haⁿ kiya'kuwētuni' dande', if you go into the water, you will not come out again.

30 Ayo'hi ye'hiyaⁿ a'hiⁿ, he brought it here, close to the lake.

Ayo'hi ye'hiyaⁿ a'dēdi, he carried it there, close to the lake.

Ayo'hi ye'hiyaⁿ a'da oⁿni, they are going thither, close to the lake.

Ayo'hi ye'hiyaⁿ a'kide'di, he (A) is taking him (B) to his (A's) home close to the lake.

Ayo'hi ye'hiyaⁿ n̄ka'xkida oⁿ'ni (if on the way), I am taking him to my home close to the lake.

Ayo'hi ye'hiyaⁿ n̄kaxkida' dande', I will take him to my home close to, etc.

Ayo'hi ye'hiyaⁿ n̄ka'xkide oⁿ'ni, I did take him to my home close to, etc.

Ha'-u oⁿ'ni, he is [now] bringing it hither, or, he was bringing it hither.

5 Haya'u oⁿ'ni, were you bringing it hither?

N̄ka'u oⁿ'ni, I was bringing it hither.

Ha'ahu oⁿ'ni, they were bringing it hither.

Haya'ahu oⁿ'ni, were you (pl.) bringing it hither?

N̄ka'ahu oⁿ'ni, we were bringing it hither.

10 A'ku oⁿ'ni, he is (or, was) bringing it back.

A'kaha oⁿ'ni, they are (or, were) bringing it back.

Aya'kaha oⁿ'ni, ye are or were bringing it back.

N̄ka'kaha oⁿ'ni, we are or were bringing it back.

Akihoⁿ', he has brought it back.

15 Aya'kihoⁿ, have you brought it back?

N̄ka'kihoⁿ, I have brought it back.

Akixtu', they have brought it back.

Aya'kixtu, have you (pl.) brought it back?

N̄ka'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.

Ūn̄kapa' anedi' dē'xtowě, my head is full of lice.

Ūn̄ktea'ke n̄koⁿ' ani' tce'tce'hiñke, I make water drip from my hand.

25 Itca'ke ayoⁿ' 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' ūn̄ktoho' n̄ka'nde, I just went falling about.

30 Tcīna' ayo'yihī ko daⁿ', take as many as you please (said by male or female).

Tcīna' n̄ko'yihī ko ndaⁿ' dande', I will take as many as I please.

Tcīna' o'yihī ko daⁿ' dande', he will take as many as he wants.

Ūⁿna'tepitcpi' nde' n̄ka'nde, I am going along with my feet slipping often (as on Louisiana mud).

- Aṭo' iⁿpaxa oⁿni, he set out the potatoes.
 Aṭo' iⁿpaxa oⁿ he'daⁿ, he finished setting out the potatoes.
 Aṭo' iⁿpax ayoⁿ he'daⁿ, did you finish setting out the potatoes?
 Aṭo' iⁿpaxa n̄koⁿ he'daⁿ, I finished setting out the potatoes.
- 5 Nyukpé' ksâ, my leg is broken.
 Nyukpé' pûski', my leg was cut off.
 Nya'ndi há'yě, my heart is broken.
 Yaⁿxtu há'yě, their hearts are broken.
 Ya'ndi kahá'yěha-n̄kēni' dande', I will not break her heart.
- 10 Ūnkpâ'n ndoⁿx-kaⁿ, 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 n̄ka'de, we went to give it away.
 Ka'ye ku', he is returning after giving it away.
 Ka'ye hiⁿ, he has come to give it away.
 I'kaye ayiⁿhiⁿ, have you come to give it away?
- 20 Xka'ye n̄kiⁿhiⁿ, I have come to give it away.
 Hě'tiḱoⁿ ha'nde, he is just doing so.
 Na'ti ẽ'tiḱayoⁿ ya'nde, you are doing so for nothing (or, in vain).
 Na'ti ẽ'tañkoⁿ n̄ka'nde, I am doing so in vain.
 Na'ti hẽ'tiḱoⁿ yuḱě'di, they are doing just so in vain.
- 25 Na'ti hẽ'tiḱayoⁿ ya'yukě'di, you (pl.) are doing just so in vain.
 Na'ti hẽ'tañkoⁿ nyuḱě'di, we are doing just so in vain.
 Na'ti he'tinyoⁿ n̄ka'nde, I am doing just so to you in vain.
 Na'ti he'tinyoⁿ nyuḱě'di, we are doing just so to you in vain.
 A'kuwěx kide', he takes him home with him [without leading him, as person or dog].
- 30 Aya'kuwěx yakide', do or did you take him home with you?
 N̄ka'kuwěx xkide', I took him home with me.
 A'kuwěx ka'de, they took him home with them.
 Aya'kuwěx kaya'de, did you take him home with you (pl.)?
 N̄ka'uwěx xka'de, we took him home with us.
- 35 Nya'kuwěx xka'de, we took you home with us.
 Yañka'kuwěx 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?

- Ńkińko'wa, I depend on him to protect me.
 Nyińko'wa, I depend on you to protect me.
 Ya'ńkińko'wa, he depends on me to protect him.
 Kúku'hiyěni', he is unable to raise it.
- 5 Kúku'waha'yěni', you are unable to raise (lift) it.
 Kúku'waha'ńkěni', I am unable to raise it.
 Ká'wa nda' dande', I am going a little farther.
 Ka'wak e' nańķě'di, what is he saying? (said if the one referred to sits at a distance).
 Ka'wak e' nańki', what is he saying? (said if the one referred to sits here).
- 10 Naⁿ'teka ndu'ti tě, I wish to eat a little.
 Naⁿ'teka ne'hi ndu'ti tě, I wish to eat a little more.
 Taně'ks aⁿ'ya' ade' naⁿ'teka ne'hi ńka'de te', I wish to talk a little more of the Biloxi language.
 Ki'ya de' yandi', ki'ya de' haⁿ, or ki'ya de' ķaⁿ, when he went again.
 Dusi'x ķu'di, he was bringing her back.
- 15 I'dusix aya'ķu, were you bringing her (or him) back?
 Ndu'six xku'di, I was bringing her (or him) back.
 Du'six ķa'hi, they were bringing her (or him) back.
 I'dusix iķa'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 diⁿ' a'niye'hi xki'di, when I was bringing her back, I came again to the edge of the water.
 I'dusix aya'ķu diⁿ' a'niye'hi yaki'di, when you were bringing her back, you came again to the edge of the water.
 Ya'tcyańķoⁿ'tu ńkanda' dande' (male speaking), they call me so, and I shall be so; used after name of animal.
 Ya'tcyańķoⁿ'tu ńka'nda hi ni' (female speaking), ditto.
 Yate oⁿ'tu a'nda dande' (male speaking), they call him so, and he will be so.
- 25 Yate oⁿ'tu a'nda hi ni' (female speaking), ditto.
 Tohxoka' yate oⁿ'tu kiķa' hi ni' (female speaking), [?]
 Aⁿ'ya' yate oⁿ'tu kiķa' hi ni' (female speaking), [?]
 Aⁿ'ya' e' ya'tciyoⁿ'tu ya'yúķa' hi ni' (female speaking), they call you people, and you shall be so.
 Aⁿ'xti' ya'tc-yańķoⁿ'tu nyuķa' hi ni' (female speaking), they call us women, and we shall be so.
- 30 Te'hiyańķa 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 të, he wishes to kill me.
 E'hiya'nñke të' you wish to kill me (te).
- 5 Ku'hiya'nñke të', he wishes to raise me (kuhi).
 Ku'hihiya'nñke të', you wish to raise me.
 E'yaⁿ de'yañke të', he wishes to send me thither.
 E'yaⁿ de'hiya'nñke të', you wish to send me thither (assertion or query).
 He'daⁿxkiyedi', 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)?
 Hë'tikeye axkiye'di, I said the same thing to him (or her).
 Peti' he' yaⁿ ko' ka'wa kaha' ë'tikeye he'tu, what do they mean when they say "fire" ?
 Ka'wak ikaha' ë'tikeye'di, what do you mean when you say that?
 {Ka'wak nñke' yandi ë'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' yaⁿ ko' pe'ti xka'ha, when I say "fire" I mean *peti*.
 Ayi'nt-k iñkaha' nñke' xyaⁿ, 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.
 E'xtixti'-k nde'di wo' nñihi', I think that I went very far.
 E'xtixti'-k nde'di hi' nñihi', ditto.
 E'ma-k xë 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'kuwëtu', they came out in sight right there.
 E'ma aya'hi aya'kuwëtu', you (pl.) came out in sight right there (or a query).
- 30 E'ma nñka'hi nñka'kuwëtu', we came out in sight right there.
 Aⁿya' tohi' te'yë yaⁿ ndoⁿhi', I saw the one who killed the negro.
 Aⁿya' tohi' te'yë a'nde hi' ndoⁿhi', I saw him as he was killing the negro.
 Aⁿya' du'si yaⁿ ndoⁿhi', I saw the one who arrested the man.
 Aⁿya' aduti' na'nñki yaⁿ ndoⁿhi', I saw the man who was [sitting] eating.

- Aⁿya'yaoⁿyaⁿ ndoⁿhi', I saw the man that sang.
 E'yaⁿ da' hi'usaⁿ, he *will not go* thither (strong assertion).
 E'yaⁿ i'da hi'usaⁿ, you *will not go* thither (strong form of denial).
 E'yaⁿ nda' hi'usaⁿ, I *will not go* thither.
- 5 E'yaⁿ nde' te' ni'ki, I do not wish to go thither.
 N̄koⁿ'hi'usaⁿ, I *will not* make or do it.
 Yaoⁿ'hi'usaⁿ, he *will not* sing (positive refusal).
 N̄koⁿ'tu hi'usaⁿ, we *will not* make or do it.
 Iⁿ'hiⁿṭotaⁿ' ktio'x mañki', he (A) is so brave over it as he (B) is lying down.
- 10 Ayiⁿ'hiⁿṭotaⁿ' kito'x mañki', you are so brave over it as (because) he is lying down.
 N̄kiⁿ'hiⁿṭotaⁿ' kito'x mañki', I am so brave on account of him as he is lying down.
 Kiⁿdo'kiⁿha'n̄keni', I am not proud (<iⁿdokinyë).
 Iⁿdo'kiⁿi'n̄kiyë, I am proud of you.
 E'keyañkoⁿ', do so to me!
- 15 E'keyañkoⁿ' ûn̄kto'x mañk-ta', do so to me that I may lie so (or, I will lie so)!
 Maⁿt-kaⁿ nda' dande', I will go elsewhere.
 Naⁿ'ti si' haⁿde, she is yellow all over (might be said of a woman in a yellow dress).
 Ama' naⁿ'ti pṭato' txa, there is only cotton all over the field.
 Iⁿksu waⁿ'di, he wants fresh meat exceedingly (or, greatly).
- 20 Ayiⁿ'n̄ksu waⁿ'di, have you a strong desire for fresh meat?
 N̄kiⁿ'n̄ksu waⁿ'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 haⁿde, he stayed here so.
 Ĕ'tiḱe haⁿda hi' kiyeⁿ'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 N̄kiⁿ'ntciya' tiḱo'hixti n̄kaⁿ'nde, I am a very old man.
 Anisti-k' ë'di n̄kihi', I think that he says just so.
 Eḱe' n̄kihi', I think so (*sic*).
 Eḱe' niki', I reckon so (*sic*).
 Eḱe' yihi' niki', he thinks or believes so, I reckon (*sic*).

Ek'e'we yihí' niki', do you believe it? (*sic*).

Ek'e'we ñkihi', I believe it (*sic*).

Ek'e' yihí', he believes it.

Ek'e' yüxtu', they believe it.

5 Ek'e' we yüxtu', ye believe it.

Ek'e'we ñki'üxtu, we believe it.

Iⁿ oxpa', he drank it all up.

Du'ti oxpa', he ate it all up.

Ñkiⁿ' inkiyo'xpa, I drank it all for (or, from) you.

10 Ndu'ti inkiyo'xpa, I ate it all for (or, from) you.

Andě' xya xti xyo', he shall live always, provided——

Ñkande' xya xti xyo', I shall live always, provided [I do not tell, etc.].

A'kika'hiⁿ ma'ñktu, they were telling news to one another.

Kapúsi'ni te' oⁿ max kaⁿ' púsi', after he had been lying dead

Not night dead was lying when night.

for some time, night came on.

15 Kúsi'hiⁿ wa'yaⁿ, towards evening.

Púsi' wa'yaⁿ, towards night.

I'yaⁿxkya'tuxaⁿ na', beware lest you search in my house for my possession.

Iya'diyaⁿ ẽ'ti na' (male speaking), this is your father.

Iya'diyaⁿ ẽ'ti ni' (female sp.), this is your father.

20 Tcu'ñk ita' ẽ'ti na' (male sp.), this is *your* dog.

Tcu'ñki-yaⁿ ẽ'ti na' (male sp.), this is *the* dog.

Ipa'stúki' ya'nde, were you sewing on it?

Ūñkpa'stúki ñka'nde, I was sewing on it.

Ayaⁿ' toho' teúpaⁿ' nañki' naⁿxkiya', I am not a rotten log! (from a myth).

25 Ñkyětcúm-na' nañki' naⁿxkiya', I was not an [habitual] liar!

Ñka'sně-na' nañki' naⁿxkiya', I was not a thief!

Te'hañke na' nañki' naⁿxkiya', I was not the one who killed him!

Ñke' nañki' naⁿxkiya', I was not saying it!

Ñke'ni na'ñki, I have not said it [while sitting].

30 Ñke'ni xa' (or, ñke'ni xa na'ñki), I have not yet said it.

Iye'tcúm-na' ina'ñki naⁿxkiya', you were not the one who lied so.

Ūñkyě'te-pa-ni', I am not a liar (I am not one who does nothing but lie).

A'sně pa a'nde, he does nothing but steal, gets his living by stealing.

Ñka'sně pa ñka'nde-ni', I do not get my living by stealing.

Strong improbability is expressed by xtihiⁿ . . . naⁿni, as:

I'ndixtihiⁿ ɛ'tiɣonⁿ naⁿni, he could not do that! How would it be possible for him to do that? (C, axtaⁿ egaⁿ gaxe tadaⁿ?)

Ayi'ndixtihiⁿ ɛ'tiɣiyoⁿ naⁿni, you could not possibly do that! How would it be possible for you to do that?

Ŋki'ndixtihiⁿ ɛ'taŋkoⁿ naⁿni, I could not possibly do that! How could it be possible for me to do that?

Yaŋka'dũkta naⁿni, it might mash me.

5 Ŋɣiyũ'ŋɣiyaⁿ xki'tci, I am unwilling to give up my daughter.

Ki'tci ku'kitcu'we te ni'ki, to be unwilling to lend it; also, 3d singular.

Ki'tci ku' te ni'ki, he is unwilling to give it away.

Xki'tci xku' hi ni'ki, I can not spare it.

Iki'tcini iku' pihě'di, can not you spare it?

10 Iki'tci iku' hi ni'ki, you can not spare it.

Ki'tci ku' hi ni'ki, he can not spare it.

Ki'tc-tu kutu' hi ni'ki, they can not spare it.

Toho'xk ŋkita' xki'tci, I am unwilling to give up my horse.

Ya'ŋkũdutaⁿtu kaⁿ xkide'di, they started me homeward.

15 Ya'ŋkũdutaⁿtu kaⁿ xka'de, they started us homeward.

Ikũdu'taⁿtu ya'kide'di, they started you homeward.

I'kũdutaⁿtu ika'de, they started you (pl.) homeward.

Idu'ti hi ya' (female speaking), you are not [the one who is] going to eat it.

Ayoⁿhi 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.

Oⁿ hi ko ŋkĩndi na (male sp.), I am the one who is going to make it.

De' hi ko' ŋkĩ'ndi na', I am the one who is to go.

I'did oⁿ hi' naⁿxkiya', he is not the one to make it anyhow or at all.

Idu'ti hi' naⁿxkiya', you are not going to eat it at all or anyhow.

25 I'did oⁿ hi ya', he is not going to make it.

Iⁿxtu oⁿtu hi ya', they are not going to make it.

Iⁿxtu oⁿtu hi' naⁿxkiya', 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'haŋkě, I get the milk from the rattan vine.

Tohu'di wiho'haŋkoⁿ, I did get the milk from the rattan vine.

Tohu'di wiho'hayě, did you get the milk from the rattan vine?

Iⁿxyoⁿ'xti nda' dande', I will go very quickly.

Iⁿxyoⁿ'xti ku-ta', be coming back very quickly!

Iⁿxyoⁿ'xti yaⁿxku', give it to me very quickly!

Ktu' da'nde, that is a cat (in reply to a question).

5 Tcu'ñki da'nde, that is a dog (in a reply).

Aⁿyaṭo' a'nda da'nda xaⁿ, he will be a man [some of these days].

Aⁿyaṭo' ñka'nda da'nda xaⁿ, I shall be a man [some of these days].

Aⁿyaṭo' ñka'nda xaⁿ, I am a man.

Aⁿyaṭo' a'nda xaⁿ, he is a man.

10 Ĕ'tiḱe' oⁿ kuyü'ḱ-ni, he does not think that it is so.

Ĕ'tiḱe' oⁿ kayü'ḱ-ni, do you not think that it is so?

Ĕ'tiḱe' oⁿ ñkyü'ḱ-ni, I do not think that it is so.

Ĕ'tiḱe' oⁿ kuyü'ḱtuni, 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 ñka'de, we went to him stealthily, etc.

Idë' tē'-xti ko dēd-ki', well, you go [as long as you are so persistent]!

25 Eḱe' xyi diⁿ ida' hi ko, well, why don't you go [said after you have been speaking so long about going]?

Eḱe' xyi diⁿ ya'xaha' hi ko, well, why don't you sit down [you have been talking about it so long without doing it]?

Eḱe' xyi diⁿ i'xaha' hi ko, ditto.

Eḱe' xyi diⁿ i'siⁿhiⁿ hi ko, well, why don't you stand up [as you have been talking so long about doing it]?

Eḱe' xyi diⁿ ini' hi ko, well, why don't you walk [as you have been talking so long about doing it]?

30 Eḱe' xyi diⁿ ikida' hi ko, well, why don't you start home [as you have been talking so long about starting]?

Eḱe' xyi diⁿ ĕ'tiḱayoⁿ hi ko, well, why don't you do so [as you have been talking so long about it]?

Eḱe' xyi diⁿ ioⁿ hi ko, well, why don't you make it [as you have been talking so long about it]?

- Ayiⁿ'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]!
- Ayiⁿ'xtu i'kahi' hi ko, you be coming back yourselves [instead of telling them]!
- 5 Ayiⁿ'xtu i'kiⁿhiⁿ' hi ko, you be coming home yourselves!
- Ayiⁿ'xtu i'kiⁿxtu' hi ko, you bring it home yourselves!
- Ayiⁿ'xtu i'kuⁿ' hi ko, you give it yourselves!
- Ayiⁿ'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?
- Ayiⁿ'xtu i'niⁿ' hi ko, you walk yourselves! or, why don't you all walk?
- Itaⁿ'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]!
- Isiⁿhiⁿ' tē'xti ko, siⁿ't-ki, well, you stand [as you are so persistent]!
- 15 Ini' tē'xti ko, niⁿ't-ki, well, you walk [as you are so persistent]!
- Ayoⁿ' tē'xti ko, oⁿ't-ki, well, you make it [as you are so persistent]!
- Yaki' tē'xti ko, k.ⁿ't-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]!
- Itaⁿhiⁿ' tē'xti ko, taⁿhiⁿ'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'tikayoⁿ'tu tē'xti ko, ĩ'tikayoⁿ'tu hi ko, you (pl.) have been so anxious to do so, now do so!
- Aye'tike naⁿ'x kaⁿ'tea', you were doing so and they saw you as you sat (said in telling what has been reported).
- 25 Ata'mni ne' haⁿ'tea ha'nūⁿ, he must be working (assigned as the probable cause of his delay in returning).
- Ha'uti haⁿ'tea' yeke' na, he must be sick (assigned as the probable cause of his delay in coming).

Ha'uti haⁿtca' ha'nûⁿ, I wonder if he is sick [that he does not come sooner]!

Ka'waxë yañkiⁿ'tcpë, he says something and laughs about me.

Kawa'x iñkë' ñkiⁿ'tcpë, I say something and laugh at him.

Ka'waxkiyë' ayiⁿ'tcpë (perhaps intended for ka'wak iyë ayiⁿ'tcpë), you said something and laughed at him.

5 Ka'waxkiyë' yañkiⁿ'tcpë, [you] said something and laughed at me.

Nkaka'naki ñkande' xadi' iñkë' nixki' ñkaka'naki ñka'nde haⁿtca' dande', because I have been getting out, I am going to stay out (i. e., it will not hurt me to do so).

Nde' haⁿtca' dande', I was going over to A and then to B, but I have not yet started.

Akütxyi' ñkoⁿ' haⁿtca' dande', I was going to write a letter before doing something else (understood), but so far I have done neither.

Nki'yaoⁿ haⁿtca' dande', I was going to sing before [doing something else] but so far I have done neither.

10 Ya'oⁿ-a'nde-haⁿ'tca-ta', you keep on singing [as you are so fond of it]!
Ata'mini-a'nde-haⁿ'tca-ta', you keep on working [as you are so fond of it]!

De'-ha'nde-haⁿ'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'-oⁿ-haⁿ'tca-ta', well, keep on going!

Towe'di yate' yuka' xo, in that case, Frenchmen will be all about.

15 Towe'di yate' yuke' na (male sp.), Frenchmen are all about.

Aⁿya' tohi' yate' yuke' na, negroes are all about.

Yate' nyuke' 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 yuke'ni, they are nowhere.

Kode' haⁿ du'xtu, they got together and ate.

Yako'de haⁿ idu'xtu, you (pl.) got together and ate

Nkako'de haⁿ ndu'xtu, we got together and ate.

Ï'ta ni' iki'yühi', he wants you to die.

25 Ô'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.

Ôñkta 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'ûñkhi', 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.
 7e'ya hi' kiyü'hi, he (A) thought that he (B) ought to kill it, or him (C).
 10 Ya'oⁿ ni' kiyü'hi, he wanted him to sing [but he did not sing].
 Da hi' kiyü'xtu, they thought that he ought to go.
 Neheyaⁿxki'di naⁿ'we de'di, though almost sure not to reach there,
 he goes (makes the trial in spite of almost certain failure).
 E'yaⁿ xki'di na'ûñkwe ûⁿ'ni'x ne'di, I am going (walking) though I
 have but a slight chance of reaching there again.
 E'yaⁿ 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' ñkiⁿ'spë 7e'wiñkë ñka'nde, I am trying to learn how to
 speak the Biloxi language well.
 Tanë'ks' ade' ñkiⁿ'spë na'ûñkwe' ñka'nde, I am trying to speak the
 Biloxi language well, though I can hardly hope to succeed.
 Ti' oⁿ 7ewe' ha'nde, he is trying to make a house.
 Ti' iyoⁿ 7ewëye ya'nde, are you trying to make a house?
 Ti' ñkoⁿ 7e'wiñkë ñka'nde, I am trying to make a house.
 20 Ti' oⁿ 7ewë' yuķë'di, they are trying to make a house.
 7eyë' 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.
 Oⁿni' wiyü'hi, he thought that he (B) had made it, but he had not.
 Dedi' ûñkhi', I thought that he had gone, but he had not.
 25 Dedi' iyühi', you thought that he had gone, but he had not.
 Ndedi' yaⁿxki'hi, he thought that I had gone, but I had not.
 Ndedi' yaⁿxkhi', did you think that I had gone?
 De oⁿ axki'hi ñka'nde ko, I thought all along that he had gone, but
 he had not.
 I'de oⁿ iñki'hi ñka'nde ko, I was thinking all along that you had gone,
 but you have not.
 30 Iⁿ'xkaⁿ na', let it (the standing ob.) alone!
 Iⁿ'xkanda', let him (who is going about, ande) alone!
 Iⁿ'xk nañki', let him (the sitting one) alone!

Iⁿxk mañki', let him (the reclining one) alone!

Iⁿxk amaki', let them (the standing ones) alone!

Iⁿxk ta' hamaki', let them (the sitting ones) alone!

Iⁿxk tci' hamaki', let them (the reclining ones) alone!

5 Yañkiⁿ'x ñkanda', let me be (if I am moving, ñkande).

Yañkiⁿ'x ûⁿ' nañki', let me (if sitting) alone!

Yañkiⁿ'x ûⁿ' mañki', let me (if reclining) alone!

Yañkiⁿ'x ñkamaki', let us (if standing) alone!

Yañkiⁿ'x taⁿ' ñkamaki', let us (if sitting) alone!

10 Yañkiⁿ'x tci' hamaki', let us (if reclining) alone!

Ïta pa'wehi yoⁿ'ni, he conjured a deer to another person.

Yiñisa' pa'wehi yoⁿ'ni, he conjured a buffalo to another person

Ako'hi kûne'ni, he did or does not stand in the yard.

Ako'hi ûⁿ'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' ixyoⁿ'ni xyë, he talks very rapidly.

Aya'de a'yixyoⁿ'ni xyë, you talk very rapidly.

Nka'de ñkixyoⁿ'ni xyë, I talk very rapidly.

20 Ade' i'xyoⁿ'tu' xyë, they talk very rapidly.

Ni' ixyoⁿ'ni xyë, he walks very rapidly.

Ata'mîni ixyoⁿ'ni xyë, he works very rapidly.

Ksë'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.

Iⁿ'xtuta'tu na', it is theirs.

Ayiⁿ'xtu i'tatu na', it is yours (pl.).

Nkiⁿ'xtu ñki'tatu na', it is ours.

30 Ndao'k ñku' dande', I will be coming this way, in this direction.

Nki'ndi-xya' nda' dande', I am going alone.

Nkîntxa' nda' dande', ditto.

Teħaye akaⁿ, teidiķe hiyoⁿ'nik iķa, suppose that you kill him (A), I wonder what he (B) would do to you?

Wite'di ko xohi' a'kaⁿ, tei'diķë ñkande' kiķa', suppose it should rain to-morrow, I wonder what I would do!

35 Eħiķe'tu a'kaⁿ, tei'diķë yuķe'di kiķa', suppose they (A) should do so, I wonder what they (B) would do!

Eħiķe' 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.

Iⁿtūtcoⁿ' ně oⁿ'ni di', he made it (standing ob. ?) resemble eyes.

Iⁿ-daha'-tē, let them alone!

- 5 Iⁿ-daha' haⁿ ḱu-te', let them alone and be coming back! (Contracts to:
Iⁿ'-daha'-x' ḱu-tē'.)

Wak ṭeye' xa, he has killed cattle (beeves).

Wak ṭeye' akita', he follows killing cattle [as an occupation].

De' kû'kiyo'haⁿni, she did not wish [for] him to go.

De' kuya'kiyo'haⁿni, you did not wish [for] him to go.

- 10 De' xkiyo'haⁿni, I did not wish [for] him to go.

De' kûkiyo'haⁿtuni', they did not wish [for] him to go.

Ide' ko'haⁿni, she did not wish [for] you to go.

Nde' ko'haⁿni (contracts to koḱ-ni ?), she did not wish [for] me to go.

Nde' yaⁿ'xkiyo'haⁿni, she did not wish [for] me to go.

- 15 Ide' i'ñkiyo'haⁿni, I do not wish [for] you to go.

Xkida'd ûⁿne'di xye'ni ṭiḱe'x ûⁿne', I was about to start home, but I
am still standing here.

Nda'd ûⁿne'di xye'ni, I was about to go, but ———.

Xḱu' te ûⁿne'di xye'ni ṭiḱe' ûⁿne' haⁿ xḱu'di, I was getting ready to
be coming back, but ———.

De' tē 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 Ndükütce' haⁿ ko xḱu'di, I got dull and so I started back hither with-
out waiting any longer for [a person or act].

Adüktce'hiyetu', you (pl.) make too much noise.

Adüktce'yētu, they make so much noise.

Adüktce'hañḱē'tuni', we do not make too much noise.

Ka'düktce'yeni', he did not make too much noise.

- Kûduta^{n'}-k de'di, he hied or set the dog on him (B), and then he (B) went.
- I'kûduta^{n'}-k de'di, you set the dog on him, and then he went.
- Û'ñkûduta^{n'}-k de'di, I set the dog on him, and then he went.
- Tca'kaⁿ ne' kuo^{n'}ni ko, where he stood before he started back hither.
- 5 Tca'k û^{n'}ne' xkû^{n'}ni ko, where I stood before I started back hither.
- Tca'k a'xaxa mañk-o^{n'}ni ko kiya' he'yaⁿ a'de, they went again to the place where they had been standing [previously].
- Tca'k a'xaxa ha'maki ka'hu-o^{n'}ni ko kiya' he'yaⁿ kiya' ka'de, they go back to the same place where they were standing before they came hither.
- Yata'naxti xkû^{n'}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^{n'}x-pî'^{n'}ni (do^{n'}hi, pi, ni), he did or does not see it well.
- Ka'wa-kaⁿ do^{n'}xpî'^{n'}ni, he does not see anything well.
- I'do^{n'}xpî'^{n'}ni, you do not see well.
- Ka'wa-kaⁿ ndo^{n'}xpî'^{n'}ni, I do not see anything well.
- Ka'wa-kaⁿ do^{n'}xpî'^{n'}tuni', they do not see anything well.
- 15 Ya^{n'}do^{n'}xpîtu'^{n'}ni, they do not *look at* me well (*sic*).
- Ya^{n'}do^{n'}xtupî'^{n'}tuni', archaic for ya^{n'}do^{n'}xpîtu'^{n'}ni.
- Tcidiķe' ya^{n'}xa^{n'} ñkïyao^{n'}ni, sometimes I sing.
- Tcidiķe' ya^{n'}xa^{n'} ñkata'mîni, sometimes I work.
- Tcidiķe' ya^{n'}xa^{n'} kata'mîni, sometimes he does not work.
- 20 Kata'mîni hande' xa, he never works.
- Nka'nahin'-yaⁿ yañka'dûkûtcûpa^{n'}, my hair is matted.
- Ama'kûdo'tci a'dûkûtcûpa^{n'}, mud fell on him and stuck to him.
- Waxi'-kaⁿ ato'hi a'taⁿta^{n'}ye de' a'dûkûtcûpa^{n'}, he put beads very thickly on moccasins, thus covering them.
- Waxi'-kaⁿ ato'hi a'taⁿta^{n'}hañķe' de' ñkadû'kûtcûpa^{n'}, I put beads very thickly on moccasins, thus covering them.
- 25 Ani'-yaⁿ o' dë'x-towë na'ñki, the water is (lit., sits) full of fish.
- Ti'-yaⁿ aⁿya' dë'x-towë ně', the house is (lit., stands) full of people.
- Niho^{n'} ani' dë'x-towë ně', the cup is (lit., stands) full of water.
- Niho^{n'}-kaⁿ ani' to'wëyë, he filled the cup with water.
- Niho^{n'}-kaⁿ ani' to'wayë, did you fill the cup with water?
- 30 Niho^{n'}-kaⁿ ani' to'wañķe, I filled the cup with water.
- Niho^{n'}-kaⁿ ndu'si haⁿ ntcude' tea'hañķe, I took the cup, poured out [the water, thus] emptying it.
- Toxpř' a'sûne'yë ya^{n'}xa^{n'}, where is that fried fox liver?

Toxpi' a'uwe' yaⁿxaⁿ', where is that stewed fox liver?

Toxpi' axi'hiyë yaⁿxaⁿ', where is that boiled fox liver?

Toxpi' a'yukûni' yaⁿxaⁿ', where is that roasted fox liver?

Añksi'-yaⁿ atca', his arrows gave out.

- 5 Añksi'-yaⁿ i'yatca', have your arrows given out? Did your arrows give out?

Añksi'-yaⁿ ya'ñkatca' my arrows gave (or, have given) out.

Axësa'x ya'ñkatca' na'nteke, my money has nearly given out.

Ûñktaⁿhiⁿ' ya'ñkatca'xti ñkiⁿ'hiⁿ, I ran till I nearly gave out (*sic*).

Ni'xta tca' na'nteke, his breath has nearly gone.

- 10 Ûⁿni'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 taⁿ' 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. *aŋoho'* (from *toho*), to recline on.

a+! a+!, caw of the crow (14: 27¹).

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' uzwiv' adě' pıxtiv'*, dry wood burns very

well.—*adaqsa'yě*, heating it (28: 208). *úñktca'k atutiv'*, my hand is (was) burnt (p. 149: 20). *da'xüniv'yětu*, they burnt her (26: 71, 81). *adeyě'*, to make a fire blaze, to kindle a fire (*ade'hayě*, *ade'húñkě'*, *ade'hayětv'*, *ade'húñkětv'*).—*kade'yěni'*, not to make it blaze. *kade'húñkěni'*, I did not make it blaze (pl., *kade'yětvni'*, *kade'hayětvni'*, *kade'húñkětvni'*). *kade'hayěni' dandě'*, 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-xiv'*, it does not burn at all. *tědıkě' ka'děni'*, why does it not burn?—*adatetka'*, to be scorched or burnt (*ayiv-datctka*, *ya'nkadatctka*). *Tě'tkana' ason-ti' wa'nihya' hin' adatetka'*, *Ina' ẽ'ŋukon-ni*, the Rabbit's hair between the shoulders was scorched by the sun (3: 23).—

¹In 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'tekaháúñkè'*).—*ataxni'*, *ataxni'*, *atagni*, to be burnt (*ayi'taxni*, *ya'ñkātaxni*).—*a'taxniati'*, to be burnt severely (*ayi'taxniati*, *ya'ñkātaxniati'*) (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'taxnitú'*, *i'kiha'taxnitú'*, *ya'xkiha'taxnitú'*). *ayi'ti i'kihataxni'*, your house was burnt. *nkititú'* *ya'xkiha'taxnitú'*, 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*).—*adiya'*, a father, his or her father (*aya'diya'*, *nka'diya'*). *axtu*, their father (31: 11, 32). *ñkaxtu'*, our father (31: 26). *nka'diya' e ande'*, or *nka'diya' e mañki'*, I have a father. *aya'diya' e ande'*, or *aya'diya' e mañki'*, you have a father. *a'diya' e ande'* or *a'diya' 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' yañkád'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'déixstan'han'* (= *a'déihi* + *stan'han'*), the style of wearing the hair formerly the rule among the Biloxi girls and women. *a'déixtú'* (= *a'déihi* + *tú'*), 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. *tcak ahi'*, the finger nails. *si a'hiya'*, hoofs. *o ahi'*, 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'hihúñkè'*, I empty a sack.

ahi'yehi', a yard (measure).—*ahin'yehi' son'sa'*, one yard. *ahin'yehi' non'pa'*, two yards. *doxpé 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. *picán 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'húñkè'*).—*aho'yeyé'*, to ask him for what he owes, to dun a debtor (*aho'yehayé'*, *aho'yehúñkè'*). *aho'yehinyé'*, I owe you. *aho'yehiyé'*, he owes you. *aho'yeyañkè'*, he owes me.—*i'kiyaho'ye*, to owe a debt to another (*ya'kiyaho'ye*, *a'xkiyaho'ye*). *i'kiyaho'ye a'nde*, he still owes him. *ya'kiyaho'ye aya'nde*, you still owe him. *a'xkiyaho'ye nka'nde*, I still owe him. *iñki'yaho'ye nka'nde*, I still owe you. *yañki'yaho'ye aya'nde*, you still owe me.

a'ka, **a'kaya'**, the youngest one (28: 71).—*tando' a'kaya'*, her youngest brother.

aka', suppose (28: 237).

—**akantci'**, to lick (*aya'kantci'*, *nka'kantci'*: *a'kantci'*, *aya'kantci'*, *nka'kantci'*).—*a'kantci'kè'*, to lick off. *ayul'yan' nka'kantci'kè' 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'*, *ñkaké'*).

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. *kĩkĩsta'*).—*ayaⁿ akẽda'mañkoⁿ'*, or *ayaⁿ akẽda'mañkoⁿ'ni*, to make a cross stick (for suspending kettle) (*ayaⁿ akẽda'mañk ayovⁿ'ni*, *ayaⁿ akẽda'mañk nkoⁿ'ni*). *ayaⁿ akẽda'mañkoⁿ' soⁿ'hoⁿ'ni' atca'ke*, he makes a cross stick on which to hang a kettle.) (*ayaⁿ akẽda'mañkoⁿ' soⁿ'hoⁿ'ni' yatca'ke*, *ayaⁿ akẽda'mañkoⁿ' soⁿ'hoⁿ'ni' ñka-tcaka'etu*). *ayaⁿ akĩda'mañki ivⁿ'pi*, he put the stick across. *ayaⁿ akĩda'mañki ayivⁿ'pi*, you put the stick across. *ayaⁿ akĩda'mañki nkiⁿ'pi*, I put the stick across.—*a'kiduxtẽ'*, to cross, as a stream (*ya'kiduxtẽ'*, *nka'kiduxtẽ'*). *ayixyaⁿ a'kiduxtẽ'*, to cross a bayou; he has crossed the bayou. *ayixyaⁿ a'kta nde' nka'kiduxtẽ'*, I went straight across the bayou. *aⁿ'xu a'kiduxtẽ'*, (lying) across a stone.

akidi', **akidi** (14: 27), insects.—*ptãato 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' taⁿ'inhim' toⁿ'aka'*, "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.

akiduwaxi', to go to one side, aside (*aya'kiduwa'xi*, *nka'kiduwa'xi*).—*akiduwaxi' kida' omni'*, he went to one side as he was returning thither (3: 21).

akini', a goose.—*a'kĩkĩnẽ' topa' inktã'*, I have four geese (5: 7). *akini' xohi'*, the "ancient *akini'*," generic—a goose. *akini' xo'x saⁿ'*, the white goose (Bj., M.). Probably the snow-goose, white brent-goose, Texas goose (*Chen hyperboreus*). *akini' xo'x to-xka'*, the gray or common wild goose (Bj., M.). The Canada goose, or Ber-

niela canadensis. Bk. gave this as *a'kũkũne' kotka'*.

akita', to attend to it (9: 15; 12: 3).—*akitaⁿ'*, they follow it (12: 6). *ayaⁿ-tamĩni pa aya'kita' dande'*, you will attend to work only (p. 146: 1). *ñkaⁿ-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. *ayĩntu' ya'ñkakĩtsu'daha'*, you (pl.) helped us.—*akĩtsu'*, help him! (said by a man to a man). The only other parts of this verb in use are: *yañka'kĩtsu'*, help (thou) me! (said by a man to a man). *yañka'kĩtsu'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'hayeni'*, why don't you shut your mouth? (p. 138: 25).

akiya', last; the last one, next (9: 12, 13) (cf. *kĩya*).—*akiya' nda' dande'*, I will go last. *akyẽxti'yaⁿ*, (the very) last.

akodi', a gourd (cup).

akste.—*aksteke'*, to be stingy (*aya'ksteke*, *ñka'ksteke'*; *akste'ketu'*, *aya'ksteketu'*, *nka'ksteketu'*). *anyãp' 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. *hiⁿ'yi'ñkakste'ni'ki ni'*, I am not (stingy?): said by a female (Bj., M.) (can this be equivalent to *nka'ksteni'*?).—*kakste'nixti'*, to be very generous (*kaya'kstenixti'*, *nka'*-

kstenixiti'; *kakste'nixiti'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'hinyan*, outside the yard. *ako'hi*, yard (28: 63, 84). *a'kohiyaw'*, in the yard. *a'kohiyaw' nkande'*, 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. *akuwé'*, outside (18: 12; 19: 20; 20: 14; 31: 1, 5, 9). *akuwé'yé*, he turned them out (19: 21). *a'kuwé'tu*, they come out (12: 6; 21: 5; 27: 6, 10, 14). *akuwé'di*, he came out (21: 6). *kiya'kuwetu'*, they came out again (31: 32). *kakuwétuni' dande'*, we will not come out of the water (18: 16; p. 152: 28). *kiya'kuwétuni' dande'*, if you go into the water you will not come out again (p. 152: 29).—*ako'hiye*, (he) cleaned away the hair (28: 208, 209) [?]

akúdi', to look down on (see *kúdani*).—*akúdi'*, she peeped down into it (28: 127). *akúdi'tu*, they peeped down into (28: 131). *ani akúdi' inxkido'm'hi*, *do'mhi*, "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' xéhe' kan*, pull off (your) hat (and) hang it up (w. sp.). *akue' níki'*, he has no hat (see *psde*). *akue' ta'pka*, "a flat hat": a cap. *akue' na'nkidié in'kta'*, hat this st. (or, hanging up) ob. my, or, this is my hat. *akue' na'nkiyan' kta'*, hat that st. (or, hanging up) ob. his, i. e., that is his hat. *akue' in'kta'k na'niki*, hat my sits (hangs up), I have a hat. *akue' na'niki 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'nk'nita'xti*). *akue' kiyi'ki'xti*, the hat is too small for him (*akue' i'kiyi'ki'xti*, *akue' ya'nkiyi'ki'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'yé*, put on him (31: 25).

a'kuwe, along (10: 13, 30; 17: 2; 18: 14, 19; 28: 27, 180, 237; p. 154: 29, 33).—

akuwé'x, they took him home with them (20: 7). *akuwé'x*, they took him along (28: 136). *nka'kuwe*, I thither (p. 146: 20).

akúxpé', six (cf. *ohi*).—*dea'kúxpé'*, six times.

axé', his or her shoulder (*ayaxé'*, *nka'xé'*; *axétu'*, *a'yaxétu'*, *nka'xétu'*) (8: 10; 21: 33).—*axe'ya*, wings (*kúdiésk axe*). *axe'yahi'm'* or *axé'hi'm'*, wing feathers. *axá'yá* or *axahá'yá* (G.), a featherheadress.

axi', they swarmed on (31: 2, 6).

axihi', boiling (28: 202).—*axi'hiye*, *axihi'ye*, he or she made it boil (28: 194, 232, 235). *toxpi' axi'hiyé yan'xa'*, where is that boiled fox liver? (p. 167: 1).

axisa'hi (Bj., M.), **axésahi'** (Bk.), **axésa'hi** (30: 3), money.—*axisa'x akútryi'*, paper money, bank notes. *axisa'x san'* or *axsisahi' 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', **axó'k**, **axo'g**, **axokya'** (1: 9), canes, the plant *Arundinaria macrosperma* of the southern United States, forming canebrakes (see *kiduni*).—*axó'k dutca'ti*, split cane. *axó'k dutca'ti natco' nko' nko' nda'sk nko' nko'*, I make baskets and mats out of split cane (Bj., M.). *axo'gduni'* or *axo'gkiduni'*, young canes. *axo'g duni' da'de'di Om'fi ya'ndi*, the Bear went to gather young canes (2: 16). *axo'g kiduni' té'na yi'ni'ki 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+?*).

amihim'.—*tca'kamihim'*, the index or fore finger.

a'nahim' (*anahe'*), the hair of the human head; his or her hair (*a'yinahim'*, *úñka'nahim'*; cf. *him'*).—*anaxtu'*, their hair. *ayinaxtu'*, your hair. *uñka'naxtu'*, our hair. *anahim' asa'nyé* (m. sp.), his or her hair is white. *ayinahim' san'sasa'sa'*, your hair is gray (iron gray). *úñka'nahim' san'sasa'sa'*,

my hair is gray. *anahin' tčtčotka'*, his hair stands on end, bristles up. *anahin' dākkicudu'*, to take the scalp of a foe. *ayan' nanhi'*, 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.—*maxow'ikxo'hi a'naki*, "ancient palmetto fruit:" a cocoon; coconuts. *tan's psond anaki'*, berries of the nightshade. *a'nak si'di*, "yellow fruit," oranges. *a'nak si'di son'sa'*, an orange. *ana'xkukayi'*, the small cocklebur. *ana'xkuka zohi'*, "the ancient cocklebur," the large cocklebur.

anaⁿ', winter (12: 5).—*anaⁿkan' yih'i*, to be waiting for winter to come (*anaⁿkan' ayih'i*, *anaⁿkan' nkih'i*).

ane' (31: 3), **anedi'** (31: 1, 3), a louse, lice (31: 3).

ani', ni (26: 14), water.—*ani' ko skuti'*, how deep is the water? *ani' kshedi*, to blow or spurt water from the mouth. *ani' kshē'yē*, probably a synonym. *ani' tata'xēdi'*, the gentle patter of rain (see *waxē*). *ani' hini'*, to drink water. *a'ni ani'pahin'*, a water barrel. *ani' kaⁿhi'*, to dip a vessel into water. *ani' xwi'tka*, the water is muddy (Bk.). *ani' knedi'*, in the water. *ani' i'kin'te'*, do you want water? *ani' akūdi' in'xkidoⁿhi'*, "water looks-down-on sees-himself," an image or reflection in the water. *ani' kuwē*, to "go into the water," i. e., to sink. *ani' nkuwē'*, I sank in the water. *a'ni kyā'hoⁿ*, a well (1: 8). *ani' kyā' onni'*, "water made by digging," a well. *ani' kyā' onni'k nka'kētu'*, let us dig a well (1: 4). *ani' kyā' on'ni kēdi' xyo* (the Rabbit told him that) he must dig the well (alone) (1: 6). *ani' nēpi'hi*, or *ani' nūpi'hi*, "water which has a good odor," eau de cologne. *ani' nitaⁿyan'*, "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 kīdu'nahi'*, "current turns around," an eddy. *ani' snihi'*, a spring. *ani' taonni'*, an overflow (cf. D., *amnitan*; Φ., *nidaⁿ*). *a'ni ti'*, "water house," a cistern. *ani'-onni'*, "made of water," or "watery,"

juice. *anipa'*, "bitter water," whisky. *anipa' ani'pahin'*, a whisky barrel. *nipā'*, whisky (24: 1). *ani'pa tkuyē'*, "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'hioⁿni'* (*anipa+hini'+onni'*), "that from which one drinks whisky," a tumbler. *anisiⁿ' hudī'*, a prickly ash tree. *ūnni'* (probably intended for *ani'*, water?). *ūnni' usiⁿ-hinyē'*, to plunge (hot iron) into water. *Aⁿsnī'hoixyan'* (said to be derived from *ani snihi* and *ayixyan'*), "Cold Water Bayou," Spring Bayou, between Lecompte and Calcasieu, La. *Ni' sāhī'yan'*, "Strong Water," the former name for Alexandria, Rapides Parish, La.; it is now called *Taryan*. *Ni'sni xow' yixyan'*, Cold Water Creek, Rapides Parish, La. *Nisixyan'* (*ani'+sidi+ayixyan'*); "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' nixyē*, he plays at intervals as he goes along (21: 5, 12). *anixya'*, ball play (29: 1). *nīkīntā' nixyi'*, I play with him (29: 19). *iyimā' nixyi'*, she plays with you (29: 20, 21).

ani'sti, anisti' (21: 25; 28: 206), **ani'stī** (26: 27), sure enough.—*ani'sti kīka'* seems to mean "it is uncertain" in the following: *teyē' hētu'*—*ani'sti kīka'*—*nkyē'hoⁿni na'*, they say that he killed him—it is uncertain (?)—I do not know it.

antatcko', crosswise.—*aⁿtatcko'ye*, to place crosswise (instead of erect) (*aⁿtatcko'haye*, *aⁿtatcko'haⁿkē'*).

a'on, exact meaning uncertain; with *a'nde* it is said to mean, a long time, as *a'nde a'on dē'haⁿ*, when he had been gone a long time (2: 18).

a'padēnska', a butterfly.

apadi.—*apadiyē'*, to pay him (*apa'dhayē'*, *apa'dhaⁿkē'*; *apa'diyētu'*, *apa'dhayētu'*, *apa'dhaⁿkētu'*). Futures: *apa'diya' dandē'*, *apa'dhaya' dandē'*, *apa'dhaⁿka'*

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 *ewandhèdan' onni* under heading *e*).—*ka'padi'ni*, not to pay him; he has not paid him (*kapa'dhayèni'*, *kapa'dhanèkèni'*). *ka'padi'tuni'xya*, they have not yet paid him. *tcidi'kakaⁿ ka'padiha'yèni'*, why have you not paid him? *tcidi'kakaⁿ ka'padiya'ñkèni'*, why have you not paid me?

apa'ya, pepper.

a'pede'he, a wrist guard (cf. *pè'dèküpì'*).

apèni', *apè'ni*, to go around an object (*aya'pèni*, *nka'pèni'*).—*apè'ni*, went around it (7: 9). *ñka'peni*, 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). *asâ'hayatè'*, pitch it on him! (female to male) (28: 73). *asâ'hüyè*, he pitched it on (28: 77).

asdo'düñka', a black cricket (see *astoto'nixka'*, *sède*, *yo*).

asi', a berry, berries.—*a'stamka'*, mayhaws, berries that resemble plums, and which grow on bushes (in central Louisiana). The berries are red and sour,

each one containing three round sèeds. *a'stèpa'x kotka'*, strawberries.

asoⁿti', his or her shoulder blades (*aya'sonⁿti'*, *nkasonⁿti'*).—*asonⁿti'* wa'nihiya', between the shoulders. *Tcè'ika-na' asonⁿti' wa'nihiya' hin' adatctka'*, *ina' è'fukonⁿni*, 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'tcè*, 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 iyádictu'*, *pè'ti nka'dictu'*). *pè'ti ho'tcè*, a poker.

atci', oh, no! (1: 18).

atcítci+, oh! ouch! masc. intj. of pain (Ç., *ücúci+*).—*atcítci+*, *kánkán'*, *ya'ñkata'xixti'*, ouch! grandmother, I am burnt very severely (3: 24).

a'tcka, *atcka'yaⁿ*, close by, near.—*a'tc-kaxti'*, very close (i. e., touching it). *aⁿxu a'tckaxti*, by the stone. *atcka'hañkè'*, or *atcka'hüñyè'*, I get near you. *ewaⁿde' atcka'yañkè'*, he gets near me. *ayindí' atcka'yañkè'*, you get near me. *atcka-hinyèdaha'*, I get near to you (pl.). *aⁿxu atcka'yaⁿ*, near the stone. *ati' a'tckayaⁿ* or *ti' a'tckayaⁿ*, 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, *atckiyaⁿ*, his or her father's real or potential younger brother (*ya'tcki(yaⁿ)*, *nka'tcki(yaⁿ)*; voc., *atcki'*).

atcohi', the trout.

atctaⁿ, sieve (26: 78).

atcu', a'texu, dried or jerked meat (20: 18; 28: 46).—*a'tcū yukē'di*, they were barbecuing (20: 12).

atada', a stain or spot (of dirt).

atada'xayi', a grasshopper (Bk.).

atix.—*Ati'x tēidōna'*, the former name of the town of Rapides, Rapides Parish, La., now called *Rapidyān*.

atxe', atxē', ice, frozen.—*ama' atxe'*, frozen ground.

aťo' (Bj., M.), ado' (Bk.), a potato, potatoes.—*aťo' a'dūkūxkē'*, to peel potatoes. *aťo' utcutu'*, they planted potatoes (1: 1). *aťo' miska'*, small potatoes (p. 149: 12, 13). *aťo' potcka', at potcka'*, Irish potatoes (5: 3). *aťo' wacku'ye*, sweet potatoes.

aťohi', beads, a bead necklace.—*aťohi' a'pni'* (Bj., M.), something worn around the neck.

ato'wē (15: 2), atuwe (28: 5), (he or she) lodged in it (*i'yaťo'wē, nťato'wē*).

aťoyē', maggots.

atsi, to sell, to buy (*ayatsi', nťa'tsi*).—*wa'xi nťa'tsi*, I bought shoes. *ta' ahi' ayatsi'ya'n ūma'xē na' ūnťihiv'*, I hope to hear that you have bought deer skins (4: 4).—*ahiv'atsi'*, to sell (*ya'hiv'atsi, nťa'hiv'atsi'*), *ińksiyō' ahiv'atsi'*, to sell meat. *toho'xk a'hiv'atsi'*, to sell a horse. *ińksi'yo ayi'ndi i'ńkiya'hina'tsi*, I sell meat to you. *ińka'tiya'v ińksiyō' 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. *nťa'hiv'atsi' 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.)

atŭki', a raccoon.—*Atukā'*, Raccoon (the mythic animal) (7: 4).

atŭkse', aduksē (27: 8); atkse, a cover, covering, or lid (for a kettle, etc.).—*ati atkse*, roof, "house cover." *atŭ'ksomni* (*atŭkse'+omni*), to put a lid on a kettle, etc. (*atŭ'ksoyō'ni, atŭ'ksońko'ni*). *adukso'ho'n*, (she) covered it up (23: 9). *atŭk tćŭko'nyē*, (they) locked him in (28: 140) (cf. *tćŭko'ni'*).

awode', skirt (16: 9).

awŭxŭ'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.—*Ińksiyō' ayi'ndi i'ńkiya'hina'tsi*, I sell meat to you. *ayi'ndi ko' kuya'ya'ni'*, do you hate me? *ayi'ndi ko' ya'xkŭca'di ha'nān*, perhaps you have forgotten me. *hayi'nd yankā'ne* you found me. *ayi'nt kŭnyikte'ni dande'*, I will not hit you.—*ayindhē', ayindhē', hayindhē', ayi'nt-hēdan*, you too. *ayi'ndhē e'dako'n xti*, you (too) do just as he did (or, does) (see *edeķo'nxti* under *on*). *akŭťryi' in-du'si ko' ayindhē' akŭťryi' huya'xkiya'*, when you receive the letter, do you (in turn) send me one.—*ayindi'ta, ayi'ndita'ya'n*, your own. *toho'xk tći'diki a'nde ko' a'yindi'ta*, which is your horse?—*ayi'xtu', ayinatitu'*, you (pl.) (28: 234). *ayi'xtu ko' kuya'xtuni'*, do you (pl.) hate him? *ayi'xtitu' ya'na'tŭťu'daha'*, you (pl.) kicked us.—*ayi'xtuhe', or ayi'xtuhē' (ayi'xtu + hē)*, you (pl.) too.—*ayi'xta' or ayi'xtya*, thou alone. *ayi'xtatu'*, ye or you alone.—*ayi'tada'on*, thy or your animate objects (refers to one person, not to many). *toho'xkayi'tada'on iķisnētŭ'*, they stole your (sing.) horses from you. (Also 26: 79; 27: 11.)

aya'v, a tree, trees, wood, a stick.—*aya'v sin'hin nē' ko' tē'di*, or *aya'v sin'hin nē' ko' tēdi' xe* (w. sp.), the standing tree is dead. *aya'v toho' tē'di*, the fallen tree is dead. *aya'v nonpa' a'mańki' ko' tē'di*, or *aya'v nonpa' xa'xa mańki' ko' tē'di*, the two standing trees are dead. *aya'v ki'naxadi' mańki' ko' tē'di*, the scattered trees are dead. *aya'v poska' mańki' ko' tē'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 tćina'ni*, how many trees? *aya'v tca'naska*, how large is the tree? *tca'naska nťyē'ho'ni' aya'ya'n*, I do not know the size of the tree. *aya'v dŭktedu'*, to smooth wood with an ax. *a'ya'n tćudi'*, she puts wood on the fire. *a'ya'n mŭsŭda'*, a wooden bowl or dish. *aya'v wa'de*, or *aya'v newa'ya'n*, toward

the tree. *ayaⁿ daⁿxku* (\pm *tcu'*), to go to get firewood. *ayaⁿ soⁿsa'*, one tree. *ayaⁿ noⁿpa'*, two trees. *ayaⁿ na'teka*, a few trees. *ayaⁿ yi'hi*, many trees. *ayaⁿ panaⁿ*, all the trees. *ayaⁿ ha'maki* (used because the trees stand, M.), or *ayaⁿ tcⁿna'ni* (Bk.), some trees. *ayaⁿ ni'ki*, no tree. *ayaⁿ kiyo'wo*, another tree. *a'yaⁿ to'ho nañke'di*, the tree fell. *ayaⁿ petuxte'*, firewood. *ayaⁿ xotka'*, a hollow tree (2: 13). *ayuxo'tko*, a hollow tree (7: 7). *ayaⁿ ahi'*, or *ayahi'*, "tree skin," bark of trees. *ayaⁿ deti'*, a branch of a tree (cf. *deti'*). *a'yaⁿ inde'*, or *aya'inde*, a ladder (cf. *yi'ndukpe'*). *ayaⁿ dukxa'pka aya'inde'*, a bridge. *ayaⁿ dukxa'pka aya'inde' ndosaⁿhiⁿ ti ne' ñku'di*, I came from the house on this side of the bridge. *yaⁿxa'pka aya'inde' aya'inde'*, a bridge (= *ayaⁿ dukxa'pka aya'inde'*). *Yaⁿxa'pka aya'inde' tudiyauⁿ*, "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. *ayaⁿ kdde'*, a cord of wood (*kdde*=English, cord). *ayaⁿ miska'*, "fine" or "small wood," undergrowth, brush. *ayaⁿ pihí'*, a chip. *ayaⁿ pipihí'*, chips. *ayaⁿ xiyehi'*, the blossoms and buds of trees (may be identical with *xayehi*; cf. *xiyé*). *ayaⁿ tcati'*, a splinter. *ayaⁿ tcu'ka*, firewood. *ayaⁿ udi'*, the roots of a tree, etc. *ayaⁿ yá*, an acorn, acorns. *ayaⁿ yá nápxi'*, acorn meal. *aya'ñkeyé'* (*ayaⁿ+keyé'*), a sawmill. *hayiñki' adu-hi'*, a stock fence (i. e., one to keep cattle in or outside an inclosure). *aya'kdamakoⁿni'*, a joist, joists. *aya'yiñk udi'* (probably=*ayaⁿ yiñki' udi'*), the "pet tree:" the wild China tree or soapberry tree, the *Sapindus marginatus*. *ayaⁿ naⁿhi'*, tree moss; probably by metathesis from *ayaⁿ nahin'*, "tree hair" (see *hin'*). *ayaⁿ xi'hayudi'*, the thorn tree or garofier, probably a species of *Crataegus* (found in central Louisiana). *ayaⁿ saⁿhaⁿ'udi'*, "strong wood tree," the sycamore (Bj., M.). [Query: Does *saⁿhaⁿ'* here mean strong, or is it a form of *saⁿ*, white?

Compare the Omaha, *jaⁿ saⁿ*, white wood; Osage, *saⁿsaⁿ*, white sycamore.] *ayaⁿ to'hayudi'* (*ayaⁿ+tohi+ayudi'*), "the blue wood tree," the tree maple, so called because the Biloxi used the bark for dyeing blue. *haya'yiñkoⁿni'*, thick bushes of any sort; probably instead of *ayaⁿ 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'hiⁿ (21: 1, 27; 22: 2, 15), *yihíⁿ* (23: 9, 19), *hayihíⁿ*, wolf.—*Ayi'hiⁿma*, The Ancient of Wolves (21: 6.)

a'yiⁿ ta'nini, to use, as an ax (*aya'yiⁿ ta'nini*, *ñka'yiⁿ ta'nini*, p. 121: 21).—*aⁿ se'wi aya'yiⁿ ta'nini he'daⁿ*, have you finished using the ax? *aⁿse'wi ñka'yiⁿ ta'nini he'daⁿ*, I have finished using the ax.

ayu.—*ayudi'*, *ayu'yan*, *yuxku'+* (21: 3 in a song), dew.—*ayu'yaⁿ ñka'kaⁿckki-kë ñka'nde xa na'*, I am used to licking off the dew from vegetation (1: 7). *ayuxka'*, a fog. *ayu'xkoⁿni'*, it is foggy. *ayuxko'xti*, it is foggy.—*naⁿtaxpa'yudi'*, dogwood.—*atcⁿni pihí ayudi*, the slipper elm. *tiñkateck ayudi* the elm. *ayaⁿ toh ayudi*, "blue wood tree," the maple.—*okayudi*, the magnolia. *aⁿtu-dayudi*, the black gum tree.

aⁿ, *iⁿ*, *iñ*—(instrumental prefix).—*aⁿhe'*, with horn (20: 26). *aⁿpní'*, *aⁿpñni'* (?), something worn around the neck. *aⁿpstágoⁿni'*, a stick used as a spit for roasting meat. *aⁿsadúki'*, needle. *aⁿtcⁿteki'*, gravel. *a'ñkada'ki*, *añda'qk*, *añkqada'k*, *añkqada'ki*, *a'ñkqada'ka*, thread. *aⁿse'p*, *aⁿse'pi*, *aⁿse'wi*, an ax. *añksa'*, *añksapi'*, *añksa'wi*, gun. *aⁿsü-ki'*, bivalves (oysters, mussels). The shells were probably used as utensils, as among the Kansa and Osage. *añksta'hoⁿni'* or *a'indákstaⁿhoⁿni'*, scissors. *o'ipⁿñmuhoⁿni'* or *aⁿpanaⁿhoⁿni'*, fish spear. *indaskoⁿni*, to have his back toward it. *intúxo'hoⁿni'*, drawing knife. *masi'ñkte'oni'*, *masi'ñkte yi'ñki*, a hammer. *iñkte'oni'*, to hit with. *nitawíⁿ iñkte'oni'*, a ball club. *in'tcayé*, *taⁿs in'tcayé*, a scythe. *ti' in'tpa'xoⁿni'*, "door opener," a key.

waxiⁿpstágoⁿni, a metalawl "for sewing shoes." *añksawⁿnixuxwi*, the nipples of a gun. *masiⁿñkte* (*masa+iñ+ktedi*), *masiⁿñkteoⁿni*, "iron made for hitting," a hammer.

aⁿ, yes (used by females). (See *yama*.)—*aⁿhaⁿ*, yes (used by males) (6: 9; 29: 5, 8).

aⁿhiⁿ, to cry (as a child does), to weep (*aⁿyaⁿhiⁿ*, *nkaⁿhiⁿ*; plurals: *aⁿxtuⁿ*, *aⁿyaⁿxtuⁿ*, *nkaⁿxtuⁿ*).—*aⁿñtakaⁿ* *aⁿhiⁿ* *yihⁱ*, 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), **añksiⁿ** (28: 15, 16, 20, 80, 220, 223, 224; 31: 27), **añksapiⁿ**, **añksaⁿ/pi**, **añksawiⁿ** (28: 7), **ñksaⁿ/pi**, an arrow, a gun, a carbine, lead.—*añksiyonⁿ*, making arrows (28: 212; 31: 13, 19, 20), *añks aⁿmasiⁿ*, "gun iron," a gun barrel. *añksiⁿ* *adakiⁿ*, arrow feathers. *aⁿñksiⁿ nütaniⁿ*, "big ball," a cannon ball. *añks pax kidiⁿ*, a pouch for bullets, etc. *añksaⁿpixtiⁿ*, a bow and arrows. *añksaⁿpixtiⁿ inkaⁿ*, a bowstring. *añksaⁿpixtiⁿ inkaⁿgoniⁿ*, the notches at the ends of an arrow; one is for the arrowhead, the other for the bowstring. *Tehñkèⁿ naⁿññkhiⁿxyeⁿni* *añksapiⁿ yaⁿñkiyaⁿmaⁿ*, I wished to kill it, but I had no gun. *añksapiⁿ emaⁿ ayaⁿpuxiⁿ na, ohonⁿ naⁿ*, beware lest you touch the gun (or, do not touch the gun), for it might go off. *añksapiⁿ nütaniⁿ*, "big gun," a cannon. *añksapiⁿ inkaⁿk neⁿdi*, my gun stands (or leans) against a post, etc.=I have a gun. (Also, 28: 84.) *añksapiⁿ tikèdhiⁿ*, "heavy gun," a musket. *añksapiⁿ tuduxkaⁿ*, "short gun," a pistol. *añksapiⁿ paⁿtèdoⁿni* or *añksaⁿwi paⁿtèdoⁿni* (*patèdu+onⁿni?*), "used for washing or wiping out a gun," a ramrod. *añksaⁿp tpeⁿ*, "gun hole," the muzzle of a gun; *tpeⁿ* refers, however, to a natural orifice. *ñksaⁿ/pi koⁿ oⁿdi hupèⁿ*, to shoot a hole through with a gun (*ñksaⁿ/pi kayonⁿ hayoⁿdi yutpèⁿ*, *ñksaⁿ/pi nkonⁿ nkoⁿdi aⁿñkuptèⁿ*). *añksaⁿwi añksiⁿ*, a globular shot, ball, or bullet, as distinguished from a conical ball (*kiktehayonⁿ añksi*). *añksaⁿwi toonⁿni*, to load a gun (*añksaⁿwi itoonⁿni*, *añksaⁿwi ññktoonⁿni*). *añksaⁿ*

wiⁿnixuxwiⁿ (*añksawi+iñ+nixuxwi*), the nipple or nipples of a gun. *añksaⁿ, wiⁿnixuxwiⁿ tpeⁿ*, the touchhole of a gun. *añksaⁿwatkoⁿ* (*añksawi+?*), a gun hammer. *añksaⁿ tèdiⁿti kayèⁿ*, to make a gun barrel glitter by rubbing. *añksaⁿwⁿdi*, a gun breech. *añksaⁿ waxiⁿ*, "gun shoe," the butt of a gun. *añksaⁿhonⁿni* (*añksapi+honⁿni*), "to cause the gun to sound" or "cry out," to fire a gun (*añksaⁿhonhayèⁿ*, *añksaⁿhonhañkèⁿ*). *añksaⁿhonⁿnaⁿxèⁿ*, he heard a gun fired.

aⁿxtiⁿ, **axtiⁿ**, **haⁿxtiⁿ**, a woman (cf. *anya*).—*anyaⁿ/di aⁿxtiⁿyaⁿ heⁿ*, a man and a woman. *aⁿxtiⁿ anyaⁿdiyanaⁿ heⁿ*, a woman and a man. *anyaⁿ/di yihⁱ aⁿxtiⁿyaⁿ yihⁱ heⁿ*, men and women. *aⁿxtiⁿ teⁿ/di*, the corpse of a woman. *aⁿxtiⁿ hantiⁿ*, a sick woman. *aⁿxtiⁿ kaⁿdohonⁿni*, a blind woman. *aⁿxtiⁿ kaⁿnaⁿxeniⁿ*, a deaf woman. *aⁿxtiⁿ kadeⁿni*, a mute woman. *aⁿxtiⁿ soⁿsaⁿ*, one woman, a woman. *aⁿxtiⁿ nonpaⁿ*, two women. *aⁿxtiⁿ naⁿtcka*, a few women. *aⁿxtiⁿ yiⁿhi*, many women. *aⁿxtiⁿ pananⁿ*, all the women. *aⁿxtiⁿ tçinaⁿni*, some women. *aⁿxtiⁿ niⁿki*, no woman. *aⁿxtiⁿ yukèⁿdè apstⁿ/ki yinⁿspiⁿxtitu*, (all) these women sew well. *aⁿxtiⁿ kiyonⁿwo*, another woman. *anyaⁿtoⁿ aⁿxti yaⁿ ndonⁿhonⁿ*, I saw a man and a woman. *anyaⁿtoⁿ aⁿxti yaⁿ aⁿhi haⁿmaki*, a man and woman are coming. *anyaⁿtoⁿ yihⁱxiti aⁿxti yaⁿ yihⁱxiti ndonⁿhonⁿdqhaⁿ*, I saw the men and women. *aⁿyaxtiⁿ*, are you a woman? (p. 128: 23). *aⁿyaxtiⁿtu*, are you women? (p. 129: 1). *nkaⁿxtiⁿ*, I am a woman (p. 129: 2). (Also 9: 1, 2, 5; 10: 7, 14, 27, 28, 34.) *aⁿxtiⁿ akueⁿ*, "a woman's hat," a bonnet. *aⁿxti doxpèⁿ*, "woman's clothing," a dress or gown. *aⁿxtiⁿ süpiⁿ*, "black woman," a negro woman. *aⁿxti topiⁿ*, an unmarried woman. *axtiⁿ dusiⁿ* (or, *tüsüⁿ*), to take a woman (cohabit with her without regular marriage) *axtiⁿ dusi*, *axtiⁿndusiⁿ*. *axtiⁿ yiⁿñkadonⁿni*, a woman who has married (regularly), a married woman. *aⁿxti antodonⁿ*, a widow. *aⁿxti kaⁿwak yaⁿtçèⁿ*, what is the woman's name? (Bk.). *Maⁿmo haⁿxtiⁿ*, an Alibamu woman. *Taⁿnèks haⁿxtiⁿ*, a Biloxi

- woman. *Ta'nèks hayaⁿxiti'*, are you a Biloxi woman? *Ta'nèks nkaⁿxiti'*, I am a Biloxi woman. *kítsaⁿ haⁿxiti'*, a white woman. *Teta' haⁿxiti'*, a Choctaw woman. *To'we haⁿxiti'*, a French woman.
- aⁿxu** or **aⁿxudi'**, a stone, stones, a rock, rocks.—*aⁿxu a'kiduxti'*, (lying) across a stone. *aⁿxu kwia'yanⁿ*, under the stone. *aⁿxu ta'wiyāⁿ*, upon the stone. *aⁿxu itka'yanⁿ*, in the stone. *aⁿxu atcka'yanⁿ*, near the stone. *aⁿxu a'tckaxti'*, by (very near, touching) the stone. *aⁿxu e'usaⁿhiⁿyanⁿ*, on the other side of the stone. *aⁿxu ndosaⁿhiⁿ*, on this side of the stone. *aⁿxu ɛxtixti'*, far from the stone. *aⁿxudi na'nkivaⁿyanⁿ* or *aⁿxudi wa'de*, toward the stone. *aⁿxu'di kohi'*, the rock is high. *aⁿxu'di dá'nihoⁿni'*, "turning stone," a grindstone. *Aⁿxu'tana'*, "Big Rock," Boyce, Rapides Parish, La.
- aⁿpmi'**.—*aⁿohi' aⁿpmi'*, something worn around the neck, a necklace (?) or string of beads (?).
- aⁿsadôki'**, a needle (see *aⁿsudi'*).—*aⁿsadáki' a'nikada'ki udu'xtaⁿ*, to pull thread through a needle; to thread a needle.
- aⁿsaⁿkudi**, a mulberry tree (28: 5).
- aⁿsiki'** (Bj., M.), **aⁿsüki'** (Bk.), bivalves, including oysters and mussels.
- aⁿsna'**, **aⁿsüna'** (14: 4, 5, 7), **aⁿsüna** (28: 30, 46) generic: a duck, ducks (cf. *kaⁿtcayi'*, *taha'nkōna'*, *taxpa' pítasi'*, *akini'*).—*aⁿsna' niye'di*, ducks are flying. *aⁿsna sonsa niyedi*, one duck is flying. *aⁿsna' mi'ska*, small ducks. *aⁿsna' nita'ni*, large ducks. *aⁿsna' mahedi'*, the diving duck (Bj., M.), the "duck that whoops." *aⁿsna' xu'hi*, "the bad-smelling duck," the Muscovy duck.
- aⁿsudi'** or **aⁿsüdi'** (23: 1, 6), generic: a pine tree; the long-leaved pine (*Pinus palustris?*) (cf. *aⁿsadáki'*).—*pádi aⁿsudita*, the owl pine. *aⁿsudi' nitaⁿxiti*, "the very large pine," probably the *Pinus ponderosa*, as this large pine of Louisiana has needles over 18 inches long. *aⁿsu sintoⁿni'*, pinerosin. *aⁿsudi' onyanⁿ*, or *a' sidiyonⁿ* (p. 121: 18), a pine forest.—*aⁿsudi on'yanⁿ xaⁿ ko tca'kaⁿ*
- nañki'*, where is the pine forest? *Aⁿsudon' taⁿyanⁿ*, "Pine forest Town," Pineville, Rapides Parish, La.
- aⁿtcka'**, a crow (13: 1; 14: 27).—*Aⁿtcka-hoⁿna'* (13: 1; 14: 1, 4, 24, 25; 26: 15, 30), *Aⁿtckana'* (13: 2; 14: 11, 13, 15; 26: 12, 34), The Ancient of Crows. *aⁿtcka noxé'*, "it chases the crow," the kingbird or bee martin. *aⁿtcka nta'wayi'*, the mistletoe.
- aⁿta**, to hold the head up (as a horse or dog) (*ayaⁿta*, *nkaⁿta*).—*natiaⁿtata*, 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). *aⁿta' ha'nde*, she was throwing her head back (28: 210).
- aⁿtaska'**, **ndaska'**, **ndask**, a basket. (*aⁿtaska* seems the better word, and was obtained later than *ndaska*).—*aⁿtaska' a'padi'ngyē na'*, I pay you for the baskets. *nda'sk oⁿni'*, he made baskets. *nda'sk ayoⁿni'*, you made baskets, or did you make baskets? *nda'sk nkōn'ni*, I made or make baskets. *axo'k dutca'ti natcon' nkōn' nkōn' nda'sk nkōn'*, I make baskets and mats out of split cane (Bj., M.).
- aⁿtatka'** or **aⁿtska'**, a child, infant.—*aⁿtatka' aⁿhiⁿ yihii'*, he thought that he heard a child cry. *aⁿtatka' mañki' no'únte'*, a child was born to-day. *aⁿtatka' adiyān' te'di*, a child whose father is dead. *aⁿtatka' mañkiyan'a'diyan' te'di*, children whose father is dead. *aⁿtatka' onni te'di*, a child whose mother is dead.—*aⁿtatka' xoxitūyan' tcaⁿdi'*, a child both of whose parents are "expended" or no more (i. e., dead). *aⁿtska' yi'ñki*, an infant. *aⁿtska' yi'ñki sivo'to'*, a male infant. *aⁿtska' yi'ñki sañki'*, a female infant. *aⁿtska nonpa'*, two children, twins. (*Also* 15: 2, 5, 6; 18: 1; 26: 1, 43, 57, 64, 65, 74.)
- aⁿtuda'yudi'** (cf. *ayu*), the black gum tree.
- aⁿya'**, **haⁿya'**, a person (object of an action); a man (object of an action).—*aⁿya sin'hiⁿ ne' nkyéhoⁿni'*, I know the standing man. *aⁿya' te'di*, the corpse of a man. *aⁿya' hauti'*, a sick man. *aⁿya' ka'deni'*, a mute man. *aⁿya' ka'*

naxèni', a deaf man. *anya' ka'dohoni'*, 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' kiyowo*, another man. *anya' kaka' ye'hoⁿ te' ha'nde ituxa'*, *Te'tkanadi'*, 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). *Tanyan' hany'a' tcina'ni ko' Tanyi'nikiyàn hany'a' e' kuna'tuni'*, there are not as many people in Lecompte as there are in Alexandria. *han'ya' ya'xktedi' nicksi'*, because a man hit me. *hanya' yin-koⁿni'*, a married man. *hanya' hena'ni*, everybody, all the people.—*anya'di, han'yadi'*, *hayan'di'* (nom. and obj. cases), a man, a person, some one. *emaⁿ'*, *anya'di hu' hime'*, 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-yaⁿ*, toward the reclining man. *anya'di na'nikirwa-yaⁿ*, toward the sitting man. *anya'di newa'yaⁿ*, toward the standing man. *anya'di ni' newa'yaⁿ*, toward the walking man. *anya'di tanhin' newa-yaⁿ*, toward the running man. *anya'di an'xti'yaⁿ he'*, a man and a woman. *anya'di yih'i an'xti'yaⁿ yih'i he'*, men and women. *an'xti' anya'diyaⁿ he'*, a woman and a man. *yaduxtan' tanhin' nütkohi' ndosaⁿhin' anyadi' sin'hin' në 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 san'han'ni'*, a strong man. *anya'di ne' san'han'ni'*, this man is strong. *anya'di e'wane' san'han'ni'*, that man is strong. *Tanè'ks hanyadi'*, he is a Biloxi person. *Tanè'ks a'anya'di*, are you a Biloxi? *Tanè'ks nkan'yadi'*, I am a Biloxi. *Tanè'ks hanyatu'*, they are Biloxi. *Tanè'ks ayaⁿyatu'*, are you (pl.) Biloxi? *Tanè'ks nkan'yatu'*, we are Biloxi. *I'ta hanyadi'*, he is a Deer person. *I'ta'yan-ya'di*, are you a Deer person? *I'ta'yan-*

ya'tu, are you Deer persons? *tek yan-ya'di*, are you one of the people belonging here? *Tanè'ks hayandi'*, a Biloxi person, the Biloxi people (Bk.).—*anya' akúds ti' tane'yaⁿ*, "man store has elsewhere," a storekeeper (perhaps this should be divided thus: *anya' akúds ti'tane'yaⁿ*). *anya' süpi'*, "black man," a negro man. *anya'dagoⁿni'*, "small man made" (?), a doll. *hanya' in'teya txa'*, "people all old men," the ancients, the people of the olden times (Bk.).—*haya'ndi kúpi'ni*, a man wanting in a good mind, without good sense.—*anya'sahi'*, *hayasa'hi*, *han'yasaⁿhi'*, 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 nkyè'hántuni' naxo'*, *nkan'yasa'xtu hi'*, when we were (or lived as) Indians in the past, we knew nothing (5: 8). *hayasa'hi in'teya'*, an aged Indian man. *haya'sahi' yukè' kakyi'hántuni'*, they who are (still) Indians know nothing. *Ha'yasa'hi a'yixyaⁿ*, 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'yasaⁿhi xi'di*, an Indian conjurer, medicine-man, doctor.—*anyato'* or *hayan'do'*, a man (as distinguished from a woman). *Ta'nè'ks anyato'* (Bj., M.), a Biloxi man. *anyato' an'xti'yaⁿ ndon'hoⁿ*, I saw a man and a woman. *anyato' an'xti'yaⁿ a'hi ha'maki*, the man and woman are coming. *anyato' yih'i'xti an'xti'yaⁿ yih'i'xti ndon' hon'dqha'*, I saw the men and women. *Tanè'kshayan'do'* (Bk.), a Biloxi man (= *Ta'nè'ks 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.)

Bayū's, the Biloxi name for the town of Bunkie, Avoyelles Parish, La (p. 122: 21).—*Tanyi'nikiyàn ti' tcina'ni ko iti'ke na'*, *Bayūsyayan'*, 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' te'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'*). *ptçato'nda dande'*, I will pick cotton. *e'ya'n ki'diha'n kiduni' da' teakta'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'*, *a'xkidatu'*). *kida*, picked (off) (31: 3). *ñku'kidadi*, I gather (23: 4). *açot' miska' kúda' mant kú de' yé*, 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'dákúda'di*, to pick or snatch up several small things in quick succession, as a hen in eating (*i'kú'dákúda'di*, *xkú'dákúda'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'ito' ita'dao'n*, they (your) boys (p. 132: 11, etc.).—*ha* instead of *daha*: *iñkte' dande'*, I will hit thee; *iñkte'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'v*, *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'dim'*, he ought to be smart.—*ka'xpadaka'xtini'*, not intelligent, dull, slow-witted (*ka-ya'xpadaka'xtini'*, *ñka'xpadaka'xtini'*).

daki, **dag**, **túki**, **túg**, 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 (?). *a'nyç'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). *ayo'ndustúki*, it sticks to me (see *tspan*). *doxpa adustúgo'ni*, a button, buttons. *doxpa adustúgo'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 imahi'v 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'mahi'v 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 tei' himki'*, three (animals) are reclining together, or, one (book) is lying on two others. *da'niya'v teudi'*, 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. *ptçato' nçu' 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. *ayi'v dasko'ni'*, you have your back to it. *ñki'v dasko'ni'*, I have my back to it. *nyin'v dasko'ni'*, I have my back to you. *yañki'v dasko'ni'*, he has his back to me. *hi'yañki'v 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.

daⁿ, to hold, take.—*daⁿx kiⁿhiⁿ*, (he) took and brought (31: 28; p. 153: 30, 31).—*ayaⁿ daⁿxku* (or, *ayaⁿ daⁿxku tcu'*), to go after firewood (*ayaⁿ i'daⁿxku*, *ayaⁿ ndaⁿxku*; *ayaⁿ daⁿx-kutu'*, *ayaⁿ i'daⁿxkutu'*, *ayaⁿ ndaⁿx-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', aⁿyadi si' naskēxti' kitoⁿmi de' oⁿknē ētuxa'*, though he used to go very early every morning, etc. (3: 2, 3). *da' oⁿni'*, he is going (*ida' oⁿni'*, *nda' oⁿni'*). *da' oⁿni^tu'* (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'yaⁿ dē' sūⁿhiⁿxkaⁿ*, he went to a distance, and when he stopped and stood (listening?), etc. (2: 6). *a'nde a' oⁿ dē' haⁿ*, when he had been gone for some time (2: 17). *kiya' kēpana'hi dē' haⁿ*, when he had turned and gone back again (2: 20). *asoⁿ poska' dē xē'hē haⁿta'*, *haxxi'di Teč'kanadi'*, 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'tiyaⁿ iñksiyo' a'hina'tsi de'di*, my husband went to sell meat. *Taⁿyi'ñkiyaⁿ 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. *dē'di ha'nūⁿ* (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). *teč'kana' kūtē' 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 kyūkihiⁿ te-ka-ke'di'*, take it off (the nail), and then

go and return it to the place and hang it up. *akūtxyi' dusi' dehaⁿ teka-ke'di'*, take the book and go to hang it up on the nail.—*deyē'*, to send off (*dē' hayē', dē'hūñkē*). *akūtxyi' kikoⁿni' deyē'*, to write a letter and send it to some one. *ayi'hiⁿ yañka' nde'knē*, I went when (shortly after) you came. *a'yih'i'nt nde'di*, I went when you came. *a'yi-h'i'nt nde'knē*, I went at the moment that you came. *iñhi'nt nde'knē*, I went at the moment that he came. *ñkiⁿhi'nt de'knē*, he went at the moment that I came. *ayi'hiⁿ yañka' nde' oⁿknē*, I had already gone when you came. *e'yaⁿ ñkihiⁿ yañka' de oⁿknē*, he had already gone when I reached there. *da' wⁿni'*, he is going. *i'da wⁿni'*, are you going? *nda' wⁿni'*, I am going. *axo'g duni' da de'di Oⁿ'ti ya'ndi*, the Bear went to gather young canes (6: 4). *a'kta dēdi'*, to go straight across (= *akta de a'kiduxē*). *a'yixyaⁿ a'kta nde'nka'-kiduxta' dandē'*, I will go straight across the bayou. *e'yaⁿ hi' xyāⁿ kiya' de oⁿ-knē ētuxa'*, when he (the Rabbit) reached there, he (the Sun) had already gone again. *e'yaⁿ ñkihiⁿ xyāⁿ de oⁿ-knē*, he had already gone when I arrived there. *dē' heyaⁿhiⁿ*, he departed (and) arrived there. *emaⁿ, 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? *yañkiⁿx nda'*, release me and I go, let me go. *yañkiⁿ-xtu' nka'da*, release us (sic) and we go, let us go. *i'ñkidaha' a'de*, release them and they go, let them go. *dē'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'yaⁿ ndedi'*, I went thither (by command or permission). *e'yaⁿ nde'di na'*, I went thither (of my own accord). *e'yaⁿ nde'di xyē'*, I went thither at any rate (whether he wished it or not). *e'yaⁿ nda' dandē' xyē'* (or *xyē'xo'*), I will go thither at any rate (even if against his will). *e'yaⁿ nda' oⁿni ha'nūⁿ*, or *e'yaⁿ nde'di ha'nūⁿ*, perhaps (or, I think that) I am going thither (but I am uncertain). *a'diknē*, they have (already) gone. *ama' pxi'-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). *kípükta' adě'haně*, they have gone (by) in even ranks: said of many men, horses, etc. *nķi'su' pũsa' dě'xca*, the sharpness of my teeth is all gone. *nde'di xyã*, I must go. *nde'tu xyã*, we must go. *witedi ko' Tan'yi'ñķiyaⁿ* *nde'di kíkna'ni*, I may go to Lecompte to-morrow. *nde' hĩndon'hi xyo'*, *wite'di ko*, I will go to see you to-morrow. *uksani' nda' dandě'*, I will go very soon. *soⁿ'sa duxtaⁿ' dedě'*, to take a book or other large object off another, or from a pile. *xa'nina'ti dedě'*, it (a heavy log, hogshead, etc.) rolls over and over in one direction. *noⁿ' dedě'*, to throw an object away. *ĕkan' Tĕĕtkana' de' oⁿxa*, then the Rabbit departed (in the past) (2: 31). *de'di ĕtuza' Tĕĕtkanadi'*, they say that the Rabbit departed (3: 15). *o'kūk de'di*, he went fishing (6: 4). *ĕ'ti toho' dedě'*, to pass here (*ĕ'ti toho' idě'di*, *ĕ'ti toho' ndě'di*). *ha'xahě de'di Tĕĕtkanadi'*, the Rabbit went off laughing (1: 21). *kdehĩya'*, I send you into it (again?), I throw you into it. *asoⁿ' kde'hĩya na'*, I (will) throw you into the briars (1: 18). *ayĩⁿ'sihi'xti ko*, *asoⁿ' kdehĩya' 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'kiyě'*, to send it off or to another (*de'yakiyě'*, *de'haxkiyě'*; *de'kiyětu'*, *de'yakiyětu'*, *de'haxkiyětu'*). *akũtzyi' natcha' nķoⁿ' de'hĩñķiyě'*, 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 dandě'*, *ika'dĕpa dandě'*, *xka'dĕpa dandě'*) (7: 7). *e'ukĕda'*, 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' dandě'*, *kaya'da dandě'*, *nķa'da dandě'*. *tan'yi'ñķiyaⁿ kayide'di*, did you go to Lecompte? (?) *tan'yi'ñķiyaⁿ kayida' dandě'*, will you go to Lecompte?—*kide'*, to start back or homeward; to go or have gone home. *Tĕĕtkanadi' koxta'*, *yahe'yaⁿ kide' xe'hě*,

the Rabbit ran from (what he thought was) danger; he went back some distance and sat down (2: 17). *tan'hĩn'xti' kide'*, running very swiftly he went homeward (3: 16; 6: 4). Before *han*, *kan*, etc., *kidedi* becomes *kide*: "*ha'me tan' oⁿ'ni nķati' na'*," *ĕ han' kide' kan Tĕĕtkanadi' 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). *ĩⁿ'x kida'*, release him and he goes, let him go! (probably, let him go at once!). *kida' oⁿni*, he was returning thither (3: 19). *xkida'oⁿni*, I was going home (in the past) (7: 10, 14, 15).—*kide'di* or *kidedě'*, to go homeward; to have gone home (*ya'kide'di*, *xkide'di*). "*asoⁿ' tan'xti nķti na'*," *ĕhan' kide'di*, he said, "I dwell in a very large brier patch," and went home (2: 2). *toha na'k kide'di hĕtu'*, they say that he went home yesterday. *ak'i'duwaxi' kida' oⁿni*, he went to one side when he was returning thither. *e'wa kida'*, go further! *he han'tc kide'di*, when he said that, he went home (2: 10). "*eyãⁿ' hĩnta'*," *Tĕĕtkana' ki'ye han' 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). *ĕ'ti toho' kidedě'*, to pass here on his way back or homeward (*ĕ'ti toho' ya'kide'di*, *ĕ'ti toho' a'xkide'di*). *hĩⁿ'hĩⁿ han' kide'di*, to have come and gone (*ayĩⁿ'hĩⁿ haya'kide'di*, *nķĩⁿ'hĩⁿ' axkide'di*: *ĩⁿ'hĩⁿ ka'de*, *ayĩⁿ'hĩⁿ ika'de*, *nķĩⁿ'hĩⁿ xka'de*).—*kude'ni*, not to go (*ku'yude'ni*, *nde'ni*). *wahu' xohi' idĕ-kan' nde'ni*, I did not go because it hailed.—*nda'hi*, a case of "*hapax legomenon*," meaning not clear. *i'yĩⁿ'da'hi yukĕ'di ko' ayãnde' yuwa'yaⁿ nda'hi hanĩ'*, 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' dandě'* (query: Could *nda'hi* have been given by mistake for *nyĩⁿ'dahi*, I seek you?).—*de'xñě*, he is going. *i'de'xñě*, you are going. *nde'xñě*, I am going (*idě'tu* and *ndě'tu* are not used). *a'dě*, a small number go; *adĕtu'*, a large number (100 or more) go. *aya'de*, you (a small

number) go. *ayadētū'*, you (a large number) go. *nka'de*, we (a small number) go. *nkadē'tu*, we (a large number) go. *ide'yīnki*, you get there ahead (28: 171). *kideya'ñkodāha*, let us get ahead of one another (28: 169). *de'on-kqne'di*, (he) has gone already (7: 14). *deyi'ñkidāha'*, 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.—*desoⁿsa'*, once. *denoⁿpa'*, twice. *deda'ni*, thrice. *detopa'* or *tetopa'*, four times. *deksani'* or *teksani'*, five times. *denaⁿpahudi'*, seven times. *deda'nhudi'*, eight times. *detkanē'*, nine times. *deohi'*, ten times. *deohi'soⁿsa'xēhe*, eleven times. *deohi'noⁿpa'xēhe*, twelve times. *deohi'dana'xēhe*, thirteen times. *deohi'topa'xēhe*, fourteen times. *deohi'ksana'xēhe*, fifteen times. *deo'hiakūxpa'xēhe*, sixteen times. *deohi'naⁿpahua'xēhe*, seventeen times. *deohi'da'nhua'xēhe*, eighteen times. *deohi'tkana'xēhe*, nineteen times. *deohi'noⁿpa'*, twenty times. *deo'hida'ni*, thirty times. *deo'hitopa*, forty times. *deo'hiksaⁿ'*, fifty times.

dē.—*dadē'*, to chew (*ida'dē*, *ndadē'*; *dadētū'*, *ida'dētū'*, *nda'dētū'*).—*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' anna'yē*). *ya'ni kūda'deni'*, not to chew tobacco.

de (P).—*kūdeni'*, or *kū'dini'*, "not clean," soiled, blackened (*ikū'dini'*, *ū'ñkukū'dini'*; *kū'dinitū'*, *ikū'dinitū'*, *ū'ñkukū'dinitū'*). *kū'dinitū' xyē*, they are soiled. *ū'ñkukū'dinitū' xyē*, we are soiled. *m+*, *do'xpē kū'deni'*, oh! what an ugly garment! (said by a female, but meaning what a pretty garment!); a male can say, *do'xpē kū'deni'*, but he never uses *m+*.

deti', **adeti'**, **adē'di** (58: 1), or **ayaⁿ' deti'**, a branch or limb of a tree.

-di.—(1) masc. ending of certain verbs (see *naⁿ*): *patētucudi*, to pull off (see

te).—(2) Used as a causative ending (=yē) (*hayedi*, *hañkedi*; *ētañkedi*, *kaiⁿcedi*, *ksedi*, *parvēdi*, *xyiwahēdi*, *xyuwahēdi*, *sahēdi*, *tcādedi*, *tcisedi*, *tcīnasedi*, *foxpuxēdi*, *ukēdi*, *yaxdōkedi*, *sādedi*, *sīsīdedi*, *tactaxweddi*, *tcākedi*, *xoⁿhedi*, *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).—*dixyiⁿ* (12: 3, 5, 6; 13: 4; 14: 4).

dix.—*dixyi'*, to urinate (*idixyi'*, *ū'ñkadixyi'*).—*hadī'xi*, urine. *hadī'xtciyaⁿ'*, the bladder.

dixi, to catch up with.—*kēdixi'yētū*, 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 (*idī'tci*, *ndī'tci*) (*Hiidatsa*, *kidē'ci*).—*ndī'tci dandē'*, I will dance. *ndī'tci te'*, I wish to dance. *ndī'tci te' niķi'*, I do not wish to dance.—*kū'dī'tci'ni*, not to dance (*kū'yudī'tci'ni*, *ndī'tci'ni'*). *ndī'tcīni' dandē'*, I will not dance.

dīⁿ.—*ēķē'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 uxwoⁿ'*, his throat was dry, he was thirsty (*ido'di uxwoⁿ'*, *ndo'di uxwoⁿ'*). *dodī' uxwi' dandē'*, he will be thirsty (*ido'di uxwi' dandē'*, *ndo'di uxwi' dandē'*). *doxtu' uxwi'*, they are thirsty. *idoxtu' uxwi'*, you (pl.) are thirsty. *ndoxtu' uxwi'*, we are thirsty. (Also 8: 22.)—*dodīyaⁿ'*, his throat (Bk.) (*idodīyaⁿ'*, *ndo'dīyaⁿ'*).—*doti'*, the neck, his or her neck (*idoti'*, *ndoti'*), probably the same as *do'di*. *dodihīⁿ'*, neck feathers (see *hīⁿ*).—*do'daniyē'* or *doda'yē*, the gullet, esophagus, throat; his or her throat, etc. (*idodaniyē*, *ndo'daniyē*) Bk. seemed to distinguish between the

throat (*dodiyān*) and the gullet (*dodaniyē*), but the former perhaps means the neck. *doda'yē pūn'i*, "gullet hangs (on)," a necktie.—*doxta'ntka'*, his Adam's apple (*i'doxta'ntka'*, *ndo'x-ta'ntka'*).—*dotca'ka'*, the tonsils, his tonsils (*i'dotca'ka'*, *ndo'tca'ka'*). (*do+ca'ka*, "forked"?) "forked part of the throat."—*do'ko'xē*, his or her hard palate (*i'do'ko'xē*, *ndo'ko'xē*).

do'hi, anything rubbed or smeared, as butter or molasses.

doxpē, *toxpē* (26: 11, 12), cloth; a shirt or coat.—*doxpē' tca'ked'i* (= *doxpē' xēheyē*), to hang up a coat on a nail or post (also 19: 14, 16; p. 120: 13, 14, 17, 18). *do'xpē hi'nyehi'*, 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 o'ni'*, to put on a coat (*do'xpē nask ayon'ni*, *do'xpē nask n'kon'ni*). *do'xpē naskon'ka'n* (feminine imperative). *do'xpē naskē' k'i'nita'xti*, the coat is too large for him. *do'xpē naskē' k'i'yin'ki'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 sacque (differs from the *doxpē naskē* and the *ptē ats sa'n*). *do'xpē tēdu'xka ni'ki*, *nindo'xpē' o'n' nedi'*, "he is without a shirt, he has on his pantaloons alone," he is stripped to the waist. *do'xpā'sa'hi'n* (= *do'xpe+asa'hi'n*), sleeves of a coat, shirt, etc. *do'xpā'sa'hi'n' pa'xaxahi'*, to pull up or roll up the sleeves. *doxpē' tūkma'g o'ni'*, "under cloth or dress," a skirt or petticoat. *doxpē' axko'ni'*, the lining of a garment. *do'xpā' a'dustū'g o'ni'*, a button, buttons (*doxpē + adu'stūki + o'ni*), "what adheres to a garment." *do'xpā' a'dustūgon' tpuhi'*, buttonholes. *u'uxpē'*, *udoxpē'*, clothing (generic), a robe of skin. *o'ŋahi u'uxpē*, a bearskin robe. *tahi u'uxpē*, a deerskin robe. *te'ŋkahi u'uxpē*, a rabbit-skin robe. *tmotckahi u'uxpē*, a robe of wildcat skins.

do^a (?) (16: 6).

do^a.—*do'nh'i*, to look at, see (*i'do'nh'i*, *ndo'n'hi*, or *ndo'nh'i*; *do'n'xtu'*, *i'do'n'xtu*, *ndo'n'*

xtu, or *ndo'n'xtu'*).—*nyido'n'hi*, I see you. *i'ya'ndo'n'hi*, you see me. *ya'ndo'n'hi*, he sees me. *ndo'n'hi te' niki'*, I do not wish to see him. *nyido'n'hi te' (=na)*, I wish to see you. *ema'n'*, *ido'n'hi na'*, beware lest you look at him, do not look at him! *dusasa' do'n'hi*, tear it here and there and look at it! *nde' hi'ndo'n'hi xyo'*, *wite'di ko*, I will go to see you tomorrow. *wite'di ewa' ko ya'da'n hu'*, come to see me day after to-morrow (*da'n=don*). *do'n'hi o'n*, or *do'n'ho'n*, he did see it (in the past) (*ido'n'hi o'n'* or *ido'n'ho'n*, *ndo'n' hi o'n'*, or *ndo'n'ho'n*). *do'n'ho'n'knē*, to have already seen it (*i'do'n'ho'n'knē*, *ndo'n'ho'n'knē*). *do'n'ho'n'xa*, to have seen it in a remote past (*i'do'n'ho'n'xa*, *ndo'n'ho'n'xa*). *toho'xk no'pa' da'ni ha ndo'n'ho'n'daha'*, I saw two or three horses. *anya'di no'pa' da'ni ha ndo'n'ho'n'daha'*, I saw two or three men. *anya'ato' a'n'xti ya'n' do'n'ho'n*, I saw a man and a woman. *toho'xka' wa'k ya'n' do'n'ho'n*, I saw a horse and a cow. *anya'ato' yih'i'xti a'n'xti' ya'n' yih'i'xti do'n'ho'n'daha'*, I saw the men and women. *yi'ndo'n'ha' k'ikna'ni snisni'hi*, I may see you by the time that autumn comes (4: 3). *ndo'nh'i*, I have seen it. *ndo'n'xt o'n'*, we have seen it (in the past) (5: 9). *yi'do'nh'i*, he sees you (sing.). *yi'do'n'xtu*, they see you (sing.). *do'n'hidakta'*, look! (m. to m.?). *hewa' de' do'nh'i*, go to that place (and) look! *te'wa' hu' do'nh'i*, come this way and look! *tuka' do'nh'i*, look that way! *dowa' do'nh'i*, look this way! *ka'n'ko'ni' do'n'hi te' dedi' ētuwa'*, they say that he departed, as he wished to see the trap (3: 14). *do'n'hi hi*, to see how it is (s.). *do'n'xtu hi*, they see (pl.). *pa'n'hi'n' utoho' do'n'xka*, see how it is to lie in the sack (fem. sp.). *pa'n'hi'n' utoho' do'n'xka'ŋko'* (male sp.). *pa'n'hi'n' n'ketoho' do'n'hi xo'*, I will lie in the sack and see how it is. *pa'n'hi'n' n'ketoho' do'n'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). *nku'dunahi'*, I face(d) (the door) (p. 136: 22). *nyu'dunahi'*, I face(d) you (p. 136: 23). *wite'di ewa' ko ya'da'n hu'*, come to see me day after to-morrow. *yi'ndo'n'ha*, we see you (4: 3).

doⁿdaha', to look at them (*i'doⁿdaha'*, *ndoⁿdaha'*; *doⁿxudaha'*, *i'doⁿxudaha'*, *ndoⁿxudaha'*). *emaⁿ idoⁿdaha' na'*, beware lest you look at them, do not look at them! (Bk., M.). *yi'doⁿdaha'*, he saw you (pl.). *nyi'doⁿdaha'*, I saw you (pl.). *yi'doⁿxtu'daha'*, they saw you (pl.). *nyi'doⁿxtu'daha'*, we saw you (pl.). *yaⁿdoⁿdaha'*, thou (you) saw us. *yaⁿdoⁿxtu'daha'*, you (pl.) saw us. In one instance, M. gave *yiⁿdoⁿdaha'*, "we see you," but this must have been owing to a misunderstanding. In like manner, for *yi'doⁿdaha'* (5: 2), read, *nyi'doⁿdaha'*, I see you (pl.). *iⁿxkidoⁿhi'*, to see himself, to look at himself (*yi'xkidoⁿhi'*, *nki'xkidoⁿhi'*; *iⁿxkidoⁿxtu'*, *yi'xkidoⁿxtu'*, *nki'xkidoⁿxtu'*). *kidoⁿhiyè*, to show an object to another (*kidoⁿhihayè*, *kidoⁿhihūñkè'*). *kidoⁿhiyè*, I show it to you. *kidoⁿhiyañkè'*, he shows it to me. *kidoⁿhiyañk pi'hèdi*, will he show it to me? *tohāna'k ya'kidoⁿhiyañkè'*, you showed it to me yesterday. *kidoⁿhiyañka'*, show it to me! *akidoⁿhi* (?), to be looking at one another. *a'kidoⁿxtu'*, they looked at one another (?). *a'kidoⁿxtu 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). *doⁿxèhè'*, "sits to see," the sights of a gun. *oⁿdoⁿhoⁿni'*, "what is used for looking at or seeing," a mirror. *oⁿdoⁿhoⁿxwādati'*, "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'dohoⁿni'*, not to see, to be blind (*kaya'dohoⁿni'*, *nka'dohoⁿni'*; *ka'dohoⁿtuni'* (= *ka'doⁿxtuⁿi'*), *kaya'dohoⁿtuni'*, *nka'dohoⁿtuni'*). *siⁿto' ka'dohoⁿni' idoⁿhoⁿ*, did you see the blind boy? *ndoⁿni'*, I have not seen him or her. *ndoⁿni xya'*, I have not yet seen him or her. *kidoⁿni'*, not to see it, her or him (*ku'yudoⁿni'*, *ndoⁿni'*; *kidoⁿtuni'*, *ku'yudoⁿtuni'*, *ndoⁿtuni'*). *nyidoⁿni'*, I do (or did) not see you. *ku'yaⁿ*

doⁿni', he (or you) did not see me. *kidoⁿdahani'*, not to see them (*ku'yudoⁿdahani'*, *ndoⁿdahani'*; *kidoⁿdaha'tuni'*, *ku'yudoⁿdaha'tuni'*, *ndoⁿdaha'tuni'*). *nyidoⁿdahani'*, I do not see you (pl.). *nyidoⁿdaha'tuni'*, we do (or did) not see you (pl.). *ku'yaⁿdoⁿdahani'*, he or you do (or did) not see us. *ku'yaⁿdoⁿdaha'tuni'*, they or you (pl.) do (or did) not see us. *ka'doⁿxtuⁿi'*, they are blind.—*adoⁿhiⁿ'*, his or her face (*aya'doⁿhiⁿ'*, *ñka'doⁿhiⁿ'*; *a'doⁿxtu'*, *aya'doⁿxtu'*, *ñka'doⁿxtu'*. (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'hūñkè'*). *aduhiyè*, I wrap it around thee. *aduyañke*, thou dost wrap it around me. *adu*, (he) went around it (7: 2). *adudu'di*, (it) was flying around and around (28: 62).—*adu'yaxaⁿ'* (fem. word), to wrap a cord etc., several times around an object (said to a female) (*adu'hayaxaⁿ'*, *adu'hūñkaxaⁿ'*).—*adu'di* (= *apèni*), to go around or wrap around an object (*aya'dudi*, *nka'dudi*; *adutu'*, *aya'dutu'*, *nka'dutu'*) (7: 5).—*adu'soⁿsa'* (= *adudi+soⁿsa'*), to wrap a cord once around an object (*ayadu'soⁿsa'*, *nkadu'soⁿsa'*). *nyadu'soⁿsa'*, I wrap once around you.—*duwè'*, to untie, unwrap (*i'duwè'*, *ndu'wè'*). *kiduwè'*, to untie another, as by his request to untie his property (for him) (*ya'kiduwè'*, *axki-duwè'*; *kidu'wètu'*, *ya'kiduwètu'*, *a'xki-duwètu'*). *nyi'kiduwè'*, I untied you. *nyikiduwè' dande'*, I will untie you. *ewande' yaⁿxkiduwè'*, he untied me. *ayindi' yaⁿxkiduwè'*, you untied me. *ndohu' yaⁿxkiduwa'*, come right to me (and) untie me! (3: 21).—*aduhi'*, a fence. *aduxta' ti aduhi'*, a rail fence. *hayñki' aduhi'*, a stock fence. *aduhi' ndosaⁿ'*

hin tohoxka' sin' hin ne'di ndonhi', I see (or, saw) the horse standing on this side of the fence. *aduhi' sarhin'yan sinto' yaso'ni ne inaxe'*, did you hear that boy who is (stands) singing on the other side of the fence? *aduhi' ndosa' - 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. *aduxca'ti*, a rail, rails. *adu'hi yin'ki'*, a garden. *duhi'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'nye' xon-he'di*, to put a horizontal or long object, as a knife, etc., in the belt (*axkido' kida'ma'nye' xon'haye'di, axkido' kida'ma'nye' 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' teu'di*, to put a number of small objects in the belt (*axkido' i'teui, axkido' un'ktcu'di; axkido' teutu', axkido' i'teutu, 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' dgha'!* she sent them off (26: 38). *kũdũta'*, (she) urged him on (29: 15) (rather *akũdũta'ni*). *teu'nik a'kũtita'ni*, he set the dog on him (p. 147: 2). *teu'nik aya'kũtita'ni*, did you set the dog on him? (p. 147: 3). *teu'nik n'ka'kũtita'ni*, I set the dog on him (p. 147: 4). *ya'nikũduta' 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.—*Ta'nyan' ha'nya' te'ina'ni ko' Ta'nyi'nikiya' ha'nya' e' kuna'tuni'*, there are not as many people in Lecompte as there are in Alexandria. *n'ka'diyān e' ande'*, my father he (the aforesaid) moves, or, I have a father. *n'ka'diyān e' ma'nye'*, my father he reclines, I have a father. *n'ko'ni e' ande'*, my mother she moves, or, I have a mother. *n'ko'ni e' ma'nye'*, 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*, there (6: 3; 8: 17, 18, 19; 10: 5). *e'yan hi*, or *eyan' hin*, to reach there (*e'yan a'yih, e'yan n'khi'*) [The plurals given for this verb may be those of *in'hin'*: *e'yan in'hin, e'yan a'yin'hin, e'yan n'ki'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 n'khi' in' xyan de on'knẽ*, he had already gone when I arrived there. *xki'toni e'yan n'khi' in'xyo*, I will reach there first (3: 16). *eyan' hi ha' kiki'no'*, 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' hin'ta'*," *Te'etkana' ki'yehān 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 n'khi' in'*; *e'yan in'xtu', e'yan a'yin'xtu', e'yan n'khi'xtu'*). *wite'di ko e'yan n'khi'xtu' dande' Ba'yusyan'*, we shall reach Bunkie to-morrow. *e'yan n'khi' in' ya'ka' de on'knẽ*, he had already gone when I reached there. *e'yan n'khi' in' ya'ka' te*

on' mañki', "I reached there when dead made he lay," he was already dead when I reached there. *tan'nikiyān' eyān' in'hiñ'*, 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' kin'hiñ'*, *e'yan' yakihin'* (instead of *e'yan' ikiñ'hiñ'*), *e'yan' xkiñ'hiñ'*). Futures: *e'yan' kidi' dandē'*, *e'yan' yakidi' dandē'*, 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 = *∅*., *idi gē*, but given as = *∅*., *iē*), 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' kaya'de(±tu')*, *e'yan' n'kade(±tu')*). Futures: *e'yan' kida' dandē'*, *e'yan' kayida' dandē'*, *e'yan' nda' dandē'*; *e'yan' ada' dandē'*, *e'yan' kayada' dandē'*, *e'yan' n'kada' dandē'*. *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 dandē'*, *e'yan' kye'da dandē'*, *e'yan' kiya'nda dandē'*; *e'yan' kya'da dandē'*, *e'yan' kya'yada dandē'*, *e'yan' kiya'n'kada dandē'*). *e'yan' ma'ñkiyē'*, to leave or put a horizontal object (as a tool) there (*e'yan' ma'ñkihayē'*, *e'yan' ma'ñkiñkē'*; *e'yan' ma'ñkiyētū'*, *e'yan' ma'ñkiha'yētū'*, *e'yan' ma'ñkiñkētū'*) (cf. *ma*). *e'yan' ma'ñkikiyē'*, to leave or put a horizontal object there for another (*e'yan' ma'ñkiha'kiyē'*, *e'yan' ma'ñkiha'xkiyē'*; *e'yan' ma'ñkikiyētū'*, *e'yan' ma'ñkiha'kiyētū'*, *e'yan' ma'ñkiha'xkiyētū'*). *e'yan' ma'ñkihi'ñkiyē'*, I leave it for thee (you). *e'yan' ma'ñkiya'xkiyē'*, he leaves it for me. *e'yan' ma'ñkihiya'xkiyē'*, thou (you) leave it for me. *e'yan' ma'ñkiki'dahayē'*, to leave or put a horizontal object there for them (*e'yan' ma'ñkiyaki'dahayē'*, *e'yan' ma'ñkiha'xki'dahayē'*). *e'yan' ma'ñkiki'dahayētū'*, they leave it for them. *e'yan' ma'ñkiha'xki'dahayētū'*, we leave it for them. *e'yan' ma'ñkiyiki'dahayē'* (?), he leaves it for you (pl.). *e'yan' ma'ñkihiñki'da-*

hayē', I leave it for you (pl.). *e'yan' ma'ñkiyiki'dahayētū'* (?), they leave it for you (pl.). *e'yan' ma'ñkihiñki'dahayētū'*, we leave it for you (pl.). *e'yan' ma'ñkiya'xki'dahayē'*, he leaves it for us. *e'yan' ma'ñkiya'xki'dahayētū'*, they leave it for us. *e'yan' ma'ñkihiya'xki'dahayē'*, thou (you) leave it for us. *e'yan' ma'ñkihiya'xki'dahayētū'*, ye (you) leave it for us. *e'yan' kama'ñkiki'daha'yēni'*, not to leave or put a horizontal object there for them (*e'yan' kama'ñkiyaki'dahayēni'*, *e'yan' kama'ñkiha'xki'daha'yēni'*; *e'yan' kama'ñkiki'daha'yētuni'*, *e'yan' kama'ñkiyaki'daha'yētuni'*, *e'yan' kama'ñkiha'xki'daha'yētuni'*). *e'yan' kama'ñkiyiki'dahayēni'* (?), he leaves it not for you (pl.). *e'yan' kama'ñkihiñki'daha'yēni'*, I leave it not for you (pl.). *e'yan' kama'ñkiyiki'daha'yētuni'* (?), they not for you (pl.). *e'yan' kama'ñkihiñki'daha'yētuni'*, we . . . not . . . for you (pl.). *e'yan' kama'ñkiya'xki'dahayēni'*, he . . . not . . . for us. *e'yan' kama'ñkiya'xki'daha'yētuni'*, they . . . not . . . for us. *e'yan' kama'ñkihiya'xki'daha'yēni'*, thou . . . not . . . for us. *e'yan' kama'ñkihiya'xki'daha'yētuni'*, ye . . . not . . . for us. *e'yan' kama'ñkiyēni'*, not to leave or put a horizontal object there (*e'yan' kama'ñkiha'yēni'*, *e'yan' kama'ñkiñkēni'*; *e'yan' kama'ñkiyētuni'*, *e'yan' kama'ñkiha'yētuni'*, *e'yan' kama'ñkiñkētuni'*). *e'yan' kama'ñkikiyēni'*, not to leave or put a horizontal object there for another (*e'yan' kama'ñkiha'kiyēni'*, *e'yan' kama'ñkiha'xkiyēni'*; *e'yan' kama'ñkikiyētuni'*, *e'yan' kama'ñkiha'xkiyētuni'*). *e'yan' na'ñkiyē'*, to leave or put a cv. object, garment, etc., there (*e'yan' na'ñkihayē'*, *e'yan' na'ñkiñkē'*; *e'yan' na'ñkiyētū'*, *e'yan' na'ñkiha'yētū'*, *e'yan' na'ñkiñkētū'*) (cf. *na'ñki*). *e'yan' kama'ñkiyēni'*, not to leave or put a cv. object, etc., there (*e'yan' kama'ñkiha'yēni'*, *e'yan' kama'ñkiñkēni'*; *e'yan' kama'ñkiyētuni'*, *e'yan' kama'ñkiha'yētuni'*, *e'yan' kama'ñkiñkētuni'*). *e'yan' na'ñkikiyē'*, to leave or put a cv. object, etc., there for another (*e'yan' na'ñkiha'kiyē'*, *e'yan' na'ñkiha'xkiyē'*; *e'yan' na'ñkikiyētū'*, *e'yan' na'ñkiha'xkiyētū'*).

e'yaⁿ na'ñkíha'xkiyétu'. *e'yaⁿ na'ñkíhi'ñkiyè*, I . . . for thee (you). *e'yaⁿ na'ñkiyaⁿ'xkiyè*, he . . . for me. *e'yaⁿ na'ñkíhiyaⁿ'xkiyè*, thou (you) . . . for me. *e'yaⁿ kúna'ñkikiyèni'*, not to leave or put a cv. object, etc., there for another (*e'yaⁿ kúna'ñkíha'kiyèni'*, *e'yaⁿ kúna'ñkíha'xkiyèni'*; *e'yaⁿ kúna'ñkikiyè'tuni'*; *e'yaⁿ kúna'ñkíha'xkiyè'tuni'*, *e'yaⁿ kúna'ñkíha'xkiyè'tuni'*). *e'yaⁿ na'ñkiki'dahayè'*, to leave or put a cv. object, etc., there for them (*e'yaⁿ na'ñkiyaki'dahayè'*, *e'yaⁿ na'ñkíhaxki'dahayè'*). *e'yaⁿ na'ñkiki'daha'yétu'*, they . . . for them. *e'yaⁿ na'ñkiyaki'daha'yétu'*, ye . . . for them. *e'yaⁿ na'ñkíhaxki'daha'yétu'*, we . . . for them. *e'yaⁿ na'ñkiyiki'dahayè' (?)*, he . . . for you (pl.). *e'yaⁿ na'ñkiyiki'daha'yétu' (?)*, they . . . for you (pl.). *e'yaⁿ na'ñkíhiñki'dahayè'*, I . . . for you (pl.). *e'yaⁿ na'ñkíhiñki'daha'yétu'*, we . . . for you (pl.). *e'yaⁿ na'ñkiyaⁿ'xki'dahayè'*, he . . . for us. *e'yaⁿ na'ñkiyaⁿ'xki'daha'yétu'*, they . . . for us. *e'yaⁿ na'ñkíhiyaⁿ'xki'dahayè'*, thou . . . for us. *e'yaⁿ na'ñkíhiyaⁿ'xki'daha'yétu'*, ye (you) leave a cv. object there for us. *e'yaⁿ kúna'ñkiki'daha'yèni'*, not to leave or put a cv. object, etc., there for them (*e'yaⁿ kúna'ñkiyaki'daha'yèni'*, *e'yaⁿ kúna'ñkíhaxki'daha'yèni'*; *e'yaⁿ kúna'ñkiki'daha'yè'tuni'*, *e'yaⁿ kúna'ñkiyaki'daha'yè'tuni'*, *e'yaⁿ kúna'ñkíhaxki'daha'yè'tuni'*). *e'yaⁿ kúna'ñkiyiki'daha'yèni' (?)*, he . . . not . . . for you (pl.). *e'yaⁿ kúna'ñkíhiñki'daha'yèni'*, I . . . not . . . for you (pl.). *e'yaⁿ kúna'ñkiyiki'daha'yè'tuni' (?)*, they . . . not . . . for you (pl.). *e'yaⁿ kúna'ñkíhiñki'daha'yè'tuni'*, we . . . not . . . for you. *e'yaⁿ kúna'ñkiyaⁿ'xki'dahayèni'*, he . . . not . . . for us. *e'yaⁿ kúna'ñkiyaⁿ'xki'daha'yè'tuni'*, they . . . not . . . for us. *e'yaⁿ kúna'ñkíhiyaⁿ'xki'dahayèni'*, thou . . . not . . . for us. *e'yaⁿ kúna'ñkíhiyaⁿ'xki'dahayè'tuni'*, ye (you) . . . not . . . for us. *e'yaⁿ neyè'*, to leave or put a standing object or a number of small objects there (*e'yaⁿ ne'hayè*, *e'yaⁿ ne'húñkè*; *e'yaⁿ ne'yétu'*, *e'yaⁿ ne'hayétu'*, *e'yaⁿ ne'húñkétu'*) (cf. *nè*). *e'yaⁿ kúne-*

yèni', not to leave or put a standing object or a number of small objects there (*e'yaⁿ kúne'hayèni'*, *e'yaⁿ kúne'húñkèni'*; *e'yaⁿ kúne'yè'tuni'*, *e'yaⁿ kúne'hayè'tuni'*, *e'yaⁿ kúne'húñkè'tuni'*). *e'yaⁿ nekiyè'*, to leave or put a standing object or a number of small objects there for another (*e'yaⁿ ne'hakiyè'*, *e'yaⁿ ne'haxkiyè'*; *e'yaⁿ ne'kiyétu'*, *e'yaⁿ ne'hakiyétu'*, *e'yaⁿ ne'haxkiyétu'*). *e'yaⁿ ne'hiñkiyè'*, I . . . for you (thee). *e'yaⁿ ne'yaⁿ'xkiyè'*, he . . . for me. *e'yaⁿ ne'hiyaⁿ'xkiyè'*, you (thou) . . . for me. *e'yaⁿ kúne'kiyèni'*, not to leave or put a standing object or a number of small objects there for him (*e'yaⁿ kúne'hakiyèni'*, *e'yaⁿ kúne'haxkiyèni'*; *e'yaⁿ kúne'kiyè'tuni'*, *e'yaⁿ kúne'hakiyè'tuni'*, *e'yaⁿ kúne'haxkiyè'tuni'*). *e'yaⁿ ne'kidahayè'*, to leave or put a standing object or a number of small objects there for them (*e'yaⁿ ne'yaki'dahayè'*, *e'yaⁿ ne'haxki'dahayè'*). *e'yaⁿ ne'kidaha'yétu'*, they . . . for them. *e'yaⁿ ne'yaki'dahayétu'*, ye . . . for them. *e'yaⁿ ne'haxki'dahayétu'*, we . . . for them. *e'yaⁿ ne'yiki'dahayè' (?)*, he . . . for you (pl.). *e'yaⁿ ne'hiñki'dahayè'*, I . . . for you (pl.). *e'yaⁿ ne'yiki'dahayétu'*, they . . . for you (pl.?). *e'yaⁿ ne'hiñki'dahayétu'*, we . . . for you (pl.). *e'yaⁿ ne'yaⁿ'xki'dahayè'*, he . . . for us. *e'yaⁿ ne'yaⁿ'xki'daha'yétu'*, they . . . for us. *e'yaⁿ ne'hiyaⁿ'xki'dahayè'*, thou . . . for us. *e'yaⁿ ne'hiyaⁿ'xki'dahayétu'*, you (pl.) . . . for us. *e'yaⁿ kúne'kidaha'yèni'*, not to put or leave a standing object or a number of small objects there for them (*e'yaⁿ kúne'yaki'dahayèni'*, *e'yaⁿ kúne'haxki'dahayèni'*). *e'yaⁿ kúne'kidaha'yè'tuni'*, they . . . not . . . for them (*e'yaⁿ kúne'yaki'dahayè'tuni'*) (2 pl.). *e'yaⁿ kúne'haxki'dahayè'tuni'*, we did not put it there for them. *e'yaⁿ kúne'yiki'dahayèni' (?)*, he . . . not . . . for you (pl.). *e'yaⁿ kúne'hiñki'dahayèni'*, I . . . not . . . for you. *e'yaⁿ kúne'yiki'dahayétu'*, they . . . not . . . for you. *e'yaⁿ kúne'hiñki'daha'yè'tuni'* *dande'*, we will not put it there for you (all). *e'yaⁿ kúne'yaⁿ'xki'dahayè'*, he . . . not . . . for us. *e'yaⁿ kúne'yaⁿ'xki'dahayè'tuni'*, they . . . not . . . for us. *e'yaⁿ kúne-*

hiya'xki'daha'yèni', thou . . . not . . . for us. *e'ya' kùne'hiya'xki'daha'yètuni'*, ye (you) . . . not . . . for us.—*e'wa*, yonder, that (26: 82). *ewaxti'*, further (29: 34), still further. *anya'di ewane' sanhan'ni'*, that man (further off) is strong. *to'hana' e'wayan'*, day before yesterday. *ewanya'di* (= *ewa* + *anyadi*), yonder man, that man. *ewanya'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'nhè'dan' ayon' ni'*, *nki'nhè'dan' nkon'ni'*). *e'we yuke'*, they (an. objects). *e'we yuke' ko kuyan' 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'yan'*, 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'táñkè'di*; *è'tu'*, *è'tikiyè'tu'*, *è'táñkè'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'nsihi'xti ko' ason' kde'hinya xo'*, *è'han' Teètkana' du'si*, he said, "as you are in great dread of them, I will send you into the briers," 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'takayet'u'*, *è'tañketu'*). *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'tikahex on'*, he said that all the time (*è'tikayedayo'n*, *è'táñkè'x nkon'*, *è'tikahexatu'* or *è'tikahexontu'*, *è'tikayexatu'* or *è'tikayexayontu'*(?)). *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'iyè*, to say that to or about him (*ya'kiye'di*, *a'xkiye'di*; *kiye'yètu'*, *ya'kiye'tu'*, *a'xkiye'tu'*). *inyè'di*, I say or said it to thee (you). *inya' dande'*; *iya'kùl'ki na'*, I will say it to you; do not tell it. *inya' xo*, I am going to say it to you. *Teètkana' 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*, *kùl'*). "*á*," *kiye'han'*, *kiye' k'ipana'hi dè' han'*, *iñknè' 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. "*imaye'yan'*," *he' kan'*, "*Aduti' è'tuke' ko ndu'xni xa'na*," *è'di Teè'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' tixtixyè' na'n'ki Teè'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'ked'i'*; *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'*," *nkedi' 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). *teyél' hētú'*, they say that he killed him. *tohana'k kide'di*, *hētú'*, they say that he went home(-ward) yesterday. *tche'da'n hētú'* (said to a woman or women); *tche'da'n hētú' 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).—*hē'tika' he'di*, to have said that (?) (*hē'tikiye'di*, *hē'táñkē'di*; pl., *hē'tikahetu'*; *hē'tikiyētú'*, *hē'táñkētú'*).—*dede'*, speech, language. *ta'nēks han'ya' dede'*, the Biloxi language (= *ta'nēks han'ya' ade'*).—*hade' or hade'di*, to talk. *hade' pad'á'dá' tcedi'*, a great talker. *hade' kade' níki'*, a silent person: lit., without talking a language (Bj., M.). *hade' natchka'*, "to talk short," to speak a few words at a time. *an'ya'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 (= *yañkode*, *yoñ kode ti'*).—*ade'*, to talk; speech, language (*aya'dē*, or *yade'di*, *nka'dē* or *úñka'dē*). *adē' sanhan'ni'*, to raise the voice (*aya'dē sanhan'ni'*, *nka'dē sanhan'ni'*). *ta'nēks han'ya' ade' úñka'dē te'*, I wish to speak the Biloxi language. *tanē'ks han'yadi' ade' yade'di*, do you speak the Biloxi language? *adē' onde'*, he was talking so long (*aya'dē onde'*, *nka'dē onde'*, *adē'tu onde'*, etc.). *ade' hae'yē*, "to talk slowly," to whisper (*aya'dē hae'hayē*, *nka'dē hae'húñkē'*). *ta'nēks han'ya' ade'*, the Biloxi language. *ade' kade'ni*, he does not speak the language; a silent person (Bk.). *ade' kda-*

gayi', a mocking bird. *tanē'ks han'yadi' ade' yoñ hiya'ñkuka'dē kan' psde'hi ma'ñ-kd'fē panan' ayindi'ta dande'*, if you will talk to me in Biloxi, all these (horizontal) knives shall be yours. *ade' kú'deni he'di*, or *ade' kú'dē'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): *hedí*, in this compound, may be, "one said it," or "one says it," and *kú'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 inaxk nan'pi* (or *kde'nan'pi*), *nkade' nan'xknan'pi* (or *kde'nan'pi*), *ade' hama'ñxk kde'nan'pi*, *ayade' himan'xk kde'nan'pi*, *nkade' nkaman'xk kde'nan'pi*). *ade' nan'xk kde'psi*, he talked till night. *ade' nan'xk kdekütü'ta'xexe'*, he talked till noon. *ade' nan'xk kdeksihñ*, he talked till late in the afternoon.—*ade' kú'dü'-gayi'* or *ade' kda'gayi'*, "it mocks one's words," a mocking bird.—*tanē'ks han'yadi' ade' yade'di*, do you speak the Biloxi language? *kia'dēdāha'*, *kyade'dāha'*, to talk or speak for them, "he talks for them," an interpreter (*ya'kia'dēdāha'*, or *ya'kyadedāha'*, *a'xkia'dēdāha'*). *ya'n'xkyada'dāha'*, talk for us. *kyade'di*, to talk for another (*yakyadedi*). *i'ñkyade'di*, I talked for you. *i'ñkyada' dande'*, I will talk for you. *ya'n'xkyade'di*, did you talk for me? *kika'dētu*, they talk together. *yakika'dētu*, you talk together. *axkika'dētu*, we talk together.—*ukadē'*, to talk to, to read (aloud?) (*yuka'dē*, *ú'ñkuka'dē*; *uka'dētu'*, *yuka'dētu'*, *ú'ñkuka'dētu'*). *hñnyu'kade* (or *nyukade'*), I talk to you. *ya'ñkukada'*, talk to me! *i'yuka'de*, he talks to you. *ya'ñkuka'de*, he talks to me. *sañki' yukē' akütxyi' uka'dē yin'sp'xitu*, (all) those girls read very well. *tanē'ks han'yadi' ade' yoñ hiya'ñkuka'dē kan' psde'hi ma'ñ-kd'fē panan' ayindi'ta dande'*, all these (horizontal) knives shall be yours, if you talk to me in Biloxi. *uka'dē kde'psi*, he talked to him till night. *uka'dēdāha'*, to speak to them (*yuka'dēdāha'*, *ú'ñkuka'dēdāha'*). *uka'dētu'*

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'détu'daha'*, they speak to you. *ya'ńkuka'dédaha'*, he speaks to us. *ya'ńkuka'détu'daha'*, they speak to us. *hiń'xkukade'*, to speak to himself (*yiń'xkukade'*, *ńkin'-xkukade'*). *hade' kade' níkí'*, "without talking a language": a silent person (Bj., M.).—*kyuka'dé*, to speak to another for a third person; to read to another (*yakyu'-kadé*, *xkyu'kadé*; *kyuka'détu*, *yakyu'kadétu'*, *xkyu'kadétu'*). *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'détu'daha'*, they speak for them. *yakyu'kadétu'daha'*, ye (you) speak for them. *xkyu'kadétu'daha'*, we speak for them. *ya'xkyuka'dédaha'*, he speaks for us. *ya'xkyuka'détudaha'*, 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. *Tan'ěks hań'yadi' ade'ńkade'ni'*, I do not speak the Biloxi language. *kika'détu*, they talked together (7: 4).

é, = **e** or **ay** (?).—*é'kúě'na'xi*, is he your friend? (*těna'xi'*).

e'daki.—*yahe'dakiye*, you ought to make it a little better (p. 152: 1). *yahe' e'dakiye' na'ki'ya*, he ought to have made it better (but he did not) (p. 152: 2).

ěda (?), completed; finished.—*dań* (?), 15: 2. *hě'tu*, they finished (26: 65). *ťě'hědań*, finished that (28: 42). *hědhan* (*he'dań + hań*), finished. *de'hědhan'*, when that (was) finished (6: 15).—*edańyě'*, to finish or complete a task (*edań hayě'*, *edań hańkě'*; *edań yětu'*, *edań hayětu'*, *edań hańkětu'*).—*hedan'*, sign of complete action; not used after verbs of motion. *waxi' apa'sta'ń on'hedań'*, the shoe has been patched. *do'xpě naskě' kiko'hedań'*, she (has)

finished mending the coat. *yadu'xtań kiko'hedań'*, he has finished repairing the wagon. *ańse'wi aya'yinta'nini he'dan'*, have you finished using the ax? *ańse'wi ńka'yinta'nini he'dan'*, I have finished using, etc. *inhiń' yańka'ńkoń 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'ńktańhiń he'detu*, we have finished running. *yini' he'detu*, you (pl.) have finished walking. *ńka'ńoń he'detu*, we have finished lying on it. *ndu'ksúki' he'detu*, we have finished breaking the cord, etc.—*ehe'dań* or *ehě'dań*, so far and no farther; the end (1: 21; 2: 32; 3: 26). *těhe'dań ko' e'hedań*, as tall as.—*kě'dańni'*, unfinished. *kedań yěni'*, not to finish or complete a task (*kedań hayěni'*, *kedań hańkěni'*; *kedań-yětuni'*, *kedań hayětuni'*, *kedań hańkětuni'*). *kehe'detu'*, pl. sign of completed action. *waxi' apasta'ń ńkoń kehe'detu'*, we have finished patching the shoes. *ńka'hi'na'xi' kehe'detu'*, we have finished selling. *ńkoń kehe'detu'*, we have finished making it. *kitowehi'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' káńkáń kěnońpa' tí' xyapka' kti'handoń' 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'*, *ań'yadi' si' naskěxi' kitoń'ni' de' on'kńě 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).

ěktańni', 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 naske'*

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'hín'*, she gets just there (28: 173). *é'ma'*, just there (28: 77, 239).

ema', see! (?) look out!—*ema'*, *dupa'xka'*, see! open the door! (said by a female to a female). *ema'*, *anya'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' ti' te'na'ni ko é'ti'ke na'*, *Ba'yusya'*, there are as many houses in Lecompte as there are in Bunkie. *te'na' yuke'di ko'é'ti'ke*, as many as. *ka'wa ni'ki na'xka' é'ti'ke ya'nde na'*, he (the Rabbit) was there at length, but he (the Bear?) sat without anything for him (2: 16). *skúti'xcitiki'ke ko é'ti'ke'*, it is as deep as that (water). *é'tiki'xti na*, he was poor enough (before that misfortune overtook him) (sometimes used with *kuwaxti xyé*). *ké'tikéni*, that is not the way. *ké'tiki'ni; ti né' ko ko'hi ti né'di ko'hi ké'tiki'ni*, that house is not as high as this one (*ké'tikini* may be intended for *ké'tikéni*). *hayé'tiké pi'hédi*, you ought to do that (Bk.). (Also 7: 3; 8: 11, 22, 26; 9: 8; 10: 25; 14: 15, 19.)

é'tuké', because, since, that kind or sort.—*ka'wa nkyé'há'ntuni' é'tuké' tci'waxti ndon'x to'*, we have seen great trouble because we knew nothing. *ki'huyé'hon'ya'ñké'dahani' é'tuké' tciwaxti' ndon'at on'*, we have seen great trouble because he did not teach us. *tci'diké' kadéni'*, why does it not burn? Ans., *é'tuké' kúdotci'*, because it is very wet. *ku'ti-mañkédé' kihiyéon'hi'yé é'tuké' ka'hena'n iyéhon' ni*, you know everything because God has taught you (5: 8, 9). *aduti' é'tuké' ko ndu'xni xa'na*, I have never eaten that sort of food (2: 21). *é'tuxkiké'*, at any rate, nevertheless, notwithstanding. *é'tuxkiké' 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.—*kúdé'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'yo' sañki' ha ha'nún'*, is that a boy or a girl? *toho'xk waka' ha ha'nún'*, is that a horse or a cow? *Tané'ks' a'nya'di Ma'mo a'nya'di ha ha'nún'*, 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'diké' 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'dhítu'*, *ñka'dhítu'*).—*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'dáhútni'*, *ka'haya'dáhútni'*, *ñka'dáhútni'*).

hadiya'hi', a riddle or sieve.

hae'yě (*ha'ehayě*, *ha'eháñkě'*). *ade* *hae'yě*, "to talk slowly," to whisper.

ha'hoⁿ.—*ha'hoⁿ de'di*, to stub the toe against something (*aya'hoⁿ de'di*, *nka'hoⁿ de'di*; *ha'hon detu'*, *aya'hoⁿ detu'*, *nka'hoⁿ detu'*).

hai, ai, haidi', blood; to bleed. *hiptcáw' haidi' na*, your nose bleeds. *ayi'nixu'x-wi ha'idí' na*, your ear bleeds, or is bleeding. *ai yaⁿ*, the blood (28: 42). *ayi'txaxti*, very bloody (28: 40). *haiti'*, "blood house," a vein, veins. *hai'kin-eoⁿni'*, "blood's mother," the milt or spleen. *hai'kinedi'*, the milt or spleen (?). *ai'kine'yaⁿ*, the milt or spleen (*aya'ikineyaⁿ*, *nka' kineyaⁿ*). *iyó' yi'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 tci'dikě*, what kin are you two? *kihá'ki tci'dikě yukě'di*, what kin are they two? *ú'ñkikiha'itu'*, we are related to one another, we are kin. *ha'idíwát-kina'* (G.); *ha'idí we'tkina* (G.), the blood runs out. (Also 22: 8, 9; 28: 10).

ha'kanaki', **hakú'núki**, or **aka'naki**, to emerge, come forth, come out from (*haya'kanaki* (*yakanaki'*), *haya'kúnúki*), *nka'kanaki*, or *nka'kúnúki*).—*ina' ha'kanaki'*, "the sun comes out," sunrise. *ema^w*, *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 akana'ñki*), sunrise (17: 2). *pe'tikaⁿ a'kana'ñiyě*, to take it out of the fire (p. 146: 31, 32). *unatč'ktčđł hakú'núki*, when he dodged him (the Bear), he (the Rabbit) got out of (the hollow tree) (2: 27). *ikú'núkuwa'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.)

haxeje', a crest of hair (on the human head).—*haa'xaxeyě'*, the crest of a bird. *pka'naxexe'*, a scalp lock.

ha'me, a bent tree.—"*ha'me taⁿ on'ni nkatí' na'*," *ě ha^w kídě' kan*, *Tččkana'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 taⁿ 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: *yukě(di)*; *yayukě(di)*; *nyukě(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 oⁿxa*, he was dwelling with her (continuous act). *uyi'hi ha'nde*, he was thinking (continuous act). *nkaduti' na'ñki yaⁿ ka^w*, *ini'hin ha'nde*, while I was eating, he was drinking. *i' hande' na'ñki yaⁿ ka^w*, *nkaduti' na'ñki na'*, while he was drinking, I was eating. *siⁿto' inksiyó' du'ti ha'nde*, the boy continues eating the meat, he is still eating it. *nkúⁿnoxě' nka'nde oⁿxa*, I used to live (lit., I used to be living) with her (long ago). *nkúⁿnoxě' nka'nde oⁿni*, I did live with her for some time. *nkúⁿnoxě' xa nka'nde*, I am still living with her. *maxin'tiya^w paspahon' 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^w e'yaⁿ hi' ason' taⁿ in da'hi hande'tryaⁿ*, when the Bear reached there, he was seeking a large brier patch (2: 4). *aya'nde kan' é'tikinyon'ni wó*, "When you were there, did I do that to you?": was that you whom I treated thus? (2: 6, 13). *ekaⁿha^w akidi' si'psiwé'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'hoⁿ te' ha'nde étu^xa' Tččkanadi'*, 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 k'ank'anya' unoxw'e a'nde o'xa'*, 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'nik'i in'kta'ka'nde*, "my dog moves," I have a dog. *tcu'nik'i i'tak a'nde*, you have a dog. *tcu'nik'i 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 te'diki a'nde ita'*, ("horse which moves your") or *toho'xk te'diki a'nde ko' a'yindi'ta*, which is your horse? *te'e' a'nde*, he moves here, or he is (still) here (*te'e' aya'nde*, *te'e' nka'nde*; *te'e' yuk'e'di*, *te'e' i'yuk'e'di*, *te'e' nyuk'e'di*). *te'e' 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 yuk'e'di*, they move there, are or were there. *e'wa i'yuk'e'di*, you (pl.) moved there, were there. *e'wa nyuk'e'di*, we moved there, were there. *e'wa ka'nde han'tca' hanan*, he was there, but (he has gone elsewhere). *e'wa yuk'e'di han'tca' hanan*, they were there, but (they have gone elsewhere). *ha'me tan' on'inda'hi ande' txye* (= *indahi hande txyan*), he was seeking a large bent tree (2: 13). *a'nde a'on de' han*, when he had been gone a long time (2: 15); here *a'nde* seems to mean a long time. *ayu'yan nka'ka'ntcki'ke nka'nde xa na'*, I am used to licking the dew off of (the ground) (1: 7).—*ant* (24: 1). *ande'de*, this running animate object. *anya' tan'hin ande'de nkyehon'ni*, I know this running man. *te'dike andede'*, which of the two (7: 4). *ande'yan*, that running animate object. *anya' tan'hin ande'yan nkyehon'ni*, I know that running man. *spdehi' i'dusi aya'nde*, you are holding a knife. "i'yinda'hi yuk'e'di ko' ayande'yawa'yan nda'hi hani'," *he'di*

Te'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). *ite'ni hiya'nde*, you are still alive, you are not dead yet (see §). *spdehi' nau'si nka'nde*, I am holding a knife. *un'kte'ni nka'nde*, I am still alive, I am not dead yet. *anya'di hande' san'han'ni xy'e*, that man is very strong. *antkde'*, to keep on at it till. *et'ikayo'ndaha yantkde'*, you keep on at it till. *et'ian'kon'daha n'kantkde* (+psi=) midnight. *et'ian'kon'daha n'kande* (no duration specified).—*xmedi* (possibly this should be *hinedi*), a sign of continuous action (?). *te'etkana' axokya' y'esqasa' dusi' uzne'di*, the Rabbit took a piece of cane and a tin bucket, and was approaching the well (1: 9). *dukut'ke' han' in'pi han' kyan'hi'gne'di*, he tied him and laid him down and was scolding him (as he stood?) (1: 15, 16). *yande'* (classifier), the running object. *anya' tan'hin yande'a'yehon'ni*, do you know the running man? *ewanya'di yande' ka'wa*, who is yonder running man? *anya' yande' yin'kon'ni'*, is that man married? (w. sp.). *tcu'nik'i yande' naxtate'* (w. to m.), kick that dog!—*ya'nde*, at length (?), now (?). *ka'wa ni'ki nax kan*, *et'ike' 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). *ekand'e'*, to have stayed there (*e'kaya'nde*, *e'han'ka'nde*). (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'n'e, ane'* (16: 4, 5), to find it (*haya'n'e, nka'n'e*).—*inya'n'e*, I found you. *evande' yan'ka'n'e*, he found me. *hayi' ndyan'ka'n'e*, you found me. *ont'i'k ha'ne otu' xa*, they have found a bear and (men) have shot him (2: 31). *an'etu'*, they found her (20: 2).—*kan'eni'*, not to find it (*kaya'n'eni'*, *nka'n'eni'*). *ka'wak ka'n'eni' etuxa'*, 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 "happax legomenon."—*i'yi'nda'hi yu'k'le'di ko'ayande'yuwa'ya'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'nân, hanâw', (1) perhaps; refers to a present act or expresses uncertainty.—*de'di ha'nân*, 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'xk'itca'di ha'nân*, perhaps you have forgotten me. *nê'pi'hin'kê ha'nân*, perhaps (or, I think that) I am making this correctly. *te'di ha'nân*, he may be dead. *e'wa ka'nde hantca'hanâw'*, he was there, but (he has gone elsewhere, I know not whither). *e'wa yu'k'le'di hantca'hanâw'*, 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'nân*, is that a boy or a girl? *toho'xk waka' ha ha'nân*, is that a horse or a cow? *Tan'ks awya'di Ma'mo awya'di ha ha'nân*, is he a Biloxi or an Alibamu man?

hao.—*hao'di*, to nail (*haya'odi, nka'odi; haotu', haya'otu', nka'otu'*).—*hao'knê, xya'*, he nailed it long ago. *ünsidi'xti hao'*, a nail, nails (of metal).

ha'owudi', the beech tree.

haoⁿ, to cook (p. 142: 14, 15) (cf. *ue*).

hape'nixka xya^w hayi', the meadow lark (cf. *hapi'*).

ha'pi, hapi', awi (28: 28), awiya^w, a leaf, leaves.—*ha'pi son'sa'*, one leaf. *ha'pi no'pa'*, two leaves. *ha'pi na'tcka*, few leaves. *ha'pi yi'hi*, many leaves. *ha'pi panaw'*, 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^w 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'usk duti'*, "edible green (object)," turnips. *awi'ska tw-dow'ni'*, turnips (5: 4). *awi'usk potcka'*, "round green (object)," cabbage. *hap'tka ha'yi*, huckleberries, whortleberries.

hau.—*hawni'*, to dangle.—*nixuxwi hawni*, "dangle from the ears," earrings. *ptcaw hawni*, "dangles from the nose," a nose ring. *hawni' tci'utka'*, "they dangle and shine," silver earrings. *hauxyo'*, "something which hangs," a fringe of skin. *hauđe'*, a woman's long skirt. (See *doxpê' tci'kdexyi' tepu'xi*.)

hauti', to be sick in any way (*aya'uti, nka'uti; ha'utitu', aya'utitu', nka'utitu'*).—*ha'uti xyê*, he is sick much or often. *tohana'kaⁿ aw'ya hauti' ndon'hi*, I saw a sick man yesterday. *aw'ya' hauti'*, a sick man. *aw'xti' hauti'*, a sick woman. (Also p. 143: 11.) *yañka'wati'*, I am sick; given in the following sentence: *yañka'wati' kike' nkata'mini*, although I am sick, I work (this may have been intended for *nka'uti*, I am sick). *nka'duti' na'ünk'ih'i xy'e'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 tci'*, "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, kún'ski hayi, pe'ti, hapenixka xya' hayi', tci'tu'mi hayi', yo, pozayi', xandayi', tci'da'gayi', xon'dayi', omayi', púka'yi, kosayi', o, aw'tcka', masa*.)

ha'yiⁿ.—*ha'yiⁿ naxê'*, to ask a question (*aya'yiⁿ naxê', nka'yiⁿ naxê'*).—*nya'yiⁿ naxê'*, I ask you a question (4: 5, 6). *nya'yiⁿ naxa' dande'*, I will question you. *ayindi' yañka'yiⁿ naxê'*, you will question me. *ewande' yañka'yiⁿ naxê'*, he will question me. *ha'yiⁿ naxê' daha'*, to ask them a question, to question them (*aya'yiⁿ naxê' daha', nka'yiⁿ naxê' daha'*). *ewande' yañka'yiⁿ naxê' daha'*, he questioned us. *dehiv'naxê' daha'*, ask them! (31: 19).

haⁿ, ha, hither, toward speaker (p. 153: 4, 9). *dohu' han*, come right here! (male or female sp.). *ñkizaⁿ te han*, I am sleepy (7: 13).

haⁿ, and or when: always follows immediately after some verb.—*akütryi' dusi' de ha^w tca'kedí'*, 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). *pděhi'dusi' hañkeyan' 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.).

haⁿ aⁿ1, oh no! (26: 32).

haⁿtca, or haⁿtc, (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'fi ya'ndi he'di han'tca' te'yě tē Tč'čkana'kan'*, when the Bear said that (which precedes), he wished to kill the Rabbit (2: 24). *hakil'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). —*kan'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+!, 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. *Tč'čkana' On'fik'*, "Heyam'hinta'," *ki'yeham'kide'di*, the Rabbit said to the Bear, "go there," and went home (2: 1, 2). *he'yan' k'idi*, to reach there again; to reach there, his home (*he'yan' yak'idi*, *he'yan' xk'idi*). *he'yan' k'idi kün'känyan' 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 inaxtě*, that one kicked you. (Also 8: 5, 11; 9: 14.)

he, shall (11: 8).

he, he, too, also. *anya'di anaxi'yan he'*, a man and a woman. *anaxi'anya'diyañ 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 anaxi'yan yih'i he'*, men and women. It occurs as follows with the verb *hande*, to be: *hand-he ayindhě*, *ayimxatuhě*, *ewandehě*, *eweyukěhě*, *nkindhě*, *nkitxuhě*. *ehe'*, he too, she too, it too. *ehe' kidu'nahiye'*, he too turned it. (Also 7: 7; 9: 12; 14: 20; 15: 9, 10; 17: 20.)

hedaⁿ, 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? *yaduxtan' tan'hin' natkoki' ndosan'hayan' ti ne'yan' tche'dan*, how high is the house on this side of the railroad? *tche'dan nkyě'hoñni'*, I do not know how high or tall. *Tan-yi'ñkiyan' kihin' yan'tcede' Lamori' tche'dan*, how far is it from Lecompte to Lamourie? *Lamori' kihin' yan'tcede' Tan-yi'ñkiyan' tche'dan*, how far is it from Lamourie to Lecompte? *dehe'dan*, this high (p. 123: 6). *skati' tche'dan nkyě'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'hedan*, as tall as. *tche'dan nedí' ko uki'kiñge*, half as tall.

he'dikaⁿ (tca'), to wait. —*inyi'tuhe'dikan'*, I wait till you get ready! *tuh'e'dikañtca'*, wait till he gets ready! *ünki'tuh'e'dikañtca'*, wait till I get ready! *wa'xú'ñkusi he'dikañtca'*, 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'ya'* *hena'ni*, everybody, all the people. *ka'wa hena'ni*, every thing. *e'wiltxi'*, *hena'ni*, very early every morning (3: 1, 2). *in'kan' ndu'si na'áñk'ihí' xye'ni in'ske'yañk'è' hena'ni*, I wished that I could take my cord, but he (the Sun) scared me every time (3: 14, 15) (see *t'cina*).—*ka'hena'ni* (= *kawa* + *henani*), everything. *ka'hena'ni nyu'kútiki'*, I have told you everything. *ka'hena'n iyéhon'ni*, you know everything (5: 10). (Also 10: 4; 11: 6; 19: 19; 24: 7.)

-hi, -hi^a, a common suffix which changes to *x* in contractions, and before *tu* (pl. ending); as: *asa^ahin'*, *asa^axtu*; *do^ahi*, *do^axtu*; *anahin'*, *anaxtu*; *ayohi*, *ayox k'èci*; *am^ayasahi*, *am^ayasaxtu*.

hi, hi^a, to reach, arrive at (changes to *x* in contractions and before *tu*).—*e'ya^a hi*, to reach there (7: 1, 2). *yatku'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^a 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'hin'*, *ikin'hin'*, *xkin'hin'*). *kidi' da'nde*, will he come? I wonder whether he will come! *kidi' dande'*, he will come back. *xkin'hin' dande'*, we will (have) come back. *kidi*, he reached home (7: 7). *yak^a'di*, you reach home (28: 59). *xk^a'di*, I have come back (26: 60). *kúkido^ani'xti*, she had not returned home at all (26: 13, 14). (Also 26: 2, 20, 26, 28, 31, 33, 34, 60, 64, 74, 83, 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'hin'*, to have come here for the first time, or, to this place not his home (*a'yin'hin'*, *nkin'hin'* or *nkin'hin'*; pl. *ixtu'*, *a'yin'xtu*,

nkin'xtu'). *Ta^ayi'ñkiyan' nkin'hin' nku'di*, I came to Lecompte and have come here. *te' in'hin' dande'*, he will come here. *wit' di ko te' in'xtu' dande'*, they will come (or, be) here to-morrow. *ayi' hin' yañka' nde o^a'knè*, I had already gone when you came. *ayi' hin' yañka' nde'knè*, I went when (shortly after) you came. *in'hin' yañka' nkon' he'da^an nè*, when he came, I had already finished making it (as I stood). *in'hin' yañka' ayon' he'da^an nè*, when he came, you had already finished making it (as you stood). *in'hin' xka^a*, when it had to come. *in'hin' xko*, when it must come (future).—*in'h^a'nt*, when he reached there; but if followed by a verb ending in *knè*, at the moment that he reached there. *in'h^a'nt nde'knè*, I went at the moment that he arrived there.—*ayih^a'nt*, when you reached there; at the moment that you reached there. *ayih^a'nt nde'di*, I went when you reached there. *ayih^a'nt nde'knè*, I went at the moment that you reached there.—*nkin'h^a'nt*, when I reached there; if followed by a verb ending in *knè*, at the moment that I reached there. *nkin'h^a'nt de'knè*, he went (or, departed) 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^a (7: 7; 8: 25), when (?) (cf. *ha^a*). *ka'wa nkyé'huntuni' 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. *at'ni^ani pihí ayudi*, "grease smells good tree," slippery elm tree. *xu'hi* or *xyu'hi*, to omit a bad odor, to stink. *xuhixi'*, to emit a very bad odor.

ansna xuhi, "the bad smelling duck," the muscovy duck. *pixuhi'*, *pedere. ta' xuhi'*, "bad smelling deer," a goat. Its odor is *ya' xi*.

hidaⁿ, (interrogative particle) (27: 5). *hi'na*, (a word in Opossum's song) (7: 11). *hi'usaⁿ*, (a strong negation) (cf. 6: 19; 21: 18; 26: 66; p. 157: 2, 3, 4, 6, 7, 8).

hiⁿ, hair, feathers. *hiⁿ todki'*, thick hair (cf. *ahi*).—*ax^h hiⁿ* or *axe' yahin*, wing feathers. *Tc^htkana' ason^{ti} wa' nihiya' hiⁿ 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. *ihⁱ yan'*, fur. *ihⁱ*, fur (G.). *ktu' ihⁱ (ya)*, fur of a cat (G.). *Waka' t^odiy^h hiⁿ t^ociya' ti' onyan'*, "Place where the man who Reddened Rawhides Used-to-live," Bismarck, La. (Also 14: 30; 28: 25, 28, 35, 51.)

hiⁿka'hi, to hook on or in anything.—*aiⁿktea'ke hiⁿka'hi*, it hooked into my hand. *hiⁿka'hiy^h*, to cause a hook to hook on or in anything (*hiⁿka'hihay^h*, *hiⁿka'hih^oh^h*).

hiⁿya'ki, he got (a person) with them (31: 12).

hoit^h, an arrow head (see *aⁿks*).

hoⁿ, present sign (p. 133: 5).

hoⁿ or *h^u*, to cry out or give forth a sound (*h^ohay^h*, *h^oh^oh^h*) (see *te'hi*, *aⁿks*). *ka'wak h^uny^h xo'*, what is he (or she) saying [probably "crying out"]?—*oh^ony^h*, to cause to sound or cry out (*oh^ony^h*, *oh^ony^h*). *yo-h^ony^h oh^ony^h*, to play a fiddle. *oh^on*, crying out (17: 23; 28: 101, 110, 252, 253, 254). *oh^on'*, crying (14: 28). *oh^onⁱ*, onomatope, to caw, as a crow; neigh, as a horse; quack, as a duck; explode, as a gun. *max' oh^onⁱ*, to crow, as a rooster does. *aⁿksapi' emaⁿ aya'puxi' na*, *oh^on' na'*, beware lest you touch the gun! It might go off.—*kon-ha'yah^ony^h*, "to cause a bell to sound" or "cry out," to ring a bell (*kon-ha'yah^ony^h*, *kon-ha'yah^oh^oh^h*).—*yoh^ony^h*, "what is made to cry out," a fiddle. *yoh^ony^h oh^ony^h*, to play a fiddle.—*hohe'*, to bellow, as a bull does. *hohe' ha'nde*, he continues bellowing.

hoⁿna, just like (archaic for *e^he*) (10: 9; 28: 233).

hu (18: 4), *u* (17: 9, 13, 17), *hu^x* (28: 50), to come. *yu*, you were coming (31: 15). *dohu'*, come right here! (male or female speaking). *kux naⁿke'di*, (he) was returning in the distance (26: 12). *hakut^h*, bring it hither (26: 59). *do-hu' 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). *yanhu'kaⁿko'*, be coming to me! *wite'di ewa' ko yanhu'kaⁿko'*, come to me day after tomorrow. *huy^h*, to cause to be coming hither; to send or pass an object this way (*hu'hay^h*, *hu'h^oh^h*). *k^hpa'nahi huya'*, hand it back (hither, to him)! The opposite of *huy^h* is *dey^h* (see *de*). *hu' uⁿi'*, he is coming. *ina' hu' uⁿi'*, 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^hku' di*). *na-h^oh^h u' di*, the moon is coming (again). *yah^hde' da'wo hu'kaⁿko'*, be coming hither now. *da'wo hu' di*, he is coming hither.—*ku' di*, to come from a place (*kay^u di*, *n^hku' di*). *kyah^hyaⁿ ku' di*, he comes from the same place. *Taⁿyan' kay^u di*, you have come from Alexandria. *Taⁿyi' n^hkiyaⁿ t^o'kanaⁿ e'yan' kay^u di*, when did you come from Lecompte (or Cheneyville)? *n^hku' di*, I have come from (a place named). *Taⁿyi' n^hkiyaⁿ n^hku' di*, I have come from Lecompte. *Taⁿyi' n^hkiyaⁿ n^hkiⁿhiⁿ n^hku' di*, I came to Lecompte and have come here. *Taⁿyan' n^hku' di*, I have come from Alexandria. *ayan' dukxa'pka aya'inde' ndosaⁿ hiⁿ ti ne' n^hku' di*, I came from the house on this side of the bridge. *naⁿpihudi'*, dawn.—*hu ne' di*, to be coming hither for the first time, or to this place not his home (*yahu' ne' di*, *n^hku' ne' di*; *ahⁱ ha'maki*, *yahⁱ ha'maki*, *n^hka^hi ha'maki*). Futures: *hu' dande'*, *yahu' dande'*, *n^hku' dande'*; *ahⁱ dande'*, *yahi dande'*, *n^hka^hi dande'*). *n^hku' 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! *anya'oto' an'xti yan' 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'yaxkiya'*, 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' ukxa'ni hu'yaxkiye' na'ünkhihi'*, I hope that you will send me a letter very soon (4: 5). *ku' nedi'*, to be returning hither (*yaku' nedi'*, *xkudi'*; *kahi' ha'maki*, *yaka'hi ha'maki*, *xkahi' ha'maki*). *nde'ne' yan'kan'*, *yaku' hine'*, while I was going, you were coming back. *yaku' ne' yan'kan'*, while you were returning. *nku'* (rather *xku'*) *ne' yan'kan'*, while I was returning.—*du'cicku'*; *tohxka' 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. *nkitxa'*, or *nkitxya'*, I alone. *inxatu'*, or *intxyatu'*, they alone. *ayintxatu'*, ye alone. *nkitxatu'*, 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'kütiki 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'ne'*, "ancient rain stands falling," it is hailing now. *wite'di ko wahu' xohi' i'da dande'*, it will hail tomorrow. *iñkowa' pátuwi' 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. *itáduye'* or *itáduye' 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'wiyá'*, his or her upper lip. *ihí'yapi' xwühi'*, his or her lower lip.—*i'hi ku'nia*, palate, "upper mouth" (G.).

ixú^axti', to feel full after eating (*yixú^axti'*, *nkiixú^axti'*).

ixyo^mni, i^axyo^m, very rapidly, quickly.—*ade' ixyo^mni xyè*, he talks very rapidly (p. 164: 7). *aya'de a'yixyo^mni xyè*, you talk very rapidly (p. 164: 18). *nka'de ñkixyo^mni xyè*, I talk very rapidly (p. 164: 19). *ade' ixyo^mtu xyè*, they talk very rapidly (p. 164: 20). *ni ixyo^mtu xyè*, he walks very rapidly (p. 164: 21). *ata'mini ixyo^mni xyè*, he works very rapidly (p. 164: 22). *inxyo^mxti'*, making haste (26: 29), very quickly (p. 160: 1, 3).

imahi^m, to paddle, use an oar (*yimahim'*, *nkimahim'*; pl. *i'maxtu'*, *yimaxtu'*, *nkimaxtu'*).—*wite'di ko nkimahim' dande' naha'diyá'*, 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' tah'o'*, "the sun falls," sunset (Bj., M.). *ēdi' Ina' ko dusi' o'xa ētuwa'*, behold the Sun had been taken, they say (3: 15). *ina' hoode'*, the sun shines. *Ina' kuwo' dedi' ētuwa'*, they say that the Sun went up on high (3: 23). *inaya' ko'wa de'di'*, the sun moved. *inaya' ko'kxaha'e'nik te'hinyē ki'ima'nik' xyo'*, before the sun moves I will surely kill you as (or where) you recline (2: 24). *ina' hu'ye wa'yan'*, "toward the coming of the sun," eastward (?). *ina' do'whi'*, or *ina' do'wo'ho'ni'*, "sees the sun," a clock. *ina' do'whi' yi'nik'*, or *ina' do'wo'ho'nyin'ki'*, "small (one) sees the sun," a watch. (Also 7: 8; 19: 2; 29: 39.)—*in'* or *nahin'te'*, a moon or month. *in' so'nsa'*, one month. *in' no'pa'*, two months. *in' nask'e'*, "long month," March. *nahin'te' k'unuxka'*, full moon. *nahin'te' adopi'* (or *atopi'*), or *nahin'te' atoho'*, new moon (see *topi'*). *nahin'te' u'di'*, the moon is coming. *nahin'te' so'nsa'*, one moon or month (= *in' so'nsa'*). *nahin'te' tah'o'*, the moon has set.

Indoke', a male animal.—*nsa' yntokiv'* (or *ēndoke' ?*), a buffalo bull.

i'ni or **inिया'**, his elder brother (real or potential), including his father's brother's son older than himself (*yi'ni(ya'n)*, *nkiniv'(ya'n)*; voc., *hin'ni'*).—*i'ni noxti'*, or *i'niya' 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'*, *nkinomi'*) (26: 40). *ino'ni' noxti'*, her eldest sister.

ini, to get well.—*ayi'ni*, you get well (28: 93, 103, 111). *nik'i'ni*, I get well (28: 94, 104, 112).

inixyi, to play roughly with something (28: 62, 64).

instodi', his elbows (*insto'di'*, *nsto'di'*; *insto'tu'*, *insto'tu'*, *nstot'u'*).—*instodi' spewayan'*, his right elbow. *instodi' kashani'*, his left elbow.

isa', thicket (14: 29; 16: 3) (cf. *itcitca'*).
iskixpa', a weasel.

itcitca', brush (undergrowth) (28: 5) (cf. *isa'*).

itci'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. *neto'pka'*, pestle (G.).

itap, **itkap**, **itxap** (cf. *inkxapka'*).—*itapxkin'*, a floor. (The same persons gave another word for floor, *inkapxkini'*.) *itapxkin' to'xma'nik'*, he is lying on the floor. *hai'txapka'*, a plank. *itka'paka'* or *ixwa'paka' u'ēdo'yo'ni'*, a plane.

itē' (or connected to *te*), his or her forehead (*i'yitē'*, *ūnikitē'*; *itētu'*, *i'yitētu'*, *ū'nikitētu'*). In one instance (see below) *itē* is rendered "face"; compare the Dakota, in which there is but a slight difference between face (*ite*) and forehead (*i'te*). *kanx te' asan'*, "white-faced bee," the bumblebee (also 26: 91). *teuso'*, the eyebrows.

itka.—*itka'yan'*, inside, within, in.—*itka'yan' ipi'*, to lay a large object in something. *itka'yan' xahē'yē'*, to put a curved object in something. *itka'yan' tēudi'*, to put a number of small objects, as seeds, in something; to plant or sow (?). *itka'yan' uski'*, 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'tēudi'*, *itka'yan' ūnikteu'di'*; *itka'yan' teutu'*, *itka'yan' i'tēutu'*, *itka'yan' ū'nikteutu'*). *ha'awitka'*, under the leaves (17: 18). *akūtxyi' 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'dqha'*, to be with them; he is with them. *a'yiya'dqha'*, you (thou) are with them. *nik'i'yadqha'*, I am with them. *yiya'dqha'*, he is with you (pl.). *ny'i'yadqha'*, I am with you (all). *iya'dqhatu'*, they are with them. *a'yiya'dqhatu'*, you (pl.) are with them. *nik'i'yadqhatu'*, we are with them. *yiya'dqhatu'*, they are with you (pl.). *ny'i'yadqhatu'*, we are with you (pl.). *ewande' ya'nikiya'dqha'*, he is with us. *ayindi' ya'nikiyadqha'*, you (thou) are

with us. *e'we yu'ke' ya'ñkiya'dahatu'*, they are with us. *ayi'xtu' ya'ñkiya'dahatu'*, you (pl.) are with us.

i'ya', over yonder.—*hak'è'tu i'ya'*, how do they call over yonder?

iya' (cf. *ki'ya'si*).—*iya' hìn'*, to love him or her (said of either sex). pl., *iya'xtu, i'ya'xtu', hìn'hiya'xtu'*. *hìn'hiya'hìn xto'* (probably means, I will surely love thee); *inya'hìnxti'*, I love thee (you). *i'xkiya'hìn'*, to love himself (*yi'xkiya'hìn, n'ki'xkiya'hìn; i'xkiya'xtu', yi'xkiya'xtu', n'ki'xkiya'xtu'*). *ayi'ñktayan'*, her pet one (deer) (28: 183).—*kiya'hìn'*, to love what belongs to another. *toho'xk kiya'hìn'*, to love another's horse. *toho'xk i'ñkiya'hìnxti'*, I love your horse exceedingly. *kiya'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'nite'pi, a'xkiya'nite'pi*). *i'ñkiya'nite'pi'*, I like you (for or on account of it) (2: 22). *ya'xkiya'nite'pi'*, he likes me, or you like me. *toho'xk i'ñkiya'nite'pi'*, I love and pet your horse.—*ku'ya'ni'*, to hate; he hates him (*kuya'ni, nya'ni*). *kuya'xtuni'* (prefix *e'we yu'ke' ko*), they hate him. *ayi'xtu ko' kuya'xtuni'*, ye or you hate him. (*n'ki'xtu ko'*) *nya'xtuni'*, we hate him. *ewande' kuya'ndahani'*, he or she hates them. *ayi'ndi kuya'ndahani'*, thou hatest them. *nya'ndahani'*, I hate them. *e'we yu'ke' ko kuya'xtudahani'*, they hate them. *ayi'xtu ko' kuya'xtudahani'*, ye or you hate them. *n'ki'xtu ko' nya'xtudahani'*, we hate them. *i'nyan'ni (±na')*, I hate you. *ewande' kuya'ya'ni'*, he hates me. *ayi'ndi kuya'ya'ni'*, you (sing.) hate me. *i'nyan'xtuni'*, we hate thee. *i'nyan'dahani'*, I hate you (pl.). *i'nyan'xtudahani'*, we hate you (pl.). *ewande' ku'ya'ya'dahani'*, he hates us. *ayi'ndi kuya'ya'dahani'*, thou hatest us. *e'we yu'ke' ko ku'ya'ya'xtudahani'*, they hate us. *ayi'xtu ko' kuya'ya'xtudahani'*, ye hate us. *anya'di nya'ni*, I hate (the) man (3: 11). *n'kin'hiya'nixti'*, I do not like it at all.

iñ.—*iñi* or *hini*, to drink (*ayi'ni, n'kin'ni*). *iñ on'knè*, he drank (in the past), he had drunk it. *ani' iñ te'*, he wished (or,

wishes) to drink water. *ani' ayi'ñ te'*, did (or, do) you wish to drink water? *ani' n'kin 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 *iñi*, is puzzling. *ani' hi ondi'*, he was drinking water slowly (*ani' yin onde', ani' n'kin onde', ani' in'tu onde', ani' yin'tu onde', ani' n'kin'tu onde'*). *ani' hini'*, to drink water (*ani' ayi'ni, ani' n'ki'ni*). *ini'hìn; ini'hìn ha'nde*, he was drinking (=he continued drinking); the use of *ini'hìn*, instead of *hini* or *iñi*, is puzzling. *ayiñ*, you drink (28: 253). *ayi'ni'*, you did not drink. *ani' kiya' ayi'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'hin'kè'*), I made him drunk. (Also 24: 2, 3, 8.)

iñda'!, well! (27: 6).

iñda (cf. *da*, to gather, and *de*, to go).—*iñda'hi*, to hunt, seek (*ayiñda'hi, n'kin'da'hi; iñdaxtu, ayiñdaxtu, n'kin'daxtu*). *nyi'ndahi*, I seek you. *i'yin'da'hi*, he seeks you. *ya'ñkin'da'hi*, he seeks me. *hiya'ñkin'da'hi*, you seek me. Subsequently given thus: *ya'xkin'dahi*, you seek for me. *ya'xkin'dahi*, he seeks for me. *i'ñkin'da'hi*, I seek for thee (you). *on'fi yan' e'yan hi' ason' tan' iñda'hi hande'txyan'*, when the Bear reached there, he was seeking a large brier patch (2: 4). *ha'me tan' on iñda'hi ande'txye*, he was seeking a large bent tree (2: 13) (cf. *hane*). *i'yin'da'hi yu'ke'di ko' ayande'yurwa'ya'nda'hi han'i, h'e'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). *ñnda'xtu'*, the sought her (26: 28). (Also 18: 10, 20: 19; 23: 14; 26: 72; 28: 181, 182, 187; 31: 32; p. 148 passim.)

i²dě', dung, manure, feces; to dung, to go to stool (*ayim'dě*, *nkim'dě*). *toho'xk i²dě'*, horse manure. *wak i²dě'*, cow manure. *ma'xi²dě'*, chicken manure.—*imti'*, the anus; a bird's vent. *imti' tpe'*, the orifice itself. (Also 25: 1, 6.)

i²kaⁿ', **i²kaⁿ'**, **i²kaⁿ'** (28: 53, 54, 84), **kaⁿ'**, (28: 52) cord, line, muscle, sinew.—*i²kaⁿ' ndu'si na' a²nikihⁱ' xye'ni imste'ya²nikē' hena'ni*, I wished to get the cord, but I was scared (off) every time (3: 18, 22; 28: 56).—*nikimkaⁿ'* (*kaⁿ' = imkaⁿ'*), a noose, a trap (3: 8, 13, 14). *kū²dēska' kaⁿkonni'*, bird trap. (Also 3: 22; 28: 56) *ita' kaⁿ'*, deer trap (28: 187). *kaⁿkon'*, trapping (28: 30).—*a²nikada* (28: 201), *a²nikada'*, *a²nikada'k*, *a²nikada'ki*, *a²nikadaki* (28: 189). *a²nikadaka* (28: 190), *a²nikada'ka*, cord, string, thread. *a²nikada' yin²ki' daksu'ki*, to bite a string in two. *a²nikada'k miska'*, "fine cord": thread (?). *a²'sadu²ki' a²'nikada'ki udu'xtaⁿ'*, to thread a needle. *kozode' nika' a²'nikada'ka yomni'*, "the spider makes little cords," a spider web.—*u²nikca'ki*, thread, sewing cotton, string. *u²nikca'ki miska'*, fine thread. This word seems to be a synonym of *a²nikada'*.—J. O. D.

i²ike', so (28: 14).

i²ni²ki, to let him go, to release him; to abandon or leave a person or place (*ayim²ni²ki*, *nkim²ni²ki*) (p. 140: 31).—*iyim²ni²ki*, he let you go, let you loose. *nyim²ni²ki*, I let you go. *yanim²ni²ki*, he (or you) let me go. *i²nikidaha' a'de*, release (or, loose) them and they go. *im'x kida'*, release him and let him go. *yanim²x nda'*, release me and I go, let me go! (1: 12). *yanim²x tu' nka'da*, release us (sic) and we go, let us go! *yanim²x*, to release me. *yanim²x nda'*, release me and I go, let me go! *im'x*, to let alone (p. 140: 27, 28, 29, 30). *im'xkaⁿ na*, let it (the standing object) alone (p. 163: 30). *im'xkanda'*, let him (who is going about, *a'nde*) alone! (p. 163: 31). *im'xk na²nik²'*, let him (the sitting one) alone! (p. 163: 32; p. 164: 1, 4). *yanim²x nikanda'*, let me be (if I am moving, *nikande*)! (p. 164: 5, 6, 10). *indaha'te*, let them alone! (p. 165: 4, 5, 6). *im'kix*, he left him and (28: 40). *ayim²ktumi'*, do not

ye let him go (28: 119). *indaha'x*, you let them alone (28: 160).—*kim²ni²ki*, not to let him go (*kuyim²ni²ki*, *nkim²ni²ki*). *kim²ni²ki*, he did not release you. *nyim²ni²ki 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.)

i²nikidudi', to mix together, as water and grease, or as earth and manure (*i²nikiduduh²nikē'*) (cf. *du*).

i²kaⁿkaⁿ', shingles (cf. *itap* and *xyapka*).—*inka'pxkin²'*, the floor (of a white man's house). Another word for floor was given by the same persons: *itapxkin²'*; also, *ti u'xkani'*. (See *ti*.)

i²nikowa', by itself: of its own accord (cf. *i*).—*inikowa' patwi' hidē'*, it crumbled and fell of its own accord, as plaster or a decayed stump. *inikowa' pitēpi' taho'*, it slipped off of its own accord, as a belt from a wheel, and fell (also 20: 19). *inikowa'*, he depends on him (or her) to protect him (p. 154: 37). *ayim²nikowa'*, do you depend on him (or her) to protect you? (p. 154: 38). *nikim²nikowa'*, I depend on him to protect me (p. 155: 1). *nyim²nikowa'*, I depend on you to protect me (p. 155: 2). *yanim²nikowa'*, he depends on me to protect him (p. 155: 3).

i²niks.—*nkim²niksu*, I want fresh meat (22: 4). *iniksiyo'*, meat (p. 121: 14). *i²niksu wa'di*, he wants fresh meat exceedingly (or greatly) (p. 157: 19). *ayim²niksu wa'di*, have you a strong desire for fresh meat? (p. 157: 20). *nikim²niksu wa'di*, I have a strong desire for fresh meat (p. 157: 21).

i²niktcaⁿhi, next to her (26: 43).

i²pi', **hi²pi'**, to put or lay down a large (horizontal) object on something (*ayim²pi'*, *nkipi'*; *im²pi²'*, *ayim²pi²'*, *nkim²pi²'*).—*itka'yan im²pi'*, to put a large or horizontal object in something. *dū²kitē² tē² haw im²pi' haw kyan'hi²ne'di*, he tied him and laid him down and was scolding him as he stood (?) (1: 15). (Also p. 142: 24.) *him²pi'*, (he) laid him down (21: 16).

i²pidāhi', to protect.—*im²pidāhi' de'di*, to go with him to protect him (p. 147: 10). *nikim²pidāhi' nde'di*, I go (or went) with him to protect him (p. 147: 11). *nyim²pidāhi' nde'di*, I go with you to

protect you (p. 147: 12). *yañkiv-púdahi' ide'di*, you go with me to protect me (p. 147: 13).

i^{nska'}, a skunk.—*inska' ti kwia'yaⁿ xé' nañki'*, a (or, the) skunk is sitting under one house.

i^{nske}, greedy (19: 15).—*ahiv'ske*, he was greedy (22: 7, 12). *ahiv'sketan'*, covetous (19: 18). *ahiské'*, fond of it, begrudged it to anyone else; was greedy (14: 23).

i^{nské}, to be scared, frightened, alarmed (*hayiv'ské*, or *ayiv'ské*, *nkiv'ské'*).—*tel'dika i'wahé'di*, why did you cry out? *nkiv'ské' nixki'*, because I was scared. *ekikan' On'ti yandi' ivské'han yahé'yan dé' siv'hiv'xakan*, etc., and then the Bear was much scared and went off very far, and when he stopped and stood (listening?), etc. (2: 5, 6).—*inské'yé'*, to cause one to be scared, to scare him (*inské'hayé'*, *inské'húñké'*). *ivské'hivyé'*, he scared you. *ivské'hivyé'*, I scared you. *evandé' inské'yañké'*, he scared me. *ayindi' inské'yañké'*, you scared me. *ivské'hiv'ya' dandé'*, I will scare you.—*kiv'ské'yé'ni'*, not to scare him (*kiv'ské'hayé'ni'*, *kiv'ské'húñké'ni'*). *kiv'ské'hivyé'ni'*, he did not scare you. *kiv'ské'hivyé'ni'*, I did not scare you. *kiv'ské'hivyé'ni' dandé'*, I will not scare you. *evandé' kiv'ské'yañké'ni'*, he did not scare me. *ayindi' kiv'ské'yañké'ni'*, you did not scare me.—*iv'sihiv'xti*, to be much afraid of. *ekav' ason' poska' iv'sihiv'xti ma'ñki, é'di*, then he said that he lay in great fear of a brier patch (1: 16). *ason' ayiv'sihiv'xtiko', ason' iv'nonda'hi na*, as you are in such dread of briers, I will throw you into briers (1: 17.) *ason' nkiv'sihiv'xti*, I am in great fear of briers (1: 19). *iv'sihiv'xti*, he is much afraid of (25: 5). (Also 25: 4; 26: 18; 28: 175.)

i^{nsu} or **i^{psu'}**, a tooth, teeth, his tooth or teeth (*ayiv'su(di) nkiv'su(di); iv'sutu', ayiv'sutu', nkiv'sutu'*).—*iv'su son'sa'*, one tooth. *iv'su' kagi' kiv'giksé'di*, to gnash the teeth. *iv'su tu'diyan*, roots of teeth. *iv'su' ptaxka'*, the "wide teeth," the incisors. *iv'su' psúnti'*, "sharp teeth," canine teeth. *iv'su' tû-dé'*, "long teeth," canine teeth. *nkiv'su' pútsa' dé'xtca*, the sharpness of my teeth is all gone. *nkiv'sudinskiksé'di*, I gnash my teeth. *yakiv' iv'sudi'*, jaw

teeth. *iv'su' nedí'*, to have the toothache (*ayiv'su ne'di, nkiv'su ne'di*). *iv'su ne' onni'*, the toothache. *Iv'su'ké-tco'na*, Ancient-one-with-crooked-teeth (26: 45, 55, 80). (Also 21: 1, 4, 14, 16.)

i^{ntc}, old.—*hayasa'hi iv'tcya'*, an aged Indian man. *iv'tcya'*, old (20: 16). *iv'titcya'*, old man (24: 11; 28: 29, 43, 44). *han'ya' iv'tcya'txa*, "people all old men," the ancients, the people of the olden times. *tsi'piv'tcya'*, "old man hundred," one thousand. *Ma iv'tci'na*, Ancient-of-turkey-gobblers (8: 2, 5). *nyav'iv'tcya'*, O, my old man! (Also 20: 26; 22: 15; p. 157: 30.)

i^{ntce}.—*ka'iv'tce*, to creak, as shoes. *úñkwa'xi nká'iv'tce*, my shoes creak. *ka'iv'tcedi'*, to cause to creak, as shoes (*ka'iv'tcehayé'di, ka'iv'tcehiv'ké'di*).

i^{ntci'}poⁿ, gall (cf. *tciv'pon*).—*o' iv'tciv'pon'*, fish gall.

i^{nti'}, **i^{ndi'}**, or **i^{ndiya'}** (Bk.), an egg; eggs. The word for vent, *iv'titi*, gives a reason for preferring *iv'ti'* to *iv'ndi'* and *iv'ndiya'* for egg (J. O. D.).—*o' iv'te'*, "fish egg," roe. *iv'nd ahiv'*, an eggshell (Bk.). *iv'ndsav'ya'* (= *iv'ndi'+saⁿ*), the white of an egg (Bk.). *iv'ndsiv'ya'* (= *iv'ndi'+sidi*), the yelk or yolk of an egg (Bk.).

i^{nti'}.—*yukpé' iv'ti'*, the calf of the leg.

i^{ntka} or **i^{ptka'}**, a star, stars.—*iv'tka nitav'yan*, "big star," the morning star. *iv'tka poska'*, "stars in a circle," the Pleiades. *iv'tka pa'panav'*, "stars all heads (?)," three large stars in a row, near the Pleiades. *iv'tka tav'hiv'*, "a running star," a meteor. *iv'tka siv'nd, on' yan'*, "where the stars have tails," the Aurora Borealis.

i^{nto}, **i^{ndo}**, brave, proud (cf. *ayiv'sihiv' under si*).—*iv'v'oxti'* (Bj., M.), *iv'doxti'* (Bk.), to be brave (*ayiv' toxti', nkiv' toxti'*). *han'ya iv'v'oxti'*, a brave man. *iv'tohé-dav'yé'*, she finished making him brave (17: 2). *iv'dokiv'yé'*, proud (p. 157: 12). *kiv'ndo'kiv'ha'ñ keni'*, I am not proud (p. 157: 13). *iv'do'kiv'iv'ñkiyé'*, I am proud of you (p. 157: 13). (Also 17: 4; 21: 23; p. 157: 9, 10.)

i^{ntu'}tuhe'di, he is ready (in anger) (p. 142: 7).

ka, what, something, somewhat. *súpka'*, *súpka'*, somewhat black. *tcútká'*, somewhat (or, a sort of) red.—*kaka'*,

what sort or kind? *anya' kaka' ye'hoⁿ te' ha'nde itura' Te'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 é'tikë 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 xolvi'*, "something ancient": an elephant. *ka'waxti' xyë*, said when one feels sorry for a poor or unfortunate person. *ka'waxti' xyë é'tiki'xti na*, poor fellow! he was poor enough already (without having this additional misfortune)! *ka'waxti' xyë, é'tiki'yontu' ya*, poor fellow! I feel sorry on account of the way in which they treat you.—*kawayayn'*, something or other. *kánkányan'*, *ka'wayayn' ndu'si xyé'ni*, *inske'yanë'*, 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? *tey'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 é'tikë*, what is that?—*kawakë'*, what? *kawakë' hi'yatë*, what is your name? *ka'wak hún'yé' 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, *hanya'di' kawakë'hi yate'*, what is the man's name? *ka'wakë'hi yate' ki'ka'*, I wonder what his name is! *ka'wakë'hi yate'*, what is his name? *ka'wa t'ipe'ta*, whose? *ti sa'w nonpa' ama'ni'ki ko ka'wa tüpe'ta ti'*, whose are

those two white houses? (Also 7: 1; 8: 13, 29; 9: 3; 10: 11, 14; 19: 23).—*ka'ta*, whose? *toho'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).—*ayan' kâde'*, a cord of wood.

kagi'.—*insu' kagi' kigikse'di*, to gnash the teeth.

kaha, to mean.—*peti' he yan ko ka'wa kaha' é'tikë he'tu*, what do they mean when they say "fire"? (p. 156: 12). *ka'wak ikaha' é'tikaye'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). *ayintk iñkaha' ni'ke'xyan'*, I meant you when I said it (p. 156: 17). *iñka'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).

kanatcki', a tick.

kaskani', on the left, the left, as distinguished from *spewayan'*, the right.—*asani'ni' kaskani'*, the left arm. *isi' kaskani'*, the left foot. *kaskani'wa*, *kaskani'wa* (p. 130: 6), on the left side, on the left. *ni'katatcün' ka'skani'wa pahi'*, my left eye is sore. *i'ni'xu'xwi ka'skani'wa ne'di*, does your left ear pain?

ka'tcidiktë', **ka'tcidikte'** (10: 9), **kas-diktë'**, 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^hi', 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 ƙu*, 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'yiⁿhiⁿ*, have you come to give it away? (p. 154: 19). *xka'ye n̄ƙiⁿhiⁿ*, I have come to give it away (p. 154: 20).

kaⁿ, a fem. imperative ending of verbs ending in *di*, *ye*, *uni*.—*konika' p̄stū-gon'kaⁿ*, put a cork in the bottle! *akue' xeh'e'kaⁿ*, hang up the hat! *xti'wi^jɛkaⁿ*, turn or set it upside down! *doxp'e' nask on'kaⁿ*, put on the coat! *dūkse'kaⁿ*, sweep it!

kaⁿ—*akaⁿ*, to lean against, to come in contact with an object and stop (*yakaⁿ* or *aya'kaⁿ*, *n̄ka'kaⁿ* or *n̄kakaⁿ*). *na-ha'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.

kaⁿ, **ka** (8: 3), **kaⁿ**, (1) an objective ending.—*waka'kaⁿ kito'wey'e'*, to exchange cows. (Also 6: 16; 7: 1.) *Te'lkana-ƙaⁿ*, the Rabbit (2: 24). *inayaⁿ kō'k-xahe'n̄k*, *te'hiⁿye'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).

kaⁿ, into.—*pe'tikaⁿ*, into the fire (p. 146: 27). *ani'kaⁿ*, into the water (p. 146: 28). *hama' kudo'teikaⁿ*, into the mud (p. 146: 30).—*ani' knedi'*, in the water (p. 139: 27). *ti knedi'*, in the house (p. 139: 28). *taⁿyaⁿ knedi'*, in the town (p. 139: 29). *ayaⁿ 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).

kaⁿ, **kaⁿ** (6: 16; 9: 5), (1) if, when (at the end of a clause).—*tan'e'ks haⁿyadi' ade' yoⁿ hiya'n̄kuka'de ƙaⁿ*, *psde'hi ma'n̄kde'e panaⁿ ayindi'ta dande'*, if you will talk to me in Biloxi, all these (horizontal) knives shall be yours. *atspaⁿhi kte' ƙaⁿ*, he stuck to it when he hit it (1: 11). *naxte' ƙaⁿ atspaⁿhi*, when he kicked it, he stuck to it (1: 12). *yah'e'yaⁿ de' siⁿhiⁿxkaⁿ*, he went to a distance, and when he stopped and stood (listening?), etc. (2: 6). *aya'nde ƙaⁿ e'tikiⁿyoⁿni wo'*, when it was you did I treat you so?: was it you whom I treated so? (2: 6, 7, 15). *kiduni'yaⁿ ku ƙaⁿ duti' oⁿpa'*, when he (the Rabbit) gave him (the Bear) the young canes, he (the Bear) devoured them at once (2: 8). *Te'lkana' soⁿsa akū'skūsi'n̄ki nax ƙaⁿ*, *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,*” *e'haⁿ kide' ƙaⁿ Te't-kanadi' 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'xkaⁿtca na'*, I have nothing at all as I sit (6: 4, 13). *wtūt-capi'xti ƙaⁿ ndutcipi'*, as it was very slippery, I could not hold it. *dutcū'p ƙaⁿ taho'*, it falls because it slips from his grasp. *iⁿksiyo' stcūki' ƙaⁿ saⁿhaⁿ-xtiy'e'*, as the meat was tough, he bore down hard on it (in cutting). *wahu' zohi' ide'kaⁿ nde'ni*, I did not go because it hailed.—*ekaⁿ*, or *e^kkaⁿ*, then; *e^kkaⁿ*, and then (8: 6, 21; 9: 5). *ekaⁿ Toweyan' eyan' hi*, then the (distant) Frenchman arrived there (1: 14). *ekaⁿ asoⁿ poska' iⁿsihi'xti ma'n̄ki, e'di*, then he (the Rabbit) said that he was (lit., he lay) in great fear of the brier patch (1: 16). *ekaⁿ*, “*asoⁿ ayiⁿsihi'xti ko'*, *asoⁿ iⁿnoⁿda'hi na,*” as you are in such dread of a brier patch, I will throw you into it, said the Frenchman (1: 16, 17). *e^kkaⁿ Te'lkana' de' oⁿxa*, then the Rabbit departed (in the past) (2: 31).—*ekaⁿhaⁿ* (= *ekaⁿ + haⁿ*), *ekaⁿ-haⁿ* (10: 8), *e^kihaⁿ*, *e^kikaⁿ*, *e^kehaⁿ*

(9: 11; 11: 8), *ekekan'* (10: 11; 11: 7), and then, whereupon. *ekanhan' e'witë-xit' hena'ni wax de' tuxa'*, and then he went to hunt the game very early each morning, *ekanhan' "xki'to'mi e'yan nkihiv' xyo," wyi'hi ha'nde Te'tkanadi'*, and then the Rabbit was continually thinking, "I will get there ahead of him" (1: 2, 14; 2: 17). *ekihaw' táptov'e'di Te'tkanadi'*, and then the Rabbit made a pattering noise with his feet (2: 5). *ekihaw' t'e'yë t'e Te'tkanad'kan'*, and then he went to kill the Rabbit (2: 26, 27). *ekikan' On'ti yandi-insk'han' yaha'e'yan d'e' sin'him'akan' Te'tkanadi'*, etc., whereupon the Bear was alarmed and went to a great distance and then stopped and stood (listening?) (2: 5, 6). *eke'di*, that is why (11: 10). *ekekan'k*, and then (7: 3). *e'keo'nidi*, since then (7: 14). *e'keo'ni*, therefore (9: 10, 13, 17; 11: 3). *ekekan'*, and then (11: 7; 18: 4).—*nikan'*, as, since (11: 2). *toho'xk' i'niku naw'ni nikan'*, *yan'tena'xi da'nde*, as I have already given you a horse, will you be a friend to me? *ayi'ndi ko' iya'n'kaku'yan' i'nkë-ya'nitepi' yaha'tu ko'hë naw'ni nikan'*, *ë'i'kiya'nko'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^hhi', to dip a vessel into water, etc. (*ani' kan'hi'*, *ani' yi'kan'hi'* *ani' nki'kan'hi'*).—*ikan'hin'*, she dipped up(water) (10: 32). *inkan'hin'*, to dip up water (28: 2; 31: 16, 29). *i'nikan'*, to dip water (28: 131). *inkan'x*, to dip water (31: 14). *n'kikan'hin'*, I dip water (31: 23). *ikan'hin'x*, (he) dipped water (31: 25).

ka^hhi.—*hakan'hi'*, to tell (what has been heard?) (*haya'kan'hi*, *nka'kan'hi*) (cf. *kúti*). *kú'kikahiv'ni*, he did not tell about it. *naxë hakan'hi*, to tell what he hears.

kaⁿxi', a bee.—*kan'x te' asan'*, "white-faced bee," the bumblebee or humblebee. *kan'x konixka'*, the "bottle bee," the hornet (so called because of the shape of its nests, which it makes on boughs of trees). *kan'xko'nicka*, hornet nests (31: 28, 30). *kan'x u'si naskë'*, "bee with a long sting," a wasp. *kan'x*

u'si naskë' yokxi', a wasp's nest. *kan'x atë'ni'*, "bee grease," honey.

kaⁿxo' or **kaⁿxoyaⁿ'**, 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 (*ikan'xo'* or *i'kan'xoyaⁿ'*, *xkan'xo'* or *xkan'xoyaⁿ'*; voc., *xkan'xo'*). (Also 26: 78, 84).—*kan'xo' a'kütö'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'kan'xo' a'kütö'xi*, *xkan'xo' a'kütö'xi*).—*kan'xo' kütö' a'kütö'xi*, a great-great-grandfather: includes his or her great-great-grandfathers (paternal and maternal) (*i'kan'xo' kütö' a'kütö'xi*, *xkan'xo' kütö' a'kütö'xi*).—*kan'xo' kütö' kütö' a'kütö'xi*, his or her great-great-great-grandfather: includes such ancestors on both sides (*i'kan'xo' kütö' kütö' a'kütö'xi*, *xkan'xo' kütö' kütö' a'kütö'xi*).

kaⁿtcayⁱ', a mallard duck (= *kan'te hayi'?*) (cf. *asna*).

kda^kayi', to imitate or mock the words of another (*i'kda^kayi'*, *u'nk'á'kda'kayi'*).—*ade kda^kayi*, "it mocks one's words," a mocking bird.

kde (8: 4), **-kde** (8: 7), **kíde'** (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'yëk ta'ho*, he threw it into the briers (p. 139: 27). *ason'wan' kdehiñkë'k ta'ho*, I threw it into the briers (p. 139: 28).

kde, **kdë**, to creep up on.—*akde'di*, to creep up on (-*di*, causative). *akde'diye*, I creep up on you. *akde'diñkë'*, I creep up on him. *akde'dhayë'*, I creep [he crept?] up on him. *yakde'di'yëdaha'*, did you creep up on them? *akde'diñkë'daha'*, I crept up on them. *n'kakde'diñkë'daha'*, I crept up on them.—*kdëdye'*, to creep up on, as game, in order to surprise and kill it (*kdëdhayë'*, *kdëdháñkë'*). *aküde'diye'*, creeping up on (the wolves) (23: 19).

kdë'.—*kdë'xi* (p. 119: 4, 5), *kdë'xyi*, *küde'x* (20: 17), *küde'xyi* (26: 6, 41; 28: 24), (1)spotted, striped. *kdëxtu'*, they are

spotted. *toho'xk kdēxtu'*, spotted horses. *toho'xk taⁿhiⁿ ko kdē'xi*, or *kdē'xi xē* (w. sp.), the running horse is spotted. *toho'xk noⁿpa' taⁿhiⁿ a'mañki' ko* (or *taⁿhiⁿ ha'maki*) *kdē'xi* (or *kdē'xi xē*, w. sp.), the two running horses are spotted. *toho'xk ha'taⁿhiⁿ a'mañki' ko kdē'xi* (or *kdē'xi xē*, w. sp.), the running horses are (all) spotted. *natei' kdē'xi*, mackerel sky. *ndēs kdē'xi*, a garter snake. (2) tattoo marks. (Betsy Joe's grandmother had marks on her cheeks, but none on her forehead.)—*aho'ye kdē'xyi tca'yē*, to mark off or cancel a debt (*aho'ye kdē'xyi tca'hayē*, *aho'ye kdē'xyi tca'hūñkē*).—*kdēckū'dēdēta'*, striped; plural, *kdēckū'dēdētatu'*. *toho'xk kdēckū'dēdētatu' da'ni yuke' yaⁿxaⁿ*, where are those three striped horses?—*kdēxyē'* (= *kdēxi + yē*), to draw a mark, as on an arrow (*kdē'x-yayē'*, *kdē'xyiñkē'*; *kdēxyētū'*, *kdē'x-yayētū'*, *kāē'xyiñkētū'*). *kdē'x sidiyē'* (= *kdēxyi + sidi*), "used for making yellow spots or stripes," yellow paint (Bk.). *kdē'x sūpiyē'*, "used for making black stripes or spots," black paint (Bk.). *kdē'x teutiye'*, "used for making red spots or stripes," red paint (Bk.).—*akūtxyi'*, paper, a letter (epistle). *akūtxyi' dusa'di*, to tear paper. *akūtxyi' tcaḱē'di na'ñki patckē'* (= *akūtxyi' patckē' dusi'*), to take a book from the place (or nail) where it hangs. *axisa'x akūtxyi'*, paper money. *akūtxyi' nḱuka'dē xana'*, I can read (male sp.) (4: 1, 5). *akūtxyi' akīptadi'* "paper folded or doubled," a book (= *akūtxyi' akīptatgadi*). *akūtxyi' hapode'*, wrapping paper (Bk.). *akūtxyi' akīptga'tgadi'*, "paper lies one on another," a book. *akūtxyi' oⁿni* or *a'kūtxyi oⁿ*, "makes writing" or "makes books," a pen or pencil. *akūtxyi' oⁿni*, to write (*akūtxyi' ayonⁿni*, *akūtxyi' nḱonⁿni*). *akūtxyi' nḱonⁿ xana'*, I can write (male sp.). *akūtxyi' nḱonⁿ xa*, I can write (fem. sp.). *akūtxyi' oⁿ tu'xayaⁿ*, ink. *akūtxyi' pahinⁿ*, a paper sack. *akūtxyi' uka'dēti'*, "paper talk-to house," a schoolhouse. *akūtxyi' uka'de tu'xayaⁿ*, a newspaper ("paper to-talk-to"). *akūtxyi' ada'goⁿni'*, a picture, a portrait (?). (Also 9: 8, 10; 11: 2; 28: 17, 21.)

kdeḱē.—*kdeḱēdi'*, to cackle, as a hen does.

kdopka', deep dish, or soup plate.—*mūsūda kdopka*, an earthenware bowl.

ke.—*keyē'*, to saw (*ke'hayē'*, *ke'hūñkē'*).—*yañke'oⁿni* (= *yañkeyē' + oⁿni'*), "what is used for sawing," a saw. *yañke'oⁿni' yaⁿ xaⁿko tca'kaⁿmañki'*, where is the saw? (Also p. 121: 25.) *yañkeyē'* (*ayaⁿ + keyē'* ?), to use a saw, to saw (*yañke'hayē'*, *yañke'hañkē'*). *yañkeyē' pihedi'*, he can saw. *yañkeyē' pi'hedi'din*, he ought to saw. (Also p. 121: 19, 20.)

kē!, nonsense! (6: 9).

kē, **kā** (16: 8), to dig, etc.—*aye'ḱiyaⁿ tudiyaⁿ kē dutitcu' tca'yē*, he dug around the corn and pulled it all up by the roots (1: 3). *iⁿ dutckē'x*, when they dig it up by (21: 19). *dutckē'*, to dig it up (21: 20). (Also 21: 27; 28: 2.) *nḱakētū'*, we dig, or let us dig. *ani' kyā oⁿni'k nḱakētū'*, let us dig a well (1: 4).—*kēdi'*, *kyā'di*, to dig, scrape, paw the ground, etc. (*i'kyādi*, *xkā'di*; *kyātu'*, *i'kyātu*, *xkātu'*). *ani' kyā oⁿni' kēdi' xyo*, he must dig the well (alone) (1: 5). *tohoxka' ama' kē'di*, the horse pawed the ground. *kuya' kēdi'*, to dig under, undermine (*kuya' ike'di*, *kuya' nḱē'di*). *amaxi' kēdi'*, to dig a grave.—*kikyā'di*, to scrape for some one (*ya'kikyā'di*, *a'xkikyā'di*; *kikyātu'*, *ya'kikyātu'*, *a'xkikyātu'*). *i'ñkikyā'di*, I scraped it for you. *ya'xkikyā'di*, you scraped it for me. *kikyā' dandē'*, he will scrape it for him. *ya'kikyā' da'nde*, will you scrape it for him? *a'xkikyā' dandē'*, I will scrape it for him. *i'ñkikyā' dandē'*, I will scrape it for you. *ya'xkikyā' da'nde*, will you scrape it for me?—*kū'kyāni'*, not to scrape (*kū'yukye'ni*, *kḱe'ni*; *kākyā'tuni'*, *kū'yukyā'tuni'*, *kḱe'tuni'*). *kākyāni' dandē'*, he will not scrape it.

kehe'yaⁿ, the same, identical.—*kūdē'sk kehe'yaⁿ*, the same bird.

kētei', crooked.—*Ayo'x kētei'*, "Crooked Lake," Bayou Larteau, Louisiana.

kē'tēi', bent like a hook (distinct from *kētei'*; see *kāñkēi'*).

ki or **kī**, to carry.—*kidi'*, to carry something on the back (*yaki'di*, *xki'di*; *kītu'*, *yakītu'*, *xkītu'*). Imperatives: *kī* (to a child); *kikañko'* (man to man);

ki'tki' (man or woman to woman); *ki-tq̄tq̄'* (woman to man); *kitu'* (to children); *ki'takañko'* (man to men); *ki-tatükki'* (man or woman to women); *kitatüte'* (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'*).—*kihim'*, *kin'hin'*, (14: 4) to bring an object back (*i'kihim'*, *u'ñkikhim'*). *ki'kihim'*, to bring an object back to or for another (*ya'ki'kihim'*, *xki'kihim'*). *kyükihim'*, to take an object back (*ya'kyükihim'*, *xkyü'kihim'*). *dusi' dehan' kyükihim' tcaqedü'*, take it off (the nail, and then) go and return it to the place and hang it up. *xkyükihim' dandé'*, 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' kökxahé'nik t'e'him'yé ki i-ma'ñki xyo'*, before the sun moves I will surely kill you as (or, where) you recline.

kida'giya', the edge of an object.—*kida'giya' dasé'*, to bite out a piece from the edge. *kida'giya' dusa'di*, to tear a piece from the edge of an object. *kida'giya' ukxa'ki*, to knock or chop a piece from the edge of an object with an ax, etc.

kidé', forcibly, (28: 221, 223).—*kidedü'*, expressing forcible action (see *kte*, *xte*, *kintcé'*) (11: 5). *naxt'e'k okde'*, kick him and make him go!

kiduni', the young growth of the plant *Arundinaria macrosperma*, young canes (2: 3) (see *axoki*).—*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).

kiduspé', (it) sank in the water (15: 7).—*kiduspé'yé*, to cause to sink in (18: 4, 8, 9). *isi' pa i'kiduspé'*, only your feet went under the water (p. 150: 8). *ünksü' pa yan'xkiduspé'*, 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' nedü' ko tca'naska ukü' kiñge ko skané' e'naska ki'ka'*, he won-

ders whether this hog is half as large as that one. *ani'sti ki'ka'*, it is uncertain (?). *kawaké' yatci' ki'ka*, I wonder what his name is!

ki'ké', although; yet (used at the end of the clause).—*nka'uti ki'ké'*, *nkata'mini*, although I am sick, I work. *yan'aké'di ki'ké'*, *ayim'i kün'yikte'ni dandé'*, although you hit me, I will not hit you. *kadó'tci ki'ké'*, *adé'*, though it be wet, it burns. *e'witéxti' hena'ni de' ki'ké'*, though he went very early every morning (3: 2). *xkiton'ni te' nka'ndeki'ké'*, 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.—*té'di kikna'ni*, he or she may die (p. 124: 13). *wité'di ko' Taryi'ñkiyan' nde'di kikna'ni*, I may go to Lecompte to-morrow. *né' pi'hünké' kikna'ni*, perhaps (or, I think that) I could make that correctly (if I tried). *yí'ndon'ha' kikna'ni snisni'hi*, I may see you against the autumn (4: 3). *yí'dondaha' kikna'ni* (5: 2), should be, *yí'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'xpénaské' kiko'di na'*, the coat is mended. *do'xpé naské' kiko' hedan'*, she finished mending the coat. *do'xpé naské' kiko'dixyan'*, the coat must be mended. *do'xpé naské' kiko' pi'hedü'din'*, she ought to mend the coat. *yadux-tan' kiko'di xyan'*, the wagon must be repaired. *yaduxatan' kiko' hedan'*, the wagon is or has been repaired (complete action). (Also p. 120: 17; p. 121: 1.)

kinaxa, to scatter.—*hatü' ki'naxadi' mañ-ki' ko san' xé* (w. sp.), the scattered houses are white. *ayan' ki'naxadi' mañki' ko t'e'di*, the scattered trees are dead. *ansé'p xa'xaxa ki'naxadi' a'mañ-ki' ko pa'na inktá'*, all the scattered (standing) axes are mine. *ansé'p tci'di ki'naxadi' (a'mañki' ko?) pa'na inktá'*, all the scattered (reclining) axes are mine. (Also p. 118: 10, 13; p. 120: 8, 9).

kiono'usa', a bat (recorded by Gatschet as *kina'psa*, and at first by J. O. D. as *kiono'na'*).

kĩntcě, to throw a stone, etc. (*i'kĩntcě, nķi'ntcě*).—*kĩntcě saḥaḥaxi' kidedi'*, to throw very far. *in'kanatcě*, I throw you somewhere. *asomwan' inkanatcě*, I (will) throw you into the briers (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.)

kĩtca (cf. *tca*).—*kĩtca'di*, to forget him, her, or it (*ya'kĩtca'di, a'xkĩtca'di; kĩtcatu', ya'kĩtcatu', a'xkĩtcatu'*). *inĩtca'di*, I forget thee (you). *ewande' ya'xkĩtca'di*, he forgets me. *ayi'ndi ko' ya'xkĩtca'di ha'nũn*, perhaps you have forgotten me. *kĩtca'daha'*, to forget them (*ya'kĩtca'daha', a'xkĩtca'daha'; kĩtcatudaha', ya'kĩtcatudaha', a'xkĩtcatudaha'*). *inĩtca'daha'*, I forgot you (pl.). *inĩtca'tudaha'* we forgot you (pl.). *ewande' ya'xkĩtca'daha'*, he forgot us. *ayindi' ya'xkĩtca'daha'*, thou (you) forgot us. *e'we yuke' ya'xkĩtcatu'daha'*, they forgot us. *ayinxtu' ya'xkĩtcatu'daha'*, you (pl.) forgot us. *ya'xkĩtca'daha' xye'ni, nķi'xtu ko' inĩtca'tuni'*, you have forgotten us, but we have not forgotten you (4: 3). *kũ'kĩtcani'*, not to forget him, her, or it (*kuyu'kĩtcani', —; kũ'kĩtcatuni', kuyu'kĩtcatuni'*). *inĩtca'ni*, I have not forgotten thee (you). *inĩtca'tuni'*, we have not forgotten thee (you) (4: 3).

kĩtista', (1) a cross; (2) a member of the Roman Catholic Church (cf. *akida*).

kĩtiti'ki, in a row or line (20: 3).

kĩts, kũds.—*a'kĩdĩsti' (=akũds ti)*, a store. *A'sanpska-a'kidĩsti-ti'-omyan'*, the Place of the Store of the One-armed (man, i. e., James Calhoun),” Babbs Bridge, Rapides Parish, La.—*a'kĩdĩsti wata'*, “watches a store,” a clerk (at a store). *akũds ti'*, “house where things are piled up”: a store.—*an'ya akũds ti taneyan'*, “man store has elsewhere,” a storekeeper. *akũds ti' nitamyan'*, “big store,” a former name of Lecompte, Rapides Parish, La., from the large brick store of a Mr. Stevens, which used to be there.—*Kĩts an'ya*, an American (9: 9, 10). *kĩtsan'yadi'* (=kĩtsan + an'yadi?), a white man, an American. *kĩtsan' yatu'*, O ye Americans (5: 1). *kĩtsan' haḥaxi'*, a white woman. *kĩtsan'*

haḥaxi' akue', “white woman's hat,” a bonnet.

kĩtũpe.—*ņķakĩtũpe' wa nķa'nde*, I am carrying something on the shoulder all the time (p. 149: 25). *a'kĩtũpe' xye' na'*, let us carry (them?) on our shoulders (p. 150: 23). *ņķin'txa nķakĩtũpe' nķade'di*, I went carrying it on my shoulder, with no companion (or assistance) (p. 150: 25). *ayin'txa aya'kĩtũpe' aya'dedi*, you alone went carrying it on your shoulder (p. 150: 26). *in'txa a'kĩtũpe' ade'di*, he alone went carrying it on his shoulder (p. 150: 27).

kiya', kiy (31: 24), again (cf. *akiya'*).—*kiya' kiton'ni de om'kně*, he had already gone ahead again (3: 6). *psdehi' dusi' hańkeyan' kiya' de ẽuxa'*, he seized the knife and departed again (3: 19). *saḥin'kiya' nķon' inĩkte' xo*, I will do it again and hit you on the other side (1: 11). *saḥin'yan' kiya' nķon' 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, nķaki'yasi*) (cf. *iyan*).—*ki'yasi'xti*, he liked it very well. *nķa'kiya'si xa na' yaha' ko*, this is what I have liked, and now I have it (?) (2: 9).

kiya'pska', the marsh hawk.

ki'yu (a word in Opossum's song) (7: 11).

ki²hi'.—*Tan'yi'ńķiyan' kĩn'hi' yanĩcede' Lamo'ri tcehe'dan*, how far is it from Lecompte to Lamourie?

kĩńķě', pretending (28: 174).—*dekińķe'*, motioning (28: 199).

kĩ²no.—*kĩkĩ²no'*, to speak to him, he spoke to him (*ya'kĩkĩ²no', a'xkĩkĩ²no'*). *yan'xkĩkĩ²no*, he spoke to me. *yan'xkĩkĩ²no*, did you speak to me? *eyan' hi ha' kĩkĩ²no'*, when he reached there, he spoke to him (1: 9).

kĩ²ti.—*duki²xtu*, they slipped (the skin) off (from its tail) (21: 40).

kxi.—*haxi'di*, to get angry (2: 27) (*ay-a'kxi'di* or *yakxi'di, nķa'kxi'di; haxi'tu', ya'kxi'tu, nķa'kxi'tu'*). *yaxi'di*, are you angry? (1: 10). *kaxi'ni*, not to be angry (*ka'yaxi'ni, ńķakaxi'ni; kakxi'tuni', ka'yaxi'tuni', ńķa'kxi'tuni'*). (Also 25: 3; 31: 11.)

kxi²pa, kipa, to meet.—*o'kxi²pa*, he met him (7: 11). *ayo'kxi²pa*, you met him.

nko'kxipa, I met him. *okxipadqha'*, 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'mni iñkxwí'*, he always works. *nka'tamini' 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. *i'hi'nt nde' kně*, I went at the moment he came. *nki'hi'nt de' kně*, he went at the moment that I came. *ya'xkitow'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'hin yañka' nde' kně*, I went when (= shortly after) you came.—(3) action after (not immediately after) another action: *a'nya'di si' nask'xiti' de' kně kan'konni' nētkohi' xēhe'kiyě čtuxa'*, *†Tč'ėkanadi' č'tu'kon'ni*, the Rabbit (himself) laid the trap in the path where the person with very long feet had been passing (3: 13, 14).—*on'kně*, *onkñě* (7: 2), one of the signs of past time: already. *e'yan' hi'xyan'kiya' de on'kně čtuxa'*, when he (the Rabbit) reached there, again he (the Sun) had already gone (3: 11, 12). *e'yan' nki'nhin' xyan' de on'kně* or *e'yan' nki'nhiw' yañka' de on'kně*, when I reached there, he had already departed. *ayi'hin yañka' nde on'kně*, when you arrived, I had already departed. *de' onkane'di*, (he) has gone already (7: 14). (Also 3: 6, 8; 9: 3.)

ko, a demonstrative; used in several ways:

(1) After classifiers: *ti nē' ko san' xě*,

the standing house is white. *ti nonpa' xa'xa ma'ñki ko tč'i' xě*, the two (standing) houses are red. *toho'xk ta'hin' ko kdexi' xě* (w. sp.), the running horse is spotted. *toho'xk ha'kinimi' a'mañki' ko tozka' xě* (w. sp.), the walking horses are gray. *toho'xk tč'idiki' a'nde ko a'yindi'ta*, which is your horse?—(2) After nouns: *ayipa' ko' nēdi'*, does your head ache? *i'oho' ko nitani' xě* (w. sp.), the log is large. *itca'zka' ko tca'xko'ni'*, the post is forked (at the top). *keizka' ko tčina'ni yu'ke'di*, how large is the hog? *toaxka' ko tčina'ni yu'ke'di*, how many are the horses? *ani' ko skūti'*, how deep is the water? *yaduxta' ko tca'ka'nedi'*, where is the wagon? *Latci' ko Džm' kue'naska'ni na'*, Charles Prater is not as large as Jim Jackson. *sin'ot' ko tcehe'dan'*, how tall is the boy (Banks-ton Johnson)? *tčėkana' ko' son'sa duti'*, the Rabbit ate one (2: 8; 3: 26). *ėdi' Ina' kodusi' on'xačtuxa'*, behold, the Sun had been taken, they say (3: 15). *pd'si han' in'kan' ko psdehi' ko ukša'ki Tč'ėkana'di*, the Rabbit lowered his head and cut (at) the cord with the knife (3: 22).—(3) After numerals: *ti' nonpa' ko tca'k ha'maki*, where are the two (standing) houses? *toho'xk nonpa' ko xkuku' on'daha' dandē*, I will give two horses to each (man). *toho'xk topa' ko kuku' on'daha'*, he gave four horses to each. (4) After verbs: as, when; before verbs: now. *ko' nko'di*, I shoot at it now. *keizka' ne'di ko tca'naska uki-kiñge ko' skane' e'naska na'*, this hog is half as large as that one. *tčina'ni nedi' ko uki'kiñge*, half as many. *tčina' yu'ke'di ko č'i'kč'ě*, as many as. *skūti'x-iciti'kč' ko č'i'kč'ě*, it is as deep as that (water). Idea of waiting for some act: *akūtryi' idu'si ko'*, *ayindhē' akūtryi' huyav'xkiya'*, when you receive the letter, do you (in turn) send one to me. *akūtryi' nktā idu'si ko'*, *akūtryi' on' huyav'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). *č'ė'yě ko'*, when he kills it (idea of waiting for the act). *toho'xk iñku'di ko'*, *ya'nčena'xi da'nde*, if I give you a horse, will you

be a friend to me? *ekaⁿ*, "Asonⁿ ayinⁿ-sihixti ko', asonⁿ iwⁿnowdaⁿhi 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: *tcaⁿnaska ko eⁿnaska*, as large as. *tceheⁿdan ko eⁿhedan*, as tall as. *tcaⁿnaska ukiⁿkiinge ko'*, half as large (?). *kcixkaⁿ nediv ko tcaⁿnaska ukiⁿkiinge ko' skaneⁿ eⁿnaska na'*, this hog is half as large as that one. *adutiⁿ etukeⁿ ko nduⁿxni xaⁿna*, I have never eaten that sort of food (2: 21).—(6) After pronouns: *ayiⁿndi ko' kuyanⁿyanⁿni'*, do you hate me? *ewandeⁿ ko kuyanⁿyanⁿni'*, he hates me. *eⁿwe yukeⁿ ko kuyanⁿxⁿuni'*, they hate him. *ayiⁿxⁿtu ko' kuyanⁿxⁿuni'*, you (pl.) hate him. *nkiⁿxⁿtu ko' nyanⁿxⁿuni'*, we hate him. *nkiⁿxⁿtu ko' nyanⁿxⁿtudqhani'*, we hate them. *nkiⁿxⁿtu ko' iⁿktcaⁿtuni'*, we have not forgotten you (4: 2). *nkaⁿ-kiyasⁿ xanaⁿ yaheⁿ ko*, this is what I usually (or, always) like (2: 10); *ko* here is not translated.—(7) After adverbs: *witeⁿdi ko' nkaⁿda dande'*, I will be on the way thither to-morrow.—(8) After conjunctions: *ekaⁿhanⁿ ko poⁿtca naⁿnki*, 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.)—*koⁿwa*, probably a locative adverb, meaning in that direction, to that place, being the correlative of *dowaⁿ* (?). *koⁿwa deⁿdi*, to move. *inayanⁿ koⁿwa deⁿdi*, the sun moved. (Could this mean, the sun went in that direction—*koⁿwaⁿ*). *koⁿwa desinⁿhin'*, to move, he moved (*koⁿwa ideⁿ yasinⁿhin'*, *koⁿwa ndeⁿ unksinⁿ-hin'* (rare)).—*kode*, now (24: 5).

ko, a gourd.—*ko tckuⁿyē*, "sweet gourd": a watermelon. (Also 16: 3, 10, 11.)

kode, together (cf. *kutskeⁿ*).—*kodeⁿyē*, taking all (26: 1). *kodeⁿ han duⁿxⁿtu*, they got together and ate (p. 162: 21). *yakoⁿde han iduⁿxⁿtu*, you (pl.) got together and ate (p. 162: 22). *nⁿkakoⁿde han nduⁿxⁿtu*, we got together and ate (p. 162: 23).—*kuⁿduⁿ dāk tcdgōnyē*, to bolt a door.

kodeⁿhaⁿ, alas! (masc. or fem. intj., used when anything happens).—*kodeⁿhaⁿ, nyiⁿnⁿkadoⁿdi deⁿ aⁿtaxnixti'* Alas! my

son's son is burnt severely (said the Rabbit's grandmother) (3: 25, 26).—*kodeⁿhi*, what is the matter? (1: 10).

koⁿhē (=dⁿkoⁿhē, tⁿkoⁿhē), altogether, entirely, sure enough, just.—*yaheⁿtu koⁿhē*, it was just like this, or, it was just in this manner (2: 22) (cf. *to*).—*tkoⁿhē, tikohi* (24: 3; 28: 210), *tkoⁿhē* (27: 28), *dikoⁿhē*, used (1) in forming the comparative degree of adjectives, as: *pi*, good; *pi tkoⁿhē*, better; *pixti'*, very good, best.—(2) At all. *kuⁿyanⁿkyēⁿhūⁿni' tkoⁿhē*, you do not know me at all.—(3) Very, sure enough, really, entirely, altogether. *niⁿstatiⁿtkoⁿhē yaⁿn-ⁿkuⁿkūⁿtikiⁿ' naⁿūⁿnkihi'*, I wish that you would tell me very accurately (how affairs are) (4: 4). *ksahonⁿ tkoⁿhē*, he has gone sure enough. (Also 9: 16; 17: 21).—*xyeⁿpixti dikoⁿhē*, entirely dry (of water) (Bk.). *yoⁿxaxti dikoⁿhē*, he is entirely naked. *yⁿoxaxti dikoⁿhē*, you are entirely naked. *nyoⁿxaxti dikoⁿhē*, I am entirely naked. *tkoⁿhixti, dikoⁿhixti* (16: 12), sure enough (23: 5; 26: 4, 6, 7, 9, 10, 27; 27: 19; p. 157: 30). *tkoⁿhēdi'*, real (sub.) (24: 1).

kohi, kⁿhi, kuⁿhi (28: 77), or **kⁿhi'** (see *xwūhⁿ*), up, high.—*ti kohi'*, the house is high. *anⁿxuⁿdi kohi'*, the rock is high. *ti nē ko koⁿhi ti neⁿdi koⁿhi kēⁿtikiⁿni*, that house is not as high as this one. *tcaⁿhamanⁿ kⁿhi'*, the river is high. *kuⁿhi-yanⁿ*, up there (10: 21). *kohiⁿxⁿti* (= *koⁿhi + xⁿti*) or *kⁿhiⁿxⁿti* (7: 8), very high, up. *kⁿhiⁿxⁿtiyanⁿ*, very high (17: 4). *kuⁿhadi*, up stairs (14: 15, 17).—*kuwoⁿ*, upward, on high. *inaⁿkuwoⁿdedi' etuxaⁿ*, they say that the Sun went on high (3: 23). *kowoⁿhi; ti tkoⁿ kowoⁿhi tceheⁿ-dan*, how high is this house? *ti neⁿyanⁿ kowoⁿhi tceheⁿdan*, how high is that house? *ti nē ko kowoⁿhi ti neⁿdi ukiⁿ-kiinge*, that house is half as high as this one. *kowōⁿd*, upward (29: 38, 40). *kowoⁿhiⁿk*, up above (30: 2).—*kuⁿtūxaxē*, noon. *kūtūtaⁿxēhe'*, noon (28: 129). *kūtūtaⁿyē koⁿwa deⁿyē*, he stood it on end and moved it further (p. 149: 8). *kuⁿtūxaxaⁿ yanⁿxa*, "almost noon," forenoon. *kuⁿtūxaxē dunahi'* or *kūxēhēⁿ dunahi'*, "noon turned," afternoon. *kdeⁿkūtūxaxē*, till noon. *niⁿ hineⁿ kdeⁿ*

kütüaxaxé, he walked (was walking) till noon. *kütüaxaxé aduti'*, "noon meal," dinner. *Ku'ti ma'ñkde*, "One up above," God. *Ku'ti ma'ñkde kihí-yeyon'híyè étuké' ka'hana'n iyéshóni*, 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).

kox típka', pokeberries (28: 66, 67).

koxode' nika', a spider (cf. *xoxo*).—*koxode' nika' añkqada'ka yonni'*, "the spider makes little cords," a spider web.

koxpé', diarrhea, to have diarrhea (*i'koxpé'*, *añkoxpé'*).

koxta', *ko'kta'* (25: 4), *kokta'* (28: 168), *kákta*, *kat*, to run away.—(*i'koxta'*, *nkoxta'*). *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' yññí'*, a vial. *konicka' pstúgon'ya'* (m. sp.) or *konicka' pstúgon' kan'* (w. sp.), put a cork in the bottle! (Also 24: 7.) *konicka' krawdati'*, "bottle one can look through," a glass bottle. *konicka' pstúgonni'*, "bottle stopper," a cork. *konixka' sonhonni'*, a jug. *koni-xka hayi'*, a horsefly (Bj., M.); probably

identical with the following: *kaniké'xyi*, a black horsefly (given by Bankston Johnson).

Kosate.—*Kosate' hamya'*, the Coasati or Coushatta people.

kosayi', minnows (26: 91).

kotcé', to make a gulping sound, as a person or horse does in drinking when very thirsty (*i'kotcé'*, *nko'tcé'*) (*Q.*, *fa'k'uci*).

kota'pka, the marsh hawk.—*Kota'pka*, The Ancient of Marsh Hawks (20: 4, 36, 45).

kotka' (see *ak'ni'*).—*akikúne kotku*, the wild goose.

ko^{hi}.—*kakow'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*, *ndaksadi*). *spdehi' nkon' ndaksadi*, I cut with a knife. *spdehi' ayon' i'daksadi*, you cut with a knife. *yandaksadi na' spdehi'*, the knife cut me. *dúksadi*, to cut once with a knife (*i'dúksadi*, *ndúksadi*; *dúksatu'*, *i'dúksatu'*, *ndúksatu'*).

isi' dúksadi, to cut his foot with a knife (*ayisi' i'dúksadi*, *iñksi' ndúksadi*). *túksadi'*, to cut an object in two with a knife (same as above) (*i'túksadi'*, *ntúksadi'*; *túksatu'*, *i'túksatu'*, *ntúksatu'*).

dú'kúsa'di, to cut with a knife (*i'dú'kúsa'di*, *ndú'kúsa'di*; *dú'kúsa'tu'*, *i'dú'kúsa'tu'*, *ndú'kúsa'tu'*). *dú'kúsa' dutcati'*, to make a splinter by cutting a stick, etc., with a knife. *dú'kúsa'sadi*, to cut often with a knife (*i'dú'kúsa'sadi*, *ndú'kúsa'sadi*).

dú'kúsa'sa' duc'catati', to cut often with a knife, making many splinters.—*dú'ksasq'di hupé'*, to cut a hole through with a knife (*i'dúksasq'di yutpé'*, *ndú'ksasq'di úñ-ñutpé'*).—*i'xkitúksadi'*, to cut himself with a knife (*y'xkitúksadi'*, *ñk'i'xkitúksadi'*; *i'xkitúksatu'*, *y'xkitúksatu'*, *ñk'i'xkitúksatu'*).

—*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*).

kídu'ksasa'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.—*d'ksasa'di*, to cut meat, a stick, etc., in pieces, across, or length-

wise (*i'dikaasa'di*, *ndi'kaasa'di*).—*uksa'-ki*, to cut with an ax or knife. *kida'giya' uksa'ki*, to knock or chop a piece from the edge of an object with an ax, etc. (*yuksa'ki*, *n̄uksa'ki*). *psdehi' a'duxta'ni uksa'ki*, to cut a rope with a knife. *pa'si ha'w i'ka'w ko psdehi' ko uksa'ki* *Tcē'ika-na'di*, the Rabbit lowered his head and cut (at) the cord with the knife (3: 22). *aya'w dūktca' ksa' xtaho'*, to fell, as a tree. (Also 16: 3; 28: 86, 87, 89, 201.)

ksaho^w.—*ksa'ho'w tko'hē*, he has gone sure enough.

ksapi, to grow (a human being).—*ksapi' hiya'w xa*, nearly grown. *iksapi*, you grow (12: 3). *yū'ni'ki ksa'wiyē*, he or she raised a daughter (p. 149: 16). *yī'ni'ki ksa'wi'hayē*, you raised a son (p. 149: 17). *yī'ni'ki ksa'wū'ni'kē*, I raised a son (p. 149: 18). *ksa'won'*, she raised them (14: 1).

ksapi, wild.

ksa^a or **ksa**ⁿⁱ, five.—*toho'xk ksa'w ko xkuku' ondqha'*, I gave five horses to each (man).—*teksani'* or *deksani*, five times.

ksa^w**xa**.—*ksa'w xa txa'*, all the brothers and sisters.

kse.—*dūksedi* or *dūkse'di*, to sweep a room (*i'dūksedi*, *ndūksedi*). *yusatxa' ma'n̄bi*, *dūkse'ka'n*, it is (lies) dusty; sweep it (said by woman to woman). *ma'nikse'onni* or *mē'nikson'*, a broom ("sweeping dirt"). *ta'rsi mē'nikson'*, "broom grass" (*Andropogon macrourus*). *adūkse'*, she spread over him (29: 27). *afo' miska' dūkse' ko'wa tcu*, to move small potatoes farther (on the floor) (p. 149: 12). (Also 20: 46; 26: 21.)

ksē.—*ksē'di*, to break, as a stick, in the hands (cf. *ksa*) (*i'ksēdi*, *ū'ni'ksē'di*; *ksētū'*, *i'ksētū'*, *ū'ni'ksētū'*). *pxwē' ksē'di*, to break, as a chair or rope, by punching. *ksē'di*; *aye'k kse'di*, to pull ears of corn from the stalks (*aye'k ksaye'di*, *aye'k ksankē'di*). *ksd* (6: 20; p. 154: 5), *ksa* (17: 14), broken. *ksū'ni'ka' hi*, I will break it (28: 225).—*naksē'di*; *asi' naksē'di*, to break (a stick) with the foot. (Also 21: 23, 25; 28: 225.) *naksū'ki*; *asi' naksū'ki*, to break (a string) with the foot.—*duksū'ki*, to break a string, cord, etc., by pulling (*i'duksū'ki*, *nduksū'ki*; *duksū'ktu*, *i'duksūktu'*, *nduksūktu'*). *ndu'ksūki' he'detu*, we have finished

breaking the cord, etc. *uxtūki' duk-sū'ki*, to break (a rope) by pushing.—*daksū'ki* (in full, *aya'w dasē' daksū'ki*), to bite a stick in two (*i'daksū'ki*, *ndaksū'ki*; *daksūktu'*, *i'daksūktu'*, *nda'ksūktu'*). *i'dasē' i'daksū'ki*, did you bite it in two? *ndasē' ndaksū'ki*, I bit it in two. *añkqad' yī'ni'ki daksū'ki*, to bite a string in two.—*i'nsu'di iksē'di* (?), to gnash the teeth (*ayi'w sudi ayi'ksē'di*, *n̄ki'w sudi n̄ki'ksē'di*) (Bj., M.). *i'nsu' kagi' kīgikē'di*, to gnash the teeth. *ayi'nsu' kū'gūksuyē'di*, you gnashed your teeth (p. 140: 16). *ni'ni'nsu' kīgūksū'ni'kē'di*, I gnashed my teeth (p. 140: 17). *i'nsu'kū'gūksē'di*, he gnashed his teeth (p. 140: 18).

ksēpi^w, clear, as the eye (9: 11).—*tūtcōn ksepi*, clear sighted. *ksepixti'*, clear, as water; "very clear".

ksihi^w, to be crazy (*i'ksihi'n*, *n̄ka'ksihi'n* or *ū'ni'kaksihi'n* or *ū'ni'ka'ksihi'n*) (p. 164: 16). *iksixtu'*, you (pl.) are crazy (28: 195). *ksi'xtu*, they are crazy (31: 22). *ksixtki'* (= *ksihi'n + ki*), to be partly crazy (*i'ksixtki*, *ū'ni'kaksixtki'*). *kūksi'hi'ni'*, not to be crazy (*kū'yuksi'hi'ni'*, *ū'ni'kūksi'hi'ni'*). The second singular was also given as *ki'ni'ksi'hi'ni'*, and the first singular as *kyañksi'hi'ni'*.—*ksix* (19: 19), *ksi'hu* (19: 22), bad.—*ha'aksi'hi*, she forgot and left (26: 44) (cf. *yih'i'*).

ksi^w**hi**^a or **ūksih**^{ni'}, evening (cf. *si* and *psi*).—*ksi'w hi'ni' ya'w xa*, almost evening.

ksūpi.—*daksūpi'*, to get the juice out of sugar cane by chewing (*i'daksūpi'*, *nda'ksūpi'*). Sometimes expressed by *dasē' daksūpi'*.—*daskūpi'*, to get the juice out of sugar cane by chewing (*i'daskūpi'*, *nda'skūpi'*). *dasē' daskūpi'*, sometimes used for this.

kcicka or **kcixka**, a hog.—*ema'w*, *kcicka' haka'naki xyo'*, take care! or the hog will surely get out! *kcicka' ne'di ko tca'naska uki'kiñge ko' skane' e'naska na'*, this hog is half as large as that one. *kcicka' ko tēna'ni' yūke'di*, how many (living) hogs are there? *kcicka' tca'naska*, how large is the hog? *kei'xka oh'i'ni'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. *Kūcka'yokana'* (21: 1, 26, 30, 35), *Ska-kana* (7: 1, 2, 3, 6, 7, 10, 13, 15),

The Ancient of Opossums. *ki'cka ma-yin'ka'*, a ground hog. *keicka' dudayi'*, hogweed, species not named; it grows near Lecompte, La.

ktea, to chop.—*ayaⁿ kteadi'*, to cut wood (*ayi'daktea'di*, *aya'ndaktea'di*; *ayaⁿ kteatu'*, *ayi'dakteatu'*, *aya'ndakteatu'*). *ayaⁿ ktea yu'ke'*, they are cutting wood. *ayi'daktea' i'da da'nde*, will you go to cut wood? *aya'ndaktea' nda' dande'*, I will go to cut wood. *ayaⁿ kteade'di*, he goes or went to cut wood. *ayaⁿ ktea xyazyé*, to stop cutting wood. *ayaⁿ ktea da' dande'*, he will go to cut wood. —*duktea'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*, *in'ksi' 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 (*ayaⁿ duktea' ksa' xtaho'*; *ayaⁿ i'duktea ksa' xtaho'*, *ayaⁿ nda'ktea ksa' xtaho'*). —*duktuca' soⁿ'sa dutcati'*, to split at one blow (?) (*i'du'kuta' soⁿ'sa i'dutcati'*, *ndu'kutea soⁿ'sa ndu'teati'*). —*duktea' hutpé*, to cut a hole through with an ax (*i'duktea' yutpé*, *nduktea' u'nkutpé'*).

kteaⁿ. —*in'kteaⁿhi'*, next to, the next one. *isi' ayin'ka' in'kteaⁿhi'*, the toes next to the little toes. *tea'k ayin'ka' in'kteaⁿhi'*, the fingers next to the little fingers, the third or ring finger. *in'kteaⁿhi' a'xohiya'*, the second toes (of a person). *in'kteaⁿhi' 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'kiduxté'*, to go straight across (a stream) (*a'kta ide' ya'kiduxté'*, *a'kta nde' nka'kiduxté'*). —*kütata'*, straight, erect, upright. *kütata' sim'hin'yé*, to set it up straight (*kütata' sim'hin'yayé*, *kütata' sim'hin'han'ké*). *kütata'xi*, 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'ktayé*, to bend

down or fold an object (*kidu'ktahayé'*, *kidu'ktahán'ké'*). *ka'tútú'kta'di*, limber, supple, pliant.

kte, *kité'* (7: 14), *kité'* (20: 11), to hit (cf. *xte*). —*xkte'*, I shoot at (20: 22). *ikte'tu*, they hit you; you are hit (28: 196, 198). *atspaⁿ'hi kte' kan*, he stuck to it when he hit it (1: 11). —*ktedi'* or *kíte'di* (26: 61), to hit, hammer (*ya'ktedi*, *xkte'di*; *ktetue'* or *kíte'tu* (31: 30), *yakte'tu'*, *xkte'tu'*). *ma'sa u'tsaⁿxti' ktedi'*, to hammer very hot iron. Imperative: *kte* (to a child). *haⁿ'ya yaⁿx'ktedi' niki'*, because a man hit me. *yaxkte'di*, he hit me, you hit me. *in'kta' dande'*, I will hit thee. *sam'hiⁿ'kiya' in'kte'xo*, I will do it again and hit you on the other side (1: 11). *in'kte' ha dande'*, I will hit you (all). *ayaⁿ kon' ktedi'*, to hit him with a stick (*ayaⁿ kayoⁿ' ya'ktedi*, *ayaⁿ nkon' xkte'di*). *toho'ka' kta' kte'di*, to hit his own horse. *tu'ni'ki kta' ayaⁿ 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'ktedi*, he hit thee (you). *yaxkte'tu na'*, they hit me (of their own accord). *kte' hedan'*, he finished hitting, he hit. *kte' exa'yé*, he stopped hitting. *kte' hande' yaⁿkan'*, *xku'*, while he was hitting him, I was coming back. *kte' daha'*, to hit them (animate objects) (*ya'ktedaha'*, *xkte'daha'*; *kte'dahatu'*, *ya'ktedahatu'*, *xkte'dahatu'*). *yaⁿxktedaha'*, he hit us. *yaⁿxktedahatu'*, they hit us. *ktekte'di*, to hit him often (*ya'ktekte'di*, *xkte'ktedi*; *ktektetu'*, *ya'ktektetu'*, *xkte'ktetu'*). *ayaⁿ 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'*). —*kák-teni'*, not to hit, hammer, strike (*káyu'kteni'*, *nku'kteni* (?). *káyaⁿxkteni'*, he did not hit me, you did not hit me. *yaⁿxkte'di kike'*, *ayin' i'kúnyiké'ni dande'*, although you hit me, I will not hit you.

kte'ni, not to hit him, her, or it. *kte'ni hande' ya'ka'w' nkih'w'*, I came before he hit him. *ki'xkikte'di*, to hit himself (*yi'xkikte'di*, *nki'xkikte'di*; *ki'xkiktetu'*, *yi'xkiktetu'*, *nki'xkiktetu'*). *nki'xtedi*, I hit myself. *nki'xtetu'*, we hit ourselves. These seem to be irregular forms, for we might expect to see *nki'xkikte'di* and *nki'xkiktetu'*. *inkte'omni'* (= *ktedi* + *omni*), to hit with. *nitawin' inkte'omni*, "to hit a ball with," ball club. *mas inkte'omni*, "iron made for hitting," a hammer.—*aya'w' kte'*, to shoot at a mark (lit., "to hit wood") (*aya'w' yikté'*, *aya'w' axte' nka'ni*, or *aya'w' inkikté'*).—*aya'w' axte' nka'ni*, given as one form of first singular of *aya'w' kte'*, 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'ni'ki ya'xkikte'*, hit my dog! *tcu'ni'ki inkikta' dande'*, I will beat your dog. *tcu'ni'ki inkikta' ha dande'*, I will beat your dogs (sic). *i'nikikte'di*, I hit your dog. *ya'xkikte'di*, he hit my dog. *hiya'xkikte'di*, you (sing.) hit my dog.—*kikté'*, a battle, a fight; war. *kikté' omni'*, to "make a fight," to fight (*kikté' ayom'ni*, *ki'kte' nkom'ni'*). *ki'ktehaya'w' 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 uwu'si ukté'di'*, to flip with the fingers (*tea'k uwu'si ukte'hayé'di'*, *tea'k uwu'si ukte'ha'niké'di'*).

kto^a.—*ktom'hi'*, the common frog (28: 244). (See *péska'*, *ká'w'ni'w'hi'*.) *ktom' 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'ni'ki*, a female cat. *ktu' yin'ki'*, a kitten. *ktu' ya'ndustá'ki'*, the cat scratched me.

ku, to give.—*kiduni'ya'w' ku' kam' duti' opa'*, 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 dande'*, I will give it to you. *nyiku' ha dande'*, 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); *kuka'niko'* (man to man); *kuki'* (man or woman to woman); *ku'tale'* (woman to man); plurals: *kutu'* (to children); *ku'taka'niko'* (men to men); *ku'tatú'ki'* (man or woman to women); *ku'tatú'le'* (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'ni'kiya'w' yaxku'*, give me that (reclining) ax! *ku'daha'*, to give to them. *i'kudaha'*, you give to them. *xku'daha'*, I give to them. *ku'dahatu'*, they give to them. *ikudahatu'*, ye give to them. *xku'dahatu'*, we give to them. *toho'xk xku'daha'*, 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'w'téna'xi da'nde*, if I give you a horse, will you be a friend to me? *toho'xk i'niku na'w'ni ni'ka'w'*, *ya'w'téna'xi da'nde*, as I have given you a horse, will you be a friend to me? *a'nsé'wi nonpa' ma'niké'çé' i'yiku'di*, he gave you these two (horizontal) axes (N. B.—*iyikudi* instead of *ikudi*). *a'nsé'wi nonpa' ma'ni'kiya'w' nyiku'di*, I gave or give you those two (horizontal) axes. *kuku' om'daha'*, distributive of *kudi*, to give to each of them (*i'kuku om'daha'*, *xkuku' om'daha'*; *kuku' om'dahatu'*, *i'kuku om'dahatu'*, *xku'ku om'dahatu'*). This verb is preceded by the number of the objects given to each, as: *toho'xk nonpa' ko kuku'om'daha'*, he gave two horses to each; *toho'xk dani' ko kuku'om'daha'*, he gave three horses to each; *toho'xk topa' ko xkuku'om'daha'*, I gave four horses to each of them; *toho'xk sosa' ko i'kuku'om'daha'*, 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**.—*kúdëni'* (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.
- küdëska'**, **küdë'sk**, (rarely, **küdëski'**), a bird; birds.—*kúdúpi' sanhiv'yan kúdëska' o'di*, shoot (at) the bird on the other side of the ditch! *küdëski' yukup'*, the legs of a bird. *küdë'sk ki-yo'wo*, another bird. *küdë'sk axe'* (cf. *axe'*), the wings of a bird. *küdëska' kan'konni'*, a bird trap. *küdë'sk siyan'*, birds' tracks. *küdë'ska atëutka'*, a red bird. *Küdeska' teütkana'*, Ancient of Red Birds (20: 15; 31: 32). *Küdëska' atëutkana'*, Ancient of Red Birds (31: 38). *küdëska' atëut xohi'*, "ancient red bird," the cardinal bird (G.), probably the cardinal grosbeak (*Cardinalis virginianus*). *küdëska' 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). *Küdë'ska daha'yina*, Ancient of Blue Darters (20: 6). *küdëska' xohi'*, the "ancient bird": (1) a long-legged red bird, with a white bill; (2) a parrot. *küdëska' xohi' pëcân kâhudiv'*, a necklace made of bills of the birds called "*küdëska' xohi'*." *küdë'ska sidiv'*, a yellowbird, or yellow warbler. *küdëska' sin' pson'ti'*, "sharp-tailed bird," the swallow. *küdë'sk pa teiv'*, "red-headed bird," the red-headed woodpecker. *kü'dësk süpi'*, a blackbird: generic. *kü'dësk tohi'*, a bluebird. (Also 15: 6; 20: 13, 32, 49; 28: 60, 61, 64, 72, 76, 92, 102, 157, 158, 159, 251.)
- küdo**.—*küdotëi'*, *küdo'tëi'*, *kü'dote* (26: 54), wet, muddy. *ëyuk'ë küdotëi'*, because it is wet. *ama' küdotëi'* or *hama' küdotëi'*, "wet earth," mud, a little mud; but, *hama' küdo'tëixti'*, much mud, deep mud. *küdo'tëixti'*, very wet. *küdo'tëi' kivi'*, "a sort of wet," damp, moist.—*küdúpi'*, *küdúpi'*, *küdo'*, a ditch. *küdúpi' ndosan'hi'n si'no' ni n'ë ndo'hi'*, I see (or, saw) the boy walking on this side of the ditch. *küdúpi' sanhiv'yan kúdëska' o'di*, shoot (at) the bird on the other side of the ditch! *ayiv'x küdo'taryan'*, "Big Ditch," Louisiana. *dü-küküdüpi'*, to cut a trench with an ax or hoe (*i' düküküdüpi'*, *ndü'küküdüpi'*).
- küdúksa'**, crack ("a trench broken") (10: 8, 9).—*a'küdúksa'ye*, peeping through a crack (10: 8). *kü'dúksa-yë*, through a crack (28: 7). *iya'küdúksa'yañka na*, beware lest you peep at me! (p. 146: 15). *ka'küdúksa'hinyëni'*, I did not peep at you (p. 146: 16). (Also 16: 8.)
- kühi**.—*kikühi'* (=sisi'), a wrinkle, wrinkles; to be wrinkled (*i'ki kühi'*, *ü'ñkikühi'*).
- kük**.—*oküki*, to fish. *ayo'küki*, *nko'küki o'kük de'di*, he went fishing, to go fishing (6: 4). *oküktu'*, they went fishing (6: 14). *ü'ñkogonni'*, a hook, fishhook (Bk.). *ünko'kon' sudiv'*, a fishhook. (Bj., M.). *ünko'kon' in'kan'*, a fishing line. *ünko'kon' udiv'*, a fishing rod.
- küka'pi**.—*du'küka'pi*, pulled off (17: 8).
- küxwi'**, coffee.—*küxwi' ne'di*, is there any coffee? *küxwi' ni'ki*, there is no coffee. *küxwi' on'(ni')*, to make coffee.
- künëki'**, (1) to bend any inanimate object; (2) a single bend or curve (*i'künëki'*, *ünku'künëki'*) (?).—*püdiyän' künëki'*, to bend the point of an object. *psdehi' künëki'*, the knife (edge) is turned. *künëkiyë'*, to cause an inanimate object to bend or be turned. *psdehi' kü'nëkiyë'*, to turn the edge of a knife blade (*psdehi' künëki' hayë'*, *psdehi' künëki'háñkë'*). *künëgnë'ki*, having a series of curves or bends (~~~~~).—*künü'xka'* or *kanaxka'*, circular. *nahiv'te' künü'xka'*, full moon. *küna'xka' küdu'nana'hi'*, to go round and round, as the hands of a clock (?).
- küni**.—*kü'nini'* to ford a stream, to wade (*i'kümini'*, *ünkukü'nini'*; *küni'tu*, *i'küni'tu*, *ünkuküni'tu*). *küni' dandë'*, he will wade.
- küniv'ski hayi'**, a gnat.
- küs**.—*akúsküsü'ñki* (=akúsküse'+yiv'ñki), he nibbled a little now and then, he ate in a mincing manner. *Tëçtkana' son'+sa akú'sküsü'ñ+ki na'xka' 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'sküse'*, archaic word for above.
- kütëi'çcka'**, the red-winged blackbird.—*Kütëi'çkana'*, Ancient of Red-winged Blackbirds (23: 16). *Kütëi'çcka'a*, Ancient of Red-winged Blackbirds (23: 21).

him (as he stood?) (1: 15, 16). (Also 8: 18; 10: 3; 12: 3; 31: 2, 3, 7.)

kyëto^{hi}, the duck hawk (see *kí'skisa'yi*).

kyúski', 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*: *Asahinⁿ*, *asaxtu*, *asax nonpa*; *anahinⁿ*, *anaxtu*; *donhi*, *donxtu*; *ayohi*, *ayox këci*; *tanhinⁿ*, *tanx* (in *yaductan tanx sinhinⁿyaⁿ*); *amihⁱ*, *amix*; *pahi*, sore, *pax* (in *apaxtoⁿyë*); *mihⁱ*, *míxkëtedi*; *axisahi*, *axisax*; *tëlkohi'*, *tëlkôx*.—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*, *ixx*; *wax ta'hicti* or *wax ta'xti* (in *waka' + tahi*). *yañkin'xtu'nda'* (for *yañki'ñki'nda'*), *yañkin'xtu'*.

xa, still, yet.—*ñkãⁿnox' xa nãⁿnde*, I am still living with her (or him). *kadëni' xa*, it does not burn yet. *kand'xtetuni' xa*, they never did kick (fem. sp.). *nãⁿãⁿ 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' de' xa*, he can run away (but he will not). *akütxyi' nãⁿãⁿ xa*, I can write (if I wish). *toh'ox nonpa' ama'ñki 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' nãⁿãⁿ xana'*, I can write. *akütxyi' nãⁿãⁿ de' xana'*, I can read. *ünkⁿtanhin' xana'*, I can run (if I wish). *e'yaⁿ nde' xana'*, I can go thither. (Also 7: 5, 6.)

xa or **xya**, a sign of past time.—*ë'tañke xa'*, I said that. *ëtuxa'*, they said (did say) it (long ago) (see *e*).—*kí'tënd'xtu xa'*, they had friends to each other (2: 1). *haoⁿknë 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*).—*onⁿi'k ha'ne otu' xa*, they (the dogs) have (usually) found a bear and (men) have shot him (2: 31). *ayu'yaⁿ nãⁿãⁿ kantëkí'kë nãⁿãⁿde xa na'*, I am used to licking the dew off of (the ground) (1: 7). *nãⁿãⁿ kiyasí' xana' yahé' 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). *e'tiya*, this is all. *nkin' 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'*, *exayitu'*, *ë'xaha'ñkëtu'*).—*exa'ya da'nde*, will he stop? *ixya'yaya da'nde*, will you stop? *ë'xa'hañka' dande'*, I will stop (doing it). Imperatives: to a child, *ë'xaya!* man to man, *ë'xa'yë'takta'*; man to woman, woman to woman, *ë'xa'yë'tkí'*; woman to man, *ë'xa'yë'tatë'*. *ayaⁿ kta xya'xyë*, to stop cutting wood. Some parts of this verb seem to belong to *ë'xayë*, 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). *omiska xa utëdi*, “small fish put in a box,” sardines. *xa' utcu' di*, to pack or put articles into a box or trunk (*xa' yu'teudi*, *xa' nãⁿãⁿteudi*). *xa' utcu' nedí'*, he stands putting things into a box or trunk.

xa, **xyi**.—*ha'xahë*, to laugh. *ha'xahë de'di Te'tkanadi'*, the Rabbit went off laughing (1: 21) (also 10: 10, note). *inãⁿxihí'*, or *inãⁿxyihí'*, *i'ñkíhi* (18: 16), *inãⁿxihí* (23: 8), to laugh (*ayi'ñkxihí* or *ayi'ñkxyihí'*, *nãⁿãⁿxihí'* or *ünãⁿãⁿxyihí'*). *nãⁿãⁿxihí ne'di*, I am laughing (as I stand). *nãⁿãⁿxihí na'ñkí'*, I am laughing as I sit. *nãⁿãⁿxihí om'*, I was laughing. *nãⁿãⁿxihí' dande'*, I

- will laugh. *kí'ńkxihińi'*, or *kí'ńkxihińi'*, not to laugh (*kayi'ńkxihińi'* or *kayi'ńkxihińi'*; *ńkí'ńkxihińi'* or *ńńkí'ńkxihińi'*).
- xa.**—*pa'axaxahi'*: *doxpá'sanhim' pa'axaxahi'*, to pull up or roll up the sleeves (*dor-pa'sanhim' i'paxaxahi'*, *doxpá'sanhim' ú'ńkapa'axaxahi'*).
- xa**, to stand (cf. *si.*)—*xa'xa, a'xa* (20: 3), dual and plural of *si'hiń*, they stand. *am'ya nonpa' xa'xa ha'maki nkýě-hon'ni*, I know the two standing men. *ti' nonpa' xa'xa ma'ńki ko tedi xě* (w. sp.), the two (standing) houses are red. *aya' nonpa' xa'xa a'mańki ko tedi*, the two (standing) trees are dead. *toho'xk nonpa' xa'xa a'mańki ko súpi xě* (w. sp.), the two standing houses are black.—*xa'xaxa*, they (pl.) stand. *am'ya xa'xaxa ha'maki nkýěhon'ni*, I know (all) the standing men. *am'ya xa'xaxa ma'ńktu*, they (all) are standing (said of many). *toho'xk xa'xaxa a'mańki ko sam' xě* (w. sp.), the standing horses are (all) white. *am'se'p xa'xaxa ama'ńki ko pa'na in'ktá' (±xě, w. sp.)*, all the standing axes are mine. *am'se'p xa'xaxa ki'na-zadi' ama'ńki ko pa'na in'ktá' (±xě, 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-xahi'*, "rough iron," a file.—*xaxahi'*, rough to the touch here and there. *astotonixka akidi xaxahi*, a black lizard with rough skin.
- xak.**—*a'xakomni'*, to be poor (*aya'xakomni'*, *ńka'xakomni'*; *a'xakontu'*, *ay'xakontu'*, *ńka'xakontu'*).—*a'xakonyě'*, to make one poor, to treat one ill (*a'xakom'hayě'*, *a'xakom'hun'kě'*; *a'xakom'yetu'*, *a'xakom'hayě'tu'*, *a'xakom'hun'kě'tu'*).
- 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.—*xanaxpě'*, a muskrat.
- xandayi'**, the fishhawk.
- xati.**—*axati'*, to slide, as on ice (*aya'xati'*, *ńka'xati'*).
- xaye.**—*duxayě'*, to scratch in order to relieve itching (*i'duxayě'*, *ndu'xayě'*). *pa' duxayě'*, to scratch the head. *tea'ke duxayě'*, to scratch the hands. *si'ya ski'xtiki' duxayě'*, to scratch the top of the foot. *nyí'duxayě'*, I scratched you. *nyí'duxaya' dande'*, I will scratch you. *ya'nduxaya'*, he or she scratched me. *ya'nduxayata'*, scratch me! (male to male).—*du'xayaxa'* (fem. of *duxayě'*), to scratch (*i'duxa'yaxa'*, *ndu'xaya xa'*); used when a female addresses a female.—*xayomni'*, riding spurs.
- xaⁿ**, feminine ending of certain verbs answering to the masculine ending *-di*, thus: *pa'tcítuwa'* (fem.), *pa'tcítudi'* (masc.).
- xaⁿ**, where.—*ta'nyan' xa' ko tcuwa'*, where is the village? *am'sudion'yan xa' ko tea'ka'mańki'*, where is the pine forest? *am'se'wi yan xa' ko tea'ka'mańki'* (sometimes shortened to *am'se'wi yan xa'?*), where is the (reclining) ax? *spdehi' yan xa' ko tea'ka'mańki'*, where is the knife? *mi'kon'ni yan xa' ko tea'ka'mańki'*, where is the hoe? *yańke'o'ni yan xa' ko tea'ka'mańki'*, where is the saw? *toho'xka' yan xa' ko tea'ka'mnedi'*, where is the (standing) horse? (Also 29: 29.)
- xaⁿ**, bring! (28: 148, 149).
- xdo.**—*dxdo'*, to hull beans or green nuts. *aye'k dxdo'*, to husk corn (*aye'k i'daxdo'*, *aye'k ndi'xdo'*).
- xě**, one form of the feminine oral period; its masculine equivalents are *xyě* and *xyěxo*. *ti ně ko sam' xě*, the house is white (w. sp.). *xě* affects the accent of the preceding word, thus: *aya' si'hiń ně ko tedi*; but *aya' si'hiń ně ko tedi xě*, the (standing) tree is dead; *toho'xk ta'hiń ko kde'xi*; but *toho'xk ta'hiń ko kde'xi xě*, the running horse is spotted.—*xyě*, (1) one of the masculine forms of the oral period, the others being *xyěxo* and *na*; the corresponding feminine forms are *xě* and *ni*. *am'ya pi' xyě*, he is a good man. *am'ya ptu' xyě*, they are good men.—*hauti' xyě*, he is sick much or often. (2) Indeed, at any rate, at all hazards. *e'yan nde'di xyě'*, I went thither at any rate (whether he consented or

not). *e'yaⁿ 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'yaⁿ nedu' xyë*, my legs pain (exceedingly?). *amya'di hande' sanhaⁿni' 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'yaⁿ nda' dande' xyëxo'* = *e'yaⁿ nda' dande' xyë'*).

xedi', frost.

xëhe', to sit (*i'xëhë*, *nkixëhe'*, *xëhetu'* or *taⁿtu'*, *ixëhëtu'* or *itaⁿtu'*, *nkixëhëtu'* or *ntaⁿtu'*). 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'ntkañko'*; man to women, *ta'ntukañko'*; women to men or children, *ta'ntutute'*; woman to women, *ta'ntukaⁿ*. *axëhe*, *axëhë*, *xëheye*, *donxëhë*, *uxëhe*; D., *iyotañka*; Ç., *gfin*; K., *lin*; Os., *kfin*; Kw., *kt in*, *kñin*; Tc., *mina*; H., *ama'ki*).—*amya xë'hë na'ñki a'yëhüⁿni*, do you know the sitting man? *amya nonpa' xëhe' ha'maki nkyëhoⁿni*, I know the two sitting men. *toho'xk xë'he në' ko teti' xë* (w. sp.), the sitting horse is red. *amya' xë'he na'ñki ko ta'kana'ñkihaⁿ*, where is the sitting man? *amya' xë'he na'ñkiyaⁿ nkyëhoⁿni*, I know that sitting man. *amya' xë'he na'ñkidë nkyëhoⁿni*, I know this sitting man. *nkixëhe' na'ñki*, I am sitting. *i'xëhe na'ñki*, are you sitting? *xë' na'ñki*, she is sitting. *yaduxtaⁿ nkixëhe*, I sit (ride) in a wagon. *e'we yuke' taⁿ ha'maki*, they are sitting. *ason' poska' dë xë'hë hantca' haxë'di Tcë'tkanadi'*, when the Rabbit went to a brier patch and sat there, he was angry (2: 28). *Tcë'tkanadi' koxta'*, *yahë'yaⁿ 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). *iska' ti kwia'yaⁿ xë' na'ñki'*, a skunk is sitting under the house. *ason' poski'ñki xë na'ñki Tcë'tkanadi'*, 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'hüñkë'*). *doxpe' xëheye'* (= *doxpe' ta'kedi'*), to hang up a coat, etc. *akue' duxpi' xëhe'kaⁿ*, pull off (your) hat (and) hang it up (w. sp.)! A man or boy would use *xëheya'* instead of *xëhe'kaⁿ*. "*kañkonni' nko'haⁿ nëtkohi' xë'hëñkë' ndu'si xyo'*," *ëdi' ëtuxa' Tcë'tkanadi'*, they say that the Rabbit said, "I will make a trap and set it on the road and catch him!" *doxpe' 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. *amya'di si naskëxti' de knë' kañkonni' nëtkohi' xëhe'kiyë ëtuxa' Tcë'tkanadi' ëtukoⁿni'*, 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. *amya a'xëhe ha'maki a'yëhüⁿni*, 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' psu'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' utpe'*, to make a hole through by sitting on it (*yaxëhe' yutpe'*, *nka'xëhe' üñkutupë'*).—*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. *utaⁿ ha'maki*, they were (already) sitting in it (when seen). *utaⁿtu'* they sat in it (if they enter and take seats, the act of going being seen; said when one reports what he has observed). *yaduxtaⁿ 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'ñkëtu'*). *itka'yaⁿ 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'*, *nkuxkini'*; with the oral period, *yu'xkini' na'*, *nku'xkini' na'*).—*xu'hë'*, she sat in

(26: 15; 28: 221). *uxwě'hěnkě*, I put it in (28: 236). *uxwěhe'yě*, she set it in (the water) (28: 237). *xwúhe'*, he put her in (28: 203). *xoxo' kxwěhě'*, 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.)

xěpi, to go down.—*aniya' xěpi*, the water went down (15: 3).

xi, supernaturally mysterious (10: 15).—*xí'di*, strange (10: 11). *xiya'*, 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). *axiya'kidaha'*, you putting them in the house to treat them (28: 12). *ayañkxi'yañ*, a doctor. *axí'kiyě*, treating him (=doctoring) (28: 1). *tixyí'* (28: 2), *tix* (29: 13), medicine. *xidí'*, a chief, governor, doctor; a lawyer (Bk., *fide* G.). *añ'ya xi*, chief (27: 7, 9). *nděs 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'hayú' yíñkí'*, the small thorn; probably a species of *Crataegus*.

xixika', to ruffle up the feathers, as birds do.

xiye.—*a'xiyehí'*, *axiyé'*, *xyé'hi*, *xayehí'*, blossoms, flowers. *pañ'him a'xiyehí' nǎpí'hi*, "the vine with fragrant blossoms," the honeysuckle. *axiyé' sañ pañ'him'*, "the vine with white blossoms," the Cherokee rosebush. *xyé'hi sí'di*, yellow blossoms (of the *ninda'yi*). *xayehí' somsa'*, a single flower; *xá'yehítí'*, flowers. (Also 21: 8, 10.)

xi^a.—*axin'* (assumed 3d sing.), to pierce with a tined instrument (*aya'xin'*, *nkaxin'*).—*mas-tútcútká' tansi' nkaxin'*, I thrust a pitchfork into grass or hay.

xke (cf. *du*).—*duixkě'*, to unbraid (*í'duixkě'*, *ndu'ixkě'*).

xkě (cf. *du*).—*duxkě'*, to bark a tree; to flay or skin an animal (*í'duxkě'*, *nduxkě'*). *wa'k duxka' dandé'*, he will flay the cow. *ayan' duxkě'*, to skin or bark a tree. *a'dúkúxkě'*, to peel vegetables. *ato' a'dúkúxkě'*, to peel potatoes (*aya'dúkúxkě'*, *nka'dúkúxkě'*).—*oxké'*, to have the hand, etc., skinned. *oxké'hayě'*, to cause the hand, etc., to be skinned (*oxké'hayě'*, *oxké'húñkě'*).—*adaxkě'*; *teñmu'kadaxkě'*, 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'darkě'*, *nka'darkě'*). (Also 22: 7, 12, 13; 26: 81.)

xku.—*đaxkuhi'* (*í'daxkuhi'*, *ndí'xkuhi'*), *ayé'ki đaxkuhi'*, to shell corn.

xo.—*xo' hayí'*, the screech owl (cf. *hayi*).—*xo' yíñkí'*, the "little king" or "switch king" of Louisiana, a weed. *xo'yíñg a'pi*, the leaves of the preceding.

xo, a future sign, implying a contingency (it differs from *dande* and *xyo*).—*te'ya xo'*, 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 —). *sañhin' kiya' nkon inkte' xo*, I will do it again and kick you on the other side (if you do not reply) (1: 11).—*sañhin' 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 xo'*, as you are in great dread of briars, I will send you into them (1: 20).—*xyo*, shall (24: 10) (see *xyañ*, *xyexyo*, *xa*).—*nde' hĩndon' hi xyo'*, *wite' di ko*, I will go to see you to-morrow. *kan'konni' nkon' han nētkohi' xěheñkě' ndu' si xyo'*, I will make a trap and place it in the road, and (thus) I will catch him. "xkí'toñni e'yan nķihĩn' xyo," *uyí'hi ha'nde*, he was thinking for some time, "I will reach there first." *emañ'*, *keicka' haka'naki xyo'*, take care, or the pig will get out! *inayañ' kōkxahé'nk te'hĩnyě' kĩ imañ'ki xyo'*, before the sun moves, I will kill you as you recline, or where you recline (2: 24). *te'húñkě' ma'ñki xyo'*, I will kill him as (or where) he reclines. These last express cer-

- tainty (also 16: 17). *ani' kyá omni' kēdi' xyo*, he must dig the well (alone) (1: 5).
- xo**, interrogative sign.—*ka' wak hán' yě 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 há'yě*, my heart is broken (p. 154: 7). *ya'xtu há'yě*, their hearts are broken (p. 154: 8). *ya'ndi kahá'yěha'ñ-kēni' dandé*, I will not break her heart (p. 154: 9). *axěhe' oye'*, to break down, as a chair, by sitting on it.
- xohi**, **xo'xi**.—*dūkxohi'* or *tūkxohi'*, to make smooth with a knife, to scrape (*i'dūkxohi'* or *itūkxo'hi*, *ndūkxo'hi* or *ntūkxo'hi*).—*dūkxohi' tēdo'yě*, to make smooth by using a drawing-knife (*i'dūkxohi' tēdo'hayě*, *ndūkxo'hi tēdo'hañkě*).—*panhiv' tūkxo'hi*, to shave himself (*panhiv' i'tūkxo'hi*, *panhiv' ntūkxo'hi*).—*kítú'kxohi'*, to scrape for another (*ya'kítú'kxohi*, *a'xkítú'kxohi'*).—*panhiv' kítú'kxohi*, to shave another (*panhiv' ya'kítú'kxohi*, *panhiv' a'xkítú'kxohi*).—*intkxo'honni* (rather, *intūkxo'honni'*), a draw-shave.—*pa-xoxi'*, to scrape an object by pushing.
- xo'hi** or **xohi'**, rain.—*xohi'xti nedí'*, it still rains (rather, it is raining very hard). *to'hanak xo'hi*, it rained yesterday. *wie'di ko xo'hi dandé*, it will rain to-morrow. *psidě' xo'hi ko'ndé'ni dandé*, 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). *xohá'xexonni'* (*xohi+atxe+onni*), "frozen rain," icicle. (Also 28: 167, 252.)
- xohi'**, old (see *intc*).—*han'yasanhan'xti xohi'*, an aged Indian woman. *teak xohi'*, "old hand," the thumb. *kuděska xohi'*, "the ancient bird." *adú'sk xohi'*, a species of rat. *kawa xohi*, "something ancient," an elephant. *akñni xohi*, the ancient goose (a species). *xonniyohi dudayi xohi*, "the old one that eats crawfish," a pelican. *nya'xohi'*, O my old woman! (voc. of *yiñkōnni*). *Xohan'tiyav'*, "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. *iñktcanhi' a'xohiya'*, the second toes (of a person): lit., "next to the old ones."—*xoxo'hi*, pl. of *xohi*, ancient ones. *wahuv' xoxo'hi*, "ancient snows," i. e., hailstones (in the plural), hail. *xoxo'hiyan'*, "the old ones," both parents. *xoxtēlu'yan'*, both parents. *amlatka' xoxtēlu'yan' tēdi'*, a child both of whose parents are no more (i. e., dead).
- xoho'** or **xoho'ni**, a saddle.—*xohon' onni'*, to make a saddle (*xohon' ayon'ni*, *xohon' nkon'ni*). *xohon'na*, a saddlemaker. *toho'xk xohonyě'*, to saddle a horse (*xohon'hayě'*, *xohon'húñkě'*).
- xoxo'**, a swing; to swing in a swing (*i'xoxo*, *nka'xoxo*).—*xoxo' kavěhě'*, "to sit in a swing," to swing himself or herself (*xoxo' yu'kavěhě*, *xoxo' i'ñ-kukxavě'hě*).—*ani' xoxoni'*, a wave, waves.—*ya-xon'* (p. 142: 21), *ya'xoxonni'*, a chair.
- xoxo'**, to cough (*i'xoxo*, *nkxo'xo*; *xoxotu'*, *i'xoxotu'*, *nkxo'xotu'*).
- xotka'**, hollow, empty.—*ayan' xotka' uxě' na'ñi On'ti ya'ndi*, the Bear was sitting in a hollow tree (2: 13). *ayan' xotka' ak'i'púpsük'i'*, he (the Bear) headed off (the Rabbit) in the hollow tree (thus preventing his escape) (2: 26). (Also 7: 8; 28: 146; 31: 34.) *xotkayan'* (= *xotka+ayan'*), a hollow tree (= *ayan' xotka*). *xotkayan' haki'ñiki*, he got out of the hollow tree (2: 27).
- xon'**, to have enough (6: 18) (*ixon'*, *iyi'xon'*, *nke'xon'*) (6: 9).—*ñkixon'pi*, I have had plenty (14: 11).
- xon'dayi'**, the wingless grasshopper when young. "It is reddish and very offensive." Probably the lubber grasshopper.
- xon'he'**.—*doxpě' úka' xon'he'di*, to put a knife, etc., inside a coat (p. 139: 7). *axkido' xon'hedi*, to put a curved object in the belt. *axkido' kidamañkije xon'hedi*, to put a horizontal object in the belt.

xoⁿniyohi', a crawfish (7: 9, 11).—*xoⁿniyohi' dudu'yi zohi'*, "the old one that eats crawfish," a pelican.

xpi.—*duxpi'*, to pull off a scab or something else adhering to another object (*i' duxpi, ndu'xpi'*).—*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'*).

xtaⁿ, (cf. *xtak*).—*duxtaⁿ*, to pull (*i' duxtaⁿ, ndu'xtaⁿ; duxtaⁿtu', i' duxtaⁿtu', ndu'xtaⁿtu'*). *duxtaⁿ ma'nte deyē'*, to move an object by pulling it (*i' duxtaⁿ ma'nte de'hayē', ndu'xtaⁿ ma'nte de-hiñkē'*). *duxtaⁿ dutckē'*, to pull out a single arrow from the quiver. *duxtaⁿ du'itēcudi'*, to pull out several arrows from the quiver. *soⁿsa duxtaⁿ dedi'*, to take one large object off another or from a pile. *noⁿpa' duxtaⁿ dedi'*, to remove two large objects from a pile. *duxtaⁿ tūsiyē'*, to bend backward, as a person, by pulling (*i' duxtaⁿ tūsi'hayē', ndu'xtaⁿ tūsi'hāñkē'*). *in' duxtaⁿ tūsi-hiñyē'*, I pull you (used if one already holds the person). (See *si*.) *duxtaⁿ dupidē'*, to pull open a cache or box. *duxtaⁿ xtaho' (kohi'xti duxtaⁿ xtaho')*, to make an object fall from a height by pulling. *xwūhi'xti duxtaⁿ xtaho'*, to make a tree, etc., topple over by pulling (*i' duxtaⁿ xtaho', nduxtaⁿ xtaho'*). *du'xtaxtaⁿ na*, jerking now and then to straighten it (6: 5) (*idu'xtaⁿ na, ndu'xtaⁿ na*) *duxtaⁿ de'di*, to pull and go, to drag it along (6: 14) (*iduxtaⁿ de'di, nduxtaⁿ de'di*). *duxtaⁿxtaⁿ*, he pulled them out (19: 13). *dasē duxtaⁿ xtaho'*, to make fall from a height by biting. *psdehi' a' duxtaⁿni ukso'ki'*, to cut a rope with a knife.—*udu'xtaⁿ*, to pull through. *aⁿsadūki' a'ñkada'ki udu'xtaⁿ*, to pull thread through a needle, to thread a needle (*yudu'xtaⁿ, nku' duxtaⁿ*).—*yaduxtaⁿ*, a wagon (p. 120: 12, 21; p. 121: 1). *yaduxtaⁿ in'kiti'u'* (or *in'ktatu'*), the wagon is ours. *yaduxtaⁿ ko' tca' kaⁿnedi'*, where is the wagon? *ya' duxtaⁿ* or *ya'tcaⁿ* (G.), wagon. *yaduxtaⁿ taⁿhiñ'*, "running wagon," a railway car. *yaduxtaⁿ taⁿhiñ' nūtkohi'*, a railway. *yaduxtaⁿ taⁿhiñ' nūtkohi' ndosaⁿhiñ'*

anyadi' siⁿhiñ' nē ndoⁿhi', I see (or saw) the man standing on this side of the railway. *yaduxtaⁿ taⁿhiñ' nūtkohi'*, "wagon running road," a railroad. *Yaduxtaⁿ taⁿxiñhiñyaⁿ'*, "Where-the-running-wagon-stands," i. e., a railroad station; a former name of Lecompte, Rapides Parish, La.—*paⁿtaⁿni'*, to move an object by putting a stick against it and pushing it along (*i' paⁿtaⁿni, npa'xtaⁿni'*). (Also 21: 40; 28: 85, 87, 147, 148, 150, 151; 31: 33, 36.)

xte (probably = *kte*, to hit).—*naxtē'*, to kick (*hiñaxtē', uⁿna'xtē'; naxtētū', hiñaxtētū', uⁿna'xtētū'*). *wite'di ko' kiya' naxta' dandē'*, he will kick him again to-morrow. *kiya' hiñaxta, da'nde*, will you kick him again? *kiyaⁿnaxtē'*, I kicked him again (*kiyaⁿnaxtētū'*, 3d pl.; *kiya' ina'xtētū'*, 2d pl.; *kiyaⁿnaxtētū'*, 1st pl.). *naxtē' hedaⁿ'*, he has kicked, has finished kicking (*hiñaxtē' hedaⁿ', uⁿna'xtē' hedaⁿ'; naxtē' hetu', hiñaxtēhetu', uⁿna'xtēhetu'*). *he' uñe'di i'naxtē'*, that one kicked you. *yaⁿnaxtē'*, he kicked me. *naxtē'k-okde'*, kick him and make him go! Imperatives: *naxta'* (man or woman to child); *na'xtēkañko'* (man to man); *na'xtēdēki'* (man to woman); *na'xtate'* (woman to man); *naxtēkaⁿ'* (woman to woman). *teu'ñiki yande' naxtate'* (woman to man), kick that dog! *naxtē' ma'nte deyē'*, to move an object by kicking it (*i' naxtē ma'nte de'hayē', uⁿna'xtē mante dehiñke*). *nkana'xtē te' nkihim'*, I have come here to kick him; but it is probable that the first word should be *uⁿna'xtē*. *in'naxta' xo*, I will kick you, if—(1: 12). *naxtē' kaⁿ atspaⁿhi'*, when he kicked him, he stuck to him (1: 12). *a'naxtē'*, to be in the habit of kicking; *a'naxtētū'*, 3d du. and pl. *toho'xk noⁿpa' ama'ñki a'naxtētū'*, those two horses will kick, are in the habit of kicking. *naxtē' dāha'*, to kick them (*hiñaxtē'dāha', uⁿna'xtē-dāha'; naxtētū'dāha', hiñaxtētū'dāha', uⁿna'xtētū'dāha'*). *ayin'xtitū' yaⁿna'xtētū'dāha'*, you (pl.) kicked us. *naxtē' ktaho'*, to make fall by kicking (*i' naxtē ktaho', uⁿna'xte ktaho'*). *kohi'xti naxtē' ktaho'*, to make fall from a height by kicking. *xwūhi'xti naxtē' ktaho'*, to make topple and fall by kicking.

naxt' kidedi', to kick a light object and send it flying through the air (*i'naxt' kidedi'*, *anna'xt' kidedi'*; *naxt' kidedu'*, *i'naxt' kidedu'*, *anna'xt' kidedu'*). *kana'xt'ni'*, not to kick (*kaya'naxt'ni'*, —; *ka'naxt'etuni'*, *kaya'naxt'etuni'*, —). *kana'xt'etuni' xa* (w. sp.), or *kana'xt'etuni' xana'* (m. sp.), they never kicked. *toho'xk nonpa' ama'nd' ka'naxtetuni'*, these two horses do not kick (are not in the habit of kicking). *kina'xt'et'u'*, they kick one another (*ya'kina'xt'et'u'*, *nki'xkina'xt'et'u'*, instead of *a'xki'naxt'et'u'*). The last form was given thus, also: *nki'xtuha nki'xkina'xt'et'u'*. *kina'xt'e'*, to kick something. *nki'ndi nkon' kina'xt'e'*, "I-caused-it-he-kicked-something," I made him kick something.

xte.—*un'kta'ke de'xt'e'*, my hand is numb (asleep) (p. 149: 23).

xti (cf. *sti*).—(1) Very; sign of superlative degree, as: *pi*, good; *pi'tko'h'e'*, better; *pixti'*, very good, best; *u'tsa'*, hot; *u'tsa'xti'*, very hot; *amihin'*, warm weather, summer; *amihin'xti na'*, it is very warm weather. — (2) Preceded by a negative: not at all. *kad'ni'xti'*, it does not burn at all. *i'ndix-tihin' e'tiko'na'na'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 *txati on*), a sign of past action or condition. *a'duti te'*, he is hungry (he desires to eat). *a'duti t'e'xti on'*, he was hungry. *aya'duti tu'xti on'*, you were hungry. *nka'duti t'e'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 *iya'*).

xtu.—*uxtu'wiy'e'* or *xtiwiy'e'*, to set or turn an object upside down (*uxtu'wihay'e'* or *xtiwihay'e'*; *uxtu'wihank'e'* or *xtiwihank'e'*). *uxtu'wiy'a'*, masculine imperative; *xti'wiyeka'*, feminine imperative. — *a'wixtupi' xtu'wiyu'nik'itute*, turned over on; turn it over on me! (20: 10). *awixtu'witu'*, they turned it over (20: 11). (Also 20: 14, 24.)

xtuk.—*uxt'ki* or *uxt'k* (*uxtaki'*, *uxtaki'*), to push (2d pers., *yuxtaki'*, *yuxtaki'*; 1st pers., *nku'xtaki'*, *nku'xtaki'*, *nku'xtaki'*). *imy'u'xtaki'*, I

push you. *nyu'xtaki'* (?), you push me (rather, *nyu'xtaki'*, I push you; *yan'ku'xtaki'*, he pushes me, you push me.—J. O. D.).—*uxtaki' ma'nte dey'e'*, to move an object by pushing it (*yuxtaki' ma'nte de'hay'e'*, *nku'xtaki' ma'nte de'hik'e'*). *uxtaki' teudedi'*, to push a vessel, making it spill its contents (*y'u'xtaki' itcu'de*, *nku'xtaki' ntcu'de*). *uxtaki' duksu'ki*, to break (a rope) by pushing. *nxtuki xaninatiye'*, to push a heavy object, making it roll over and over in one direction (*yuxtaki' xa'nina'tihay'e'*, *nku'xtaki' xa'nina'tihank'e'*). *uxtaki'san'han'y'e'*, to push hard against (a thing) (*y'u'xtaki'san'han'yay'e'*, *nku'xtaki'san'han'k'e'*). *uxtaki' tpe'* or *uxtaki' kut'pe'*, to push a hole through (*yuxtaki'yut'pe'*, *un'kuxtaki' u'nikut'pe'*). *uxtaki' id'e'*, to overturn a vessel by pushing (making its contents spill out) (*y'u'xta' xki' id'e'*, *nku'xtaki' id'e'*). *uxta'k taho'* (*uxtaki'+taho'*), to make fall by pushing. *kohi'xti uxta'k taho'*, to make fall from a height by pushing. *xwih'i'xti uxta'k taho'*, to make topple and fall by pushing (*y'u'xtak taho'*, *nku'xta'k taho'*). *nyuxta'k taho'*, I make you fall by pushing you. *ya'nikuxta'k taho'*, he pushes me or you push me. *kiduxtaki'*, to push it for him (*ya'kiduxtaki'*, *a'xkiduxtaki'*). *ikiduxtaki'*, he pushes for thee (you). *i'nikiduxtaki'*, I push for thee (you). *ya'xkiduxtaki'*, he pushes for me. *hiy a'xkiduxtaki'*, thou (you) push for me. *kyu'xtaki'*, to push an object for another person (*ya'kyuxtaki'*, *a'xkyut'ki*); given as equivalent to *kiduxtaki'*, but there may be a difference). *kohi'xti kyuxta'k taho'*, to make an object fall by pushing it from a height for the benefit or injury of another. *xwih'i'xti kyuxta'k taho'*, to make an object topple and fall by pushing it, for the benefit or injury of another (*ya'kyuxta'k taho'*, *a'xkyuxta'k taho'*). *uxta'x*, *uxta'ki*, he pushed her (26: 70). *uxta'xk utohot'e'*, push her and make her fall in! (28: 173, 177).

xude'dike (28: 196), **xude'dik'e** (29: 36), that way (female speaking).

xu'he, to roar (?) (cf. *wu'xw'e'*).—*Ayixyi xuhey'a'*, "Waterfall Creek," Roaring Creek, Rapides Parish, La.

xuķe.—*xuķe'di*, to mock the crying or weeping of another (*i'kuhe'di, nkuķe'di*).
xuki, to crush or shiver.—*naxuki'*, to crush in or shiver an object by treading on or by kicking it (*i'naxuki', unna'xuki'*). *daruki'*, to crush in or shiver an object by biting. *duxuki'*, to crush in or shiver an object by pressing between the hands. *dū'kū-xuki'*, to crush in or shiver an object by hitting or punching. *maxiṭi ahi' dūkūxuki'*, to crack an eggshell. *kidu'xuki'*, to crack it for another (*ya'kidu'xuki, a'xkidu'xuki*). *i'kidu'xuki*, he cracks it for thee (you). *i'nīkidu'xuki*, I crack it for thee (?). *ya'xkidu'xuki*, he cracks it for me. *hiya'xkidu'xuki*, thou (you) crack it for me.
xūxwē', the wind (cf. *xyu'we*).—*xūxwē' poska'*, a whirlwind. *xūxwē' poska' yī'n-ki*, a small whirlwind. *xūxwē' sa'nha'ni'*, a strong wind, or, the wind blows hard. *xūxwē'di*, it blows: said of the wind. *xuxē' ta'ni* (= *xūxwē' nīlani* ?), "big wind." *xuxē' ta'ni nateiya'ni*, a storm cloud. (Also p. 151: 4.)
xūnūmi', the north wind.—*xūnūmi' kdi'*, the north wind has returned; probably equivalent to *ana'*, winter. *xūnūmi'-wade'* "toward the north wind," the north.
xwī, interjection of pain: Oh! Alas! The final sound is a whispered one.
xwī'tka, muddy (Bk.).—*ani' xwī'tka*, the water is muddy. (Also 9: 14, 16.)
xwūdiķe.—*xwī'diķē'di*, loose, loosely. *dūkūckē' xwūdiķē'di*, to tie an object loosely. *duni'ni xwī'diķē'di*, to roll up loosely, as a bundle (*i'dūkūckē' xwūdiķē'di, ndū'kūckē' xwūdiķē'di; ndū-kūckē' xwūdiķa' dande'*, 1st sing., future).
xwūhi', lower; opposite of *tawiya'* (cf. *kohi*).—*tātcā'ni ahi' xwūhi'*, the lower eyelids. *ihī'yapi' xwūhi'*, the lower lip. *naci' xwūhi'*, the "lower cloud" or horizon. *tea'hama'ni xwūhi'*, the river is low.—*fwū'hi'*, low (24: 8) (evidently erroneous).
xya, let.—*tūdiya'ni ka' ndu'ti xya'*, let me eat the roots (1: 2, 3).
xyapka' or **xapka'**, flat, low (near the ground) (cf. *tapka*).—*Tcētkana' kū'nkū'n'*

kīno'pa' ti' xyapka' kī'handō' ētuxa', 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'ni dūkzapka aya'nde*, a bridge.

xyaⁿ, a sign for must, must be.—*do'xpē naskē' kiko'di xya'ni*, the coat must be mended. *yaduxta'ni kiko'di xya'ni*, the wagon must be repaired. *waxi' apa'staķ o'ndi xya'ni*, the shoes must be patched. *toho'xk waxi' o'ndi xya'ni*, the horseshoes must be made. *te'di xya'ni*, he or she must die. *te'tu xya'ni*, they must die. *nde'di xya'ni*, I must go. *nde'tu xya'ni*, we must go.

xyaⁿ, when (refers to past time).—*e'ya'ni hi' xya'ni ki'ya de o'ni'knē' ētu xa'*, when he reached there, he (the Sun) had already gone again, they say (3: 11, 12). *e'ya'ni nē'ni'hi'ni xya'ni de o'ni'knē'*, when I reached there, he had already departed. *eo'ni'di' te'y'ni'ki tēlka'k no'xē yuķē'di xya'ni o'ni'ki'ka ha'ne 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).

xyaⁿ.—*hapenizka xya'ni hayi*, the meadow lark.

xye.—*xye'pi*, shallow, dry (emptied of water). *xye'pixti*, very shallow (cf. D., *xepa*; Φ., *xebe*). *xye'pixti tiki'*, somewhat shallow. *xye'pixti dūko'hē*, entirely dry (Bk.).

xyexyo', why? wherefore?—*ē'kiya'ni ko'ni xyexyo'*, why do you treat me thus? (2: 23).

xye'ni (19: 19; 27: 11), **xyē'ni** (19: 21; 20: 7), **xe'ni** (9: 6, 9; 11: 7; 15: 6), **xē'ni** (18: 17), but, though (15: 6).—*nkti'ya'ni nko'ni pixti' xye'ni ya'xkiha'taxni'*, I made a very good house for myself but it was burnt (5: 5, 6). *nka-duti' na' unkihi' xye'ni ya'nka'ti*, I wished to eat it, but I was sick. *te'huñkē' na' unkihi' xye'ni añksapi' ya'ni'kiya'ma'ni*, I wished to kill it, but I had no gun. *ka'waya'ni ndusi' xye'ni i'nske'yañkē'*, I caught something or other, but it scared me (3: 16, 17). *ya'xkiha'daha' xye'ni*,

etc., you have forgotten us, but, etc. (4: 2).

xyi, **xyi^a** (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.—*ek'ek' xyi' diⁿ 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'de nediv'*, to make the sound heard in sawing. *xyixy'i'he a'nde*, he was making a sort of blowing noise (10: 26).—*xyih'e'*, to growl as a bear does. *xyih'e' na' n'ki Onti ya'ndi*, the Bear was (sitting) growling (2: 13, 14).—*xyi'wah'e'di*, to make leaves rustle by coming in contact with them (*xyi'v ahay'e'di*, *xyi'waha'n'ke'di*).—*xyuwa'hedi'*, to make the sound heard in coming in contact with sunflowers, grass, or leaves (*xyuwa'hayediv'*, *xyuwa'ha'n'kediv'*). This is probably a synonym of *xyi'wah'e'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^awe.—*ixyuv'we'*, to roar or whistle, as the wind does (see *xixuv'*).—*cu^awe*, to whistle, as the wind does.

Lamo'ri (adopted word), Lamourie Bridge, Rapides Parish, La.—*Lamo'ri ztu*, they say, Lamourie. *Taryi'n'kiyaa' kin'hiⁿ ya'ntcede' Lamo'ri tche'daⁿ*, how far is it from Lecompte to Lamourie? *Lamo'ri kin'hiⁿ ya'ntcede' Taryi'n'kiyaa' tche'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 Djim' kwe'naska'ni na'*, Charles Prater is not as large as Jim Jackson. (See *Tcal'e*.)
m+, feminine sign of admiration or disgust; Oh! *M+*, *do'xpe' kad'eni'*, Oh! what an ugly garment! (meaning the reverse). *M+*, *ka'pixy'e'*, Oh! how pretty (meaning, how ugly)!

ma or **mani**, a turkey, turkeys.—*ma'son'sa in'ktat'*, I have a turkey (5: 7). *ma'yoka'*, a wild turkey. *mahin'*, turkey feathers (28: 25). *Ma'itcina'*, (8: 2).

Ma'itcina' (8: 5), Ancient of Turkey Gobblers.—*maxi'*, a chicken, chickens; i. e., domestic fowls. *ma'xi' indoke*, a rooster. *ma'xi ya'n'ki*, a hen. *ma'xi yin'ki'*, a chick. *ma'xi ind'e'*, chicken manure, hen manure. *ma'xi ohon'ni*, to crow (see *kdek'e' ay'e'k ma'xi ya'n'ki du'ti ne'*, the hen is (standing) eating corn). *maxitil'*, a hen egg, hen eggs. *maxitil' ahi'*, an eggshell (see *xuki, intil'*). *max in'tiyav'*, hen eggs. *maxin'tiyav' paspahon' ha'nde*, she is frying eggs. *maxil' tainil'*, a chicken's gizzard. (Also 8: 19, 23, 27; 11: 1, 5; 28: 26, 27, 28, 34, 37, 49.)

ma, **ama**, **hama**, **ma^a** (26: 20), the ground (cf. *hamak* below). *nsak ma iyoka*, "squirrel staying under ground," a salamander. *ma'hieyav'*, 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' a'n'kutpe'*). *isi' mayin'ni'*, the soles of the feet. *kcicka mayin'ka*, ground hog. *ama' toxma'n'ki*, he is lying on the ground. *ama' atze*, frozen ground. *tohxoka' ama' ke'di*, the horse paws (or pawed) the ground. *ama' tee'*, "this country," Louisiana. *petuzate amatciha*, fireplace. *ama' kudotci'*, *hama kudotci*, "wet earth," mud, a little mud. *ama' kado'teicti'* (= *hama kudot-cixti*). much mud, deep mud. *Ayixyi makudote onyaⁿ*, "Muddy - place creek," Moreland, Rapides Parish, La. *ama' kudupiv'*, a hollow (in the ground). *ama'xidid'ih'e' on'ni'*, a quicksand. *a'man'kta'* (= *ama'+in'kta'?*), this is my land (rather, the land is mine). *watekuy'e' hudi amanya*, a sugar field. *amatci'*, *ama'tci*, red paint (G.), "red dirt." *amon'ni'* (= *ama'+on'ni'*), "land worked," a field. *amotci' hayi'*, "field dwells-in always," a weed found in Louisiana, the *Solidago*. *Amo'yixyav'* (= *amon'ni'+ayixyav'*), "Field Bayou," Baton Rouge, La. *as'e'p hama' toho ma'n'ki ko kta'*, the ax lying on the ground is his. *hama' musada'*, a dish made of earthenware or pottery. *hama' prakiv'*, 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'mayínkè'di*, *maxkè'di*; *ma'yínketu'*, *i'mayínketu'*, *maxketu'*).—*maxawon'ni*, a spade. *maxawon'ni ñon' hutpè'*, to dig with a spade (*maxawon'ni ayon' yutpè'*, *maxawon'niñon' ùñkutpè'*). (Also 28: 239, 256, 258.)—*ma'x hoñni'*, a cache; to bury in a cache or grave (*ma'x ayon'ni*, *ma'x ñon'ni*). *amaxí'*, a grave (= *kahoyè'*). *amaxí' kedí'*, to dig a grave (*amaxí' ike'di*, *amaxí' ñkè'di*).—*ama'ñka nini'*, he is walking on the ground (*ama'ñka yini'ni*, *ama'ñka ùnni'ni*; *ama'ñka ní' ha'maki*, they are walking, etc.; *ama'ñka yí'ni ha'maki*, *ama'ñka ùnni' ha'maki*).—*ma'ñki*, *mañkí'*, classifier, the reclining or horizontal object with *xaxa*, sig. "standing." *añya' to' xmañkí' a'yèhúñni'*, do you know the reclining man? *tí' nonpa' xa' xama'ñki ko tci' xè* (w. sp.), the two (standing) houses are red. *hatí' kí' naxadí' mañkí' ko sañ' xè* (w. sp.), the scattered houses are white. *ayañ' nonpa' xa' xa mañkí' 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. *spdekí' ma'ñki ko kta'*, the knife is his. *añya' to' x ma'ñki ko t'cakañ' mañkí'ha'*, whereas the reclining man? *inayañ' kòk xahè'ñk t'è'hínyè' kí' ima'ñki xyo'*, before the sun moves, I will kill you as (or, where) you recline (2: 24, 25). *t'è'húñkè' ma'ñki xyo'*, I will certainly kill him as (or, where) he reclines. *yusatxa' 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? *teu'ñki ma'ñki a'duse*, that (reclining) dog bites. *ñka'diyañ' e' mañkí'*, my father he reclines, I have a father. *ñkí'niyañ' 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' ùntè'*, a child reclined to-day, i. e., a child was born to-day. *ason' poska' iñ'sihí'xti ma'ñki, è'di*, he said that he lay (=was) in great dread of a brier patch (1: 16). *ima'ñki*, you recline (?) *inayañ' kò'k xahè'ñk t'è'hínyè' kí' ima'ñki xyo'*, before the sun moves, I will surely kill you as (or, where) you recline (2: 24, 25).—*amañkí*, classifier, du. and pl. of *mañkí*: *ayañ' nonpa a' mañkí' ko t'è' di*, the two standing trees are dead. *toho'xk nonpa' xa' xa a' mañkí' ko sùpí' 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' tañ'hín' a' mañkí' ko kdexí' 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 i'a'ni a' mañkí' ko tci' xè*, the sitting horses are (all) red. *toho'xk tci' di a' mañkí' ko sùpí' xè*, the reclining horses are (all) black. *toho'xk ha'kí'niñi' a' mañkí' ko toxka' xè*, the walking horses are (all) gray. *toho'xk ha'tañ'hín' a' mañkí' ko kdexí' 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 iñkta'*, the two axes (on the ground) are mine. *añsè'p xa' xaxa ama'ñki ko pa'na iñkta' (±xè)*, all the standing axes are mine. *añsè'p tci' di ama'ñki ko pa'na iñkta'*, all the reclining axes are mine. *añsè'p xa' xaxa kí' naxadí' ama'ñki ko pa'na iñkta'*, 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 t'cma'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*

nkyehon'ni, I know the two walking men. *aw'ya tei'di ama'niki a'yehaw'ni*, do you know (all) the reclining men? *aw'ya ha'kinini' ama'niki a'yehaw'ni*, do you know (all) the walking men? *aw'ya ha'taw'hin' ama'niki a'yehaw'ni*, do you know (all) the running men? *amaki'*, trailing something (28: 41). *aw'ya xa'xaxa ma'niktu*, they (all the men) stand (said of many). *ma'nikwa'yan'*, toward the horizontal or reclining object. *ayixyan' ma'nikwa'yan'*, toward the bayou. *aw'ya'di ma'nikwa'yan'*, toward the reclining man. *ma'nik-dē*, *ma'nikdē* or *ma'ndē* (= *mañki+de*), this reclining or horizontal object. *tey'niki ma'nikdē ka'dusevi'*, this reclining dog does not bite. *psdehi' ma'nikdē inkta'*, this (horizontal) knife is mine. *psde'hi noppa' ma'nikdē' indit'a*, these two knives are his. *aw'se'wi noppa' ma'nikdē' iyiku'di*, he gave you these two (horizontal) axes. *tema'nikdē*, this reclining or horizontal object. *aw'ya' tox' ma'nikdē nkyehon'ni*, I know this reclining man. *ama'nikidē* (= *mañki+de*) or *ama'ndē*, these two standing, sitting, reclining, walking, or running objects; these (pl.) standing, sitting, reclining, walking, or running animate objects.—*aw'ya noppa' ama'nikidē ka'dox'tuni'*, these two men are blind. *toh'ok noppa' ama'ndē ka'naxtetuni'*, these two horses will not (=are not inclined to) kick. *toh'ok nixuxw' naskē' ama'ndē 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 noppa'*, those two reclining objects. *axkidon' kidamañkye xon'hedi, mañki*, to put a horizontal or long object, as a knife, in the belt. *he'xaxa' ma'niki noppa'*, those two standing objects. *ma'nikiyān'*, that reclining or horizontal object. *aw'ya' tox' ma'nikiyān' nkyehon'ni*, I know that reclining man. *psde'hi ma'nikiyān' inkta'ni*, that (horizontal) knife is not mine. *psde'hi noppa' ma'nikiyān' i'ndikta'ni*, those two (horizontal) knives are not his. *psde'hi ma'nikiyān' panān' inkta'*, all those (horizontal) knives are mine. *aw'se'wi noppa' ma'nikiyān' nyiku'di*, I gave, or give, you those two (horizontal) axes.

te' diki ma'nikiyān' aw'na'xē te', I wish to hear how he is (lit., how he reclines). *te' diki hi'mañkiyān' aw'na'xē te'*, I wish to hear how you (sing.) are (4: 12). *te' diki mañktu' aw'na'xē te'*, I wish to hear how they are. *te' diki hi'mañktu' aw'na'xē te'*, I wish to hear how you (pl.) are. *ow' mañki'*, one of the signs of past time, referring to a horizontal object: already. *e'yan' nkin'hin' yañka'*, *te' on' mañki'*, when I reached there, he was (lay) already dead. *ha'max*, they lay (14: 8). *max*, (they) lay (14: 18). *max*, she lay (16: 4). *amax* (18: 16). *mañktu*, they reclined (24: 12). *max*, reclining (28: 165). *mako'ni'*, he made it lie (28: 240). *imañki'*, 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.) *hĩmki'*, applied to animals (not human beings) and inanimate objects.—*noppa' te' hĩmki'*, one (book) is lying on another, two (animals) are reclining together. *da'ni te' hĩmki'*, 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*). *aw'ya noppa' xa'xa ha'maki nkyehon'ni*, I know the two standing men. *aw'ya noppa' xēhe' ha'maki nkyehon'ni*, I know the two sitting men. *aw'ya noppa' te' ha'maki nkyehon'ni*, I know the two reclining men. *aw'ya noppa' ni' ha'maki nkyehon'ni*, I know the two walking men. *aw'ya noppa' ta'win' ha'maki nkyehon'ni*, I know the two running men. *aw'ya xa'xaxa ha'maki a'yehaw'ni*, do you know (all) the standing men? *aw'ya a'xēhe' ha'maki a'yehaw'ni*, do you know (all) the sitting men? *toh'ok noppa' ta'win' ha'maki kdexi' xē* (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: *uta' ha'maki*, they were already sitting in it. This differs from *-tu: utawtu'*, they (went and) sat

in it (acts of going and sitting being seen). *ptçaskâni' du'ti ha'maki*, they are eating bread. *ptçaskâni' i'duti aya'maki*, you (pl.) are eating bread. *ptçaskâni' ndu'ti nka'maki*, we are eating bread. In the following case, *hamaki* was said to refer to a single agent. *eyan' k' dihân' kîduni' 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. *ptçaskâni' i'duti aya'maki*, you (pl.) are eating bread. *nka'maki*, 1st pl. and collective. *ptçaskâni' 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' i'di'ihé' 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 pûde*, your dress is open (p. 140: 32). *toho'xk ma'nkîyatu'*, a saddle girth.

maktcuhi', grapes.—*maktcuhi' pa'n'hin*, a grapevine, grapevines. *ma'xco 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 cocoonut; cocoonuts. *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'di* (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 deyél' (mante + de)*, to put him aside or out of the way (*ma'nte de'hayél'*, *ma'nte de'hiñké'*). *ktcihin' ma'nte deyél'*, to throw aside the cover (of a bed). *duxtan' ma'nte deyél'*, to move an object by pulling (*i'duxtan' ma'nte de'hayél'*, *ndu'xtan' ma'nte de'hiñké'*). *pxuvé' ma'nte deyél'*, to move an object by punching it. *uxtúki' ma'nte deyél'*, to move an object by pushing it. *naxté' ma'nte deyél'*, to move an object by kicking it.

ma'sa, **mas** (28: 208, 209), **masi'**, **amasi'**, iron, metal.—*ma'sa i'tsan'xiti' ktedi'*, to hammer very hot iron. *ma'sa i'tsan'xiti' 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'ñkteo'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 tâtécútká'*, a pitchfork. *ma'stâtécútká' ta'nsi' nka'xiv'*, 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.—*mihiv'*, *ami'hi*, to be warm, as weather (*ayimi'hi*, *nka'mihiv'*). *tohãna'k mihiv'*, it was warm yesterday. *wite'di ko mihiv' dandé'*, it will be warm to-morrow. *wite'di ko mihiv' 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. *amihiv'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 (*ayi'mixkte'di*, *míxkitedi* (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*).—*amihon'*, or *a'mihonni'* (= *amihiv'+onni*), a fever; to have a fever (*ya'mihon'ni*, *nka'mihon'ni*; *a'mihontu'*, *ya'mihontu'*, *nka'mihontu'*). *ya'mihon'daha'*, you (pl.) were feverish; had a fever. *a'mihontu' ha'nán*, perhaps they have a fever. *amihon' ha'nde*, he still has a fever. *ki nka'mihon'dandé*, I shall have the fever again. *amihon' sidí*, the yellow fever. *amihon' 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.

mikon'ni, a hoe.—*mikon'ni toho' kta'ni*, the hoe (reclining) is not hers. *mikon'ni kón' hutpé*, to dig with a hoe (*mikon'ni ayon' yutpé*, *mikon'ni nkon' 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' mi'xyi kó'* (implies a contingency), when it turns again in a circle.—*Té'tkaná' kítcu'di*, *mi'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). *amixyi'*, they passed [around] (20: 32).

mísi', to sneeze (*i'mísi*, *únmí'si*, *mísi'u'*, *i'mísi'u'*, *únmí'si'u'*).

miska', or **mi'ska**, (1) fine (not coarse); thin. *un'ktea'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.—*mú'stásé'yé*; *toho'xk müstásé'yé*, to put a bridle on a horse (*müstásé'hayé*, *müstásé'hánkél*).

músuda, **müsüda'**, **müsü'da**, a dish; a bowl.—*a'yan' müsüda'*, a wooden dish. *hama' müsüda'*, 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' hon'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*).—*on'ni na'*, he made or did it of his own accord. *nkon'ni na'*, I did or made it of my own accord. *ndé'di na'*, I went of my own accord. *ti né' ko san'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*, *xyěxyo*, *naxo*, *neyaⁿ*, *handⁿ*.) *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. *Ekaⁿ*, "asoⁿ ayiⁿ sihiⁿ xtiⁿ koⁿ, asoⁿ iⁿ noⁿ daⁿ hiⁿ na," "then" (the Frenchman said), "as you are in great fear of briers, I will throw you into them" (1: 17). *asoⁿ kdeⁿ hiⁿ nya naⁿ*, I will send you into the briers (1: 18; 6: 13).

na, used (1) in warnings and prohibitions, after *emaⁿ*, lest; also alone (p. 142).—*emaⁿ iⁿ da naⁿ*, beware lest you go! (or, do not go!) *emaⁿ iyotuⁿ ha naⁿ*, beware lest they shoot you!—(2) might; *ohoⁿ naⁿ*, it might go off!—(3) would; *deⁿ di xyi piⁿ na*, if he would go, not be (18: 3, 5, 6; 20: 22; 21: 16). it would be good. *nani (wo)* it would *ayaon xyi piⁿ na*, if you would do it, it would be good. *nkaⁿ pstukiⁿ na kdeⁿ psi*, I sewed till night.

na.—*nanaⁿ yeyě*, to shake a tree in order to shake off the fruit (*nanaⁿ yehayě*, *nanaⁿ yehúñkě*).—*dunaⁿ nayeyě* (*nanayě*), to shake a person. *dusiⁿ dunaⁿ nayeyě*, to shake a person when one grasps him (*iⁿ dusi dunaⁿ nayehayě*, *nduⁿ si dunaⁿ nayehúñkě*).—*nanaⁿ yě*, loosened, as teeth.

na.—*kiduⁿ nahiⁿ*, to turn around, to roll over (*yaⁿ kiduⁿ nahi*, *aⁿ xkiduⁿ nahi*). *stuⁿ di koⁿ kiduⁿ nahiⁿ*, to turn around on his heels. *kiduⁿ nahiⁿ dupüdeⁿ*, to uncover by rolling, as when one takes off bed covering. *aniⁿ xyuⁿ hi kiduⁿ nahiⁿ*, an eddy. *masiⁿ nduxtaⁿ kiduⁿ nahiⁿ*, I pulled a chain and it (a log) turned over. *oⁿ di kiduⁿ nahi haⁿ nde*, the fish still goes around (=swims around).—*kiduⁿ 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 (*kiduⁿ nahihayě*, *kiduⁿ nahúñkě*). *masiⁿ nduxtaⁿ kiduⁿ nahihúñkě*, I turned over (a log) by pulling a chain. *uduⁿ nahonⁿ*, (she) turned (flying) around (28: 67).—*kiduⁿ nanahiⁿ*, to turn round and round. *kúnaⁿ xka kiduⁿ nanahiⁿ*, to turn round and round, as the hands of a clock.—*kiduⁿ nanahiⁿ xtahoⁿ*, to move round and writhe,

as when in pain (*yaⁿ kiduⁿ nanahiⁿ xtahoⁿ*, *aⁿ xkiduⁿ nanahiⁿ xtahoⁿ*).—*udúⁿ nahonⁿ niⁿ*, to fly round and round.—*kinahiⁿ*, any thing rolling downward (G.). *xaⁿ ninati*, he was rolling (*ixaⁿ nanati*, *úñkxaⁿ nanaⁿ ti*, *xaⁿ ninaⁿ titu*, etc.). *úñkxaⁿ nanaⁿ ti maⁿ ñki*, I am rolling while reclining. *upaⁿ ninahiⁿ*, to make a heavy log roll in one direction by pushing it (*yuⁿ paninaⁿ hi*, *ñkuⁿ paninaⁿ hi*). *kyupaⁿ ninahiⁿ*, to make a heavy log roll in one direction for another person by pushing it (*yaⁿ kyupaⁿ ninahiⁿ*, *aⁿ xkyupaⁿ ninahiⁿ*). *inahiⁿ tixti*, (it) is too apt to rock (26: 32). *inahiⁿ*, 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).

nahaⁿ ti, **nahaⁿ di**, **nahaⁿ diyaⁿ**, **nahaⁿ d**, **nahaⁿ t**, **nahaⁿ ti** (28: 80), a canoe, a boat.—*witeⁿ di koⁿ ñkimahiⁿ dandeⁿ nahaⁿ diyaⁿ*, I will paddle (or row) the boat to-morrow. *nahaⁿ d akaⁿ*, the boat went against it and stopped. *nahaⁿ t petiⁿ*, "fire boat," a steamboat. *nahaⁿ tpet akaⁿ nyaⁿ*, "fire boat goes against and stops," a steamboat landing. (Also 10: 1, 2; 26: 1, 15, 19.)

nahi.—*kinaⁿ hi*, he painted himself (21: 28, 33). *kinahiⁿ*, black paint (G.). *ginahiⁿ*, I paint myself (G.).

nahi.—*upanaⁿ hiⁿ*, to knock down a hanging object, or a stick set up with one end in the ground (*hipaⁿ nahⁿ*, *úñkpaⁿ nahⁿ*).

naxaⁿ xa, **naxaⁿ x**, now, just now, just (29: 16), not yet (28: 225, 238).—*hiñksⁿ tkakaⁿ*, *naxaⁿ xa nyuⁿ kútkiⁿ*, O younger brother, now have I told you (5: 7, 8. Also 21: 27; 29: 21.)

naxě, to hear (*iⁿ naxě*, *únaⁿ xě*, 4: 4) (see *hayⁿ*). *teⁿ ðiki mañkiyanⁿ únaⁿ xě teⁿ*, I wish to hear how he is. *teⁿ ðiki hiⁿ mañkiyanⁿ únaⁿ xě teⁿ*, I wish to hear how you (sing.) are (4: 1, 2). *nyiⁿ naxě naⁿ úñkhiⁿ*, I wish that I could hear from or about you! *naⁿ xě hakaⁿ hiⁿ*, to tell what he hears, i. e., to tell news (*iⁿ naxě hayaⁿ kaⁿ hi*, *únaⁿ xě haⁿ ñkaⁿ kaⁿ hi*).—*kaⁿ naxěniⁿ*, not to hear: to be deaf (*kayaⁿ naxěniⁿ*,

- nka'naxēni'*; *ka'naxtuni'*, *kayā'naxtuni'*, *nka'naxtuni'*). *aⁿya' ka'naxēni'*, a deaf man. *siⁿto' noⁿpa' yu^kē' 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.)
- naⁿxi'ya**, ought to have (p. 152: 2, 3, 4).—*nⁿkandē' naⁿxkiya'*, I am not that one (26: 50; p. 158: 24, 25, 26, 27, 28; 28: 105, 114, 190, 245).
- naⁿxo'**, a sign of past time: refers to an act which is not done any longer.—*ni'hinedi' naⁿxo'*, he was walking (but he is no longer doing so). *he^ke'wihī' naⁿxo'*, he did think so (then, but he does not now). *aⁿhiⁿ' ayi'hi naⁿxo'*, you did think (then, not now) that he cried. *kawa n^kyehoⁿtuni naxo n^kanⁿyasaxtu hi*, when we were (=lived as) Indians in the past, we knew nothing (5: 8). (Also 6: 20; 21: 39).—*iche' dāⁿ hētū' naⁿxo'*, how far or how long did they say that it was? (said to a man or to men; without the *naⁿxo'*, it might be said to a woman or to women).
- nani**, **naⁿni**, 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).
- naⁿnte**.—*ica'k naⁿte nedi'*, the middle finger. *isi' naⁿte nedi'*, the middle or third toe.
- naⁿnteke**, nearly.—*axēsa'x ya'nⁿkatca' naⁿnteke*, my money has nearly given out (p. 167: 7). *ni'xta ica naⁿnteke* his breath has nearly gone (p. 167: 9). *iⁿni'xta ya'nⁿkatca naⁿnteke*, 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.)
- naⁿoⁿ**.—*naⁿoⁿde'yē*, to set the grass afire (28: 81, 82).
- naⁿpi**, **nap**, **naⁿpi** (28: 128), **naⁿp** (28: 100, 108), **nowe**, **naⁿwi**, day, daytime.—*naⁿpi yaⁿxa*, almost day. *anaⁿpi*, daylight (28: 22). *naⁿp soⁿsa'*, one day. *naⁿp k^upini'*, a bad day, unpleasant weather. *n^kanaⁿpiⁿi'*, I do not (sleep) till day (7: 5, 6). *naⁿp soⁿsa*, one day; *naⁿp noⁿpa'*, two days. *naⁿve naⁿni hiⁿyaⁿndihiv dande'*, I will think of you each day (4: 6). *naⁿpi hudi'*, "day is coming," dawn. *napi-*
- xī'*, clear, as the weather; "a pretty day." *napkaⁿ' yihī'*, to be waiting for day to come (*napkaⁿ' a'yihī'*, *napkaⁿ' n^kihī'*). *kde'napi*, till day, till morning. *ni' hine' kde'napi*, he walked (was walking) till day. *kanaⁿ'mini*, not day (24: 13). *no'ūnē'*, *naude'*, *no'wāde* (p. 126: 7), *noⁿd* (5: 1), *naⁿwānde*, *naⁿwūndeni'*, *naoⁿ'tkaⁿ* (28: 233), to-day. *naoⁿ*, daylight (28: 244). *naoⁿ*, weather (p. 151: 5). *naⁿwāndē' aⁿ'xti kade'ni ndoⁿ'xtu*, we have seen the mute woman to-day. *aⁿ'atka' maⁿkē' no'ūnē'*, a child was born to-day. *nawatcka'* (= *nawi* + *atcka*), "day near," just before day. *nawo xī'di*, *nawxi'ya*, *naⁿ'xwidi*, *noxwi'di*, *noⁿ'xi*, *nooⁿ'xi*, "chief day," Sunday, a week. *nkaⁿ'tamini' nawo xī'di soⁿsa'*, I worked one week. *Towe nawxiya*, "Frenchman's Sunday," New Year's day. *noxwi'd soⁿsa'*, "one Sunday." *noⁿ'xi tca'ya*, "Sunday gone;" Monday. *noxwi' soⁿ'tka*, "Sunday's younger brother," Saturday. *nooⁿ'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 *kuduⁿ'namni*, he did not bother him (p. 150: 10). *kuyudunapini'* or *kuyuduⁿ'namni*, did you not bother him? (p. 150: 11). *ndunapini'* or *nduⁿ'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.—*aⁿ'naxtu naskē'*, their hair is long. *do'xpē naskē'*, "long cloth," a coat. *ayaⁿ*, *naskē'xti*, the tree is very tall. *ēdi'*, *aⁿ'yadi si' naskē'xti' kitoⁿ'ni de' oⁿ'knē žtuⁿ'a'*, behold, a man with very long feet had passed along ahead of him (3: 2, 3). *naski'xti*, very long (28: 97). *naskeyaⁿ* (= *naskē* + *yaⁿ*, locative); *Ayi'x naskeyaⁿ*, "Long Bayou," Bayou Rapides, La. *eⁿ'naska*, *enaski'* (28: 190), that large, i. e., the size of the aforesaid. *kicicka' nedi' ko tca'naska uki'kiñge ko' skane' eⁿ'naska na'*, this hog is half as large as that one. *Tawyi'nikiyāⁿ tcanaska' ko eⁿ'naska Ba'yūsyaⁿ*, 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. *ha'ya' tea'naska*, how large is the man? *ta'ya'w' tea'naska*, how large is the village? *aya'w' tea'naska*, how large is the tree? *ka'zka' tea'naska*, how large is the hog? *tea'naska' ko e'naska*, as large as. *Ta'nyí'ñkiya'w' tea'naska' ko e'naska Ba'yusya'w'*, Lecompte is as large as Bunkie. *tea'naska ne'di ko uki'ki'ng'e*, half as large. *ku'e'naska'ni*, not as large as. *Lati' ko Djí'm ku'e'naska'ni na'*, Charles Prater is not as large as Jim Jackson. (*Also* 3: 6, 13; 10: 15; 28: 70, 106, 140, 151, 229, 232; p. 122: 12, 13, 14, 15, 16, 17, 20.)

nati' or **natiya'w'**, a cloud; clouds.—*nati' kdéxi'*, mackerel sky (lit., "spotted clouds") (cf. *ina*). *nati' tohi'*, "blue cloud," the clear sky. *nati' xwúhi'*, "low cloud," the horizon. *nati' ndo'hi'*, I see the cloud (or, a cloud). *nati'xi'*, many clouds, the sky is cloudy. *natiya'w' ndo'hi'*, I see (or, saw) the (or, a) cloud (or, clouds). *xuxé' ta'ni natiya'w'*, a storm cloud. *na'tei 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'teka*, a short myth or tale.—*hade' nataka'*, a few words at a time. *anya' na'teka*, a few men. *an'xi' na'teka*, a few women. *tey'ñki na'teka*, a few dogs. *aya'w' na'teka*, a few trees. *ha'pi na'teka*, a few leaves. *ya'niksiyo'w' na'teka*, a few pipes. *té'naxi'*, *akú'tzyi' na'teka n'ko'w' de'hin'kiyé'*, O friend, I write a short letter and send it to you (4: 1). *na'teka ne'hi*, a little more (20: 35; p. 155: 11, 12).

nata, middle (18: 16).—*na'taxi*, the very middle (20: 33). (*Also* 26: 19; 28: 31, 84; p. 153: 20, 21, 22.)

nati'x, stretched (26: 81).

naṭo'w', the brain: his or her brain.

na'ukidá' o'ni', (Bj., M.); *no'ñkide om'ni'* (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'w'*, 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'ñkiha'n*, where is the sitting man? *áyo'hi na'ñki*, the curving lake. *e'ka'w'ha'w' ko po'teka na'ñki*, and then he (the Rabbit) sat (i. e., was drawn together) like a ball (1: 14). *ason'w' poski'ñki xé' na'ñki Te'ł'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'w' kan' ini'hin' ha'nde*, while I was (sat) eating, he was drinking. *i' hande' na'ñki ya'w' kan'*, *ñkaduti' na'ñki na'*, while he was drinking [note use of *ha'nde* as well as of *na'ñki*], I was eating. *akú'tzyi' teaké'di na'ñki patek'é'* (= *akú'tzyi' patek'é' 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'xé' na'ñki*, he was sitting in it. *yu'xé' ina'ñki*, you were sitting in it. *ñkuxé' na'ñki*, I was sitting in it. *sím'fo' in'ksiyo'w' du'ti na'ñki*, the boy sat (or, was) eating the meat. *he ka'w' ya'ndiya'w' tix'tixyé' na'ñki Te'ł'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'w'ni e' nañki'*, my-mother she sits, i. e., I have a mother. *xé'ú'w' k'nyaya'w' e' nañki'*, my-grandmother she sits: I have a grandmother. *tey'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'xè*, I heard the tree fall.—*na'ñkidèè*, this sitting or curving object. *anya' xè'he na'ñkidèè nkyèhon'ni*, I know this sitting man. *akue' na'ñkidèè iñkta'*, hat this-sitting (or hanging) object my, i. e., this is my hat. *na'ñkiyañ*, that sitting or curving object. *anya' xè'he na'ñkiyañ nkyèhon'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. *an'xu na'ñkiwa'yañ*, toward the stone (= *an'xu + na'ñki + wade*). *Ta'ny'iñkiyañ na'ñkiwa'yañ*, toward Lecompte. *anya'di na'ñkiwa'yañ*, toward the sitting man. *hena'ñki no'npa'*, those two sitting objects. *nax, na'nx* (28: 130) (used in composition), sitting. *nax ka'w*, when sitting. *Tcèikana' so'wa akú'skúsi'ñki nax ka'w*, *On'fi 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'wa ni'ñki nax ka'w, è'tikè ya'nde na'*, he (the Rabbit) was there at length, but he (the Bear) sat without anything for him (2: 16). *kani'ki na'x-kan'tca na*, I have nothing at all as I sit (6: 4). *xe na'nx sahi'xyè*, he was sitting so long. *xè'he nañik kde'psi*, he was sitting till night. *ya'xè'he nañik kde'psi*, you were sitting till night. *akxye'he* (or *kxyè*) *nañiki 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'ni, throughout; each (?), every.—*no'we na'ni hi'ny'a'ndihiv' dandé'*, I will

think of you each day (or, throughout the day) (4: 6). (Also 10: 1; 25: 2.) *na'ni*, a sign of past action(?).—*toho'xk i'ñku na'ni ni'ka'w*, *ya'ñtèna'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'ni'epi' ya'he'tu k'o'hè na'ni ni'ka'w è'pikiya'ñkon'ni xyxyo'*, 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). *ndè'si*, or *indesi'*, a serpent, a snake.—*ndè's kdè'xi*, "spotted snake," the garter snake. *ndè's xidi'*, "a governor snake," a rattlesnake (28: 23). *ndè's si'nt sahe'*, the rattle of a rattlesnake. *o' indesi'*, an eel; "a fish snake."

ne, nedi', *nèdi'*, *nádi*, to ache, pain; to have a cramp.—*in'su ne o'ni*, toothache. *pa ne o'ni*, headache. *ú'ñkatécú'w in'spe'wa ne'di*, my right eye pains. *in'nixu'xwi in'spe'wa ne'di*, my right ear pains. *i'nixu'xwi kaskani'wa ne'di*, does your left ear pain? *nyukpe'yañ nedi' xyè*, my leg pains (exceedingly?). *niv'kpá nã'di* (G.), my leg is hurt. *úñkapa' nèdi' xè* (w. sp.), my head pains or aches. *ayipa' ko nèdi'*, does your head ache? (Also p. 149: 21, 22.)

nè, to stand (cf. *nañki* and *ni*).—(1) *kádu'pi' ndosa'ñin' si'ño' ni nè' ndo'ni'*, I see (or, saw) the boy walking on this side of the ditch. *ta'nsi' wak du'ti nè'*, the cow is (standing) eating corn. *wahu' xohi' i'dè nè'*, "the ancient rain stands falling," it is hailing now. *in'hiv'yañka' nkon' he'da' nè'*, I had already finished it (as I stood) when he came. *in'hiv' yañka' ayo'w he'da' nè'*, you had already finished it (as you stood) when he came.—(2) a classifier: the standing object. *an'ya si'ñhiv' ne a'yèhú'ni*, do you know the standing man? *ti nè' ko sa'w xè* (w. sp.), the (or, that) house is white. *aya'w si'ñhiv' nè' ko t'è'di*, the (standing) tree is dead. *toho'xk si'ñhiv' nè' ko sùpi' xè* (w. sp.), the standing horse is black. *toho'xk xè'he nè' ko t'è'ti' xè* (w. sp.), the

standing horse is red. *an'se'p sin'hin* *nē' ko iŋkta'*, the standing ax is mine. *aya'w' dūkxa'pka aya'indē ndosa'win 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 nē'*, 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 omi'*, that shoe is patched. *ti nē' ko ti nē'di uk'i'kiŋge*, that house is half as high as this one. *ti nē' ko ko'hi ti nē'di ko'hi kē'tiki'ni*, that house is not as high as this one. *nē' pi'hiŋkē ha'nūn*, I think that (or, perhaps) I am making this correctly. *an'se'pi nē' 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? *an'se'pi nē' ka'ta*, whose ax is this? *nē'denē*, this standing object. *anya' sin'hin nē'denē nkyēho'ni*, I know this standing man. *tūnē na*, here he stands (31: 25). *ne*, sitting (?) (11: 19).—*nē'di* (= *ne+di*); *toho'zksūpi' sin'hin nē'di*, the black horse is standing. *tēna'ni nedi' ko uk'i'kiŋge* (= *ukikiŋge yu'kēdi*), (there are) half as many (animate objects). *ta'naska nedi' ko uk'i'kiŋge*, (it is) half as large. *tehe'dan nedi' ko uk'i'kiŋge*, (he or it is) half as high or tall. *ti nē' ko ti nē'di uk'i'kiŋge*, that house is half as high as this one. *ti nē' ko ko'hi ti nē'di ko'hi kē'tiki'ni*, that house is not as high as this one. *skāti' nedi' ko uk'i'kiŋge*, it is half as deep. *kūxwi' nē'di*, is there any coffee? *watchu'ye nē'di*, is there any sugar? *aŋksapi' iŋta'k nē'di*, gun my stands (or leans) against a post, etc.= I have a gun. *nki'nikzihi nē'di*, I am (standing) laughing. *anya' ni'ni nē'dē nkyēho'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'zki'ne'di*; pl., *kinetu'*, *ya'kinetu'*, *a'zki-netu'*). *yakine' pi'hedi'din*, or *hi'kinehiko'*, you ought to arise. *yakine' pihe'di*, you can arise. Imperatives: to a child, *kinē'*; man to man, *kinē'takta'*; man to woman, *kinē'tki*. *ē'wūxati' ki'ne de' ētuwa' Te'ikanadi'*, very early the next morning the Rabbit arose and departed (3: 5). *kinē'*, he arose (7: 8, 14).

kinē'tu, they get up (7: 4). *kanē'di*, to leave an object there (?). *sūnito'ni' konha' anya' om'ni ustā'x kanē'di*, *ani' kyā'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.—*nē'yan*, that standing or walking object. *ti nē'yan kow'hi tcehe'dan*, how high is that house? *yaduxta'w' tanhin' natkohl' ndosa'hiyan ti nē'yan tcehe'dan*, how high is the house on this side of the railroad? *yaduxta'w' tanhin' natkohl' ēwūsa'hiyan ti nē'yan tcehe'dan*, how high is the house on that side of the railroad? *anya' sin'hin nē'yan nkyēho'ni*, I know that standing man. *anya' ni'ni nē'yan nkyēho'ni*, I know that walking man.—*nē'yan'*, probably compounded of the classifier *nē* and *-yan* (referring to some remote object). *ati' san nē'yan'*, the house (not seen by you) is white.—*na'wi nē'yan*, some of these days (18: 4, 6). *nē'yan*, that distant one (house) (31: 5, 8, 9; p. 118: 4).—*nē'ya'yan'* (= *ne+wayan'*), toward the running, standing, or walking object. *anya'di nē'ya'yan'*, toward the standing man. *aya'w' nē'ya'yan'* (= *aya'w' uade*), toward the tree. *anya'di tanhin' nē'ya'yan'*, toward the running man. *anya'di ni' nē'ya'yan'*, toward the walking man.—*nēt'kohl'*, *natkohl'*, *nūt'kohl'*, *nūt'kuhi*, *nūt'kohl'*, a path, a road, a street. *kan'kon'ni' nkon'han nēt'kohl' xēhe'nkē' ndu'si zyō'*, 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' yā'ki'*, "small road," a pathway. *nūt'kohl' nitani'*, "big road," a street.—*ene'heda'*, 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. *nē* and *ti*).—*ta'ak na'nte nedi'*, the middle fingers. *isi' na'nte nedi'*, the

middle or third toes. *nindoaxpé on' nedi'*, he has on pantaloons alone (see *doxpé tēduzka* (Bj., M.)). *tcowho'nde on'ni, t'xa on'ne'di*, he had on the breech-cloth, that was all he had on (Bk.).

neheya^wx.—*neheya^wx ki'dina^wwe 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^winhēxti'*, to roll up very tightly, as a bundle (*i'duni ta^winhēxti'*, *ndu'ni ta^winhēxti'*). *axo'g duni'*, young canes (2: 16, 17). *dunahi'*, or *dunahi^w*, to turn. *nki'nāihē' ndunahi^w*, I turn(ed).—*duni'ni*, to roll or fold up an object, as a blanket, etc., several times (*iduni'ni, nduni'ni*). *duni'ni xwādikē'di*, to roll up loosely, as a bundle. *tcpu'xi duni'ni*, to fold or roll up a blanket several times.—*xa'nina'tuyē*, to make a heavy object roll over and over in one direction (*xa'nina'tihayē, xa'nina'tihūñkē*). *xa'nina'tiñkē'hiñ nkañdē*, I stand (there for some time) and make it roll over and over in one direction. *uztūki' xa'nina'tiyē*, he pushes it and makes it roll over and over in one direction.—*xa'nina'ti dedī*, 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, niḡ (28: 100, 102), **niḡ** (28: 124, 129) (cf. *nē'*), to walk (*yini'*, *wni'*); (H., *dide* (*dēidē*); D., *mani*; Q., Os., *mañēñ*; K., *mañyñ*; Kw., *mañdēñ*; Tc., *manyi*). *ni' hine'di*, he is walking (*yini' hine'di, wni' hine'di*). *ni' ha'maki*, they (a few) are walking (*yini' ha'maki, wni' ha'maki*). *ni' hiyukē'di*, they (many) are walking (*yini' hiya'yukē'di, wni' wñkē'di*).—*ni' hine'di naxo'*, he was walking (then, but not now). Imperatives: *ni* (to a child); *ni'tki* (man to woman); *nitki'* (woman to woman); *niḡakta'* (man to man); *niḡate'* (woman to man). *kū-dūpī' ndosa^whi^w sin'to' ni nē' ndoñhi'*, I see (or, saw) the boy walking on this side of the ditch. *a^wya ni' hine' a'yē-hāñ'ni*, do you know the walking man? *ni' ndē'di*, I am going to walk about. *a^wya no^wpa' ni' ha'maki nkyēho^wni*, or

a^wya no^wpa' ni'ni ama'ñki nkyēho^wni, I know the two walking men. *toho'xk ni' hine' ko' tozka' xē* (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^wya'di ni' newa^wya^w*, toward the walking man. *ni' hine' kde'kūtūxaxē*, he walked till noon. *wni'*, I walk (28: 21). *ne*, moved (28: 128) (?). *kina'yeni*, he did not move (29: 34). *wni' kde'psi*, I walked till night. *wni' kde-na^wpi*, I walked till day.—*ni'ni*, a dual and frequentative of *ni*; the two walking objects. *a^wya no^wpa' ni'ni ama'ñki nkyēho^wni*, or *a^wya no^wpa' ni' ha'maki nkyēho^wni*, I know the two walking men. *toho'xk no^wpa' ni'ni a-mañki' ko tozka' xē* (w. sp.), the two walking horses are gray. *a^wya ni'ni ne'dē nkyēho^wni*, I know this walking man. *a^wya ni'ni ne'ya^w nkyēho^wni*, I know that walking man.—*hine'*, the walking object. *a^wya ni' hine' a'yēhūñ'ni*, do you know the walking man? *toho'xk ni' hine' ko' tozka' xē* (w. sp.), the walking horse is gray. *ema^w, a^wya'di hu' hine'*, look out! some one is coming. *ndē ne' yañka^w, yañu' 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^wya ha'kinini' a'mañki' ko nkyēho^wni*, I know (all) the walking men. *toho'xk ha'kinini' a'mañki' ko tozka' xē* (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 nē' ko sa^w ni'*, the house is white.

-ni' (= *-di=-yē*), a causative ending (*-hayē, -hañkē*). Dropped when followed by another verb (?): *añksa'ho^w naxē*, 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. *káxwi' ni'ki*, there is no coffee. *yama'ki' ni'ki*, there are no mosquitoes. *akue' níki'*, he has no hat. *waxi' níki'*, 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' é'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.—*n'kimské' nixki'*, because I was scared. *han'ya ya'w'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).—*ánni'xta*, my breath (p. 167: 10). *nixtadi'*, to breathe (*inixtadi*, *ánnixtadi*). *yonixtadi'*, "the body breath," the pulse.

nixuxwi', the ears.—*ewande' nixuxwi'*, his or her ears. *ayi'nixuxwi'*, your ears. *n'ki'ndini ni'xuxwi'*, I, my ears. *ewe' yuke' ni'xuxwitu'*, their ears. *ayi'nixuxwitu'*, your (pl.) ears. *n'ki'xtu* (we) *ni'xuxwitu'*, our ears. *ayi'nixuxwi ha'idí'na*, your ear is bleeding. *ánni'xuxwi inspe'wa ne'di*, my right ear pains. *i'nixuxwi ka'skaní'wa ne'di*, does your left ear pain? *a'niksawin'ni'xuxwi*, "the gun-ears," the nipple or nipples of a gun. *nixuxwi' ahodi'*, the upper part of the ear. *nixuxwi' tpa'nhim'*, "the soft part of the ear," the base of the ear, the ear-lobe. *nixuxwi' siopi'*, "ear pith," ear-wax. *nixuxw' okpé'*, 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)*, *ánnindi(yan)*; *nintu'*, *i'nintu'*, *ánnintu'*). *nindoxpé'*, or *ninduxpé'*, "cover for the buttocks," pantaloons. *nindoxpé' on' nedi'*, he has on his pantaloons alone. *ninduxpé' tú'kama'gomi'*, "to go under the pantaloons," drawers.

ni'pá, feminine plural interrogative sign, are they; are you.—*ayan'ot' yuke' yin'kon'tu nipa'*, are those men married? (said by a female). *yin'ka'dom'yo'ntu nipa'*, are you women married? (said by a female).

niskodi', a spoon.—*wak hé' niskodi'*, a cow-horn spoon. *y'nisahé' niskodi'*, a buffalo-horn spoon.

ni'stúti, accurate, accurately; correct, correctly.—*ni's'úti t'ko'hé ya'nikukúti'ki'*, *na'ánnikihí'*, 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' in'kte'oni'*, "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. *nsúki' niye'di*, the squirrel flew. *niyé'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 hedí'*, the alligator garfish. *nuxwoti'*, an alligator. *nuxo'd-xapi'*, alligator box. *Nuxo'da-pa'yixyan'*, "Alligator Bayou," Bayou Cocodrie and Lake Cocodrie, 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*, *ánnoxé*).—*con'nidi' tcu'ni'ki t'etka'k no'xé yuke'di xyay' on'í'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 noxč'*, "chasing the crow," the kingbird. (Also, 11: 5; 17: 19, 23; 28: 23, 49, 77, 183, 218.) *no'xpě*, to get mired (*i'noxpě*, *š'no'xpě*) (26: 55).—*nūxpexti'*, to get mired, as cattle do.

noxti', the eldest (28: 213). (cf. *aka*).—*i'ni*, or *i'niyaⁿ noxti'*, his eldest brother. *ta'ndo noxti'*, her elder brother. *inoⁿni noxti'*, her eldest sister.

noⁿ, to have the care.—*kinoⁿtu*, they had the care of another's children (18: 1).

noⁿdě', *nūdě*, to throw away, to lay on (28: 172, 186).—*noⁿ dedi'*, to throw any object away, to lay on (*i'noⁿ de'di*, *š'noⁿ dedi'*; *noⁿ detu'*, *i'noⁿ detu'*, *š'noⁿ detu'*). *ekaⁿ*, "Asoⁿ ayiⁿ/sihⁱxti ko', asoⁿ iⁿ/noⁿda'hi na," then (the Frenchman said), "as you are in great dread of briars, I will throw you into them" (1: 17). *unoⁿdě*, they laid him in it (28: 140). *yunoⁿdě'*, to throw you into it (28: 172). *unoⁿdadi*, you put it in (28: 230). (Also 16: 9; 28: 33.) *ya'xkunoda*, put it in for me! (28: 57). *a'nūdě*, he laid it on (8: 10). (*aš'*) *anū'dě(di)*, to lay on (shoulder) (*ya'nūdě'di*, *nka'nūdě'di*, *a'nūdě'tu*, *ya'nūdě'tu*, *nka'nūdě'tu*).

noⁿpa', two.—(1) *noⁿpa tci' hīmkī'*, one (book) is lying on another, or, two (animals) are reclining together. *toho'xk noⁿpa' ko xkuku' oⁿdaha'*, I give two horses to each (man). *ye'noⁿpatu'*, ye or you two.—(2) twice; *nkoⁿ noⁿpa'*, I did it twice.—(3) in two places; *ptčato' nteu' noⁿpa'*, I put the cotton in two places.—*kinoⁿpa*, to be two together: to be with him or her. *a'yinoⁿpa*, you (sing.) are with him. *nki'noⁿpa'*, I am with him. *nyi'noⁿpa'*, I am with you (thee). *evande' ya'nkinoⁿpa*, he is with me. *ayindi' ya'nkinoⁿpa'*, you (thou) are with me. *yinoⁿpa*, he is with you (thee). *nyi'noⁿpa' nda' dandě'*, I will go with you. *nyi'noⁿpa' nde'ni dandě'*, I will not go with you. *ya'nkinoⁿpa kudenī' dandě'*, he will not go with me. *Tččkuna' kūrū'š'no' kīnoⁿpa' tī xypka' kī'handon' etuza'*, it is said that the Rabbit used to dwell in

a low tent with his grandmother (3: 1).—*naⁿ'pahudi'* (= *noⁿpa' + ahudi' ?*), "two bones" (on the second hand?): seven.—*ēnaⁿpa'*, both. *š'nikatčatčūⁿ ēnaⁿpa' pahī'*, both my eyes are sore. (Also 10: 3, 23; 1: 31: 21; p. 117: 6, 7, 8, 9, 10, 11.)

nsūki', *nasūki'* (14: 3, 4; 20: 13; 28: 3), *nasū'k* (14: 5), generic: a squirrel.—*nsūki' niye'di*, the squirrel flew. *nsūk saⁿ*, a gray squirrel. *nsūk sūpka'*, "squirrel somewhat black," a black squirrel.—*nsūk ma' iyoka'*, "squirrel stays under the ground," a salamander.

nta'wayi'.—*atčka' nūta'wayi'*, the mistletoe.

nto.—*nto yaⁿ'xi*, the odor from a negro. nu! help! (excl.) (8: 16).

nūxaⁿ.—*akunūxaⁿ*, to go over again to gather the scattered (ears of corn) (26: 3).

nūpxi', any fine or pulverized substance, as dust, powder, meal.—*yaⁿ'yā nūpxi'*, acorn meal. *atuti' nūpxi'*, the meal made of a large root (white inside) of a thorny vine. *ye nūpxi'*, corn meal. *nūpxixi'*, pulverized, made very fine.

Nūpondi'.—*Nūpondi' ayi'xta yaⁿ*, "Nūpondi's Creek," Bayou de Lac, Rapides Parish, La. Named after a Frenchman who had lived there. The Biloxi called him "Nūpondi," which was probably an attempt to pronounce his name.

nūpū'ni, (he) wore around his neck (21: 2).

nyu'huye'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).—*nkiⁿtxa'* or *nkiⁿtxya* (= *ñk + iⁿtxa*), I alone. *nkiⁿtxatu'*, we alone.—*nkindiⁿhe*, *nkiⁿthē'* (5: 2), *nkindhe'*, *nkindhē'*, *ñkindhe* (7: 6, 13), *nki'nthēdan*, I too. *nkindiⁿhe'* *ndunahiv'*, I too turn. *nkindhē' e'dūñkon'xti*, I (too) do just as he did (or does). *nkindhē' etahkoⁿ*, I too am going to do that way.—*nk-*, *ng-*, my, mine (G.). *nkti*, my house (G.).

ng'ixia, my belly (G.). *nki'ndita'ya*, my own. *in'kta'*, my, it is mine; I have (see *ta*). *anse'p sin'hi'nē ko in'kta'*, the standing ax is mine. *akūtryi' in'kta' idu'si ko'*, *akūtryi' on' hu'yackiya'*, when you receive my letter, send one hither to me. *psde'hi ma'nkiyan' pana' in'kta'*, all those (horizontal) knives are mine. *akue' na'nkidē in'kta'*, this (object hanging up) is my hat. *waka' ne in'kta'*, this is my cow. *anse'pi nē in'kta'*, this is my ax. *kci'zka oh'i in'kta'*, I have ten dogs (5: 6). *i'n-ktada'ha'*, my (pl. obj.). *toho'zka ama'nki i'nktada'ha'*, those are my horses. *i'nktada'on*, my animate objects. *si'no' i'nktada'on*, my boys. *toho'zka i'nktada'on*, my horses. *in'kta'k*, my; used in forming sentences denoting possession. *tcy'nki in'kta'k a'nde*, dog my moves, i. e., I have a dog. *tcy'nki in'kta'k na'nki'*, dog my sits, i. e., I have a dog. *tcy'nki 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'nki*, hat my sits (hangs up), I have a hat. *in'kta'ni*, not mine; it is not mine. *psde'hi ma'nkiyan' in'kta'ni*, that (horizontal) knife is not mine.—*nki'xtu'*, *nki'xtu* (23: 6; 31: 27), we. *nki'xtu ko' nya'xtuni*, we hate him. *nki'xtu ko' nya'xtudahani'*, we hate them. *ya'zkitca'daha' xy'e'ni*, *nki'xtu ko' in'kta'tuni'*, you have forgotten us, but we (on the other hand?) have not forgotten you (4: 2, 3).—*nki'w'xyatu'* (= *nki'w'xtatu'*), we alone.—*nki'xtuhe'*, or *nki'xtuhē'* (= *nki'xtu+hē'*), we too.—*nyuke'* (= *nki+yuke'*) (1st pl.), we still; continuous action with reference to us. *nki'hi'n nyuke' on*, we lived long ago. *nka'ki'ēna'xi nyu'kē on'xa*, we had been friends for some time. *ūn'kta'ni nyuke'*, we are still alive.—*in'kitu'* or *in'kitu'* (?), our, ours. *yaduxta' in'kitu'* (sic), the wagon is ours (judging from analogy, this should be *in'kitatu'*). *i'nki'ūtu'*, our, ours. *toho'zka i'nki'ūtu' ya'n'kisi'nē tudaha'*, they stole our horses from us. *ng'ētū'ya*, our house (G.).—*nki'xtuha nki'xtina'xētū'*, 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' kūk de'di*, to go fishing (6: 4). *o' ahi'*, fish scales. *o' ati'*, "fish house," a fish net. *o' imahin'*, fins. *o' si'ndiyan'*, the tail fins of a fish; a fish's tail. *o' im'cimp'on'*, fish gall. *o' int'i'*, fish roe. *o' pi'ya'n*, a fish liver. *o' in'pā'nuhō'ni* (or *an'pa'nahō'ni'*), a fish spear. *o' ih'i'*, the pipe-bill garfish. *o' indes'i'*, "snake fish," an eel. *ōmduti'* (= *o+ma+aduti'*), "fish which eats earth," the buffalo fish. *o' m'ska xa' utc'di*, "fish small box they-are-put-in," sardines. *o' psahedi'*, the "corner fish" or gaspigo (see *psohē'*). *o' pcedi'*, the "jumping fish," the sturgeon. *o' tci'pa hayi'*, a sucker (fish). *Opana'skehō'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*), *nko'di*; *otu'*, *ayotu'* (*hayotu'*), *nkotu'*). *i'nyodi*, I shoot you. *iyodi*, he shoots you. *ūn'ksa'pi ko'n' o'di hutpē'*, to shoot a hole through an object with a gun (*ūn'ksa'pi kayo' ha-yo'di yutpē'*, *ūn'ksa'pi nko'n' nko'di ūn'kūtpē'*). *ewande' yan'ko'di*, he shoots me. *ayindi' yan'ko'di*, you shoot me. *eman'*, *iyotu' ha na'*, beware! they might shoot you! (pl.?). *kūdūpi' sa'nhi'n'ya'n kūdē'ska' o'di*, shoot the bird on the other side of the ditch! *ko' nko'di*, I shoot now. *on'i'k 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'zti o' ktaho'*, to make fall from a height by shooting. *xwūhi'zti o' ktaho'*, to make topple and fall by shooting (*yo' ktaho'*, *nko' ktaho'*). *kiyo'*, to shoot for one (20: 14, 19). *ya'n'xkiyo'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^a.—*kodî'yohû^anî'*, not to move an object (*koyedî'yohû^anî'*, *ndî'yohû^anî'*; *kodî'yohû^antunî'*, *koyedî'yohû^antunî'*, *ndî'yohû^antunî'*).

ohi, all ten.—*ohiya'*, all of it; idea of having reached the end of a series (?).—*ohî'*, ten, i. e., all through (the fingers), throughout the series. *ke'xka ohî' inktq'*, I have ten hogs (5: 6). *ohî' so^{nsa}'xêhê'* (=so^{nsa}+axêhe), "one sitting on ten," eleven. *ohî' no^{pa}'xêhê'* (=no^{pa}+axêhe), "two sitting on ten": twelve. *ohî' dana'xêhê'* (=dani+axêhê), "three sitting on ten," thirteen. *ohî' topa'xêhê'* (=topa+axêhê), "four sitting on ten," fourteen. *ohî' ksana'xêhê'* (=ksani+axêhê), "five sitting on ten," fifteen. *ohî' ksa'xêhê'* (=ohi ksanaxêhê), fifteen. *ohî' akûxpê'xêhê'* (=akûxpê+axêhê), "six sitting on ten," sixteen. *ohî' na^{pa}'pahu' a'xêhê'*, "seven sitting on ten," seventeen. *ohî' da^{nhu}' a'xêhê'*, "eight sitting on ten," eighteen. *ohî' tckana'xêhê'* (=tckanê+axêhê), "nine sitting on ten," nineteen. *ohî' no^{pa}'*, "two tens," twenty. *ohî' no^{pa}' so^{nsa}'xêhê'*, "one sitting on two tens," twenty-one. *ohî' no^{pa}' no^{pa}'xêhê'*, twenty-two. *ohî' no^{pa}' dana'xêhê'*, twenty-three. *o^{hi}' daⁿⁱ'*, "three tens," thirty. *o^{hi}' daⁿⁱ' so^{nsa}'xêhê'*, "one sitting on three tens," thirty-one. *o^{hi}' daⁿⁱ' no^{pa}'xêhê'*, thirty-two. *o^{hi}' daⁿⁱ' dana'xêhê'*, thirty-three. *o^{hi}' daⁿⁱ' topa'xêhê'*, thirty-four. *o^{hi}' to^{pa}'*, "four tens," forty. *o^{hi}' to^{pa}' so^{nsa}'xêhê'*, "one sitting on four tens," forty-one. *o^{hi}' ksaⁿ'*, "five tens," fifty. *o^{hi}' ksaⁿ' so^{nsa}'xêhê'*, "one sitting on five tens," fifty-one. *o^{hi}' akûxpê'*, "six tens," sixty. *o^{hi}' akûxpê' so^{nsa}'xêhê'*, "one sitting on six tens," sixty-one. *o^{hi}' na^{pa}'hudî'*, "seven tens," seventy. *o^{hi}' daⁿhudî'*, "eight tens," eighty. *o^{hi}' tckanê'*, "nine tens," ninety. *o^{hi}' tckanê' so^{nsa}'xêhê'*, "one sitting on nine tens," ninety-one.

okxahê.—*kô'kxahê'nî'*, not to move. *ina-yan' kô'kxahê'nîk*, *te'hînyê 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'haⁿⁱ'*, (she) did not wish (for) him (to go) (29: 2). *de kû'kiyo'haⁿⁱ'*, she did not wish (for) him to go (p. 165: 8). *de kuyakiyo'haⁿⁱ'*, you did not wish (for) him to go (p. 165: 9). *de xkiyo'haⁿⁱ'*, I did not wish (for) him to go (p. 165: 10). *de kâkiyo'ha^{ntuni}'*, 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'haⁿⁱ'*, she did not wish (for) me to go (p. 165: 14). *ide' nâkiyo'haⁿⁱ'*, I do not wish (for) you to go (p. 165: 15). *ko'haⁿⁱ'*, he refused (31: 38). *kâ'haⁿⁱ'*, not to desire it, he did not desire it (1: 5). *ko'xni*, unwilling (*kayô'xni*, *nko'xni*, *ko'xtuni*, *kayô'xtuni*, *nko'xtuni*). (Also 10: 29, 32; 26: 79.)

oxka', generic: a crane (Bk.). *o'xka saⁿ'* or *ôxksaⁿ'* (Bk.), a white crane. *o'xka ta^{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. *Tcêtkana' ato' paⁿ'hîⁿ' du'ti oxpa'*, the Rabbit devoured all the potato vines when he ate (1: 2). *Kiduni'yaⁿ' ku kaⁿ' duti' oxpa'*, when he gave him the young canes, he devoured them at once (2: 8). *Om'ti ya'ndi o'xpa*, the Bear devoured all (2: 9) (*yaô'xpa*, *axô'xpa*, *inô'xpa*, *yaⁿ'xô'xpa*). *Kiyô'xpa*, he ate it up for him (6: 11). *kuyayaxkiyoxpâni'*, he did not eat up mine (for me). *duxtu-te'*, eat ye! (14: 9). *yaⁿ'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.—*Omâ'yina*, Ancient of Yellow Hammers (15: 8).

o'ya.—*haima'ngiyaⁿ' o'ya*, the front of your garment is open.

oⁿ (=oⁿⁱ, in composition), to do, make, use (*ayoⁿ*, *nkoⁿ*).—*nindoxpê' oⁿ' nedî'*, he has on pantaloons alone.

axó'k dutca'ti natco' nko' nko' nda'sk nko', I make baskets and mats out of split cane (Bj., M.). *akútyi' in'kta' idu'si ko'*, *akútyi' o' hu'yaxkiya'*, when you receive my letter, send one hither to me. *in'ksiyó' ndu'ti na'nik nko'*, I was eating meat very long ago (years ago). *nki'nikxihi o'*, I was laughing (long ago). *mak' ididihé o' tyi, i'xiti o'*, medicine for darting pains in the chest. *sanhin' kiya' nko' in'kte' xo*, I will do it again and hit you on the other side (1: 11). *sanhinyan' kiya' nko' in'naxta' xo*, I will do it again and kick you on the other side (1: 12). *akútyi' ayon' no'nd ndonhi'*, I saw to-day the letter that you made (wrote) (5: 1). *aya'o'*, you make or do it. *aya'o' 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). *sá'nitomnik o'ha anya o'ni*, "tar of man made," tar baby. *koxo-denika an'kadakayoni*, the spider makes little cords. *ka'wak á' nedí' (=kawake + o'ni)*, what is he (or she) doing (while standing)? *an'ksi ngo' xnakí'*, 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'*). *ánksa'pi kon' o'di hupé'*, he shot a hole through it with a gun. *ánksa'pi kayon' hayo'di yupé'*, you shot, etc. *ánksa'pi nkon' nko'di á'nikútpé'*, I shot, etc. *ma'sútsa' kon' úkpé'*, he burnt a hole through it with a hot iron. *ma'sútsa' kayon' yukpé'*, you burnt, etc. *masútsa' nkon' á'nikútpé'*, I burn, etc. *mikon'ni kon' hupé'*, to dig with a hoe (*mikon'ni ayon' yupé'*, *mikon'ni nkon' á'nikútpé'*). *e'dekon'xti*, to do just as he did (*e'dakon'xti*, *e'dúñkon'xti*; preceded by the pronouns, *indhé'*, *ayi'ndhé'*, *nkindhé'*). *é'tukon'* or *é'tukon'ni*, to do that; to do that to another, to treat one in that manner. *é'tikayon'* (or *é'tikayon'ni*), you do that to him. *é'tañkon'* (or *é'tañkon'ni*), I do that to him. *é'tikiyon'ni*, he treated you thus. *é'tukon'*, used as an imperative, do so, do that, treat him thus. *teidi'kikan' é'tikayon'ni*, why have you done thus? (3: 20).

teidike' é'tikayon', why do (or should) you do that? (3: 10). *nkindhé' é'tañkon'*, I, too, act thus (5: 2). *ka'waxti' xyé'*, *é'tiki'yontu' ya*, poor fellow! I feel sorry on account of the way in which they treat you! *aya'nde ka' é'tikin'yon'ni wo'*, "when it was you, did I treat you so?" (was it you whom I treated so?) (2: 6, 7, 15). *é'ti'kiyañkon'ni xyexyo'*, why do you treat me thus? (2: 23). *kan'kon'ni n'itkohi' xéhe'kiyé' é'tuxa'*, *Té't-kanadi' é'tukon'ni*, it was the Rabbit (himself, not another) who placed the trap in the path, etc. (3: 13, 14). *Té't-kanadi' ason'ti' wa'nihiyá' hin' adat'eká'*, *Ina' é'tukon'ni*, the Rabbit's hair between the shoulders was scorched by the Sun (3: 23). *é'tike'xo'ni* or *é'tike'xo'ni* (7: 3), he does that all the time, did no other way (*é'ti'kaxon'xa*, *é'táñkon'xa*, *é'tike'xo'ntu*, *é'tikayon'xtu*, *é'táñkon'xtu*). *é'tikon'daha'*, he treated them so (8: 7).—*o'ni* or *o'ni'* (*ayon'ni* or *hayon'ni*; *nkon'ni* or *nkon'ni'*; *ontu'*, *ayontu'* or *hayontu'*, *nkontu'*). Imperatives: *o'ni'* (to a child); *ontki'* (man or woman to woman); *ontata'* (man to man); *ont'até'* (woman to woman). Plurals: *ontu'* (to children); *ont'atki'* (man or woman to women); *ont'kañko'* (man to men); *ont'at'até'* (woman to women). *ma'sa útsa'xiti' tci' o'ni*, to make iron red hot. *nkon' kehe'detu*, we have finished making it. *kan'kon'ni' nkon'han' n'itkohi' xé'he'niké' ndu'si xyo'*, I will make a trap and set it down in the road and catch him. *o'ni'*, he made it (by command). *o'ni na'*, he made it (of his own accord). *nkun'noxé' nka'nde o'ni*, I did live with her for some time. *inhin' yañka' nkon' he'dan' né'*, I had already made it when he came. *inhin' yañka' ayon' he'dan' né'*, you had already made (or done) it when he came.—Used as the Dakota *on* to denote the instrument: *spdehi' o' 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 xididihe o'ni*, a quicksand. *ha'me ta' o'ni nkatí' na'*, I dwell in a large bent tree

- (2: 11).—Used in forming a participle: *kida' onni*, he was returning thither — *kiko'ni*, *akützyi' kikonni'*, 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.)
- oⁿ**, past time.—*on* long ago (7: 2, 3; 9: 7, 14; 10: 8). *ondi*, so long (7: 12, 13; 10: 27). *ondě*, 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 iě-xi on'*. *on'xa*, a sign of a remote past action, referring to a time more remote than that implied by *on' kně*. *Tečkana' kúnkún' unoxě ha'nde on'xa*, the Rabbit was dwelling (continuous or incomplete act) with his grandmother. *nka'noxě nka'nde on'xa*, I used to live (lit., I used to be living) with her (long ago). *tcáma'na kúnkún'ya' unoxě a'nde on'xa'*, long ago he was living with his grandmother. *nka'kúěna'xi nyu'kě on'xa*, we had been friends for some time. *ědi' Ina' ko dusi' on'xa étuxa'*, behold, the Sun had been taken, they say. *ěkan' Tečkana' 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.
- oⁿ**, with, by means of, having (26: 4; 31: 39).—*on'pa*, with (?) (20: 16).—
- on'ha* (= *on+ha* ?), with, by means of (?). *ta'kik on'ha kte'di*, he hit him with his hand or fore paw (1: 11). (Also 9: 2.)—*yon*, by means of, with, in. *taněks han'yadi' ade' yon' hiya'nkuka'dě ka' psde'hi ma'nkədə' pana' ayindi'ta dande'*, if you talk to me in the Biloxi language, all these (horizontal) knives shall be yours.
- oⁿ**, to use, to wear.—*tonho'nde onni'*, he had on the breechcloth. *ěxa on ne'di*, that is all which he had on (Bk.). *nindoapě' on' nedí'*, 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'xpě naskě nka'xkonni'*, I line (or lined) a coat. *adiťon axkionni*, a table cover.
- oⁿti'** (Bj., M.), **oⁿdi** (Bk.), a bear. (Dorsey says "a grizzly bear," but he must be in error.)—*on'ti han'yadi'*, he is a bear person. *on'ti yan'ya'di*, are you a bear person? *on'ti nkan'yadi'*, I am a bear person. *on'ti han'ya'tu*, they are bear people. *on'ti yan'ya'tu*, are you bear people? *on'ti nkan'yatu'*, we are bear people. *on'ti ya'ndi o'xpa*, the bear swallowed all (2: 9). *on' sidí'*, a "yellow bear," a cinnamon bear. *on' súpí'*, a black bear. *on'tahi'* (= *on'ti+ahi'*), the skin of a bear. *on'tahi' uťuxpě'*, a bear-skin robe. *On'tixyan'* or *On'tiyixyan'*, "Bear Bayou," Calcasieu River, Louisiana.—*on'tidi'*, the bear, subject of an action. *on'tidi' Tečkana'k*, "heyaw'hinta'," *ki'yehan' kide'di*, the Bear said to the Rabbit, "go there," and went home.—*on'ti'k*, the bear, object of an action. *Tečkana' On'ti'k*, "heyaw'hinta'", *ki'yehan' 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. *Pǎǎdna’ pa*, Brant himself. *nkintpa’ nde’ di*, I went myself. *ayintpa*, yourself. *intpa*, himself. *eweyuké’pa a’de*, they themselves went. *ayintpa’*, you yourselves. *nkintpa’*, we ourselves.

pa, a head; his or her head. *ayipa’*, or *i’pa*, thy head. *únkapa’*, my head. *e’weyuké’pa*, or *patu’*, their heads. *a’yi-patu’*, your heads. *únka’patu’*, our heads.—*ewande’ pa nitani’ xyě* (m. sp.), his or her head is large. *e’weyuké’ pa nitani’ xyě* (m. sp.), their heads are large. *pa’ pǎǎdi’son*, or *pa’ pǎǎdi’sonni’*, to have an attack of vertigo. *pa’ ne’ di*, to have a headache. *pa’ aho’*, or *pa’ aho’di’*, “head bone,” a skull. *pa aho’ kipǔde’*, “head bone joint,” a suture, sutures. *pa’ ne’ di*, to have a headache (*i’pa*, or *ayipa’ ne’ di*, *únkapa’ ne’ di*). (See *pǎǎdi’son*, *ne*.) *pa’ ne onni’*, a headache. *pa ta’wiyǎn*, the crown of the head (*ayipa ta’wiyǎn*, *únkapa’ ta’wiyǎn*: *patu’ ta’wiyǎn*, *a’yipatu’ ta’wiyǎn*, *únka’patu’ ta’wiyǎn*). *psǎsi’*, to stoop and lower the head (*i’psǎsi*, *únkǎpǎsi*). *pa’ si han’ inka’w ko psǎde’hi ko ukǎ’ki Te’ǎkana’*, the Rabbit stooped and cut the cord with the knife (3: 22). *psudi’* (= *pa + sudi*?), to be bareheaded (*i’psudi*, *nkǎpsudi*: *psutu’*, *i’psutu’*, *nkǎpsutu’*). *pǔnǎtkohi’*, 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.—*padǎi’*, bitter. (See *pa’kka’*).—*anipa*, “bitter water,” whisky.

pa.—*kǔpa’hani*, he disappeared (8: 13; 20: 31; 26: 26; 28: 100; 109, 123, 128, 178; 30: 2, 4). *a’sepi pani’ yě*, he lost his ax. *psǎde’hi ita’ kǔpani’ hayě*, did you lose your knife? (p. 132: 20). *kǔpa’niyě*, to lose anything (*kǔpani’ hayě*, *kǔpani’hǎnké’*). *a’se’pi kǔpa’niyě*, he lost his ax. *psǎde’hi ita’ kǔpani’ hayě*, did you lose your knife? *kǔpani’-*

hi’nyě, I lost you. *kǔpani’yǎnké’*, he lost me. *kǔpa’niyěni’*, not to lose an object (*kǔpa’nihayěni’*, *kǔpa’nikǎ’ni’kěni’*: *kǔpa’niyětuni’*, *kǔpa’niha’yětuni’*, *kǔpa’nikǎ’ni’kětuni’*). (The principal stem in the foregoing examples is probably *ha’ně*, “to find” (q. v.) and *kǔ-*, the privative or negative prefix.)

padǎa’dǎa.—*hadé’ padǎa’dǎa teedi’*, a great talker.

pahi’, a sore; to be sore.—*ú’nkǎtcútcúw’ kǎ’skaní’wa pahi’*, my left eye is sore. *ú’nkǎtcútcúw’ éna’mpa’ pahi’*, both my eyes are sore. *papahe’*, sore.—*apa’xton-yě*, to cause pus to ooze from a sore by pushing (?) or pressing (*apaxtonhayě*, *apa’xtonhǎnké’*). *apa’xtonhi’nyědǎha’ dande’*, 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 *ton* may be compared with *ton’ǎni*, pus, etc. (Cf. D., *ton*, matter, pus.)

pahi’, **pa’hi’** (8: 2, 3, 8, 14), **pa’hin** (8: 30), **pax** (20: 17), a bag, sack.—*pahi’w ahíyě*, to empty a bag. *pahi’w yǎnkí’*, a pouch or pocket. *pahi’w nitani’*, a large sack. *akútryi’ pahi’w*, a paper sack. *pahi’w* is contracted to *pax* in *ańks pax kidǎi’*, a bullet pouch.

pax.—*dupaxi’* (used by men and boys); *eyé’wi dupaxi’*, to open a door (*i’dupaxi’*, *ndu’paxi’*).—*dupaxka’w* (used by females), to open a door (*i’dupaxka’w*, *ndu’paxka’w*). *ema’w*, *dupaxka’w*, see! open the door! (Also 8: 29; 10: 8; 19: 4, 6, 7, 9, 14, 19; 31: 1, 5, 9.)

paxǎxka’, the chicken hawk.—*Paxǎxkana*, the Ancient of (Chicken) Hawks (13: 1; 20: 35, 45). *Paxǎxkana*, the Ancient of Red-tailed Hawks (?) (20: 5). *paxǎxkǎ sǎnt tci’*, the red-tailed hawk (literal translation). *paxǎxkǎ sǎnt ko’ natco’w’ka*, “hawk with a tail that is forked (?),” the swallow-tailed hawk. **pa’xka** (Bk.), **paxka’** (Bj., M.), a mole (26: 23).

paxka’, sour.—*pi’nhu paxka’*, sour hickory. *as paxka’* (= *ast paxka’*), “sour berry,” strawberry (?).

pana.—*kǔpa’nahi*, or *kǔpana’hi*, back again; to turn back (*ya’kǔpana’hi*, *axkǎpanahi*). *kǔpa’nahi huya’*, hand it back!

- kípa'nahi kudi'*, to give it back to him. *kípa'nahi yikudi'*, you give it back to him. *kípa'nahi xku'di*, I give it back to him. *kípa'nahi ya'xku huya'*, give it back to me, passing it hither! (C., *in'í íqaga*). *kiya' kípána'hi dē han'ínknē'*, when he had turned and gone back again, he vomited (2: 20). *í'xkípa'na*, or *in'xkípa'na*, to take himself back (*yí'xkípa'na, nkí'xkípa'na*). *yí'xkípa'na idē'*, you take yourself back and go. *nkí'xkípa'na ndē'*, I take myself back and go. *in'xkípa'nahiyē'*, to take herself back. *in'xkípanahi kda*, take yourself back and go home! (Also 8: 26; 18: 12; 26: 44.)
- pana^{n'}**, all (see *ohi*).—*pana^{n'} Tanē'ksa han'ya'tu*, all the Biloxi people. *anya' pana^{n'}*, all the men. *tcy'ñki pana^{n'}*, all the dogs. *aya^{n'} pana^{n'}*, all the trees (20: 37; p. 120: 6, 9).—*apana^{n'}*, entire, the whole. *daswa' apana^{n'}*, the entire back.—*pana^{n'}xti'* (= *pana^{n'} + xti'*), all . . . together. *kūdē'ska' pana^{n'}xti'*, all the birds together. *pana^{n'}xti' píxti'-híñkē'*, I did them all very well (5: 5). *pa'naxti'kiyē'*, she got all from it (28: 8). (See *tra*).—*na'pana'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 (*hi-pa'ni, mpan'ahē'*).—*úñkpa'n ndom'-xka^{n'}*, let me see and smell it! (p. 154: 10).
- paspa^{h'o}**, to cook what is flat, to fry, as eggs (*paspa' hayo^{n'}, paspa' nko^{n'}*).—*maxi^{n'}tiya^{n'} paspa^{h'o} ha'nde*, she is frying eggs.
- patci^{du}**, to brush, as the hair; to wipe the hands, face, feet, plates, etc. (*í'patci^{du}, ú'ñkapatci^{du}*).—*patci^{du} yuko^{yē'}*, to wipe the feet clean (*í'patci^{du} yuko'-hayē', ú'ñkopatci^{du} yuko'húñkē'*). *in'-patci^{du}*, I brushed your hair. *í'xkípa'-tcidu*, to wipe or rub himself (dry), as after bathing (*yí'xkípa'tcidu, nkí'xkípa'tcidu*). *kípa'tcidu*, to wipe it for him (*ya'kípa'tcidu, a'xkípa'tcidu*).—*pa'tcidomni'*, to wipe or swab out, as a gun barrel with a ramrod (*í'patcidomni', ú'ñkapatcidomni'*). *añksapi patcidomni'* (= *añksawi patcidomni'*), "used for washing or wiping out a gun," a ramrod.
- pawehi**, conjuring to him (28: 181).—*íta pa'wehi yomni*, he conjured a deer to another person (p. 164: 11). *yñsa pa'wehi yomni*, he conjured buffalo to another person (p. 164: 12).
- paya**.—*payadi'*, to plow (*í'payadi, úñk-pa'yadi*) (26: 23). *payomni'* (= *payadi + omni'*), a plow.
- paⁿhin'**, a beard or mustache; usually a beard (*í'panhin', úñkpan'hin'; panhin'tu', í'panhin'tu', úñkpan'hintu'*).—*pan'hin yomxti'*, he has a full beard. *pan'hin naskēxti'*, a very long beard. *pan'hin ta'wiyān*, "beard above," a mustache. *pan'hin túkxo'hi*, to shave himself. *pan'hin kítá'kzohi'*, to shave another.—*pan'hin'omni'*, a beard or mustache (*í'pan'hin'omni', úñkpan'hin'omni'*).—*pan'hin' túkxo'hoⁿni'*, a razor.
- paⁿhiⁿ**, a vine of any sort (1: 2).—*axiye' saⁿ pan'hin*, "the vine with white blossoms," the Cherokee rosebush. *mak-tcuhi pan'hin*, a grapevine. *pan'hin a'xiyehi' nūpi'hi*, "the vine with fragrant blossoms," the honeysuckle.
- pē'dēkūpi'**, leggings.
- pēhe'**, **apēhē** (26: 77), to pound, as corn in a mortar (*í'pēhe, nka'pēhe'*). *aye'ki pēhe'*, to pound corn. *pa'wehi*, he knocked them (28: 47). *úñkpa'ni*, I knock him (28: 118).
- pexinyi**.—*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., *uxē bēan*.) *pi'xtni xyu'hu*, rancid. Probably identical with above.
- pēsdoti'**, a flute.—*pēsda't ohom'yē'*, to play on a flute (*pēsda't ohom'hányē', pēsda't ohom'húñkē'*; *pēsda't ohom'yētu', pēsda't ohom'hányētu', pēsda't ohom'húñkētu'*).
- pēska'** or **apēska**, a small frog, not over an inch long, living in streams. It has a sharp nose, black skin, and cries, "Pēs-pēs-pēs!" (17: 20, 21).—(See *kton, káⁿnimihí*.) *Pēskana*, Ancient of Tiny Frogs (17: 1, 5, 9, 13, 18, 23).
- pe'ti, pēti', pēt** (28: 166), fire.—*pe'ti pzuhi^{n'}*, to blow at a fire. *pe'ti uxtē'*, to make a fire. *pē'ti kūsidi'*, the fire smokes. *pe'tudati'* (= *peti + udati*), fire-light. *pe'ti hotē'*, a poker. *pēdomni'*

(=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'xte'), 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'xnonni' tci'*, live or red coals. *pe'xnon' 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 nkon'ni pixti' xyëni ya'xkiha'tazni*, I made a very good house for myself, but it was burnt (5: 6). *pi'xyë*, to make properly or correctly (*pi'hayë*, *pi'hin'kë* or *pi'hün'kë*). *ñe' pi'hün'kë' ha'nän'*, perhaps I am making it correctly. *ñe' pi'hin'kë' 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'xyë* (=piyë + xti), to make or do very well (*pixti'hayë'*, *pixti'hün'kë'* or *pixti'hin'kë'*) (5: 3). *pi'ko'hë*, better.—*küpini'* not good, bad; to be bad. *hi'kpinid' xyë*, thou art bad. *nka'kpinid' xyë*, I am bad. *kpini'tu' xyë*, they are bad. *hi'kpinid' xyë*, you (pl.) are bad. *nka'kpinid' xyë*, we are bad. *tyi' küpini' ku'di*, to give bad medicine, i. e., for the purpose of killing him. *da't küpini'*, bad to eat. *nap küpini'*, a bad day, as in rainy weather. *kapini'*, not good. *küpini'xtihayë* (=küpini + xti + yë), to cause to be very bad, to do very wrong (*küpini'xtihayë'* (3: 20), *küpini'xtihün'kë'*).

küpini'xyë, to cause to be bad, to do wrong (*küpini'hayë'*, *küpini'hün'kë'*).—*kapixyë'* (said by a male); how pretty! (meaning, how ugly!)! *M + kapixyë'* (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'xyë*, correctly (p. 142: 3). *nëpi'hayë*, you are correct (p. 142: 4). *nëpi'hün'kë*, I am correct (p. 142: 5). *kinë'pi* or *kinepi'*, to be glad (*yi'kinepi'*, *ya'xkinë'pi*; *kinë-ptu'*, *yi'kinë'ptu'*, *ya'xkinë'ptu'*) (26: 68). *ka'xkinë'pini'*, I am not glad (not satisfied). *kukine'pini'*, you are not glad. *ki'kine'pini'*, he is not glad. *ki'kine'tuni*, they are not glad. *añxkinëpi'*, I am glad. *hi'ñkinepi'*, to like a person (*ayi'ñkinepi'*, *nki'ñkinepi'*; pl., *hi'ñkineptu'*, *ayi'ñkineptu'*, *nki'ñkineptu'*). *kikine'pi*, to like another's property. *toho'xk ki'kine'pi*, to like another's horse. *toho'xk in'ki'kine'pi*, I like your horse. *yato'mitu' kikine'pixti' nkinthë' & tañkon'*, I (sic) like your working (for yourselves), so I am working too (5: 2); *in'ki'kinë'pixti'* is suggested instead of *kikine'pixti'*. *i'ñkinë'pixti'* to like it exceedingly (*ayi'ñkine'pixti'*, *nki'ñkinë'pixti'*). — *pihe*, ought (p. 151, passim). *pi'hëdi* or *pihedi*, ought, can. *etikiyoñ' pi'hëdi*, he ought to do it (Bk.); rather, *ëtika-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. *ita'x pi'hëdi'din'*, you (pl.) ought to run. *ya'toho pi'hëdi'din'*, you ought to lie on it. *a'xpada'kaziti' pi'hëdi'din'*, he ought to be smart. *ya'ñkyë'hän' pi'hëdi'din'*, he ought to know me. *yañkeye' pi'hëdi'din'*, he ought to see it. *toho'xk ahiv'atsi' pi'hëdi'din'*, he ought to sell a (or, the) horse. *doxpë' 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' (Bj., M.), piya' (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.

pixyí', to float (*i'pixyi, ú'ñkapixyí'*).—*odi yihí'xti pixyí' yuké'*, many fish "still float," i. e., are swimming around.

píts.—*pł'tspítsedi'*, to wink (often). *tú-tecán' pł'tspítsedi'*, his (or her) eye winks, he winks his eye (or eyes). (See *wide*.)

piñ.—*piñhudi'*, a hickory tree, the *Carya alba*. *piñ'huayan'*, hickory wood. *piñ'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*). *piñtzo'gonni'*, pecan nuts. *piñtzo'gon' u'di*, the pecan tree or *Carya oliviformis*.

pxâ, to swim (*i'paxá, únpxá'*; *pxátu'*, *i'pxátu'*, *únpxátu'*). The *a* in this word has a shorter sound than *aw* in *law*, though approximating it.

pxaki', sand (=hama *pxaki*). (H., *pu'xúki*).

pxi.—*pxí'di*, to cheat, deceive, or fool him (*ipxi'di, únpxi'di; pxítu'*, *ipxítu*, *únpxítu*). *pxí'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'ñkupxidí'*; *upxítu'*, *yupxítu'*, *ñkupxítu'*). *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'spéxti'*, he knows full well how to cheat or deceive.—*kúpaxini'*, not to deceive or cheat one (*ku'yupxi'ni, úñkupxi'ni*). *nyukápaxi'ni*, I did not cheat you.

pxu, pxwě, pxo, paxa.—*pxwě'di*, to punch, stab, thrust at, to gore (23: 186), stick into (23: 7) (*pxuyé'di, pxáñké'di; pxwétu'*, *pxuyetu'*, *pxáñké'tu*). *i'pxwědi*, he stabs thee. *i'pxwétu'*, 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 ayan' 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 kokó'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. *kohí'xti pxwě ktaho'*, to make an object fall from a height by punching. *xwúhí'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'híñké'*).—*a'pxuyé'di*, to be in the habit of going, thrusting, etc. (*a'pxuyé'tu*, 3d pl.). *aduhi' ndosaw'hin' waka' né' a'pxuyé'di*, this cow on this side of the fence is apt to gore.—*kí'xkí'pxwě'*, to stab himself (*iyí'xkí'pxwě', ñkí'xkí'pxáñké'*).—*dupxo'ni'* or *do'npxo'ni*, to thrust a tined instrument into an object (*i'dupxo'ni', ndu'pxo'ni'*). *aduti do'npxo'ni*, or *adudípxo'ni*, "sticks in the food," a table fork.—*yo'npox'ni'*, or *a'yo'npox'ni*, an auger. *yo'npox'ni' yi'ñki*, a "little auger" or gimlet. *ayo'npox'ni' yíñki'*, "small auger," a gimlet.

pxü.—*pxüdi*, to rub (*i'pxüdi, únkpxüdi'*; *pxütu'*, *i'pxütu'*, *únkpxütu'*).—*pxüdi' ix-yaxyé'*, to stop rubbing. *atcín'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'pox-tiyí'* (*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, **pâ**.—*popodē*, to wrap up a bundle (*ya'po'podē*, *ūnkpō'podē*; *popo'dētū*, *ya'popo'dētū*, *ūnkpō'dētū*). *i'ndūta'ya'popodē*, to wrap up his own (in a) bundle. Imperatives: *popoda'* (to a child); *popo'dēkañko'* (man to man); *popo'dētki'* (man or woman to woman).—*pá'de*, to make up a bundle (*ipá'de*, *npá'de*) (cf. *apēni'*). *a'pád oñ*, (he) wrapped it up (26: 47). *hapode'*, to wrap up an object (*haya'pode*, *nka'pode*). *akūtryi'* *hapode'*, wrapping paper.—*kīpo'podē*, to wrap up an object in a bundle for another (*ya'kīpo'podē*, *a'xkīpo'podē*). *i'ñkīpo'podē*, I for you. *ya'xkīpo'podē*, he for me. *hiya'xkīpo'podē*, thou (you) for me.—*kī'xkīpo'pode*, to wrap himself up in a cover (*yi'xkīpo'pode*, *nkī'xkīpo'pode*; *kī'xkīpopo'detu*, *yi'xkīpopo'detu*, *nkī'xkīpopo'detu*).

poda'dē, owl (20:16).—*po'dadi*, **podī** (28:110), *pá'di*, the swamp owl.—*pá'di' a'sudūta'* (or *podī' a'sdūta'*), the "owl pine," the short-leaved pine, *Pinus mitis*.

poxyai', a night hawk or bull bat.

poxka'.—*a'sē'p poxka'*, sledge hammer (28:193).

poxonō', a snail.

poxwe, a splashing sound (20:38).

poni', (cf. *po*, *pūni'*).—*sponi'* (*asi* + *poni'*), his or her ankles. *teak-poni'*, his or her wrists.

poska', **potcka'**, rounded, globular, curvilinear.—*aya'poska'*, a curvilinear forest. *xūxwē' poska'*, a whirlwind. *xūxwē' poska' yi'ñki*, a small whirlwind. *aso'poska'*, a brier patch (1:16). *imka poska*, "stars in a circle," the Pleiades. *poski'ñki* (= *poska* + *yiñki*), occurring in the following: *aso'poski'ñki xē na'ñki Teč'tkanadi'*, the Rabbit was sitting (was dwelling, or, was) in a very small brier patch (2:4). In this case *poskiñki* was pronounced "poskiñ + ki," the prolongation having the force of "very." *eka'han' ko po'tcka 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 po'tcka*, a fist. (Also 8:17; 10:17; 17:6; p. 118:14.)

poⁿ, smelling (28:142).

psde.—*psdehi*, *psū'dehi'*, or *spdehi'*, a knife. *psdehi' a'duxta'ni ukxa'ki*, to cut a rope with a knife. *psdehi' dusi' hañkeya'w kiya' de ētuxa'*, he seized the knife and departed again (3:19). *psdehi' kūnūki'*, the edge of the knife blade is turned. *psdehi' kū'nūkiyē'*, to turn the edge of a knife blade. *psdehi' ma'ñkādē'ē inktā'*, this (horizontal) knife is mine. *psde'-ma'ñkiya'w inktā'ni*, that (horizontal) knife is not mine. *psde'hi no'pa' ma'ñkiya'w i'ndikā'ni*, those two (horizontal) knives are not his. *psde'hi ne ka'ta*, whose knife is that? *psde'hi ne inktā'*, that is my knife. *psde'hi ita' kūpani'hayē'*, did you lose your knife? *psdehi' naskē'*, "long knife," a butcher knife (= *psdehi nitani*). *psdehi' nitani*, "large knife," a butcher knife. *psdehi' yi'ñki*, "small knife," a pocketknife. *psdehi' pūt kūnūxka'*, "knife with a curved end," a table knife. *psdeha'tcapi'* (= *psdehi* + *atcapi'*), a sword. *psdehudi'* or *psū'dehudi'* (= *psdehi* + *udi* or *ahudi*), a knife handle. *psū'de psoni'*, a knife point. *psū'de pūsa'di* (= *psū'dehi* + *pūsa*), "sharp part of a knife," a knife blade. *spdehi' ma'ñki ko kta'*, the knife is his. *spdehi' ya'xw' ko teč'ka-mañki'*, where is the (reclining) knife? *ya'daksa'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**, **pīs**, to suck (*i'psi*, *nka'psi*; *psitu'*, *i'psitu'*, *nka'psitu'*). (See *utci'pī'*.)—*pīs tēxti* (he) desires strongly to suck (26:58). (Also 26:59, 64, 66.)

psi, **pūs** (28:243; 30:1), **pūsi**, **pūsi'** (30:4), night; nighttime.—*psī'ya'w xa*, almost night. *psidē'* (= *psi* + *de*), or *psūde'* (29:36), "this night," to-night. *psidē' xō'hi ko' ndē'ni dandē'*, it rains to-night, I shall not go. *psidē' wahu' ko ndē'ni dandē'*, if it snows to-night, I shall not go. *psikī'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^a, 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'*). *axi' yúk'édé apstú'ki yin'spí'xitiu*, (all) these women sew well (are accustomed to do so). *nka'pstúki na kde'psi*, I sewed till night, I sewed all day.—*kípstúkyé'*, to sew together (*kípstú'khayé'*, *kípstú'nké'?*). *kípstúki'*, sewed together; a seam.—*kiá'pstúki'*, to sew for another; perhaps, to sew regularly for another (?) (*yakia'pstúki'*, *xkia'pstúki'*). *nkapstúki'kde'psi*, I sewed till night.—*apstúgoni'*, a stick used as a spit for roasting meat. *apstúgoni' paxwé' kú'dákúxpeyé'*, to thrust a stick through meat in order to barbecue or roast it.—*pstúgoni'*, a stopper of any sort. *konicka pstúgoni*, bottle stopper. *waxipstúgoni*, a metal awl, "that with which shoes are sewed." *pstúgon-yé'*, to put a cork or stopper in a bottle, etc. (*pstúgon'hayé'*, *pstúgon-há'nké'*). 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). *tik nka'psúktu'*, we surrounded the house (p. 150: 30). *akí'púpsúki'*, to head him off, intercept him

(*aya'kípúpsú'ki*, *nka'kípúpsú'ki*). *yañka'kípúpsúki'*, he headed me off. *ayam'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*.)

psú'nti, or *psó'nti*, sharp-pointed.—*insu'psú'nti'*, "sharp-pointed teeth," canine teeth (= *insu* + *tú'dé*). *isa'n'hin psú'nti'*, "sharp-pointed at one end or side," wider at one end than at the other. *kú'désha sin'psónti*, "sharp-tailed bird," the swallow. *mas psónti*, "sharp-pointed iron," a bayonet. *psú'ntipadiyay'*, the point of an arrowhead.—*apsú'n'*, the smallpox; described as "*kde'xyi sipsipi'*, spotted and pitted."—*apsó'nd ayudi'*, the holly tree, so called because it has thorns.

ptce, *pítce'*, (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 pítce'di*, "the jumping fish," the sturgeon. *pítce'ni*, leaping not (27: 11). *pítce'hayé'*, you jump over it (28: 173, 176, 201). *pítce'ni'ké' di*, I jump (28: 247).

ptcú^a, *pútce^a*, *ptco^a* (6: 16; 9: 16; 10: 23), *putco^a* (17: 17; 23: 7), a nose; his or her nose; for this, *ptcúnyan* can be used (*hiptcú'n'* (or *hi'ptcúnyan*), *úñka'ptcú'n'* (or *úñka'ptcúnyan*); *ptcú'ntu'*, *hi'ptcú'ntu'*, *úñka'ptcú'ntu'*).—*ptcú'n' haidi' na*, his nose bleeds. *úñkpatcoⁿ*, my nose (23: 3). *ptcú'n' ahudi' tpan'hin'*, the "soft bone of the nose," the septum of the nose. *ptcú'n' ahudi' tpan'hin' okpé'*, the perforation of the septum of the nose. *ptcú'n' pútsi'*, the ridge ("hill") of the nose. *ptcú'ntpé'*, "natural holes in the nose," the nostrils (*i'ptcú'ntpé'*, *úñka'ptcú'ntpé'*; *ptcú'ntpé'tu'*, *i'ptcú'ntpé'tu'*, *úñka'ptcú'ntpé'tu'*). *ptcú'ntpé' sa'n'hi'n'za*, "nostril on one side," one nostril (of a pair). *ptcú'n' hawni'*, "it dangles from the nose," a nose ring.

pta.—*dapta'weyè'*, to clap the palms of the hands together (*dapta'wehayè'*, *dapta'wehañkè'*). *a'kipta'ye*, she caught both in one hand (8: 15).

ptça.—*ptçaxè'*, *ptçaxi*, *ptçax* (28: 258), *ptçasi'*, wide, broad, flat (C., *gçaxè'*). *teak ptçaxè'*, the "wide part of the hand," the entire palm of the hand (also 9: 16). *ptçaxitu*, they are flat (28: 259). *ptçaxi sin'him ne'di*, to be standing with the feet apart; to straddle. *imsu' ptçaxka'*, "flat teeth," the incisors (K., *blak'a* (?)). *taxpa ptçasi*, the wood duck or summer duck. *ptçasiyè'*, to cause an object to be flattened out again (*ptçasi'hayè'*, *ptçasi'hñkè'*). *ptçaskũni'*, bread of any sort. *yè'ni ptçaskũni'*, corn bread. *sonpxi' ptçaskũni'*, wheat bread. *wak ta's ptçaskũni'*, cheese. *ptçaskũni' du'ti na'ñki*, he "sits eating" bread, he is eating bread (*ptçaskũni' i'duti na'ñki*, *ptçaskũni' ndu'ti na'ñki*; *ptçaskũni' du'ti ha'maki*, *ptçaskũni' i'duti aya'maki*, *ptçaskũni' ndu'ti nça'maki*). *ptçaskũn'*, bread of any sort. *atçũni' ptçaskũn'*, batter cakes.—*akipta*, fold. *aki'ptadi'*, double. *hakipta'di*, in layers. *akipta'çadi'*, "lying one on another," double or manifold, as, *akũtxyi' 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' ksani'*, fivefold. *akipta' akũxpè'*, sixfold. *akipta' na'pahudi'*, sevenfold. *akipta' danhudi'*, eightfold. *akipta' tcanzè'*, ninefold. *akipta' ohì'*, tenfold. *akipta' ohì' sonsa'xèhè'*, elevenfold. *akipta' ohì' nonpa'xèhè'*, twelvefold. *akipta' ohì' dana'xèhè'*, thirteenfold. *akipta' ohì' topa'xèhè'*, fourteenfold. *akipta' ohì' ksa'xèhè'*, fifteenfold. *akipta' ohì' a'ki'xpa'xèhè'*, sixteenfold. *akipta' ohì' na'pahu'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 ksani'*, fiftyfold. *akipta' tsì'pa*, a hundredfold. *akipta' tsipim' tcyà*, a thousandfold.

ptçato', cotton.—*ptçato' ntcu' nonpa'*, I put the cotton in two places. *ptçato' ntcu' 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.—*pũ'titu kayudi'*, the cottonwood tree.

pũdè', open (p. 140: 32, 33.—*dupũdè'*, *dupũdè'* (28: 147, 149, 150, 153), to uncover by pulling, to open. *kidu'nahi' dupũdè'*, to uncover by rolling. *naxte' dupũdè'*, to kick off the covering, as an infant does (*i'dupũdè'*, *ndu'pũdè'*). *duxtan' dupũdè'*, to pull open a box, cache, etc. (*i'duxtan' i'dupũdè'*, *ndu'xtan' ndu'pũdè'*).

pũdèd, brant.—*Pũdèdna'*, Ancient of Brants (6: 11, 12, and notes).

pũdi'.—*apũdi'*, he stepped over it (28: 115).

pũdi'son', or **pũdi'sonni'**.—*pa' pũdi'son'* or *pa' pũdi'sonni'*, to have an attack of vertigo (*i'pa pũdi'son'*, *ũñkapa' pũdi'son'*).

puhe, to blow.—*puheyè'*, to blow a horn (*pu'heha'yè'*, *puhe'hñkè'*; *pu'heyètu'*, *pu'heha'yètu'*, *pu'hèhñkètu'*).—*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'xhayonni'*, *apu'x nçonni'*). The Biloxi learned the use of the blowgun from the Choctaw.—*pxuhim'*, *pe'ti pxuhim'*, to blow at a fire (*pe'ti i'pxuhim'*, *pe'ti ùñkũpxuhim'*; *pe'ti pxuxtu'*, *pe'ti i'pxuxtu'*, *pe'ti ù'ñkũpxuxtu'*).

pũka'yi, large red-headed woodpecker (15: 9) (see *kũdetska'*, *omayi'*, *yakida'mañkayì'*): It stays in swamps; its note is "kì' tìt' tìt' tìt' tì' tì'."—*pũ'kpũkayì'*, the large black woodpecker (perhaps *pũ'k-*

- púk hayi'*. *Púkúkayina*, 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' hañké'*).
- púkíyáw'** (Eng., *picayune*), five cents, a nickel.—*púkíyáw' xkuku' ondáha' dande'*, I will give a nickel to each.
- púkxyi'**, loop (28: 88, 90, 221).
- puxi**.—*apuxi'*, *apux* (30: 1), to touch, feel (*aya' puxi'*, *nka' puxi'*). *in' yapu' xi*, I touch you. *hiya' nkapu' 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.)
- púni'**, to hang, dangle, be suspended (11: 2) (see *apéni'*).—*dodayé' púni'*, "gunlet hangs (on)," a necktie. *núpúni'*, to swing or dangle, as beads (*ałohi'*).
- púpé'**, cut through often (28: 22, 24, 38).—*psohé' púpédi'*, having the corners rounded off.
- pupu' xi**.—*ani' pupu' xi*, foam (of water).
- púski'**.—*nyukpé' púski'*, my leg was cut off (p. 154: 6).
- pút**, the end of any object.—*psdehi pút kinúwka*, "knife with a curved end," a table knife. *púdiyan'*, the tip or end of a tree, stick, nose, etc. *púdiyan' kinúki'*, to bend the point of a knife, etc.—*kipúde'*, a joint, joints; to join (p. 140: 15). *pa' aho' kipúde'*, a suture, sutures. *kipaté'*, the knuckles (evidently identical with the preceding).
- pú'tsa**, **pútsa**, **pútsú**, **pútsi'**, 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' hánké'*). *nkin-su' pútsa' de' xca*, the sharpness of my teeth is all gone. *pútsu' 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'tsahañké'* or *pú'tsahúnké'*). *ta'ns-in' tca'yé' ko pútsayé'*, to sharpen a scythe. *awé'wi pútsayé'*, to sharpen an ax.—*pútsi'*, a
- round-topped hill; an extended hill or mountain, a ridge. *púts nita'ni*, a large round-topped hill. *pú'tstahi' xye* (= *pútsi' + hixyé'*), many round-topped hills or ridges. *púts ta'wiyaw'*, the top of a round-topped hill or ridge.
- pútwi'**, crumbled off.—*in'kowa' pútwi' hidé'*, it crumbled off and fell of its own accord, as plaster or a decayed stump.—*dú'pútwi'*, to make an object crumble by rubbing or pressing between the hands (*y'dú'pútwi'*, *ndú'pútwi'*).—*du'pútwi'*, to make an object crumble to pieces by punching at it (*y'dupútwi'*, *ndu'pútwi'*).—*napútwi'*, to make an object crumble by kicking it or by treading on it (*y'napútwi'*, *inna'pútwi'*).—*dú'kú'pútwi'*, to make an object crumble to pieces by hitting it (*y'dú'kú'pútwi'*, *ndú'kú'pútwi'*). *maxi' ahí' dúkú'pútwi'*, 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'dé'*, *sadé'*, to tear straight; torn, to be torn. *do'xpé' naské' sadé'*, the coat is torn (attitude not specified). *do'xpé' 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' y'dusa'di*, *kída'giya' ndusa'di*; *kída'giya' dusatú'*, *kída'giya' y'dusatú'*, *kída'giya' ndu'satú'*). *Akútxyi' dusa'di*, to tear paper.—*dusasa'di*, to scratch and tear the flesh, to tear often or in many places (*y'dusasa'di*, *ndu'sasa'di*). *dusasa' do'hi*, tear here and there and look at it! *ktu' yandú'sasa'di*, the cat scratched me and tore my flesh (in many places).—*dusa' hutpé'*, to tear a hole through (*y'dusa' yutpé'*, *ndusa' ndutpé'* sic: rather, *ndusa' únkutpé'*).—*kídusa'di*, to tear it for him (*ya' kídusa'di*, *a' xkídusa'di*; *kídusatú'*, *ya' kídusatú'*, *a' xkídusatú'*). *Kídusa'*, tear it for him! (Also 17: 4; 28: 10, 13; p. 120: 14, 15.)
- sâde**.—*sâdedi'*, *sâdédi'*, to whistle (once) as a boy or man does (*sâ'dhayedi* (or *sâ'diyé'di*), *sâ'dhañkedi* (or *sâ'diñké'di*); *sâdetu'* (or *sâdétu*), *sâ'dhayetu'* (or *sâ'diyetu'*), *sâ'dhañketu'* (or *sâ'diñketu'*)). (28: 41). (cf. *sútside*, *sahé'*).—*sâtsá'dedi'*,

to whistle often, whistle a tune, as a man does (*sátsá'dhayedi'*, *sátsá'dhañkedi'*; *sátsá'detu'*, *sátsá'dhayetu'*, *sátsé'dhañketu'*).—*sásáti'sisoti* (12: 1), a katydid [onomatope]. *sisoti'*, a green, long-legged cricket (sic) (Bj., M.).

sahe', a rattle (?).—*ndēs sinti sahe'*, the rattle of a rattlesnake.—*sahey'*, to rattle a gourd rattle, etc. (*sahe'hayé'*, *sahe'húñkē'*).—*sahēdi'*, it rattles; to make the rattling sound heard when corn ears are moved (*sa'yahedi'*, *sa'hañkēdi'*). *yo sahe'di*, "body makes a rattling sound," a locust.

sa'hi, raw, uncooked; wild, uncivilized.—*tká'nárox 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'waⁿ, Shawnee (?).—*Sa'wan harya'*, the Shawnee people.

saⁿ, white.—*ti nē' ko san' xē* (w. sp.), the house is white, or *ti nē' ko san' ni'* (w. sp.); a man says, *ti nē' ko san' na'*, etc. *ati' san' nēyan'*, the house is white (used when not seen by the one addressed). *toho'xk toho' ma'ñki ko san' xē'* (w. sp.), the reclining horse is white. *toho'xk nonpa' tci'di a'mañki ko san' xē* (w. sp.), the two reclining horses are white. *toho'xk xa'xaxa a'mañki ko san' xē* (w. sp.), the standing horses are (all) white. *yek san'*, dry white corn. *san'xti'*, very white, white near by. *san'sasan'saⁿ*, white here and there; gray, as the human hair; iron gray. *a'yinahin' san'sasan'san'*, your hair is (iron) gray. *asan'*, white, as the hair of the head. *a'nahin' asan' xyé* (m. sp.), his or her hair is white. *kanx te asan'*, "white faced bee," bumblebee. *asan'thi*, somewhat white, whitish, distant white. *asan'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.)

saⁿhaⁿ, strong; to be strong or hard (*i'sanhan'*, *á'ñksanhan'*; *sanhan'tu'*, *i'sanhan'tu'*, *á'ñksanhan'tu'*).—*ayan' sanhan' udi'*, "strong wood tree," a sycamore. *ti sanhan'yan'*, "strong house," jail.—*sanhan'ni'* or *sáhd'ni*, stout, strong (*i'sanhan'ni'* (or *i'sáhdni*), *á'ñksanhan'ni'* (or *á'ñksáhd'ni*)). *xáxwé'sanhan'ni'*, a strong wind, the wind blows strong. *anya'di sanhan'ni'*, a strong man. *sintahin' sanhan'ni'*, to stand firm, to stand his ground. *adé' sanhan'ni'*, to raise his voice (*aya'dé sanhan'ni'*, *nka'dé sanhan'ni'*). *anya'di né'sanhan'ni'*, this man is strong. *anya'di e'wane' sanhan'ni'*, that man is strong. *anya'di handé' sanhan'ni' xyé*, that man is very strong. *sanhan'xti'*, very strong, stiff, inflexible. *kintcé' sanhan'xti' kidedi'*, to throw very far.—*kúsdhd'ni'ni'*, not to be strong, to be weak (*ku'isáhd'ni'ni'*, *á'ñksáhd'ni'ni'*).—*sanhan'nyé'*, to make an effort, exert force (*sanhan'hayé'*, *sanhan'ñkē'*). *uxtú'k sanhan'nyé'*, to push hard against.—*sanhan'xtiyé'*, to make a great effort, exert much force, press very hard on, etc. (*sanhan'xti'hayé'*, *sanhan'xti'húñkē'*). *inksiyo' stcúki' kan sanhan'xtiyé'*, as the meat was tough, he bore down very hard on it (in cutting). *dúktúcké' sanhan'xtiyé'*, to tie an object tightly (*i'dúktúcké' sanhan'xtihayé'*, *ndúktúcké' sanhan'xti'húñkē'*).—*asanhin'*, his or her arms (*aya'sanhin'*, *nka'sanhin'*; *asan'xtu'*, *aya'san'xtu'*, *nka'san'xtu'*). *asanhin' sanhin'xa*, his arm (on one side). *asanhin' kaskani'*, his left arm. *asanhin' spewayan'* (in full, *asanhin' inspewayan'*), 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 omni'*, 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.)

saⁿhiⁿ, 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. *itútcú'nhin' sanhin'xa*, one of

your eyes. *ni'xuxwi' 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 *sañinyan*, on the other side of. *kúdápí' sañhin'yan kúdëska' ó'di*, shoot (at) the bird on the other side of the ditch! *yaduxtañ' tañhin' nütkohi' sañhin'yan aña'ya' sin'hin' ne' kiyohi'*, call to the man standing on the other side of the railway. *aduhi' sañhin'yan sin'to' yaoñ'ni ne' inaxe'*, do you hear that boy who is (stands) singing on the other side of the fence? *sañhin'yan' 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. *añxu ndosañhin'*, on this side of the stone. *yaduxtañ' tañhin' natkahi' ndosañhiyan ti ne'yan tche'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'*—*e'usañhin'*, *eu'sañhin'yan*, *e'wúsañhiyan*, on that side of (preceded by the name of the object). *aduhi' e'usañhin' waka' ne'yan ka'pxu-ye'ni*, that standing cow on that side of the fence does not gore. *añxu eu'sañhin'yan*, on the other side of the stone. *yaduxtañ' tañhin' natkahi' e'wúsañhiyan ti ne'yan tche'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. *sin'to' sañki'yan he'*, a boy and a girl. *sañki' sin'to'yan he'*, a girl and a boy. *sin'to' yihí' sañki'yan yihí' he'*, boys and girls. *sañki' t'e'di*, the corpse of a girl. *sañki' ka'naxëni' 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 sin'to'* (instead of *Tañ'ks sin'to'*), he is a Biloxi boy. *Tañ'ks sañya isin'to'*, are you a Biloxi boy? *Tañ'ks sañya úñksin'to'*, 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 tañya'*, a Biloxi village.

sditka', **sdutka'**, elliptical.—*müsüda sditka'*, "elliptical dish," an earthenware dish used for meat, etc.

se.—*düseyë'*, to make a clapping or slapping sound (*düse'hayë'*, *düse'hañkë'*) (cf. *sahe'*). *tca'ke düseyë'*, to make a clapping sound by slapping the back of the hand. *tayo' düseyë'*, to make a clapping sound by slapping the cheek. *úñtkon' düseyë'*, to use a whip.

së.—*dasë'*, to bite, as a person or animal does; to hold between the teeth or in the mouth (*yida'së nda'së*). *ida'së*, did he bite you? *yanda'së*, he bites me. *kida'giya' dasë'*, to bite out a piece from the edge of an object (*kida'giya' i'dasë'*, *kida'giya' ndasë'*). *dasë' daksú'ki*, to bite (a stick) in two (*i'dasë' i'daksú'ki*, etc.). *teu'ñki dasë' pütëpi'*, the dog missed (his aim) in trying to tear with his teeth. *dasë' datpë'*, to bite a hole through. *dasë' waheyë'*, to make cry out by biting or holding it in the mouth, as a bear or wolf does a fawn, etc. *dasë' da'kokó-sëdi'*, to crack a hazelnut by biting. *dasë' daksüpi'*, or *dasë' daskipi'*, to get the juice out of sugar cane by chewing.—*dasë' duxtañ' xtaho'* (*kohi'xti dasë' duxtañ' xtaho'*), to make fall from a height by biting. *xwühi'xti dasë' duxtañ' xtaho'*, to make topple over, as a tree, by gnawing at the roots or base (*i'dasë' i'duxtañ' xtaho'*, *ndasë' nduxtañ' xtaho'*).—*duse'*, to bite, as a dog does.—*a'duse'*, to be in the habit of biting, as a bad dog is. *teu'ñki mañki a'duse'*, that (reclining) dog bites, is apt to bite. *toho'xk nixüwu' naskë' a'dustu'*

(±*xa*), those mules bite, are in the habit of biting.—*ka'dusen'*, not to be accustomed to biting. *toho'xk nixuxu' nask'e' ama'ñki ka'dustuni'*, those mules are not given to biting. *tcu'ñki ma'ñkdë ka'dusen'*, this reclining dog does not bite.

se'hiyë! së'hiye! O pshaw! (28: 92, 102, 110).

se'p.—*ase'p*, *asepi*, *asewi*, an ax. *ase'p sin'hin ne' ko in'kta'*, the standing ax is mine. *ase'p hama' toho' ma'ñki ko kta'*, the ax lying on the ground is his. *ase'p no'pa' a'mañki' ko kta'*, the two (standing) axes are his. *ase'p no'pa' hama' te'i di a'mañki' ko in'kta'*, the two axes lying on the ground are mine. *ase'p xa'xaxa a'mañki' ko pa'na in'kta'* (*xë* is added by a female), all the standing axes are mine. *ase'p te'i di a'mañki' ko pa'na in'kta'*, all the axes lying down are mine. *ase'p xa'xaxa ki'naxadi' a'mañki' ko pa'na in'kta'*, all the scattered standing axes are mine. *ase'p te'i di ki'naxadi' pa'na in'kta'*, all the scattered and reclining axes are mine. *ase'pi ne' yaxku'*, give me that ax (leaning against something). *ase'pi ma'ñkiyan' yaxku'*, give me that ax (lying down). *ase'pi ne ka'ta*, whose ax is that? *ase'pi ne in'kta'*, that is my ax. *ase'pi kupa'niyë'*, he lost his ax. *ase'p su'di*, an ax head. *ase'p su'di na'ñki ko ita'*, the ax head is yours. *ase'p pozka'*, sledge hammer. *ase'wi yin'ki'*, "small ax," hatchet. *ase'wi yan xan' ko tea'kan-mañki'*, where is the ax? This is sometimes abbreviated to *ase'wi yan xan'?* *ase'wi a'yin ta'nini hedan'*, he has finished using the ax. *ase'wi patsayë'*, to sharpen an ax (see *azudi dän'hom-ni* under *am'xu*). *ase'wi ma'ñkdë nyi'ku dande'*, 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*). *act i'tsi wö*, have you taken a woman? *dusi tusiye* (used when one grasps another, but *duxta'n tüsiyë* must be used if he already holds him), to

grasp another and pull him backward (*i'dusi tüsi'hayë'*, *ndu'si tüsi'hüñkë'*). *in'dusi tüsi'hinya' dande'*, 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). *Te'ikana' du'si*, he seized the Rabbit (1: 20). *akütxyi' idu'si ko, ayindhë' akütxyi' huya' xkiya'*, when you receive the letter, do you (in turn) send a letter hither to me. *ka'waya' ndusi' xyeni' iske'yañkë'*, I wished to take something or other (from my trap), but it scared me (3: 16, 17). *ëdi' Ina' ko dusi' on'xa ëtuxa'*, behold the Sun had been taken, they say (3: 15). *dusi' duna'nayëyë'*, he seized him and shook him. *Te'ikana' axokya' yeskasa' dusi' uxne'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 nde'di*, I took it and went. *arti' dusi'*, to take a woman (i. e., cohabit with her without marrying her regularly). *am'han'*, *ndusi'*, yes, I have taken her. *ndu'si na'*, I have taken her. *am'yo' dusi'*, to take up with a man informally, cohabit with him without being married. *psdehi' dusi' hañkeya' kiya' de ëtuxa'*, 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? *akütxyi' patckë' dusi'*, or *akütxyi' teakë'di na'ñki patckë'*, to take a book (almanac) from the nail on which it is hanging. *akütxyi' dusi' dehan' teakë'di'*, take the book and go to hang it up on the nail. *dusi' dehan' kyükihi' teakë'di'*, take it off (the nail), and then take it back and hang it up. *aküdu'si*, they continued packing things in the boat (28: 214).—*teakë'dusi'*, to shake hands (*teakya'kidusi'*, *teak a'xki-dusi*). *teak i'ñkidu'si*, I shake hands with you. *teak i'ñkidu'si te' ni'ki*, I do not wish to shake hands with you. *teak ya'xkidu'si da'nde*, will you shake hands with me?—*kidusni'*, 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'nixti kidusni'*, it is too large for him to hold. *nita'xti ka'n'* (or *nita'nixti*) *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. *tcut sidi*, "red yellow," light red. *si'diki'*, yellowish, brown (G.).—*sihiyé'*, to make an object yellow, to smoke an object (*sihih'hayé*, *sihih'hánké'*). *taha'k sihiya'*, smoke the hide!—*a'ksihiyé'*: *in'ksiyó'* *a'ksihiyé'*, to smoke meat (*in'ksiyó'* *a'ksihih'hayé'*, *in'ksiyó'* *a'ksihih'hánké'*).—*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.—*kisidi'*, smoke; to smoke. *pé'ti kúsidi'*, the fire smokes. *uksi'di*, smoke (G.). *uksi-nedi*, (to) smoke (G.). *pe'tit' uksi'di*, smoke-hole, chimney (G.). *kúsidé'-towe*, to be full of smoke. *ati' kúsidé'-towe*, the house is full of smoke. *in'katúctá'n kúsidé'-towe*, my eyes are full of smoke. *yaniksiyo'n*, tobacco pipe. *kisi tean' kánnúci'*, 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' dákso'di*, to cut the foot with a knife. *isi' dukta'di*, to cut the foot with an ax. *asi' natpé'*, to break a hole through ice, etc., with the foot. *aya'si i'natpé'*, you broke a hole, etc.; *nka'si in'natpé'*, I broke a hole, etc.; plural formed from singular by adding *-tu*. *isi' ahi'* or *isi' ahiyan'*, the toe nails. *isi' wási'*, the toes (of one person) (*yisi'wási'*, *in'ksi'wási'*). *isi' na'nie nedí'*, 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' mayin'ni'*, the soles of the feet. *si ma'siya*, "palm of foot," sole of foot (G.). *asistu'*, 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' so'ni'*, hose, stockings. *si'ya ski'xtiki'*, or *si' yaski'xtiki'*, the top of the foot. *kúd'ek 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). *spúdaxi'* (= *asi+púdaxi'?*), the instep. May be identical with *stawiyan'*. *sta'wiyan'* (= *asi+tawiyan'*), "top of the foot": probably the instep (if so, = *spúdaxi'*) (*i'stawiyan'*, *in'ksta'wiyan'*). *stuti'*, a heel. *stu'di ko' kidu'nahí'*, to turn around on his heels. *Stuti* may be contracted from *asi tudiyán'* or *isi tudiyán'*, "root of the foot" (so recorded by Gatschet). *stútohi'*, the spurs of a rooster.—*usi'*, (he) steps in it (25: 6). *asi*, stepping on (26: 40, 42; 28: 120). *astu'it'*, 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' so'na'*, one foot; *si' nonpa'*, two feet; *si' tsipa'*, one hundred feet. *toho'xk si kidú'kúcké'*,

to huddle a horse (by the forelegs). *ǎdi', a'v'yađi s' naskǎxti' kito'ni de' a'w'knǎ ǎtu'xa'*, behold, a man with very long feet had passed along ahead of him (3: 2, 3, 6, 13).—*si'hi'w'*, to stand (D., *Ń.*, K., Kw., *naji'w'*; Os., *naw'w'*). *is'w'hi'w' (ǎnksis'w'hi'w')* (cf. *nǎ, ni*); *si'w'hi'w' ne'di*, he is standing; *ǎnksis'w'hi'w' ne'di*, I am standing; *xa'xa ha'maki*, they are standing; *y'ǎxaxa ha'maki*, ye are standing; *nǎi'xaxa ha'maki*, we are standing. *a'w'ya xa'xaxa ma'ǎktu*, they (all the men) are standing (said of many). Imperatives: *si'hi'w'* (to child); *si'w'ki'* (man or woman to woman); *si'w'xakǎnko'* (man to man); *si'w'dakte'* (woman to man). *a'w'ya si'w'hi'w' ne' a'yǎhǎw'ni*, do you know the standing man? *aya'w' si'w'hi'w' nǎ ko ǎ'di*, the (standing) tree is dead. *toho'xk sǎpi' si'w'hi'w' ne'di*, the black horse is standing; but *toho'xk si'w'hi'w' nǎ ko sǎpi' xǎ* (w. sp.), the standing horse is black. *a'w'ǎp si'w'hi'w' nǎ ko i'ǎkta'*, the standing ax is mine. *si'w'hi'w' sa'ha'w'ni'*, to stand firm, to stand his ground (*i' si'w'hi'w' sa'ha'w'ni'*, *ǎnksis'w'hi'w' sa'ha'w'ni'*). *a'w'ya' si'w'hi'w' ne'ya'w' nkyǎho'w'ni*, I know that standing man. *a'w'ya' si'w'hi'w' ne'denǎ nkyǎho'w'ni*, I know this standing man. *si'w'hi'w'yǎ'*, to stand up a perpendicular object (*si'w'hayǎ'*, *si'w'hi'w'kǎ'*; *si'w'hi'w'yǎtu'*, *si'w'hayǎtu'*, *si'w'hi'w'kǎtu'*). *kǎtata' si'w'hi'w'yǎ'*, to set it up straight (*kǎtata' si'w'hi'w'hayǎ'*, *kǎtata' si'w'hi'w'ha'ǎkǎ'*). *si'w'hi'w'x*, before *ǎan*, to stand, i. e., to stop and stand (as when listening, etc.). *yah'e'ya'w' dǎ si'w'hi'w'x-ǎan*, he went to a distance, and when he stopped and stood (listening?), etc. (2: 6). *si'w'x*, stood (28: 176). *i'w'x*, stood (18: 11). *si'w'hi'w' nǎkde'*, he was standing so long. *a'ya'w' si'w'hi'w'*, a standing tree. *si'w'nedi*, to stand (G.). *nksis'w'ne'di*, I am standing (G.). *a' si'w'hi'w' (=a + si'w'hi'w')*, to stand upon (*yas'w'hi'w'*, *nkas'w'hi'w'*; pl., *a'xaxa (hamaki)*, *aya'xaxa*, *nka'xaxa* D., *Ń.*, K., *anaji'w'*; Os., *anaw'w'*).—*-hi'w' (=si'w'hi'w'?)*, to stand, be standing; used in composition. *xa'nina'ti'w'kǎ'hi'w' nǎkǎdǎ'*, I (still) stand (here?) and make it (a heavy object) roll over and over in one direction. *i'w'hi'w' (=i'w'ni'hi'w'?) 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'y'w'ni'si'hi'w'*, to be a coward (*aya'y'w'ni-si'hi'w'*, *nka'y'w'ni'si'hi'w'*, *a'y'w'ni'si'w'ni'*, *aya'y'w'ni-si'w'ni'*, *nka'y'w'ni'si'w'ni'*). *a'y'w'ni'si'hi'w'ati'*, he is a great coward. *hi'w'ni'si'w'hi'w'yǎ'*, they made them cowards (23: 22).—*ka'y'w'ni-sini'*, not to be a coward (*kaya'y'w'ni-sini'*, *nka'y'w'ni-sini'*).

si.—*si'yǎ'*, to tell a lie (*si'hayǎ'*, *si'hǎw'kǎ'*) (cf. *yǎtc'i'*). *t! si'yǎ' 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 around the object (*sǎdipi'hayǎ'*, *sǎdipi'hǎw'kǎ'*).

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'*, *si'*, *si'*, *si'*, the tail of a bird or that of a quadruped (cf. *nindi'*).—*isi'nti'*, for a tail (28: 240). *i'w'ni'di'*, resembling a tail (28: 257). *isind'w'ni*, make out of it a tail (28: 259). *i'w'ni'ka sind'w'ya'w'*, "where the stars have tails," the Aurora Borealis. *sindihi'w'*, the tail feathers of a bird. *o si'ndiya'w'*, a fish's tail. *nǎǎs sint sahe*, "rattle tail snake," rattlesnake. *pa'ǎǎk sint tǎti'*, red-tailed chicken hawk. *pa'ǎǎk sint konat'w'ni'ka*, forked-tailed chicken hawk. *kǎdǎska si'w' 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.)

si'ǎ.—*asni'*, *hasni'*, a thief (p. 158: 33, 34), to steal (*haya'sni'*, *nka'sni'*, *hasni'tu'*, *haya'sni'tu'*, *nka'sni'tu'*). *toho'xk hasni'*, a horse thief. *toho'xka nka'sni'*, I stole a horse. *a'ati' nka'sni'*, I stole a woman. *nka'sni' nyiku'di*, I stole (it and) gave it to you. *pana'w' xti' hasni'tu'*, all steal, all are thieves. *asni'na'* (= *asni'+na*), "one who steals habitually," a thief.—*ha'sni'yǎ'*, to cause one to steal (*ha'sni'yǎ'*, *ha'sni'yǎ'w'ni'*).—*kǎha'sni'*, to steal something for (the benefit of) another (*yaki'hasni'*, *a'xki'ha'sni'*; *kǎha'sni'tu'*, *yaki'hasni'tu'*, *a'xki'ha'sni'tu'*). *hi'w'ni'ka'sni'*, I steal it

for you. *ya'ñk'ih'a'snë*, he or you steal it for me.—*k'is'në*, to steal from another (*yak'is'në*, *axk'is'në*; *k'is'nëtu*, *yak'is'nëtu*, *axk'is'nëtu*). *sim'to' toho'xk kta k'is'në*, he stole "Boy's" (Bankston's) horse from him. *toho'xk ayita' i'k'is'në*, he stole your horse from you. *toho'xk in'kta' ya'xk'is'në*, he stole my horse from me. *toho'xk ayi'tada'on i'k'is'nëtu'*, they stole your (thy) horses from you (thee).—*ky'a'snë*, to steal from him or her (*yakya'snë*, *xkya'snë*; *ky'a'snëtu*, *yakya'snëtu*, *xkya'snëtu*). *iñky'a'snë*, I stole it from you.—*k'is'nëdaha'*, to steal from them (*yak'is'nëdaha'*, *axk'is'nëdaha'*; *kis'nëtudaha'*, *yak'is'nëtudaha'*, *axk'is'nëtudaha'*). *toho'xk ya'xk'is'nëdaha'*, he (or you) stole horses from us. *toho'xk in'kititu' ya'xk'is'nëtudaha'*, all of you stole horses from us.—*ky'a'snëdaha'*, to steal from them (*yakya'snëdaha'*, *xkya'snëdaha'*; *ky'a'snëtudaha'*, *yakya'snëtudaha'*, *xkya'snëtudaha'*). *iñky'a'snëdaha'*, I steal from you (all). *iñky'a'snëtudaha'*, we steal from you (all).—*kúha'snëyëni'*, not to cause one to steal (*kúha'snëha'yëni'*, *kúha'snëháñkëni'*). (Also p. 158: 33, 34.)

sinë', melted, thawed.—*wahu' sinë'*, the snow melts.—*sinë'yë*, to cause it to melt or thaw; to melt something (*sinë'hayë'*, *sinë'háñkë'*).

si'nihon' (26: 46, 49), *si'nhu'ni'*, *si'ni-hon'ni'* (11: 9); *si'nu'ni'*, mush (G.).

sintoⁿni', gum or rosin of any kind.—*ayuxu' sintoni'*, the gum from the sweet gum tree. *an'su sintoni'*, pine rosin.

siopi', pith.—*nixuxwi siopi*, "ear pith," ear wax.

sipi', a pit or pustule, as in smallpox (cf. *sidi'pi'*, *psu'nti*).—*sipsipi'*, covered with pustules or pits, as in smallpox.

si'psiwedi, onomatope, from "sp! sp!" the noise made by the "Bessie-bug" (*akidi sipsiwedi*) of Louisiana, when caught.

sisis' (= *kikuh*, see *kuhi*), to be wrinkled (*i'sisi*, *u'ñk'sisi'*).

sitside.—*sisi'dedi'*, to whistle as a woman does (*sisi'dhayedi'*, *sisi'dhañkedi'*) (cf. *sáde*).

siñkuki', a robin.

siñto', **siñt** (29: 31), a boy.—*siñto' txa'*, there are (or were) none there but boys, all there are boys (not one is a girl). *siñto' sañki'yañ he'*, a boy and a girl. *sañki' siñto'yañ he'*, a girl and a boy. *siñto' yihí' sañki'yañ yihí' he'*, boys and girls. *siñto' t'edi*, the corpse of a boy. *siñto' tada'on*, his or her boys. *siñto' itada'on*, thy or your boys. *siñto' i'ñktada'on*, my boys. *siñto' iñdë' dandë'*, the boy will be tall. *siñto' kiyo'wo*, another boy.—**Siñto'**, Boy, one of the household names of Bankston Johnson (now [1894] more than 30 years of age). *Siñto' ko tche'dan*, how tall is Boy? *Siñto' toho'xk kta k'is'në*, 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).—*kci'zka' skane'*, that hog. *kci'zka' 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 haⁿya', the Muskogee people.

skúti', how deep?—*ani' ko skúti'*, how deep is the water? *skúti' tche'dan nkyë'ho'ni'*, I do not know how deep it is. *skúti' yahëdi'*, it is this deep. *skúti' nedi' ko uki'kiñge*, it is half as deep. *skúti'xti'*, very deep. *wahu' skúti'xti'*, the snow is very deep. *skúti'xti' tiki'*, somewhat deep. *skúti'xti'kiñkë'*; *skúti'xti'kiñkë' ko t'ikiñkë'*, it is as deep as that (water).

snâ'hi, slim, slender. (Its opposite is *nitaⁿxti* or *nataⁿxti*; see *tan*.)

snih, cold.—*snihixti'*, to be cold (as weather). *tohãna'k snihixti'*, it was cold yesterday. *wite'di ko snihixti' dandë'*, it will be cold to-morrow. *wite'di ko snihixti' ko' nde'ni dandë'*, if it be cold to-morrow I shall not go (12: 1, 4). *snihixyë'*, or *sn'hi xyë'*, it is cold now.—*snixte'di*, to be or feel cold (said of persons and animals) (*sn'hiyite'di*, *sn'hiyaⁿxtedë'*; *snixtë'tu*, *sn'hiyite'xtu*, *sn'hiyaⁿte'xtu*); we should expect, judging from analogy, that the second and first plurals were *snihiyitëtu* or *snihiyixtëtu*, and *snihiyaⁿxtëtu*, respectively; but the changes are probably owing to metathesis).—*sní' dusi'*, to catch a cold (*sní' i'dusi*, *sní' ndusi'*). *sní' ya'n-*

duši, "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*.

soⁿ.—*soⁿsoⁿ'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). *Ontiyav' e'yan hi' ason' ta' inda'hi hande'tyan*, the Bear reached there, and was seeking a large brier patch (2: 3, 4). *ason' poski'nki xē na'nki Teč'tkanadi'*, the Rabbit was sitting (dwelling) in a very small brier patch (2: 4). *ason'wan' inkanatē'*, I (will) throw you into the briars (1: 20). *a'su on'xti*, large brier patch (26: 52). *a'su toho'ni*, bamboo brier (vine) (26: 53). *a'su to'hi*, bamboo brier (28: 38).—*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'* (= *as pačka*), "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 tēpa'čka* (as G. recorded it).

soⁿ.—*soⁿ*, kettle (28: 202). *soⁿon'ni'* (28: 193), *soⁿhon'ni'*, a kettle or pot, any vessel used for cooking. *si soⁿni'*, hose, stockings. *dmasi soⁿhon'ni'*, an iron

kettle. *amasi sidi soⁿhon'ni'*, a brass kettle. *konixka soⁿhon'ni'*, a jug.

soⁿ'pxi, wheat flour, dough.—*soⁿ'pxi dulčički'*, to knead dough. *soⁿ'pxi ptgaskūn'ni'*, "flour bread," wheat bread.—*soⁿ'pxon'ni* (= *soⁿ'pxi + on'ni*), wheat (5: 3).

soⁿ'sa', one, once.—*dūkūtca' soⁿ'sa dultci'*, to split at one blow. *Teč'tkana' ko' soⁿ'sa duli'*, the Rabbit ate one (2: 8). *wak soⁿ'sa in'ktā'*, I have a cow (5: 6, 7). *ma soⁿ'sa in'ktā'*, I have a turkey (5: 7). *soⁿ'wa*, on one side (21: 21). *nkon' soⁿ'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.)

soⁿ'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-sontka'ka*, or *ū'nksūtka'ka*; *sūtka'katu'*, *i'sūtka'katu'*, *ū'nksūtka'katu'*; *vod*, *hi'nksontka'ka'* (5: 1)).—*soⁿ'tka' hadopiya'* (sic), his youngest brother (Bk., *vide* G.).

soⁿ'toⁿ xay'i', the hen hawk.

soⁿ'yiti', rice.

Spani', a Spaniard (9: 13).

spē, cpi, to know how to.—*yaon' spē'*, he knows how to sing. *waxni' cpi'xti'*, to be very skillful in hunting game. *upxi' i'spē'xti'*, he knows full well how to cheat or deceive. *on'xti' yukē'dē apstā'ki yin'spi'xtitu*, (all) these women sew very well. *sañki' yukē' 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-cūtca' in'spe'wa ne'di*, my right eye ("my eye on the right side") pains. *ū'nixu'zvi in'spe'wa ne'di*, my right ear pains.—*in'spewa'yan*, his or her right side (*ayin'spewa'yan*, *nkin'spewa'yan*).

stcūki', tough.—*in'ksiyō' stcūki' kan san-han' xiyē'*, 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 nkon'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'k onni'*; *waxi' a'pasta'k onni'*, to patch his own shoes (*waxi' ya'pasta'k onni'*, *waxi' nḵa'pasta'k onni'*; *waxi' a'pasta'k ontu'*, *waxi' ya'pasta'k ontu'*, *waxi' nḵa'pasta'k ontu'*).—*kiya'pastaḵ onni'*, to patch shoes, etc., for another (*ya'kiya'pasta'k ayon'ni*, *a'xkiya'pasta'k nḵon'ni*). (Also p. 120: 15, 16, 19, 20.)
- sta^hhiⁿ**.—*dákstan'hiⁿ*, to cut with scissors (*i'dákstan'hiⁿ*, *ndá'kstan'hiⁿ*; *dákstan'-xtu*, *i'dákstan'xtu*, *ndákstan'xtu*) (cf. *a'déhi*).—*du'staⁿstan'hiⁿ*, (he) picked feathers often and fast (?) (14: 7).—*a'indákstan'hoⁿni'* (= *in* + *dákstan'hiⁿ* + *onni'*), or *añksta'hoⁿni'*, scissors.
- staⁿhiⁿ**.—*kustan'hiⁿni*, (he) could not reach to it (28: 90). *aduti' ustan'hiⁿ inkiya' dandé*, 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'stutu'*, *ayin'stutu'*, *nḵin'stutu'*). *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. *yanḵin'sti*, he is angry with me. *yanḵin'stixti'*, he is very angry with me.—*in'stixti*, to be very angry with him. *ayin'stixti*, 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**.—*dustáki'*, to scratch without tearing the flesh; to pinch (*i'dustáki'*, *ndustáki'*) (15: 7, 10). *ktu' ya'ndustáki' (±na)*, the cat scratched me. *yandustuki*, I was pinched (he or she pinched me).—*dustú'gdaha'*, to scratch or pinch them (animate objects) (*i'dustú'gdaha'*, *ndustú'gdaha'*). *ya'ndustú'gdaha'*, he pinched us.—*kikidu'stáktu'*, to pinch one another. *úñkikidu'stáktu'*, we pinched each other (or, one another).—*i'xkídustáki'*, to pinch himself (*yi'xkídustáki'*, *nḵi'xkídustáki'*).—*kúdu'stágni'*, not to pinch him; he did not pinch him (*ku'yudu'stágni'*, *ndu'stágni'*). *yi-du'stágni'*, he did not pinch you (sing.). *yandu'stágni'*, he did not pinch me. *indu'stágni'*, I did not pinch you (sing.).
- su**, seed.—*tátáw' su' süpi'*, "the black seed of the eye," the pupil. *su'ya*, seed (G.). *taⁿs'i'o*; *taⁿs'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'*, *suhañké'*).—*ksuyéni'*, to fail in blowing out the flame of a lamp or candle; literally, "not to blow it out" (*ksu'hayéni'*, *ksu'héni'*; *ksu'yétuni'*, *ksu'hayétuni'*, *ksu'héni'*).—*ksuhedi'*; *ani' ksuhedí'*, to spurt or blow water from the mouth (*ani' yaksu'hedi'*, *ani' táksu'háñké'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'háñyé'*, *ani' ksuhé'háñké'*; *ani' ksuhé'yétu'*, *ani' ksuhé'háñyé'tu'*, *ani' ksuhé'háñké'tu'*). *ani' ksuhiⁿyedáha' dandé*, I will spurt water from my mouth on you (all).
- sudi'** (cf. *udi'*).—*añkoḵon' sudi'*, a fish hook. (Also p. 120: 3.)
- súdu**.—*a'dustúdu' 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). *súndhé'*, rattling (29: 33).
- supi'**, to be lean, thin (*i'supi'*, *añksu'pi'*) (cf. *hadé'hi*).
- süpi'**, (30: 3), **süpi** (30: 1; 31: 6), **süp** (28: 33, 168).—*süpi' xé* (w. sp.), it is black. *toho'xk noppa' xa'xa a'mañki' ko süpi' xé* (w. sp.), the two standing horses are black. *toho'xk tei'di a'mañki' 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).—*süpká'* or *süpká*, "a sort of black"; dark; brown. *nsák süpká*, a black (sic) squirrel. *to'hu sü'pka*, black rattan vine

(28: 22). *tátcuⁿ súpka'*, the dark part of the eye, the iris. *tcút súpka'*, dark red; blood red; roan. *hap súpka'*, a brown leaf. *hap súpka' ayí'xí'*, many brown leaves.—*súp tcút kútkí'*, "between red and black" (Bj., M.); given to G. as meaning dark red (see *tcút súpka* under *tcti*). (Also 8: 17; 9: 17; 14: 26.)

susuki', stiff.

súⁿnitoⁿni', tar.—*súⁿnitoⁿni' konha' an-ya' on'ni*, "man made from tar," the Tar Baby of the myths (1: 8).

Cepcti', 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 tohí'*, blue catfish.

cuhí', a strong odor from meat (see *hi*). *cu'xka*, a strong odor from meat. It may differ from *cuhí*, but is probably identical.

jaⁿ.—*wa'x usté' na'ñkí jaⁿ*, he is putting on his shoes (said if the act is seen by the speaker).

tc.—*duⁿtcu'*, to pull up, as corn by the roots. *aye'kiyan' tudíyan' ké duⁿtcu' tca'yé*, he dug around the corn and pulled it all up by the roots (1: 3, 4).—*duⁿtcúcuⁿ*, to pull out several arrows from a quiver: in full, *duxtaⁿ duⁿtcúcuⁿ* (*i' duⁿtcúcuⁿ*, *nduⁿtcúcuⁿ*).—*duⁿtcéké'*, to pull out an object, as a splinter, cork, or arrow (*i' duⁿtcéké'*, *nduⁿtcéké'*); to remove an arrow from the quiver: *duxtaⁿ duⁿtcéké'* is the full form (*i' duxtaⁿ i' duⁿtcéké'*, *nduxtaⁿ nduⁿtcéké'*). *nduⁿtcéké'*, I pull out (the arrow) (20: 23).—*naⁿtcéké'*, to kick off a shoe (*i' naⁿtcéké'*, *á'na'na'ncéké'*).—*paⁿtcéké'*, to pull off a garment; *do'xpé naské' paⁿtcéké'*, to pull off a coat; *waxtabdeyé paⁿtcéké'*, to pull off overshoes; *ya'titón paⁿtcéké'*, to pull off a vest (*i' paⁿtcéké'*, *á'ñkúpaⁿtcéké'*; *paⁿtcéké'tu'*, *i' paⁿtcéké'tu'*, *á'ñkúpaⁿtcéké'tu'*). *akútyí' tcaⁿké'di na'ñkí paⁿtcéké'*, to take a book from the place where it hangs (= *akútyí' paⁿtcéké' dusi'*). Imperative: *paⁿcka'* (to a

child).—*pa'téⁿtcuⁿ*; *waxí' paⁿtcéⁿcu' di*, to pull off shoes (*i' paⁿtcéⁿcu' di*, *á'ñkú' pa'téⁿtcu' di*; *pa'téⁿtcuⁿ*, *i' paⁿtcéⁿtcuⁿ*, *á'ñkúpa'téⁿtcuⁿ*). Females say, instead, *pa'téⁿtcuxan'*, *i' paⁿtcéⁿtcuxan'*, *á'ñkúpa'téⁿtcuxan'*; *paⁿtcéⁿtcu.*—*anahíⁿ dáⁿkcúcuⁿ*, to take the scalp of a foe (*anahíⁿ i' dáⁿkcúcuⁿ*, *anahíⁿ ndáⁿkcúcuⁿ*). *in'táⁿtcu'*, he pulled up by the roots (17: 13).

tc.—*tca'na*, again (6: 17).—*téma'na*, *tcúmana*, again, long ago (cf. *téma*). *xkítón'ni te' nka'nde kiké'*, *téma'na yan'xkítón'ni on'kné*, *éⁿdi' 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). *téma'na káⁿkáⁿyan' unoxwé' a'nde on'xa'*, it used to be, long ago, that he was living with his grandmother. (Also p. 149: 15.)—*kiú'témaⁿ*, the second time.—*ketca'na*, *kéⁿca'na*, again (17: 10; 27: 15, 16, 17).—*kéⁿcaⁿma'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.)

tea.—*teadí'*, to be expended (cf. *te*). *pútsú' teadí'*, the sharp edges have all gone, have been worn down or off. *hayí'ñk' teadí' na'ñkí'*, it sits cleared of the bushes (rendered "clearing" by G.). *antatka' xoxétu'yan' teadí'*, a child both of whose parents are "expended" or are no more (i. e., dead).—*tca'yé*, to use up, expend (*tca' hayé*, *tca' háⁿñké*). *pú'tsa tca'yé*, to wear off the edge of an ax, a knife, etc. *aho'ye kéⁿxí' tca'yé*, to wipe out, mark off, or cancel a debt (*aho'ye kéⁿxí' tca' hayé*, *aho'ye kéⁿxí' tca' háⁿñké*). *aye'kiyan' tudíyan' ké duⁿtcu' tca'yé*, he dug around the corn and pulled it all up by the roots (1: 3, 4). *tan'sim'tca'yé*, "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 atca'xi'ñké*, I killed many fish. *o atca'xi'tí' hayé*, you killed many fish. *o atca'yé*, to kill all another's fish. *maxí' atca'yan'ñké*, 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.)

tea.—*dutcađi'*, to wash; *müśüda' dutcađi'*, to wash a bowl (*i'dutcađi'*, *ndu'tcađi'*; *đu'tcatu'*, *i'dutcatu'*, *ndu'tcatu'*). *müśüdañkta' dutcađi'*, to wash her own bowl. *dutca' yužoati'*, wash it very clean! *tea'kta dutca'di*, or *teak i'ndüta-yañ dutca'di*, to wash his own hands.—*dutca'tcađi'*, to wash often (*i'dutcatcađi'*, *ndu'tcatcađi'*). *kidu'tcađi'*, to wash an object for another (*ya'kidu'tcađi'*, *a'xkidu'tcađi'*; *kidu'tcatu'*, *ya'kidu'tcatu'*, *a'xkidu'tcatu'*). *i'ñkidu'tcađi'*, I . . . for thee (you). *i'ñkidu'tcatu'*, we . . . for thee (you). *ya'ñkidu'tcađi'*, he . . . for me. *ya'ñkidu'tcatu'*, they . . . for me. *hiyañ-xkidu'tcađi'*, thou (you) . . . for me. *hiyañ-xkidu'tcatu'*, you (pl.) . . . for me. *i'kidu'tca ne'di*, she stands washing it for you.—*kixkidütcadi'*, to wash himself (*yi'xkidütcadi'*, *ñki'xkidütcadi'*; *kixkidütcatu'*, *yi'xkidütcatu'*, *ñki'xkidütcatu'*).—*kixkidütcadi'*, to wash himself (*yi'xkidütcadi'*, *ñki'xkidütcadi'*; *kixkidütcatu'*, *yi'xkidütcatu'*, *ñki'xkidütcatu'*).—*teaki'yētu*, they took it all off (clean) for him (28: 42). (Also 9: 17; 10: 21; 20: 1; 26: 21; 29: 32; 31: 3, 7.)

tea.—*kani'ki na'xkañ tea'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.

tcahamañ, a river.—*teahamañ a'kiducte'*, to cross a river. *teahamañ yi'ndukpe'*, you crossed the river on something. *teahamañ kuhi'*, the river is high. *teahamañ xwühi'*, the river is low. *Tamañ*, "the river," Red River of Louisiana. *Teahamañ süpi'*, Black River, Louisiana. *Teahamañ yinñkiyañ*, Little River, Louisiana.

teak.—*teake'*, the hands (of one person) (*i'teake*, *üñkteake'*; *teaktu'*, *i'teaktu'*, *üñkteaktu'*). *teake' sañhiñ'xa*, his hand on one side, or *teake' soñsa'*, one hand. *teake' tütü'ika*, to spread the fingers (as in playing the piano). *teake hiñka'hi*, to get something (as a hook) hooked in the hand. *teake düseye'*, to make a noise by slapping the back of the hand. *teak tapí'*, the back of the hand. *teak piçaxe'*, "the wide part of the hand," the palm of the hand. One part of this is called *teake yanti*. *teake' yanti'*, the "heart of the hand," the middle of the palm (see *teak piçaxe'*). *teak owüsi'*, (all) the fingers (*i'teak owüsi'*, *ntca'k owüsi'*). *teak uwü'si*, the fingers (of one person). *teak uwü'si uktü'di'*, to fillip with the fingers. *teak xohi'*, the "old hands," the thumbs (*üca'k xohi'*, *ntca'k xohi'*). *teak amihü'*, the index finger (*üca'k amihü'*, *ntca'k amihü'*). *teak na'nte nedi'*, the second or middle fingers (*üca'k na'nte nedi'*, *ntca'k na'nte nedi'*). *teak ayinñka' inñkcañhi'*, "the finger next to the little finger," the third or ring finger. *teak ayinñka'*, the little finger (*üca'k ayinñka'*, *ntca'k ayinñka'*). *teak ahi'*, or *teak ahiyañ*, the finger-nails (*üca'k ahi'* (*yañ*), *ntca'k ahi'* or *üñkteakahü'* (*yañ*)). *teawaxe'*, or *teaoxe'* (28: 8, 9), claws, nails. *teakhoñye'* (lit., to cause the fingers to sound or cry out), to snap the fingers (*teakhoñ-haye'*, *teakhoñ-hañke'*). *tea'kë doxpë'*, "hand dress" or "hand cover," a finger ring. *teak ahüdi'*, "hand bones," the spaces between the knuckles. *teak po'teka*, a clenched hand, a fist (G.). *teakponi'*, his or her wrists (*üca'kponi'*, *ntca'kponi'*; *tea'kponitu'*, *üca'kponitu'*, *ntca'kponitu'*). *teakponi' spewayañ*, his right wrist. *teakponi' kaskani'*, his left wrist (cf. *sponi* in *si*). *teak waha'yoñni'*, "what the hands go into," gloves.—*tea'kik*, the hand (inanimate object). *tea'kik oñ'ha kte'di*, he hit him with his hand, or fore paw (1: 10, 11).—*tea'kta* (=teake+*kta*), his hands, her hands. *tea'kta dutcađi'*, to wash his (or her) own hands. *teaye'kxaya*, 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.—*tcakaⁿandehaⁿ* (= *tcakaⁿ+ande+?*), where is it?—*teaⁿkaⁿmañkiⁱ*, where is the horizontal inanimate object? *haⁱñoh^o ko teaⁿkaⁿmañkiⁱ*, where is the log? *aⁿse^{wi} yaⁿ xaⁿ ko teaⁿkaⁿmañkiⁱ*, where is the ax? *spdehiⁱ yaⁿ xaⁿ ko teaⁿkaⁿmañkiⁱ*, where is the knife? *miñonⁱ ni yaⁿ xaⁿ ko teaⁿkaⁿmañkiⁱ*, where is the hoe? *yañke^onⁱ yaⁿ xaⁿ ko teaⁿkaⁿmañkiⁱ*, where is the saw?—*tcakaⁿmañkihaⁿ*, where is the reclining animate object? *aⁿyaⁱ to^x maⁿñki ko tcakaⁿmañkihaⁿ*, where is the reclining man?—*teaⁿkaⁿnañkiⁱ* (= *tcakaⁿ+nañki*), where is the curvilinear object? *aⁿsudi oⁿyaⁿ xaⁿ ko teaⁿkaⁿnañkiⁱ*, where is the pine forest?—*tcaknaⁿñkihaⁿ*, where is the sitting animate object? *aⁿyaⁱ x^he naⁿñki ko tcaknaⁿñkihaⁿ*, where is the sitting man?—*tcaksiⁿhiⁿnehaⁿ*, where is the standing animate object? *aⁿyaⁱ siⁿhiⁿ n^e ko tcaksiⁿhiⁿnehaⁿ*, where is the standing person?—*teaⁿkaⁿnediⁱ* (= *tcakaⁿ+ne+di*), where is the standing object? *tiⁱ ko teaⁿkaⁿnediⁱ*, where is the house? *ayaⁿ ko teaⁿkaⁿnediⁱ*, where is the (standing) tree? *yaduztaⁿ ko teaⁿkaⁿnediⁱ*, where is the wagon? *tohaⁿkaⁱ yaⁿ xaⁿ teaⁿkaⁿnediⁱ*, where is the horse?—*tcakaⁿnineⁿdaⁿ*, where is the walking animate object? *aⁿyaⁱ tcakaⁿnineⁿdaⁿ*, where is the walking man?—*tcaktaⁿhiⁿhaⁿndedaⁿ* (= *tcakaⁿ+taⁿhiⁿ+hande+?*), where is the running animate object? *aⁿyaⁱ tcaktaⁿhiⁿhaⁿndedaⁿ*, where is the running man?—*teaⁿkaⁿyandehaⁿ*, what kind of man are you? (sic). *tcaneⁿ*, where is it? (28: 196) (for *tcakanⁿ*). *tiⁱ noⁿpaⁱ ko tcak haⁿmaki*, where are the two (standing) houses? *ayaⁿ noⁿpaⁱ ko tcak haⁿmaki*, where are the two (standing) trees? *haⁱñoh^o noⁿpaⁱ ko tcak haⁿmaki*, where are the two logs? (Also 10: 12; 26: 22, 67; 27: 20, 23; 29: 15.)

tcak.—*tcak^edi*, to hang up an object on a nail or post, as a coat, hat, or an almanac through which a string has been run (*tcak^hayedi*, *tcak^hañkedi*; *tcak^hetu*, *tcak^hayetu*, *tcak^hañketu*). *akueⁱ*

tcakediⁱ, to hang up a hat. *akütryiⁱ tcak^edi naⁿñki patck^e*, to take a book from the place where it hangs (= *akütryiⁱ patck^e dusiⁱ*). *akütryiⁱ dusiⁱ dehaⁿ tcakediⁱ*, to take a book and go to hang it up (on a nail). *dusiⁱ dehaⁿ kyükihiⁿ tcakediⁱ*, take it off (the nail), and then take it back and hang it up! *do^xp^e (nask^e) tcakediⁱ*, to hang up a coat on a nail (= *x^ehey^e*).—*tcaktcak^edi*, to hang up several objects (*tcakteaⁿk-hayeⁱdi*, *tcakteaⁿk-hañk^edi*). *tcakteaⁿke*, (he) hung them up (31: 29). *eⁿyaⁿ kiⁱdihanⁿ kiⁱduniⁱ da tcakteaⁿke haⁿmaki*, 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.

tcâⁿka, notched (once), i. e., having a single notch.—*tcâktdⁿka*, notched in many places.—*kduⁿtdⁿka* [J. O. D. suspects that it should be *dutⁿca*, the *k* being the objective sign]: *ayaⁿ kduⁿtdⁿka*, to cut a notch in wood with a knife (*ayaⁿ iⁿ dutⁿcaⁿka*, *ayaⁿ ndutⁿcaⁿka*; *ayaⁿ kduⁿtdⁿktuⁿ*, *ayaⁿ iⁿ dutⁿcaⁿktuⁿ*, *ayaⁿ nduⁿtdⁿktuⁿ*). Imperatives: *ayaⁿ kduⁿtdⁿcaⁿ* (to a child); *ayaⁿ kduⁿtdⁿkatkiⁱ* (man to woman); *ayaⁿ kduⁿtdⁿakakañkoⁱ* (man to man).—*kduⁿtdⁿktⁿcaⁿkaⁿ*; *ayaⁿ kduⁿtdⁿktⁿcaⁿkaⁿ*, to cut notches in wood with a knife (*ayaⁿ iⁿ dutⁿcaⁿktⁿcaⁿkaⁿ*, *ayaⁿ nduⁿtdⁿcaⁿktⁿcaⁿkaⁿ*, *ayaⁿ kduⁿtdⁿcaⁿktⁿcaⁿktuⁿ*, *ayaⁿ iⁿ dutⁿcaⁿktⁿcaⁿktuⁿ*, *ayaⁿ nduⁿtdⁿcaⁿktⁿcaⁿktuⁿ*).

tcâkiⁱ, thick.—*hiⁿ tcâkiⁱ*, thick hair.

tcaxⁿkuⁿ, oak. — *tcaxⁿkuⁿ miⁿkaⁿ*, 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.) *taxⁿkudiⁱ*, the post oak, the *Quercus catesbii* (or turkey oak of America); the water white oak or swamp post oak. *tcaxⁿkuⁿ tûⁿdaxⁿkaⁿ*, the "very rough oak," the black-jack oak (= *tcâtcaxⁿkudiⁱ*)? If it be the black-jack, it is the *Quercus nigra*. *tcâtcaxⁿkuⁿdiⁱ*, the jack oak, probably the black-jack or *Quercus nigra*. *tcaxⁿkuⁿ tciⁱ*, or *tcâtcaxⁿkuⁿ tciⁱ*, the red oak. *tcâtcaxⁿkuⁿwa saⁿ*, the

white oak (of central Louisiana); probably the *Quercus bicolor* or swamp white oak.—*itca'xka'* (see *teaⁿ*), a post; *itca'xka' sinhiⁿ*, a standing post. *itca'xka' ko tea'xkonni'*, the post is forked (at the top). *a'yaⁿ itca'xka'*, a post.

Tcaxta', a Choctaw.—*Tcaxta' anyadi'* or *Tcaxta' han'ya'*, a Choctaw person; the Choctaw people. *Tcaxta' han'ya' adi' unka' 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'lēta'*, Charlie's, belonging to Charlie Prater, a Biloxi man, living near Lecompte, La.—*tcu' ŋi ne Tca'lēta'*, that is Charlie's dog. (See *Djīm, Latei'*.)

tcantš', a breechcloth (Bj., M.). This is the ancient Biloxi word, the modern one, given by Bk., being the following: *tcōho'nde* or *tehanš'* (cf. *tcōditi'*), a breechcloth. *tcōho'nde on'ni, š'ca on ne'di*, he had on the breechcloth; that is all he had on (Bk.).

teati', splintered, split.—*ayaⁿ teati'*, a splinter. *utcaⁱ* (he) split him open (31: 37). *ŋku'tcutca'ti*, I split it (23: 3, 7). *hayi'ŋk tca^yš'*, to clear land of bushes (*hayi'ŋk tcahayš'*, *hayi'ŋk tcahūŋkš'*). *ducatei'*, to split an object by pulling apart with the hands; to make a splinter by cutting (*š'ducatei, ndu'tcaⁱ*). *dūkūsa' ducatei'*, to make a splinter by cutting with a knife. *axō'k ducatei'*, split cane. *dūkūtea' son'sa ducatei'*, given as meaning to cut in two at one blow, but it should be rendered to split at one blow (*š'dūkūtea' son'sa š'ducatei'*, *ndū'kūtea' son'sa ndu'tcaⁱ*).—*du'tca^tcaⁱ'*, to make many splinters by cutting (*š'ducatei'*, *ndu'tca^tcaⁱ'*). *dūkūsasō' du'tca^tcaⁱ'*, to cut often with a knife, making many splinters.—*u'tūcatei'*, to split, as wood, with an ax; to split by cutting with a knife (*yu'tūcatei'*, *ūŋku'tūcatei'*).—*u'tēcatei'*, 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'tēcatei'*, *ŋku'tēcatei'*). *dasē' u'tē-*

teati', to split, as a stick, by biting (*š'dasē' yu'tēcatei'*, *ndasē' ŋku'tēcatei'*).

teaⁿ.—*teaⁿxkonni'*, to be forked. *itca'xka' ko teaⁿxkonni'*, 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 kutcaⁿxkonni*, a forked post.

teaⁿ.—*teaⁿteaⁿhayi'*, 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'hayē'*, *tedo'hūŋkš'*). *dūk-xohi' tedoyē'*, to make smooth by using a draw-shave.—*tedohiyē'*, to make smooth by rubbing (*tedo'hayē'*, *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'wūhūyē'*, *ayaⁿ tcido'wūŋkš'*).—*dūktcdu'*; *ayaⁿ dūktcdu'*, to smooth wood with an ax.—*na'nti'tcido'hiyē'*, to make smooth by walking on (*na'nti'tcido'hayē'*, *na'nti'tcido'hūŋkš'*).—*siduhi'*, worn smooth by rubbing, as clothing. *sidu'hiyē'*, to wear smooth by rubbing, etc., as clothing (*sidu'hayē'*, *sidu'hūŋkš'*).

teš', to drip, ooze (see *uyē'*).—*du'tēte'hi*, he let it drip often (6: 17) (*ducēte'hi, nducēte'hi*). *tehi'*, to ooze out. (Also 19: 11; p. 153: 24, 25.)

tedi'.—*hade' padša'dēpa tedi'*, a great talker.

te'hi.—*adūkte'hiyetu'*, you (pl.) make too much noise (p. 165: 26). *adūkte'yētu*, they make too much noise (p. 165: 27). *adūkte'hanšētumi'*, 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.—*eoⁿnidi' tē'ŋi tē'tka' k nō'xē yukš' di xyaⁿ oŋti' 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 *teččak* marks the object. *teččahi'* (= *tečka* + *ahi*), a rabbit-skin. *teččahi' uturp'*, a rabbit-skin robe. *tečka sa'*, a white rabbit. *Teččkana'*, the Rabbit, a mythical hero of the Biloxi; subject of action, *Teččkanadi'* (1: 3, 18; 2: 4, 5, 6, 30); *Teččkana'di* (2: 21, 26); object of action, *Teččkana'ka'* (2: 24, 26, 27). *Teččkana' kũnkũn' unox'* *ha'nde ɔn'xa*, it used to be that the Rabbit lived with his grandmother. *Teččkana' kũnkũn' kinopa' ti' xyapka' ki'handõw' ɛtuwa'*, 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).—*teččkahi'* (= *tečka* + *xohi* ?), "the old or big rabbit," the sheep. *teččko'ahi'* (= *teččkahi* + *ahi*), a sheepskin. *teččko'xahi'* (obtained by Gatschet) is the better form, according to analogy, as words ending in *hi* usually change that ending to *x* in contractions. *teččkoxo'ihĩn'*, wool. *teččkohĩn' doxp'*, woolen cloth. (Also 16: 2, 5, 13; 20: 46; 28: 19.)

teččtka, a dead tree (21: 22).—*aya' teččtka'sa'*, tree with the bark peeled off (21: 19, 25).

teci, or *teci'di*, du. and pl. of *toho*; the two reclining objects.—*teci'u'*, they lie down. *an'ya nop'a' teci' ha'maki nkyehõn'ni*, I know the two reclining men. *teci' hĩmki'*, said of two or more animals (not human beings) or inanimate objects in a horizontal attitude. *nop'a' teci' hĩmki'*, two (books) lie in a pile, or two (animals) are reclining. *da'ni teci' hĩmki'*, three (books) lie in a pile, or three (animals) are reclining. *teci*, to lie (31: 5). *uteci'*, they lie in it (8: 5). *ti teci naĩki'*, *ti teci naĩk*, they sit (?) in the house (19: 21). *teciw kide'*, lay them all along! (26: 28, 30). *teci kide'* lay them all along! (26: 33). *teci'ci*, *kide*, they lay down all along (28: 241). *teci'ci'u'*, they lay down all along (28: 242). *kũtcko*, 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. *an'ya teci'di ama'ũki' a'yehũn'ni*, do you know (all) the reclining men? *toho'xk nop'a' teci'di a'maĩki' ko toxka' x'*

(w. sp.), the two walking horses are gray. *toho'xk teci'di a'maĩki' ko sũpi' x'* (w. sp.), the walking horses are (all) black. *ans'ep nop'a' hama' teci'di a'maĩki' ko iĩkta'*, the two axes lying on the ground are mine. *ans'ep teci'di a'maĩki' ko pa'na iĩkta'*, all the axes lying (on the ground, etc.) are mine. *ans'ep teci'di ki'naxadi' pa'na iĩkta'*, all the scattered axes lying down are mine.

teci', to give up, surrender.—*kit'ci'* (they) did not wish to give it up (27: 4). *ki'tci* (he) did not wish to give her up (26: 35). *ĩkĩyũ'ĩkĩyũ' xki'tci*, I am unwilling to give up my daughter (p. 159: 5). (Also p. 159: 6, 7, 8, 9, 10, 11, 12, 13.)

teci'da', a scar.—*teci'da'* to be scarred (*i'teici'da'*, *ni'ci'da'*).

teci'da'gayi', the kingfisher.

teci'diki, *teci'dike*, *teci'dik'e'*, *teci'dika'*, what? why? wherefore? how? which? (probably same stem as *te* in *te(ana)*, *te'na*, etc.).—*toho'xk teci'diki a'nde ita'* (horse which moves your), or *toho'xk teci'diki a'nde ko' a'yindi'ta*, which is your horse? *ayũ'ki teci'dik'e'*, what kin are you two? *kihũ'ki teci'dik'e' yũk'e'di*, what kin are they two? *teci'dike andede'*, which of the two (7: 4). *teci'dik'e' yaĩkũkũdũ'ni*, why did you not tell me? *teci'dik'e' kadeni'*, why does it not burn? *teci'dik'e' ɛ'hi'kayõn'*, why do you act thus? (3: 10). *teci'dik'e' maĩkiya'ũnna'x'e-te'*, I wish to hear how he is. *teci'dik'e' hi'maĩkiya'ũnna'x'e-te'*, I wish to hear how you (sing.) are (4: 1, 2). *teci'dik'e' maĩktu'ũnna'x'e-te'*, I wish to hear how they are. *teci'dik'e' hi'maĩktu'ũnna'x'e-te'*, I wish to hear how you (pl.) are. *teci'dika' i'wah'e'di*, why did you cry out? Ans., *ni'ũsk'e' ni'ũki'*, because I was scared.—*teci'di'kika'*, *teci'di'kaka'*, why? wherefore? *teci'di'kika' ɛ'takayõn'ni*, why have you done thus? (3: 20). *teci'di'kaka' ka'padiya'ũkeni'*, why have you not paid me?—*teci'di'kik'e'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.)

teci'di'ũna', 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'.—*Atic tcidō'na'*, Rapides, La. (the town so called).

tcidūtka or **tcītūtka**, glittering, shining. By metathesis, this becomes *tcūtūka*, which also means "silk cloth" (though the same word).—*hauni tcītūtka*, "they dangle and shine," silver earrings.—*tcidūt'kayē'*, to make glitter by rubbing, as a gun barrel (*añksa' tcidūt'kayē' añksa' tcidūt'kayē'*, *añksa' tcidūt'kayē' añksa' tcidūt'kayē'*).

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' hihūñkē'*) (cf. *xoxo*).

tcī'na, that many (cf. *tc.* and *tcidike*).—*tcī'na yi'ñki*, a very few (2: 18). *tcī'nahiwa*, 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? *tohoxka' 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? *keizka' 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). *Tanyān' hanyā' tcina'ni ko' Tan-yi'ñkiyan' hanyā' 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'*).

tcī'pana'kono', **tcīpanokano**, or **tcī'pana'kono**, a whippoorwill.

tcī'se, the sound heard in warm weather when one hits a tree (cf. *sahe'*).—*tcisedi'*, to make the sound "tcī'se," which is heard when one strikes a tree during warm weather, when the sap is flowing (*tcī'sayedi'*, *tcī'shañkedi'*).—*tciscī'sē*, said of the hissing sound of escaping steam or the sizzling sound of wet wood or of meat that is frying before a fire.

tcītcaki' or **tcītcaki'**, hard (cf. *tcītcaki'*).—*antcītcaki'*, gravel.

tcītcaki', a terrapin, turtle (cf. *tcītcaki'*).—*tcītcak nitani'*, the "big turtle," the loggerhead or snapping turtle of Louisiana, the alligator turtle. *tcītcak xuhi'*, "stinking turtle," a species of turtle. *tcītcak warka'*, the soft-shelled turtle.

tcītcaki.—*dutcītcaki'*, to wring out, as wet clothing; to squeeze (28: 67) (W. *sutciñkē'*, *Tci. lutciñkē'*). *so'paci dutcītcaki'*, to knead dough (*i'dutcītcaki'*, *ndu-tcītcaki'*).

tcītcē'uka or **tcītcūtka.**—*anahi' tcītcūtka'*, to have the hair bristle up. *nka'nahin' tcītcūtka'*, my hair bristles up, stands on end. *tcake' tcītcūtka'*, to spread the fingers. *āñkta'ke tcītcūtka'*, I spread my fingers (as in playing a piano).

tcī'wa, difficult, difficulty; trouble; troublesome.—*tcī'waxti' ndo'xt on'*, we have seen great trouble (in the past) (5: 9). *tcī'waxta'*, do your best (male to male) (17: 21). *tcī'waxtiyata'*, do your very best (male to male) (17: 22).

tcīwi' or **tcī'wiya'**, the intestines.—*tcīwi' mīska'*, the small intestines; *tcī'wi ni-ta'ni*, the large intestines.

tcīya.—*tcī'ya xu'hu*, rancid (cf. *xu'hu*).

tcī'.—*atcī'ni*, grease. *atcī'ni pxūdi'*, to rub grease on an object, to grease it

(*atc^mni i'pxüdi'*, *atc^mni ú'ñkpxüdi'*; *atc^mni pxütü'*, *atc^mni i'pxütü'*, *atc^mni ú'ñkpxütü'*). *wak tas atc^mni*, "milk grease," butter. *kax atc^mni*, "bee grease," honey. *tc^mcti*, very fat (26: 50, 86). *tc^mtu*, they are fat (28: 249). *atc^mni pi'hi ayudi'*, "grease smells-good tree," a slippery elm tree. *atc^mni ptáskánu'*, "grease bread," batter cakes. *atc^mtxa (=atc^mni+txa)*, "only grease," to be greasy (*aya'tc^mtxa'*, *nka'tc^mtxa'*; *atc^mtxatu'*, *aya'tc^mtxatu'*, *nka'tc^mtxatu'*). *tc^mtc^mco^mni* (Bk.) or *tc^mtc^mco^mni'* (Bj., M.), soap. (Also 23: 2; 28: 251.)

tc^m, cover.—*tc^m tó'hi*, blue cover (14: 24).—*ktcih^m*, a cover or coverlet for a bed. *ktcih^m ma'nte deyé'*, to throw aside the cover (*ktcih^m ma'nte de'hayé'*, *ktcih^m ma'nte de'hiñké'*).—*ktciho^myé'*, to put a cover on him (*a'ktciho^m'hayé'*, *a'ktciho^m'húñké'*). *a'ktciho^m'nya dandé'*, I will put the cover on you (sing:). *a'ktciho^m'hiyañka'*, put the cover on me! (Also 14: 24, 25, 29.)

tc^mpo^m or **tc^mpo^mya^m**, the navel (cf. *in-tc^mpon'*).

tc^mkané', nine.

tc^mka^mni, 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 (*yatcka^m'niya^m'*, *úñkcka^m'niya^m'*; voc., *tc^mka^mni'*).

tc^mka^mti', mashed, crushed, as fruit, etc.—*du^mcka^m'ti*, to mash fruit, etc., in the hands (*i'du^mcka^m'ti*, *ndu^mcka^m'ti*).—*dü-kütcka^m'ti*, to mash fruit, etc., by sitting on it or by hitting (*i'dükütcka^m'ti*, *ndü-kütcka^m'ti*).—*na^mcka^m'ti*, to mash, as fruit, by kicking or treading on (*i'na^mcka^m'ti*, *úna'na'tca^m'ti*).

tc^mké', to tie (?).—*dükütcké'*, to tie any object (*i'dükütcké'*, *ndü'kütcké'*) (1: 15; 28: 191). *yi'dükütcké'*, he tied you. *ya'ndükütcké'*, he tied me. *hiya'ndükütcké'*, you tied me. *dükütcké' xwü'diké'di*, to tie an object loosely. *dükütcké' sa^mha^m'xtiyé'*, to tie an object tightly (*i'dükütcké' sa^mha^m'xtihayé'*, *ndü'kütcké' sa^mha^m'xtiháñké'*). *ndü'kütcke ne'di*, I am (standing) tying it (8: 3; 28: 24). *kídú'kütcké' (=kídú'kütcké')*, to tie an object for another (*ya'kídú'kütcké'*,

a'xkídú'kütcké'). *toho'xk si kídú'kütcké'*, to hopple a horse. *kída'katché'*, (she) tied it for her (26: 37). *kukídatché'yé'*, he tied them together for her (28: 179).

tc^mke.—*in'dütckédehi'* or *úntcké'dehi'*, ribbon.—*tc^mé'ni^mco^mni'*, 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.

tc^mko.—*tc^mkóki'* or *tc^mkúki'*, lame; to be lame, to limp (*i'tckóki*, *ú'ñkütckóki'*). *tó'hán-áka^m' a^m'xti tckó'ki ndo^m'ho^m*, I did see a lame woman yesterday.

tc^mku.—*apa'tckuni'*, corn dumplings (perhaps from *paska*, bread).

tc^mkuyé', sweet.—*tc^mku'yixti'*, very sweet (22: 10). *ko tcku'yé'*, "sweet gourd," watermelon.—*waxtcku'yé'*, sugar. *waxtcku'yé' udi'* or *watcku'yé' udi'*, sugar cane. *waxtcku'yé' wihí'*, molasses. *watcku'yé' atí'*, "sugar house," a sugar refinery. *watcku'yé' hudi' amá^m'ya*, a sugar field. *ató' watcku'yé'*, sweet potatoes.

tc^mco^m, to mourn.—*a'tcodo^mta hande o^mni'*, she was mourning for him in the past (13: 2). *a^mtcodo^m'*, a widower (one who mourns for the dead). *a'xti a^mtcodo^m'*, a widow.

tc^mo^mha, a prostitute.

tc^mohí', a cold.

tc^moka', a piece broken out at the top (26: 15).

tc^mo'kana^m, when? (cf. *tcak*).—*tan-yi'ñkíya^m' tco'kana^m' e'ya^m' kayu'di*, when did you come from Cheneyville (or Lecompte)?

tc^mo'o^m, to take up.—*úco'o^mni*, you took it up. *úñkco'o^mni*, I took it up. *utco'o^mtu'*, they took it up. *utco'o^mni*, he took it up (6: 10).

tc^mo^m.—*na^mco^m'*, to plait (*i'na^mco^m'*, *úna'na'tco^m'*; *na^mco^mtu'*, *i'na^mco^mtu'*, *úna'na'tco^mtu'*). *axó'k du^mca'ti na^mco^m' nko^m' nko^m' nda'sk nko^m'*, I make baskets and mats out of split cane (Bj., M.):

tc^mo^mditi', the membrum virile.—*wak tco^mkútsi*, castrated cattle.

tc^moñk^mteona, a mythic hawk (20: 3, 37, 41).

tcpa^a, tcúpa^a (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*, *nkin'tcpě*). *innyi'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'*, *nkin'tcpěni'*). (Also 17: 10, 14; 19: 13; 29: 12.)

tcpu'xi, tcpu'xwi, 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; *ha'p 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'tsaw'xi' tci' on'ni*, to make iron red hot. *ctci'xi'*, "very red," deep red.—*icidiyě'*, to redden (*ctci'dihayě'*, *ctci'dihāñkě'*). *Waka ctci'diyě' hīn'tctciya ti on'yan*, "Place-where-the-man-who reddened-rawhides-used-to-live," Bismarck, La. *tcū't ada'san*, pink. *tcū't sidī'*, "red yellow," light red. *tcū't sūpka'* or *ctūt sūpka'*, "red, somewhat black," dark red, blood red.—*tcūtki'*, reddish. *tcūtka'* (= *tcuti+ka*) or *ctūt kūtki'*, "a sort of red," lilac, purple. *tcūtka san'*, "between red and white," pink. *kūděška atcūtka*, a red bird.—*kutcu'xni*, (he) was not red (31: 40). (Also 21: 28; 31: 41.)

tcu, or **ctudi**, to put, to plant (*i'tcu*, *ntcu'*).—*pičato' ntcu' non'pa'*, I put the cotton in two places. *pičato' 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). *tcude'tu*, they abandoned (26: 1). *atcu* (he) threw it on him (31: 29). *a'ntatcko'ye*, he placed it crosswise (with the end toward

him [?]) (8: 8). *o miška 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. *Tc'ikana' 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'pxon'ni tcu' dě'di*, to sow wheat. *son'pxon'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'w*, he has finished putting them on it. *nka'tcudě' heda'w*, I have finished putting them on it. *atcudā' dandě'*, he will put them on it (*aya'tcudā' dandě'*, *nka'tcudā' dandě'*).—*tcudě' tcu'ti tcude'di'*, to scatter, to sow broadcast (*tcudě' i'tcuti tcudedi'*, *tcudě' ū'tcu'ti tcudedi'*; pl., *tcudě' tcu'ti tcudedu'*, *tcudě' i'tcuti tcudedu'*, *tcudě' ū'tcu'ti tcudedu'*).—*ha' utcudi'*, to plant (*ha' yutcudi'*, *ha' nku'tcudi'*; *ha' utcutu'*, *ha' yu'tcutu'*, *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). *kūcutu'*, they planted it again (1: 2).—*tcudedi'*, to spill a liquid, etc. (*ūcu'de*, *ntcu'de*). *uxtāki' tcudedi'*, 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'hāñkě'*; *kitcue'yētu'*, *kitcue'hayētu'*, *kitcue'hāñkě-tu'*). *kitcue'hīnyě'*, I lend it to you. *kitcue'yañkě'*, he lends it to me. *kitcue'hīyañkě'*, 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'hāñka dandě'*, I will lend it to him. *kitcue'hānya dandě'*, I will lend it to you. *kitcue'yañka'*, lend it to me! (Also 12: 2).—*kāki'tcue'yěni'*, not to lend it to him (*kāki'tcue'hayěni'*, *kāki'tcue'hāñkěni'*). *kāki'tcuehīnyěni' dandě'*, I will not lend it to you. *kāki'tcue'hāñkěni' dandě'*, he will not lend it to

me. *kúkí'tcúe'hiyañkèni' da'nde*, will you not lend it to me?

tcúkděxyí', a handkerchief; a cap.—*tcúkděxyí' nítani'*, or, *tcúkděxyí' nita'ni'*, a "big handkerchief," a shawl.

tcúkoⁿni'.—*yaⁿatci tcúkoⁿni*, diaphragm.

tcúmúki' (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 san'*, a white mouse (Bk.).

tcúp.—*tcútcapi*, or *tútcá'pyi*, slippery. *natecúpi'* (her) foot slipped (28: 120). *dutcú'p*, she missed it (28: 248). *tcútcapi'xti tútcá'pyixti'*, very or too slippery. *tcútcapi'xti kan' 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'pyixtihiyè'*, *tútcá'pyixtihiñkè'*).—*datcú'p*, to miss with the mouth, lips, teeth, etc. (*í' datcú'p*, *ndatecú'p*). *datcú'p kan' 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*) (*í' datepi*, *ndatepi'*).—*dutepi'*, *dutcú'p*, to miss, as in trying to catch a ball (*í' dutepi*, *ndutepi'*). *tcútcapi'xti kan' ndutepi'*, as it is too slippery, I could not hold it. *dutcú'p kan' taho'*, as it slips from his grasp it falls. *í' dutcú'p kan' taho'*, it fell because it slipped from your grasp. *ndutcú'p kan' 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 (*í' natepi*, *á'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 (*í' 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 (*í' pútepi*, *á'ñkpútepi'*). *íñkowa' 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'*). *í'kídutepi'*, he dropped your property from his hand. *í'ñkí-dutepi' te ni'ki*, I do not wish to drop your property from my hand. *yaⁿ'xkí-dutepi'*, he dropped my property. *hi-yaⁿ'xkídutepi'*, thou (you) dropped my property. *kídutepini'*, 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.)

tcúpaⁿ'.—*dutcúpan'* (she) dipped it up with the hand (26: 47).

tcúy.—*tcú'yxti*, very old (28: 185).

tcúy.—*tcú'yxti*, very fast (28: 219).

tcúwa', in what place? where is it?—*tan'yaⁿ' xan' ko tcúwa'*, where is the village? (Also 18: 11; p. 121: 11.)

tcúwa'hana', a cedar.

tcú'ñki or **tcúñki'**, 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' kan' tcú'ñki*, she blew the horn for the dog to come. *pú'heaxkí' daha' tcú'ñki*, I blow the horn for the dogs to come. *tcú'ñki son'sa'*, one dog, a dog. *tcú'ñki non'pa'* two dogs. *tcú'ñki na'tcka*, a few dogs. *tcú'ñki yí'hi*, many dogs. *tcú'ñki panan'*, all the dogs. *tcú'ñki tcína'ni*, some dogs. *tcú'ñki ma'ñki a'duse*, that (reclining) dog bites. *tcú'ñki ma'ñkde ka'dusení'*, 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 nañki'*, "dog my sits," I have a dog. *tcú'ñki iñkta'k yuke'di*, "dog my they-move," I have dogs. *tcú'ñki í'tak a'nde* or *tcú'ñki í'tak nañki'*, you have a dog. *tcú'ñki ktak a'nde* or *tcú'ñki kta'k nañki'*, he or she has a dog. *tcú'ñki ne ka'ta*, whose dog is this? *tcú'ñki ne Tca'téta'*, that is Charlie's dog. *tcú'ñki ne Djímta'*, that is Jim's dog. *tcú'ñki tayaⁿ'xkiyè'*, he killed a dog for me (my

dog). *tcu'nik inkata te'yé*, he killed my dog. *tcu'nik inkata te'xkiu'*, my dog has been killed. *tcu'nik' iia' 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. *Ia' anyadi*, the Deer people or clan of the Biloxi tribe. *Ia' odi' to'xti* (lit., Deer shoot). *I'ta hanyadi'*, a Deer person. *Ia'yanyadi'*, are you a Deer person? *I'ta nkan'yadi'*, I am a Deer person. *I'ta hanyatu'*, they are Deer people. *Ia'yanyatu'*, you are Deer people. *Ia nkan'yatu'*, we are Deer people. *ta' ahiv'*, or *tahiv'*, a deer-skin (4: 3) (cf. *sika*). *tahiv' utuxpé'*, a deerskin robe. *ta'hu waxiv'*, "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'*; *iatu'*, *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' akuds ita ne'yan*, "man store has elsewhere," a storekeeper. *tada'on*, his or her animate objects. *toho'xk tada'on*, his horses. *sinto' 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). *nkindi'nikta*, it is mine

(28: 226). *ayita'*, you have them (?). *toho'xk ayita' ikisine'*, 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. *sinto' itada'on*, thy or your boys. *itudaha'* (= *itadaon*, *ayitadon*), 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 sin'hin né' ko kta'*, the standing ax is his. *akue' na'nikiyaa' kta'*, that (object hanging up) is his hat. *toho'xk ne kta'*, this is his horse. *Sinto' toho'xk kta' kisine'*, 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. *mikon'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'dukta nan'ni*, it might mash me (p. 159: 4)?

taha'nikona', a yellow-eyed duck (Bj., M.), the summer duck (20: 52), the squaler 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'hixí*, or *wax ta'xti*, to have many cattle.—*ta'xti* (= *tahí* + *xti*), many. *wax ta'xti* or *wax ta'hixí*, to have many cattle.

taho' or **toho**, to fall.—*dućí* *p kaⁿ taho'*, it falls because it slips from his grasp. *dućí* *p kaⁿ taho'*, it falls because he lets it slip from his mouth. *iñkowa'* *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'yaⁿ to'ho nañke'di*, the tree fell. *a'yaⁿ 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* = *kaⁿ* (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. **taķi** or **taķiyaⁿ**, the leg above the knee; his or her thighs (*í* *taķi* (*yaⁿ*), *ntaķi'* (*yaⁿ*)).

takohon', a prairie.—*Takohon'* *yíñkiyan'*, "Small Prairie," Avoyelles Prairie, Louisiana.

tako'tci, turning somersaults (25: 7) (*í* *tako'tci*, *úñktako'tci*, *tako'tetu*, etc.)—*tako'tciye*, to cause him to turn somersaults, or to turn over by taking hold of his legs (*tako'tcihayē*, *tako'tcihañkē*). *tako'tcihi'yē*, did he cause you to turn somersaults? *tako'tcēyañkē'*, I cause to turn somersaults.

tax.—*dūka'tax*, (he) scared them off (28: 31). *yaⁿ xkidú'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-*

ķedi').—*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'xtuxaye'di*, *to'xtuxañke'di*).—*túda'xēdi'*, to make the sound heard when a horse walks on hard but unfrozen ground. *e'taxkiye'* (8: 29).

taxoxka' or **ta'xoxka^{yaⁿ}**, his or her ribs; a rib (*í* *taxoxka* (*yaⁿ*), *ñta'xoxka'* (*yaⁿ*)).

taxpa'.—*taxpa' pćasi'*, 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." *pćasi'* means "flat."

taxpadi' or **taxpadiyaⁿ**, the temples of any one (*í* *taxpadi'* (*yaⁿ*), *nta'xpadi'* (*yaⁿ*)).

ta'ma, a beaver.—*tamahi'* (= *tama* + *ahi*), a beaver skin.

tami, to work, to busy oneself.—*ata'mini*, to work (1: 1) (*aya'tamini*, *nka'tamini*; *ata'mitu'*, *aya'tamitu'*, *nka'tamitu'*, or, better, *nka'uti*). *yañka'wati' kikiē'*, *nka'tamini*, I work although I am sick. *atamini iñkxwi*, he always works. *nkatamini iñkxwi*, I always work. *yata'mitu' kikinē'pixi' nkinthē' žtañkōn'*, I like your working (for yourselves), so I am working too (5: 2). *yata'mitu'*, you work for yourselves (5: 2).—*ta'minoⁿni'*, to dress himself or herself (*hita'minoⁿni'*, *nka'ta'minoⁿni'*). *ita'mini*, he was dressed in (30: 3). *ita'mino'ye*, she dressed her (26: 36, 37). (Also 9: 7, 15; p. 166: 18, 19, 20.)

tamoki', a worm, worms.

tando', her younger brother (*í* *tando*, *úñktando'*; *tandotu'*, *í* *tandotu'*, *úñktandotu'*).—*tando' a'kayaⁿ*, 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 noxti'*, her real or potential elder brother, including her father's brother's son, if older than she (*yita'ndo noxti'*, *úñkta'ndo noxti'*; voc., *tando' noxti'*). (Also 13: 1; 26: 6, 8, 37, 73, 77; 28: 224, 233, 237.)

Ta'nēks (in composition), Biloxi.—*Ta'nēks aⁿyaťo'* (Bj., M.) or *Tanēks*

hayaṅdo' (Bk.), a Biloxi man (as distinguished from a woman). *Ta'nēks aṅya'*, or *Ta'nēks aṅyadi'* (Bj., M.), or *Ta'nēks hayaṅdi'* (Bk.), the Biloxi people, a Biloxi person. *Ta'nēks haṅya'dede'*, or *Ta'nēks haṅya'ade'*, the Biloxi language. *Ta'nēks haṅya'ade' ūṅka'de te'*, or *Taṅ'ks haṅyadi'ade' nka'de te'* (M.), I wish to speak the Biloxi language. *Ta'nēks haṅyadi'*, he is a Biloxi. *Ta'nēks a'yaṅya'di'*, are you a Biloxi? *Ta'nēks nka'yadi'*, I am a Biloxi. *Ta'nēks haṅyatu'*, they are Biloxi. *Ta'nēks a'yaṅya'tu'*, are you Biloxi? *Ta'nēks nka'yatu'*, we are Biloxi (i. e., men). *Ta'nēks aṅxti'*, a Biloxi woman, she is a Biloxi woman. *Taṅ'ks aṅyaxti'*, are you a Biloxi woman? *aṅ*, *Taṅ'ks nkaṅaxti'*, yes, I am a Biloxi woman. *Taṅ'ks aṅyaxtitu'*, are you (pl.) Biloxi women? *Ta'nēks saṅya siṅto'* (sic), he is a Biloxi boy. *Taṅ'ks saṅya isiṅto'*, are you a Biloxi boy? *aṅhan'*, *Taṅ'ks saṅya ūṅksiṅto'*, yes, I am a Biloxi boy (Bj., M.). *Taṅ'ks saṅya saṅki'*, she is a Biloxi girl. *Taṅ'ks saṅya isa'ṅki'*, are you a Biloxi girl? *aṅ*, *Taṅ'ks saṅya ūṅksa'ṅki'*, yes, I am a Biloxi girl. *Taṅ'ks haṅyadi'yade'di'*, do you speak the Biloxi language? *Taṅ'ks haṅyadi'ade' nka'de'ni'*, I do not speak the Biloxi language. *panaṅ Taṅ'ksa haṅya'tu'*, all the Biloxi people. *Taṅ'ks saṅya taṅyan'*, a Biloxi village (Bj., M.).

ta'ni, du. of *xēhe*, they two sit (p. 119: 7).—*toho'xk nonpa'ta'ni a'maṅki'ko tcti'xē* (w. sp.), the two sitting horses are red.—*ta'ni yoṅa'*, "it stays in the swamp," the water snake, the water moccasin.—*ta'ani*, pl. of *xēhe*, they sit (p. 119: 12; p. 141: 14). *ta'aṅ*, they sat (28: 31). *toho'xk ta'ani a'maṅki'ko tcti'xē* (w. sp.), the sitting horses are (all) red.

taoṅ, cry of the squealer duck (26: 91).

taoṅni'.—*ani' taoṅni'*, an overflow.

tāp, *tūp*, *tāwi*, *tāwē* (26: 63), to make a slapping, pattering, or popping sound.—*tūpto'we*, making a pattering sound with the feet (16: 15). *a'ni tāwē'di'*, he made a popping or slapping sound in water (p. 159: 28). *a'ni tāwē-yē'di'*, did you make a popping or slap-

ping sound in water? (p. 159: 29). *a'ni tāwē'ṅke*, I make a popping or slapping sound in water (p. 159: 30).—*tāptowe'di'*, to make a popping, slapping, or pattering with the feet (*i'tāptowaye'di'*, *ntā'ptowaṅke'di'*; *tāptowetu'*, *i'tāptowayetu'*, *ntāptowaṅketu'*). *e'kihaṅ' id'ptowe'di'* *Teṅ'tkanadi'*, and then the Rabbit made a pattering with his feet (2: 5).

tapi'.—*tca'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 *tasiyaṅ'*, the female breasts (*i'tasi(yaṅ')*, *ū'ṅktasi(yaṅ')*).—*wak tasi'*, cow's milk.—*tasi' pūdiyaṅ'*, the nipples (?), "the tip ends of the female breasts."

ṭaṭi'ṭoṅni', a knife used by the Biloxi women for fleshing a hide, by pulling toward the one holding it.

ta'wiyaṅ, on top of; upon; above; upper (as distinguished from *xwūhi*, lower).—*aṅxu ta'wiyaṅ*, upon the stone (p. 150: 1). *paṅhiṅ ta'wiyaṅ*, a mustache ("hair above"). *tūtcān' ahi' ta'wiyaṅ*, upper eyelids. *pata'wiyaṅ*, crown of the head. *ihi'yapi' ta'wiyaṅ*, the upper lip. *pūts tawiyaṅ'*, the top of a round-topped hill or ridge. *ti tawiyaṅ*, upon the house.

tayo', the cheek; the cheeks (of one person) (*i'tayo'*, *ū'ṅkata'yo'*; *tayotu'*, *i'tayotu'*, *ū'ṅkata'yotu'*) (cf. *yo*).—*tayo'dūseyē'*, to make a clapping sound by slapping the cheek.

taṅ, large.—*ason' taṅ' iṅda'hi hande'tyaṅ*, he (the Bear) was seeking a large brier patch (2: 4). *ha'me taṅ' oṅni' nkaṅi' na'*, I dwell in a large bent tree (2: 11). *Aṅxu tana*, "Big Rock," Boyce, Rapides Parish, La. *taṅxti'*, very large. "*ason' taṅxti' ṅkti na'*," *ḡhaṅ' kide'di'*, "I dwell in a very large brier patch," said he and went home (2: 2).—*nitani'* or *nita'ni*, large. *i' nitani'*, the house is large. *aku'e nitani'*, the hat is large. *i'poho' ko nitani' xē* (w. sp.), the log is large. *ayipa' nitani' xyē* (m. sp.), your head is large. *aṅsna' nita'ni*, large ducks (of all species). *psdehi' nitani'*, a butcher knife. *nita'nixti'* (= *nitani' + xti'*) or *nitaṅxti' ntaṅxti'*, very large, too large, stout (the opposite of *ṅnd'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. *ûñka'patu' nitata'ni xyë* (m. sp.), our heads are large.—*nitan'yan'*, large. *ani' nitan'yan'*, the ocean. *akûds ti nitan'yan'*, a big store. *itika nitan'yan'*, "big star," the morning star.—*nitan'yë'*, to enlarge (*nitan'hayë'*, *nitan'hâñkë'*). *ipë' nitan'yë'*, to enlarge a hole.—*kñnitan'xti*, to be too large for him. *i'kñnitan'xti*, too large for you. *ya'ñkñnitan'xti*, too large for me. *akue' kñnitan'xti*, the hat is too large for him. *akue' i'kñnitan'xti*, the hat is too large for you. *akue' ya'ñkñnitan'xti*, the hat is too large for me. *do'xpë naskë' kñnitan'xti*, the coat is too large for him. *waxi kñnitan'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.)

taⁿ, 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 *taan'*, a town or village (D., *otonwe*, *tonwan*; Ç., Kw., Os., *tanwan*; K., *tanman*). *tan'yan' xan' ko tucwa'*, 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' nku'di*, I have come from Alexandria. *Ta an' nitan'yan'*, "Big town," New Orleans, La. *tan'yi'ñkñiyan'* (*tan'yan' + yi'ñki*), "Small village," (1) Lecompte, Rapides Parish, La.; (2) Cheneyville, Avoyelles Parish, La. (p. 122: 15, 21, 22).—*Tan'yi'ñkñiyan' ti' tēna'ni ko' eti'ke na'*, *Ba'yusyan'*, there are as many houses in Lecompte as there are in Bunkie. *Tan'yan' han'ya' tēna'ni ko' Tan'yi'ñkñiyan' han'ya' e'kuna'tuni'*, there are not as many people in Lecompte as there are in Alexandria. *Tan'yi'ñkñiyan' kñnhin' yan'tcedë' Lamori tēhe'dan'*, how far is it from Lecompte to Lamourie? *Tan'yi'ñkñiyan' nku'di*, I have come from Lecompte. *Tan'yi'ñkñiyan' na'ñkñiwa'yan'*, toward Lecompte.

taⁿ.—*tan'hin'*, to run (*i'tan'hin'*, *ûñktan'hin'*, *taxtu'* (3d pl.), *i'taxtu*, *ûñkta'xtu*) (Ç., *tan'gin*). *an'ya tan'hin' yande' a'yëhōn'ni*, do you know the running man? *ûñktan'hin' he'detu*, we have finished running. Imperatives: to a child, *tan'hin'*; man to man, *tan'hin'takta'*; man to woman, *tan'hin'tiki*; woman to man, *tan'hin'tate'*; woman to woman, *tan'hin'tiki'*. *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 nkyëhōn'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 nkyëhōn'ni*, I know this running man. *an'ya' tan'hin' ande'yan' nkyëhōn'ni*, I know that running man. *icaktan'hin-handedan'*, where is the running animate object? *itika tan'hin'*, "a running star," a meteor. *tan'hin' nekde'*, he was running a long time. *tan'hin' nekde'psi*, he was running till night. *yaduzatan' tan'x sin'hin'yan'*, "where the running wagon stands," a railroad station.—*a'tan'hin'*, to run on something (*aya'tan'hin'*, *nka'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 nkyëhōn'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.)

taⁿ.—*tan'sahi'* (=tan+sahi), "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'a aho'ni*, "has a rind," the crook-necked squash or kershaw.
- taⁿihē.**—*tan'ihēxti'*, very tight or tightly. *duni' tan'ihēxti'*, to roll up very tightly, as a bundle.
- taⁿihin'**, the back (cf. *das*).—*akidi tan'ihin' to'xka*, "broken backed insect," the buffalo bug. *tan'iyu'hiyan*, his or her spine. *tan'ihudi'*, the spine; his or her spine. *ti tan'ihudi*, "the backbone of a house," the ridgepole.
- taⁿiki** (28: 6), **taⁿka** (26: 86), **taⁿkiyaⁿ**, his real or potential elder sister, including his father's brother's daughter older than himself (*yata'ñkiyan*, *nta'ñkiyan*) (18: 7). *ta'ñkid*, your sister (20: 30). *taⁿkixti'*, his full sister (20: 3).—*taⁿkxo'hiyan*, his real or potential elder sister, including his father's brother's daughter older than himself (*ya'taⁿkxo'hiyan*, *ntaⁿkxo'hiyan*; voc., *ta'ñkzohi'*).—*taⁿgda'wiyan*, all his sisters. *i'taⁿgda'wiyan*, all thy or your sisters. *ūⁿka'taⁿgdawiyān'*, all my sisters.—*taⁿka'ka* (= *taⁿka* + *aka*?) or *taⁿka'kayan*, his younger sister (real or potential), including his father's brother's daughter younger than himself (*yit'atⁿkaka* (*yaⁿ*), *ūⁿka'taⁿka'ka* (*yaⁿ*); voc., *taⁿkaka'*).—*ta'ñke topi'* (rare form), his younger sister.—*taⁿska* or *taⁿskayan*, her real or potential younger sister, including her father's brother's daughter, if younger than she (*yit'atⁿska* (*yaⁿ*) *ūⁿka'taⁿska* (*yaⁿ*); voc., *taⁿska'*). (Also, 18: 7; 28: 48, 49, 50, 69, 222, 226, 248.)
- taⁿni.**—*tani'yan* (going), to be ahead (21: 9).—*tan'nikiyān'*, (the) first (one); may be intended for *ta'niñkiyan'*, the first time. *tan'nikiyān' eyān' ihin'*, he was the first one to reach there. *tan'nikiyān' eyān' ayin'hin'*, you were the first one to reach there. *tan'nikiyān' eyān' nkin'hin' te'*, I wish to be the first one to reach there.—*ta'niñkiyan'* (*tane-kyā*, G.), the first time; probably identical with *tan'nikiyān'*.—*kitoⁿ'ni*, to be the first to do anything; he is the first. *xki'toⁿni*, I am the first. *ēdi' aⁿ'yadi si' naskēxti' kitoⁿ'ni de'knē'ētuxa'*, behold, a man with very long feet had already gone along (3: 2, 3). "*xki'toⁿni e'yaⁿ nkin'hin' xyo*," *uyi'hi ha'nde*, he was thinking continually, "I will get there first" (3: 4). *xkitoⁿ'ni te' nka'nde kikē'*, though I have been continually wishing to be the first one there, etc. (3: 7). *ki'tāni*, he first (7: 1, 9). *yaⁿ'xkitoⁿ'ni*, to get there before me. *xkitoⁿ'ni te' nka'nde kikē'*, *ētima'na yaⁿ'xkitoⁿ'ni on'knē*, *ēdi' ētuxa' Te'ikanadi*, 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'toⁿni*, I first. (Also 9: 11; 10: 20; 20: 2, 3, 33, 41; 26: 48, 52; 28: 223; 31: 33.)
- taⁿsi'**, grass.—*tan'si' toho'xka du'ti nē'*, the horse is (standing) eating grass. *tan'si' wa'k du'ti nē'*, the cow is (standing) eating grass. *tan's uxwi'*, "dry grass," hay. *tan'si' mēñksoⁿ'*, the short variety of broom grass, the *Andropogon macrourus* Michaux. *tan'si' sidi' mēñksoⁿ' tū'ti tūⁿēxti'*, "the very tall variety of yellow broom grass." *tan's psoⁿti'*, "sharp-pointed grass," a species of grass which bears yellow berries, found in central Louisiana, the nightshade (*Solanum nigrum* L., var. *villosum* Mill.). *tan's psoⁿnd anaki'*, the yellow berries of the above. *tan's in'tayē'* (= *tan'si' + tayē'*), a scythe. *tan'sin'tayē' ko pūsayē'*, to sharpen a scythe.
- taⁿta**, panther (common term).—*tan-tān*, panther (archaic). *tan'ta'hi*, panther skin (23: 83). *Tan'toⁿna'*, Ancient of Panthers (17: 3).
- taⁿtka**, peas.—*ta'tka yin'ka'* or *tan'tka yin'ki*, "small peas," beans (5: 5) (Bj., M.).
- Taⁿ'yosaⁿ'**, an Englishman.—*Tan'yosaⁿ' aⁿxti'*, 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. *nka'dhi te ni'ki*, I do not wish to beg. *te'hūñkē te'*, I wish to kill him, her, or it. *aduti te*, or *aduti te hoⁿ*, he is hungry (*ayaduti te*, or *ayaduti te hoⁿ*, *nkaⁿaduti te*, or *nkaⁿaduti te hoⁿ*). *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'yë te'*, he wished to kill him. *tehi'yë te'*, did he wish to kill you? *kan'konni' don'hi te' dedi' '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'*).—*te'xti on'*, a sign of past desire (?): *a'duti te'xti on'*, he was hungry; *aya'duti te'xti on'*, you were hungry; *nka'duti te'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 *te'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, dë (7: 5), this, here, now.—*te'*, or *te'*, here (p. 167: 15). *te' a'nde*, he moves here, he is (still) here. *te' aya'nde*, you move here, you are (still) here. *te' nka'nde*, I move here, I am still here. *te' yuk'edi*, they move here, they are (still) here. *te' i'yuk'edi*, you (pl.) move here, are (still) here. *te' nyuk'edi*, we move here, are (still) here. *to'hana'k te' yuk'edi*, they were here yesterday. *wite'di ko te' im'xtu' 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'nkado'di de' a'taxnixti'*, now is my grandson burnt severely (3: 26).—*tenani'*, *te'nani*, this many; so many. *te'naska*, this large. *ka'wat de'tikë*, 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 ne' ko ti' te'he'dan*, that house is as high as this one.—*temank-dë'* (=te+mañk-dë'), this reclining or horizontal object. In this compound, *te* and *dë* seem to be identical in meaning (this).—*tewa'*, this way, in this direction. *tewa' hu' don'hi'*, come and look in this direction!—*tek'*, or *teki'*,

here. *te'k han'yadi'*, he is a person who belongs here, an autochthon. (Ç., *tegiha*; K., *yegaha*; Os., *tekaaha*.) *te'k yan'ya'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 yan'ya'tu*, you (pl.) are autochthons. *te'k nkan'yatu'*, we are autochthons. *te'k an'xti'*, she is an autochthon. *te'k an'yaxti'*, are you a (female) autochthon?—*dekandë'*, to have stayed here (*de'kaya'ndë*, *de'han'ka'ndë*).

te, te'di, to die, to be dead (*ite'di* (or *ite'di*), *nte'di* (or *unkte'di*): *tea'di* (3d, pl.), *itea'di*, *unktea'di*).—*ite' on'ni' nkihini' na*, I thought that you were dead. *eyan' nkihini' yan'ka' te on'mañki'*, "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 ne' ko te'di xë*, or *ayan' sim'hin ne' ko te'di*, the standing tree is dead. *ayan' toho' te'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' te'di*, the corpse of a man. *an'xti' te'di*, the corpse of a woman. *sim'to' te'di*, the corpse of a boy. *san'ki' te'di*, the corpse of a girl. *te'di ha'nân*, he may be dead. *tedi' xyë*, he is (indeed) dead. *toy'nik in'ka' te'xkitu'*, my dog has been killed.—*tehin'xkiyë*, to kill himself (*tehin'yizkiyë'*, *tehin'ki'xkiyë'*).—*teyë'*, to cause to die, to kill (*tehayë'*, *tehünkë'*: pl., *teyëtu'*, they killed him; *tehayëtu'*, ye killed him; *tehünkëtu'*, we killed him). *teyë' hëtu'*, *ani'sti kika' nkyë' hon'ni na'*, they say that he killed him, it is uncertain (?); I do not know it. *te'hün'ya' dande'*, I will kill thee. *te'hün'yëdaha dande'*, I will kill you (pl.). *te'hünkë' na'ün'kihini' xyë'ni anksapi' ya'nkiya'man'*, I wished to kill it, but I had no gun. *te'yë na' wiyihi'*, he wished that he could have killed it. *te'hayë yina'wiyihi'* (-yë slurred, the sentence being pronounced as if *te'ha yina'wiyihi'*), did you wish to kill him (though you failed)? *te'hün'ki na'wiyihi' ha'nân*, given instead of *te'yan'kë na'wiyihi' ha'nân*, perhaps he wished to kill me (or, did he wish to kill me?). *te'yë te'*, he wished to

kill him (2: 24). *tēhi'yē tē*, did he wish to kill you? *tē'hānē tē*, I wish to kill him, her, or it. *tē'him'yē kī ima'ŋki xyo'*, I will kill you as you recline. *tē'hānē mā'ŋki xyo'*, I will kill him as he reclines. *tē'yē ko'* (conveys the idea of waiting for him to kill it), when he kills it. *tē'ya xo'*, 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'ŋki kta' tē'yē*, he killed Jim's dog. *tcy'ŋki ita' tē'yē*, he killed your dog. *tcy'ŋki in'kta' tē'yē*, he killed my dog. *ateyē*, a murderer.—*tē'kiyē*, to kill another's property (*tēha'kiyē*, *tēha'xkiyē*). *tcy'ŋki tēyan'xkiyē*, he killed my dog. *tcy'ŋki tēhi'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. *kātca'ni yukē'di*, they are still alive. *itca'ni yayukē'*, you (pl.) are still alive. *ūnkte'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' in'hin' ka'*, when his time to die came. *ita'hi yan' in'hin' ko*, when your time to die comes. *ūnkte'hi yan' in'hin' 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'inkayē'*, 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'naxiyam'*, *tē'nkētēnaxiyam'*).—*nkūtē'naxi'*, he is my friend. *ē'kūtē'naxi*, is he your friend? *ewandē tēnaxi'*, he

is his friend. *toho'xk y'ŋku na'm'ni nika'm' yan'tēna'xi da'nde*, as I have given you a horse, will you be a friend to me? *toho'xk in'ku'di ko'*, *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 uses a tea made from the bark and leaves as a sudorific.

ti, a house.—*ti nē' ko san' xē* (w. sp.), the house is white. *ti' nonpa' xa'xa mā'ŋki ko 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' ko 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' ko tca'kan nedi'*, where is the (standing) house? *ti nē' yan' kowo'hi tche'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'ŋki ko 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' yin'ki'*, the house is small. *ti' a'tekayan'* (= *ati atckayan'*), near the house. *ti' kwia'yan'* (= *ati kwia'yan'*), under the house. *in'ska' ti kwia'yan' xē' naŋki'*, the skunk is sitting under the house. *nkti'yan' nka'm'ni, pixi' xye'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' sanhan'yan'*, "strong house," a jail. *ti ta'wiyān'*, a house top. *ti tan'in'hudū'*, "the backbone of a house," the ridge of a roof. *ti' xkūm'ni'*, a floor. *ti' a'xē-he'*, a doorknob. *ti' a'tkctugon'ni'*, a

lock. *ti a'uktugomni' tpe'*, a keyhole. *ti' impa'xomni'*, a key (the *im-* is the instrumental prefix: *tpa'xomni'* may be intended for *dupa'xomni'*, 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'xi nkati' na'*," *eha'v kid'di*, "I dwell in a large brier patch," said he and went home (2: 2). *ati' kiha'taxni'*, his house was burnt. *ati' san' nayan'*, the house is white (used when the house is not seen by the one addressed). *ati' kisi'de'lowe*, the house is full of smoke. *watku'ye ati'*, a sugar refinery. *ati' extiati'*, far from the house. *ati' a'tekayan'*, near the house. *ati' ta'wiyaa'*, on top of the house. *ati' kwia'yaan'*, under the house. *ati' ukaya'an'*, within the house. *ati' ndosan'hin'*, on this side of the house. *ati' e'usan'hin'yaan'*, 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'iki' ko san' xē* (w. sp.), the scattered houses are (all) white. *udak' stugon' hationi'*, "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*). *sint'o' inksiyof' du'ti ha'nde*, the boy continued eating the meat (he was still eating it—no attitude specified). *sint'o' inksiyof' du'ti na'ni*, the boy sat (or, was) eating the meat. *toho'xka aye'ki du'ti ne'*, the horse stands (or is) eating the corn (given him). *toho'xka aye'ki du'ti ha'nde*, the horse continues (or, is still) eating the corn. *toho'xka aye'ki du'ti na'*, the horse eats (or, ate) the corn (not given him; of his own accord). *ptqaskunni' du'ti na'ni*, "bread eating he sits," he is eating bread (*ptqaskunni' i'duti na'ni*, *ptqaskunni' ndu'ti na'ni*). *ptqaskunni' du'ti ha'maki*, they are eating bread (*ptqaskunni' i'duti aya'maki*, *ptqaskunni' ndu'ti nka'maki*). *inksiyof' ndu'ti na'ni nkom'*, I was eating meat very long ago (years ago). *tan'si' wak du'ti ne'*, the cow is (standing) eating grass or hay. *ayek' ma'xi ya'ni du'ti ne'*, the hen is eating corn. *kidunian' ku kan' duti' oxpa'*, when he gave him the young canes, he devoured them at once (2: 8). *du'ti kapi'ni*, bad to eat. *xonniyohi dudayi zohi*, "old one that eats crawfish," pelican.—*aduti'*, to eat (*aya'duti*, *nkaduti'*). *nkaduti' na'ni yan' kan' ini'hin' ha'nde*, while I was eating, he was drinking. *i' ha'nde na'ni yan' kan' nkaduti' na'ni na'*, while he was drinking, I was eating. *nkaduti' na'un'ihini' xye'ni ya'na'ti*, I wished to (or, that I could) eat it, but I was sick. *aduti' on'kne'*, 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 i'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'dutitu' te hon'*, we are hungry. *aya'dutitu' te hon'*, ye or you (pl.) are hungry. *a'dutitu' te hon'*,

they are hungry.—food: *aduti' ētuke' ko ndu'zni xa'na*, I have never eaten that sort of food (2: 21).—*a'dutute'*, to be hungry (*aya'dutute'*, *nka'dutute'*). *nka'dutute' xyē*, I am very hungry. *aduti' nūtckon'ni*, "little eating," breakfast. *nka'dūt on'di'*, I have been eating so long (7: 12, 13).—*aditon'di'*, he was eating a very long time (*aya'diton'di'*, *nka'diton'di'*, *aduxton'di'*, *aya'duxton'di'*, *nka'duxton'di'*).—*kaduz-ni'*, not to eat it (*kaya'duzni'*, *ndu'zni'*). *aduti' ētuke' ko ndu'zni 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'diton'ni'*, *aditon'* (p. 142: 22), a table. *aditon' a'xkion'ni'*, a table cover.—*adudi'pxon'ni'* or *aduti do'pxon'ni'*, "sticks in the food," a table fork.—*katiti'*; *tcēmu'k katiti'*, said of a mouse's eating: see *xkē* [could this have been a misunderstanding: *tcēmu'k nka'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'wiyañkate'*, help me down (w. to m.) (15: 4). *tīdu'wiye'*, he helped her to get down or descend (15: 5). *tīdu'wiyañkē*, 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' tsī'pa*, one hundred pounds; *tīke' tsī'pintcya'*, one thousand pounds (19: 16; 28: 152).—*tīkeyē'*, to weigh an object (*tīke'hayē'*, *tīke'hūñkē'*; *tīkeyētū'*, *tīke'hayētū'*, *tīke'hūñkētū'*). *tīke'him'ya dande'*, I will weigh you. *tīke'yañka'*, weigh me! *tīkehī'yañkē'*, did you weigh me?

tīkehī'yañka' da'nde, will you weigh me? *tīke'yañka' dande'*, he will weigh me.—*tīke'dahayē'*, to weigh them (*tīke'daha-hayē'*, *tīke'daha'hūñkē'*). (Also 19: 16; 28: 152.) *tīkēdhi'*, heavy(?). *añksapi tīkēdhi*, "heavy gun," a musket.

tīki', **tēki'**, **tiki**, **kūtiki'**, used after adjectives: somewhat.—*xyepi'xti tīki'*, somewhat shallow. *skuti'xti tīki'*, somewhat deep (Bk.). *asa'ntki*, somewhat white, whitish. *ayū'skatki'*, somewhat dust colored, roan. *teūtiki'*, reddish. *ktcu'x-tēki'*, *ktcu'xtki'*, sort of red, reddish (G.). *sī'di tiki'*, sort of yellow or brown (G.). *assa'nteki'*, sort of white, gray (G.). *ya-he'da tūki' naxki'ya*, he ought to have made it better than that (p. 152: 3). *teū'tkūtiki'* (= *teūtka'*), a sort of red.

tīx.—*tīxtixyē'di*; *ya'ndiyān' tī'xtixyē'di*, his heart beat or beats. *i'yandiyān' tī'xtixyē'di*, your heart beat. *ūñkya'ndiyān' tī'xtixyē'di*, my heart beat. *he'ka' ya'ndiyān' tī'xtixyē' na'ñki Te'kkan'a'di*, when he (the Bear) said that, the Rabbit's heart was palpitating (2: 25, 26).

tītksa^{hi}, a ceiling. (G. obtained for this, *ti ko'hia*.)

tiⁿ, note of sap sucker (28: 92).—*tīñka'*, sap sucker. *Tīñka'na*, Ancient of Sap Suckers (?) (28: 92).

tiⁿskā^q or **tiⁿskayaⁿ**, the back of the (or, of his or her) neck (*itiv'ska(yaⁿ)*, *ūñkitiⁿ-ska(yaⁿ)*). (Also 17: 14.)—*tiⁿskana'* the jay.

tiⁿtka'tck ayudi', the elm tree(?).

tiⁿwē.—*tiⁿwētū*, they made a whirring sound (23: 19, 22).

tīkā'nā, **tokonā'** (Bk.), peaches. *tīkā'nd son'sa'*, a peach (Bj., M.). *tīkā'nd udi'*, a peach tree; peach trees. *tīkā'nd xo'hi*, *tīkā'nd xo'x*, "ancient peaches," apples. *tīkā'nd xo'hi son'sa'*, an apple. *tīkā'nd xo'hi udi'*, an apple tree; apple trees. *tīkā'nd xo'x sa'hi*, a raw apple. *tīkā'nd xo'x to'hi*, a green apple.

tīkaⁿtcayudi' (= *tīkaⁿtc + ayudi'*), the ash tree.

tīko.—*ti tko' kowo'hi tcehe'daⁿ*, how high is this house?

tīkoⁿ, **dūko**, **dūko**, a whip; to whip.—*ūñkon'*, a whip. *ūñkon' dūseyē'*, to use a whip (*ūñkon' dūse'hayē'*, *ūñkon' dūse'hañkē'*). *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*). *mdūko'*, he whipped him against (17: 5, 14, 17). *aym'dū'ko*, (he) whipped him against the tree (17: 9). *omtko'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). *sint'o' txa'*, there are or were none but boys. *ksa'n'xa txa'*, all the brothers and sisters. *ham'ya' im'teya txa'*, (there were) none but old men, the ancients. *hama' ani'txa*, the earth is full of water (p. 140: 4). *aya'n' ani'txa*, the wood is full of water (p. 140: 5). *pe'titi' yus-atxa'*, the fireplace is full of ashes (p. 140: 7). *txaxti*, alone (30: 4). *im'txya* (or *-xa*), only he, he alone; *ayim'txya*, only you; *nkim'txya*, only I, etc. (Also 21: 41; p. 157: 18.)

txitū'mi hayi', the horned owl.

txoki', a toadstool (28: 114, 119).

txya', an archaic ending, not used in modern Biloxi (= *di xyan*) (cf. *xa*, *txa*).—*Om'ti yan' e'yan hi' ason' tan' im'da'hi hanle'txyan*, 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' om im'da'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' utuxpē'*, a robe of wildcat skins. *tmō'tc kdēxi'*, "the spotted wildcat," the panther or mountain lion. *Tāmo'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' yan'xkitohē'di*, he hides from me. *ayindē' yan'-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'ka*, yesterday.—*to'hana nde'di*, I went yesterday. (Also p. 118: 16.) *tohana'k kile'di hētū'*, 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 sili'zēti*, it was cold yesterday. *tohana'k mihim'*, it was warm yesterday. *tohana'kan an'ya hauti' ndo'n'hi*, I saw a sick man yesterday. *to'hana'kan an'xti tcko'ki ndo'n'ho'n*, I saw (in the past) a lame woman yesterday. *tohana' e'wayan*, or *to'hane'wayan*, day before yesterday.

tohi.—*dāktō'hi*, to drive horses, hogs, poultry, etc., along (*i'dāktō'hi*, *ndāktō'hi*).

tohi' (9: 15), *to'hū* (14: 24), blue; green; hence, green, unripe, as fruit, etc.—*nac'i tohi'*, "blue cloud," clear sky.—*atditi'*, ripe, as fruit, etc.—*tozka'*, (1) gray ("a kind of blue"). *toho'xk ni' hine' ko' tozka' xē* (w. sp.), the walking horse is gray. *toho'xk nonpa' ni'ni a'mān'ki ko tozka' xē* (w. sp.), the two walking horses are gray. *toho'xk ha'kinini' a'mān'ki ko tozka' xē* (w. sp.), the walking horses are (all) gray. (2) generic, a fox. (3) a gray fox (25: 1, 5; 31: 15). *toz*, a fox (31: 17). *tozka' sidi'*, a yellow fox. *to'zka 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'*: *tcitu'* (?), *i'tcitu'* (?), *dāktē'tu'* (?)). Imperatives: to child, *toho'*; man to man, *toho'takta'*; man to woman, *toho'tki*; woman to man, *toho'tatē'*; woman to woman, *tohotki'*.—*an'ya nonpa' tei' ha'maki nkyēho'n'ni*, I know the two reclining men. *an'ya tei'di ama'niki a'yēhū'n'ni*, do you know (all) the reclining men? *toho'xk toho' mā'niki ko san' xē* (w. sp.), the reclining horse is white. *ansē'p hama' toho' mā'niki ko kta'*, the ax lying on the ground is his. *miko'n'ni toho' kta'ni*, the (reclining) hoe is not hers. *adu'a-yan' toho'*, to lie down out of doors. *utoho'*, he lay in it (8: 2). *ayan' 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'*, *nkyutoho'*). *an'ya toz mā'nikē nkyēho'n'ni*, I know this reclining man. *an'ya toz mā'nikiyan' nkyēho'n'ni*, I know that re-

clining man.—*to'xmañki'*, to be reclining (3: 12) (*yato'hima'ñki*, *úñkto'xmañki'*; *icitu'*; *hítcihi'mañki'*; *úñkicitu'*). *ama'tox ma'ñki*, he is lying on the ground. *ítapxkin' tozma'ñki*, he is lying on the floor. *ato'kaťoho' tozma'ñki*, he is lying on the bed. *an'ya to'xmañki' a'yěhán'ni*, do you know the reclining man?—*a'ťoho*, (1) to recline or lie down on something (*ya'ťoho* (or *aya'ťoho*), *nka'ťoho* (or *ú'ñkaťoho'*)); (2) a mattress, a bed (cf. *yahi*). *ya'ťoho p'hedí'dín*, you ought to lie on it. *nka'ťoho he'detu*, we have finished lying on it. *nahin'ě' aťoho'* (= *nahin'ě' aťopi*), the new moon. *ato'kaťoho'*, a bed. *a'tokaťoho' tozma'ñki*, he is lying on the bed.—*aťoho' piyě'*, to spread a comforter on a bed (*aťoho' pi'hayě'*, *aťoho' pi'hin'ě'*).—*i'ťoho*, a log. *i'ťoho a'kininí'*, he walked on a log. *i'ťoho a'tan-hín'*, he ran on a log. *i'ťoho ko nitani' xě* (w. sp.), the log is large. *ha'iťoho'*, log (p. 118: 8; p. 121: 13, 17). *i'ťoho aya'inde'*, a foot log, i. e., a single log across a stream, instead of a bridge. *ha'iťoho'*, a log. *ha'iťoho' ko tea'kan-mañki'*, where is the log? *ha'iťoho' 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 **tohoxka**, a horse.—*toho'xk sūpi' sin'hin ne'di*, the black horse is standing. *toho'xk sin'hin ně' ko sūpi' 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'w'hín ko kđexi*, or *kđexi' xě* (w. sp.), the running horse is spotted. *toho'xk nonpa' xaxa' a'mañki' ko sūpi' 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' tei'di 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'w'hín a'mañki' ko (or, *ta'w'hín ha'maki*) *kđexi' 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'aní a'mañki' ko teti' xě* (w. sp.), the sitting horses are (all) red. *toho'xk tei'di a'mañki' ko sūpi' xě* (w. sp.), the reclining horses are (all) black. *toho'xk ha'kininí' a'mañki' ko toxka' xě* (w. sp.), the walking horses are (all) gray. *toho'xk ha'tan'hín a'mañki' ko kđexi' 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' kidá'kúckě'*, to hopple a horse. *toho'xk mústúsěyě'*, 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 tei'diki a'nde i'ta* (horse which moves your), which is your horse? *toho'xk tei'diki a'nde ko' ayindi'ta*, which is your horse? *toho'xk in'kta' yan'xkisíně'*, he stole my horse. *Sin'to' toho'xk kta kisíně'*, he stole "Boy's" (Banks-ton Johnson's) horse. *toho'xk ayita' i'kisíně'*, he stole your horse. *toho'xk i'ñkititu' yan'xkisíně' tudqha'*, they stole our horses. *toho'xk ayi'tada'on i'kisínětu'*, 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. *tohoxka' ko teina'ni yuke'di*, how many horses are there? *tohoxka' du'cicku'*, fetch the horse! *tohoxka' tohona' i'dusi'*, did you get the horse yesterday? *aduhí' ndosa'w'hín tohoxka' sin'hín ne'di ndom'hí'*, 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. *tohoxka' axěhe'*, to ride a horse. *toho'xk siyan' ahiyan'*, "horsefoot hide," the hoofs of a horse (Bk.). *toho'xk ti*, or *tohoxk 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'ni*, to-

ho'xk waxi' nko'ni. *toho'xk waxi' on'di xyaw'*, the horseshoe must be made. *toho'xk waxi' 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^a'k (cry of the yellow-eyed duck) (20: 39).

toho^a'ni.—*toho^a'niyan'*, 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^atoho^a'niyan'*, *úñktoho^a'niyan'*; voc., *toho^a'ni*).—*toho^a' noxti'*, his or her father-in-law (*ya^atoho^a' noxti'*, *úñktoho^a' noxti'*; voc., *toho^a' noxti'*).

to^a'hu, **to^a'hi**.—*toho^a'ni*, bamboo. *a'su toho^a'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).

toke.—*tokexti'*, calm, no breeze stirring. **to^a'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. *piçato' 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^a 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). *on'xti dopi' yi'ñki*, a girl of 14. *on'xti dopi'*, a girl of 16. *nahin'el' atopi'* (or *nahin'el' adopi'*), new moon. (Also 8: 6; 14: 24; 26: 35; 27: 1; 28: 39.)

totosi', hard.—*yek totosi'*, a species of blue corn.

towe.—*kitó'weyél'*, to barter, exchange, swap, trade (*kitó'wehayél'*, *kitó'wehiñkél'*: *kitó'weyétu'*, *kitó'wehayétu'*, *kitó'we-*

hiñktu' (we swap, or let us swap). *kitó'wehi'ñkehé' detu'*, we have swapped (finished act). *kitowehañke na*, I did trade. *waxi' kitowehiñkitu' xé*, let us swap shoes.—*Towedi'* (1: 1), a Frenchman. *To'we han'xi'*, a French woman. *ani' kyá on'ni'k nkaçétu'*, *édi' Towé ya'nde*, "let us dig a well," said the (moving) Frenchman (1: 5). *Toweyan'* (= *towe+ya^a*), the Frenchman, referring to one supposed to be elsewhere (9: 12). *eka^a' 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.—*dí'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^a ani' touyé*, he filled the cup with water (p. 166: 28). *nihon'ka^a ani' to'waye*, did you fill the cup with water? (p. 166: 29). *nihon'ka^a ani' to'wan'ké*, I filled the cup with water (p. 166: 30). *pe'titi yusi dçé'towe*, the fireplace is full of ashes (p. 140: 6). *kúxwi' dçé'towe*, it is full of coffee (p. 140: 8). *pan'hi^a' son'paxi dçé'towe*, the bag or sack is full of flour (p. 140: 9).

tówe.—*to'wé hutpé'*, to shoot a hole through (with an arrow) (*i'toué yutpé'*, *ntó'wé úñkutpé'*).

ton^a.—*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^ani*, watery). *apa'zton'yé'*, to make pus ooze from a sore.

ton^axka', humped, broken (backed) (17: 14).—*akidi tan'ihín' to'waka*, "broken backed insect," the buffalo bug.

ton^a'ni or **ton^a'niya^a**, his or her father's real or potential elder sister (*yiton'ni (ya^a)*, *úñkton'ni (ya^a)*; voc., *ton'ni*).—*ton'ni aka'* or *ton'niya^a aka'*, his or her father's real or potential younger sister (*yiton'ni (ya^a) aka'*, *úñkton'ni (ya^a) aka'*; voc., *ton'ni aka'*).—*to'ndiyán*, 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., *yīñk'i'*).

tpaⁿhiⁿ, any soft part of the body.—*ayi'tpaⁿhiⁿ* or *ayitpaⁿ'hiⁿyan*, the hypogastric and iliac regions. *nixuxwi tpaⁿhiⁿ*, "the soft part of the ear," the ear lobe. *ptcāⁿ ahudi tpaⁿhiⁿ*, "the soft bone of the nose," the nasal septum.

tpē, **tūpē'** (28: 207, 208, 210), (1) any natural orifice in the human body.—*nixu'xti tpē*, the meatus auditorius. *hi^ttē' tpē*, the anus. *ptcāⁿtpē*, the nostrils.—(2) an artificial orifice: *añksap tpē*, a gun muzzle; *añksa'wīnⁿixuxwi' tpē*, a gun's touchhole.—*kidutpē*, to make a hole for another—mode not specified (*ya'kidutpē*, *a'x'kidutpē*). *i'kidutpē*, he . . . for thee (you). *i'ñk'idutpē*, I . . . for thee (you). *yaⁿ'x'kidutpē*, he . . . for me. *hi^yan'x'kidutpē*, thou (you) . . . for me.—*datpē*, to bite a hole through. *dasē' datpē*, to bite a hole through an object (*i'dasē i'datpē*, *ndasē' ndatpē*).—*natpē*, to make a hole through with the foot. (1) *asi' natpē*, to break a hole through ice, etc., with the foot (*aya'si i'natpē*, *nka'si ūnatpē*; pl., *asi' na'tpētū*, *aya'si i'natpētū*, *nka'si ūna'tpētū*). (2) *naxtē' natpē*, to make a hole through an object by kicking (*i'naxtē i'natpē*, *ūnaxtē ūnatpē*; pl., *naxtē' natpētū*, *i'naxtē i'natpētū ūna'txē ūna'tpētū*).—*ukpē*, to make a hole through by pressure (*yukpē*, *ūñkukpē*).—*hutpē*: *mīkōn'ni kōn' hutpē*, to dig with a hoe (*mīkōn'ni ayon' yutpē*, *mīkōn'ni nkon' ūñkūtpe*). *maxawon'ni kōn' hutpē*, to dig with a spade (*maxawon'ni ayon' yutpē*, *maxawon'ni nkon' ūñkūtpe*). *dusa hutpe*, to tear a hole through. *duksasadi hutpe*, to cut a hole through with a knife. *ūñksapi^kōn odi hutpe*, to cut a hole through with an ax. *u'tūpē*, hole (16: 8). *ama' tūpe*, *amon' tūpe*, hole in ground (21: 26; 27: 7, 10).—*okpē*, any artificial opening in the human body. *nixuxw' okpē*, the places where the ears have been bored for wearing earrings. *ptcāⁿ ahudi' tpaⁿhiⁿ' okpē*, 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 *tsipa ksaⁿ*, five hundred. *tsi'pa akūxpē*, six hundred. *tsi'pa nan^pahudi'*, seven hundred. *tsi'pa dan^phudi'*, eight hundred. *tsi'pa tcanē*, 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.

tspaⁿ.—*atspaⁿ'hi*, to stick or adhere to an object. *atspaⁿ'hi kte' kan*, he stuck

to it when he hit it (1:11). *naxtē' kaṅ* *atspa'hi*, when he kicked it he stuck to it (1:12). *atspa'ṭspahi'*, to stick or adhere here and there, to be sticky or gummy. (G. gave this as, *hadespa-pahi*.)—*a'ṭspaṅyē* to cause one object to adhere or stick to another; to glue or paste one object on another (*atspaṅhayē*, *atspaṅhādñkē*).

-*tu*, usual pl. ending of verbs and nouns. Used when the act or acts were seen by the speaker. *atanu'*, 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 (= *in'su psūti*). *siw'ot' tūdē' dandē'*, the boy will be tall. *tohozka' tūdē'*, the horse is high (cf. *naskē'*, *kohi*). *tū'ti tūdēxti'*, very tall. *tansi sidi mēñksom tūti tūdēxti'*, "the very tall variety of yellow broom grass."—*tūdaxpē'*, a perch (fish).—*du'ṭididi'* (masc. verb); *asaṅhin' du'ṭididi'*, to stretch the arms straight out horizontally (*i'du'ṭididi'*, *ndu'ṭididi'*; *du'ṭiditu'*, *i'du'ṭiditu'*, *ndu'ṭiditu'*).—*du'ṭidixan'* (fem. verb); *asaṅhin' du'ṭidixan'*, to stretch the arms straight out horizontally (*i'du'ṭidixan'*, *ndu'ṭidixan'*).

tu'di (17: 9), root, stump.—*tudiyān'*, a stump (cf. *u'di'*), hence, the base of an object. *in'su tu'diyān'*, the roots of teeth. *asaṅhin' tudiyān' spewayan'*, his right arm above the elbow. *asaṅhin' tudiyān' kaskanī'*, his left arm above the elbow. *tudiyān' ka' ndu'ti xyā'*, let me eat the roots (1: 2). *ayē'kiyān' tudiyān' kē dutitēu' tca'yē'*, he dug around the corn and pulled it all up by the roots (1: 3). *ayitūt*, 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'*.

tūdādūhe.—*tū'dādūhe'di*, to shiver, as with the cold (*i'tūdādūhe'di*, *nū'dādūhe'di*); subsequently given thus: to have the ague (*tū'dādūhayē'di*, *tū'dādūhādñkē'di*).—*tū'dādūhē'* (-*di*), to have dart-

ing pains. *maktūdādūhē' on tyi*, "medicine for darting pains in the chest."

ṭuhe', thunder; the Thunder Being (28: 1, 257).—*ṭuhe' naxē' yihī'*, 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'kaṃa'goṅni or *tūkmaḡoṅni*, to go underneath.—*nindurpē tūkaḡaḡoṅni*, "going under the trousers," drawers. *doxpē tūkmaḡoṅni*, "under cloth or dress," a skirt or petticoat.

tukaṅni, *tukanī'* (28: 1); generic: his or her mother's brother. *ya'tukaṅni*, thy uncle. *ū'ñktukan'ni* (Bj., M.), *nka'tukan'ni* (Bk.), my uncle (*tukaṅni'tu'*, *ya'tukaṅni'tu'*, *ū'ñktukan'ni'tu'* (Bj., M.), or *nka'tukaṅni'tu'* (Bk.)).—*tukaṅni aka'*, his or her real or potential mother's younger brother (*yatukaṅni aka'*, *ū'ñktukan'ni aka'*; voc., *tukaṅni' aka'*).—*tukaṅni noxti'*, his or her real or potential mother's elder brother (*yatukaṅni' noxti'*, *ū'ñktukan'ni noxti'*; voc., *tukaṅni' noxti'*). (Also 22: 2, 3, 6, 8, 9; 26: 39, 62; 28: 20, 34, 52, 55, 64, 80, 222, 229.)

tūkixyē'.—*yaka'kūx tūkixyē'*, to rest the face on the palm of the hand (*yaka'kūx i'tūkixyē'*, *yaka'kūx ū'ñkātū'kixyē'*). *yaka'kūx tūkixyē' nañki'*, he is (i. e., sits) resting his face on the palm of his hand.

Tūkpa', Atakapa. *Tūkpa' han'yadi'*, 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 *tūksikiyaṅ*, 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* (*yaṅ*) *ū'ñktū'ksiki* (*yaṅ*); 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.)

tuksiṅ, the armpits (*i'tuksiṅ*, *ntuksiṅ*).

tūxkikē'.—*tūxkikē'*, it makes no difference (14: 17, 21).

Tuni'cka (in composition), Tunica.—*Tuni'cka anyadi'*, or *Tuni'cka hany'a'*, a Tunica, the Tunica people. *Tuni'cka han'xi'*, a Tunica woman (Bj., M.). *Tuni'cka tan'ya'*, "Tunica town," Marksville, Avoyelles Parish, La.

túpe'ta.—*kawatúpetá*, whose (p. 136:16).
túpi', **túwi'** (p. 139: 4, 5), a pail or bucket.—*túpi' nítani'*, "large bucket," a tub.

túpo', (it) burst (26: 42) (cf. *po*.)

túsi.—*túsiyě'*, to pull another backward (*túsi' hayě'*, *túsi' húnkě'*) (cf. *si*). *túsi' hín'ya' dandé'*, I will pull you backward. When one already holds another, *duxtaⁿ túsiyě'* is used; but if he grasps him at the moment of pulling him backward, *dusi túsiyě'* is correct.

túsú'níki or **tusun'kiyaⁿ**, his real or potential elder sister's daughter, including the daughter of his father's brother's daughter older than himself (*yitúsú'níki(yaⁿ)*, *ú'nktúsúníki(yaⁿ)*; voc., *túsúníki'*) (cf. *ta'níki*).—*túsú'níki aka'*, his real or potential younger sister's daughter, including the daughter of his father's brother's daughter younger than himself (*yitúsú'níki aka'*, *ú'nktúsúníki' 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'nkatútcku'*; *tútckutu'*, *ítútckutu'*, *ú'nkatútckutu'*) (28: 134).—*tatckě'*, saliva.

tútcaⁿ' or **tútcaⁿ'**, the eyes of one person; his or her eyes (*ítútcaⁿ'*, *ú'nka'tútcaⁿ'*; *tútcaⁿ'tu'*, *ítútcaⁿ'tu'*, *ú'nka'tútcaⁿ'tu'*).—*ítútcaⁿ'hín' saⁿhín'xa*, your eye on one side, one of your eyes. *ú'nkatútcaⁿ' kúsídq'e'towe*, my eyes are full of smoke. *ú'nkatútcaⁿ' in'sp'e'wa né'di*, my right eye pains. *ú'nkatútcaⁿ' ka'skani'wa pahí'*, my left eye is sore. *tútcaⁿ' widwi'de'wani'*, his eyes twitch often. *tútcaⁿ' p'ítspítse'di'*, to wink the eye(s). *tútcaⁿ' ahí'*, the eyelids. *tútcaⁿ' ahí' ta'wiyaⁿ*, the upper eyelids. *tútcaⁿ' ahí' xwúhí'*, the lower eyelids. *tútcaⁿ' saⁿ'*, the white part of the eye, the cornea. *tútcaⁿ' su' súpí'*, "the black seed of the eye," the pupil. *tútcaⁿ' 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'nkatútcon'íksepi'*).

tuⁿtu'xka, **tuduxka**, **túduxka'**, short (the ancient word; the modern form is *téduxka* or *tuduxka*).—*a'yinaxtu' tuⁿtu'xka*, your (pl.) hair is short. *nkin'su' tuduxka'*, my teeth are short. *do'xp' tédú'xka*, or *do'xp' tédú'xka'*, "a short shirt," a man's shirt or a woman's sacque. *do'xp' tédú'xka ní'ki*, without a shirt, i. e., stripped to the waist (= *yoxa*).

tuwa.—*kokohě' tu'wa kí'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. *popoxyi*, "swelling medicine." *mak tídítihé on'ti'*, "medicine for darting pains in the chest." *amihon tixyi*, "fever medicine," a weed. *atixyi' káxwi'*, "medicine coffee," tea. *tyi' núpíhí'*, "sweet-smelling medicine," a tall variety of clover, found in Louisiana. It differs from the following. *tyi' núpíhí' uka'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 stágoni'*, or *hadakstágoni* (Bk.), "light made to stand up," a candle or lamp (Bj., M.). *uda'k stágon ní' xwádati'*, "light made-to-stand-up glass," a glass lamp. *uda'k stágon' ha'tioⁿni'*, "a light that has a house over it," a lantern. *xwádati'*, light within doors, coming from outside; hence, window glass (?). *ondophon' 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*).—*ayaⁿ udi'*, the roots of trees, etc. *haatan' tani' udi'*, a banana stalk. *piça' to udi'*, the cotton plant. *úñkòkòⁿ udi'*, *yaniksiyoⁿ 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. *uti'*, 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' hedaw'*, 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*).—*i'ue'di*, did you boil the fish? *o iua' da'nde*, will you boil the fish? *uwé'* (29: 14), *u'é'* (14: 7), *huwé'* (29: 16, 21, 32); *uwedi'*, stewed (28: 137, 138). *o hüwe'*, 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. *waz*, 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). *tozpi' a'uwé' yamxan'*, where is that stewed fox liver? (p. 167: 1). (Also 8: 19, 20, 23, 27; 9: 5.)

ukafñka'yi, her vine (28: 179).

uka'ñki, **ukaⁿx** (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 nãpihi ukahi*, "resembles sweet-smelling medicine," a species of clover.

ukikiñge, one half (p. 122: 20).—*uki'kiñge yu'ke'di* or *te'na'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' skane' e'naska na'*, this hog is half as large as that one. *teehe'dar nedi' ko uki'kiñge*, half as tall. *skuti' nedi' ko uki'kiñge*, it is half as deep. *ti n'é' to 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' itka'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'*.)

üx!, psha! (29: 31).

uxi.—*dau'xitu hi na'uwñkíhi'*, 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.)

uxté', **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'xte'*; *ux-té'tu'*, *nku'xte'tu'*). *pe'ti uxta'*, make a fire (said to a child).—*kuxté'ni'*, not to make a fire (*ku'yu'xte'ni'*, *nku'xte'ni'*; *ku'xte'tuni'*, *ku'yu'xte'tuni'*, *nku'xte'tuni'*).—*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-xté'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.—*uxwoⁿ* (= *uxwi + on*), to have been dry. *do'di uxwoⁿ*, his throat was dry, he was thirsty (*ido'di uxwoⁿ*, *ndo'di uxwoⁿ*; *doxtu' uxwoⁿ*, *i'doxtu' uxwoⁿ*, *ndoxtu' uxwoⁿ*).

umaⁿ, to bathe.—*ñku'man'*, we bathe (10: 29). *uma'kidi'*, go and bathe! (male to female) (10: 31). *u'makté'*, go and bathe! (female to male) (10: 32).

una (?).—*kuna'tuni'*, there are not that many. *Tanyaⁿ ha'nya' te'na'ni ko'*

- Tan'yi'ñkiyaⁿ haⁿya' 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'shoⁿni'* (= *unasi* + *oⁿni*), to fry meat, etc. (*una'sayoⁿni, una'snkoⁿni*).—*toxpi' a'sane'yē yaⁿxan*, 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'ktciđi ha-kū'nūki*, 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.—*hauni'*, hominy made with lye, hulled or lysed corn. *ñka'on*, I make hominy (28: 228) (or from *oⁿ*).
- unoxē'** or **unoxwē'**, to live with him or her (*yu'noxē, nku'noxē*; pl., *u'noxētū, yu'noxētū, nku'noxētū*).—*inyu'noxē*, I live with you. *ya'ñkunoxē'*, he or you live(s) with me. *Tētkana' kūñkūn' unoxē' ha'nde oⁿxa*, it used to be that the Rabbit lived with his grandmother. *ñkū'noxē' nka'nde oⁿxa*, I used to live (lit., be living) with her (long ago). *ñkū'noxē' nka'nde oⁿni*, I did live with her for some time. *ñkū'noxē' xa nka'nde*, I am still living with her. *tcu-ma'na kūñkūnyan' unoxwē' a'nde oⁿxa'*, it used to be, long ago, that he was living with his grandmother.—*kuno-xēni'*, not to dwell or live with him or her (*ku'yuno'xēni, nku'no'xēni'*).
- upi'**, to be tired, weary (*ayu'pi, nku'pi*).
- u'si**, the sting of an insect.—*kaⁿx usi-naskē*, "bee-with-long-sting," a wasp.
- usi'**.—*wax usi'*, to put on overshoes (*wa'x yu'si, wa'x u'ñkusi'*). *ustē'*; *wax ustē'*, to put on shoes (*yu'stē, u'ñkustē'*). *wax ustē' na'ñki jaⁿ*, he is putting on his shoes (said if seen by the speaker).
- usiⁿhiⁿ**.—*usiⁿhiⁿyē'*; *ūni' usiⁿhiⁿyē'*, to plunge (hot iron) into water (*usiⁿhiⁿ-hayē', usiⁿhiⁿke'*) (28: 210, 214).
- usti'ki'ustū'ki** (16: 3), **ustū'ki** (28: 184), **ustā'x**, to set a perpendicular object on something, to stand it up (*yustū'ki', nku'stū'ki'*).—*ūka'yan ustū'ki'*, to set a perpendicular object in something. *sūnitoⁿni' konha' aⁿya' oⁿni ustā'x kane'di, ani' kyū'hon ye'hikan*, he stood up a tar baby close to the well and left it there (1: 8).—*kyustki'* or *kyustūki* (6: 16), to set a perpendicular object on something for another person (*ya'kyustki* or *kyustūki, a'xkyustki*). *yi'kyustki', I . . . for thee. yaⁿxkyustki, he . . . for me (preceded by *ew-ande*), you . . . for me (preceded by *ayindi*). inki'nt-yakyu'stki, you . . . for me (sic). kāstū'ki, set it down before him! (6: 6). (Also 24: 1; 29: 26.)*
- utciⁿe'**, to miss the mark in shooting (*yu'tciⁿe, nku'tciⁿe*) (20: 25) (cf. *tcūp*).
- utciⁿtepi'**, to kiss; to suck (*yu'tciⁿtepi', nku'tciⁿtepi'*).—*nyu'tciⁿtepi' dande'*, I will kiss you. *nyu'tciⁿtepi' te na'*, I wish to kiss you.
- utcu'wī**, borrow it (26: 78).
- uti'**, a pigeon.
- ū'tsaⁿ** or **ū'tsaⁿ'**, hot.—*ū'tsanxti'*, very hot. *ma'sa ū'tsanxti' ktedi'*, to hammer hot iron, as a blacksmith does. *ma'sa ū'tsanxti' tcti' oⁿni*, to make iron red hot.
- uwusē'**.—*u'wu'sēdi'*, to make a crunching sound, as by walking on ice or hard snow (*uwū' suyē'di, uwū' shūñkē'di; uwū's-etu', uwū' suyētū', uwū' shūñkētū'*).
- uyē'**, to leak (p. 139: 4, 5).
- ūñktciⁿ sayi'**, onions (5: 4).
- uⁿni'**, sign of continuous action (?) (cf. *oⁿ*).—*ina' hu uⁿni'*, the sun is coming. *da uⁿni'*, he is going. *ida' uⁿni'*, are you going? *nda' uⁿni'*, I am going. *oⁿ*, still on the way (22: 6).
- ūⁿni'**, or **ūⁿni'yaⁿ**, a mother; his or her mother (*ayon'niyan, nkon'ni'yan* (Bj., M.) or *ñkū'ni'* (Bk.)). *ūⁿni'*, O mother!—*ūⁿni'(yaⁿ) e' ande'* or *ūⁿni'(yaⁿ) e' nañki'*, he or she has a mother. *ayon'ni'(yaⁿ) e' ande'*, or *ayon'ni'(yaⁿ) e' nañki'*, you have a mother. *ñkon'ni'(yaⁿ) e' ande'* or *ñkon'ni'(yaⁿ) e' nañki'*, I have a mother. *oⁿni'yaⁿ*, his mother (26: 72). *koⁿni'*, mother! (in address) (28: 139).—*oⁿnyuwō'*, 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^a, -we, locative ending; toward, in that direction, into (cf. *wahe*); in *dowa*, *ewa*, *hewa*, *kowa*, *tewa*, perhaps *-wo* is an equivalent of *-wa*. *aso^awan'*, into the briers (1: 20) (cf. *wahe*) *isa' we de'*, to rush madly into a dense thicket (*isa' i'we ide'*, *isa' uñkuwe' nde'*).—*-wayan'* (= *-wa + -ya^a*), 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. *aw'xu wa'de* or *aw'xu na'ñkíwa'yan'*, toward the stone. *ayan' wa'de*, toward the tree.—*ewa* or *ewa'*, to that place, in that direction; beyond; farther. *ewa kúda'*, go farther! *wite'di ewa'*, day after to-morrow. *ewa nda' xo*, I will go farther if. *ewa ide'di*, did you go farther? *ewa a'nde*, he moves there, he is there (*ewa aya'nde*, *ewa nka'nde*; *ewa yuñé'di*, *ewa i'yuké'di*, *ewa nyuké'di*). *ewa ka'nde hantca' hanan'*, he was there, but (he has gone elsewhere). *ewa yuñé'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'de wa'di*, you are always talking. *aya'duti wa'di*, you are always eating. *iyante 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^ani'*, to go into or under, as a shed or pile of brush (*i'waha'yo^ani*, 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 kuwé'n* (*ti uwé'*), *ti ku'yuwe'ni*, *ti nkuwe'ni*, *ti kuwe'tuni'* (6: 16). *teak wahayo^ani*, "what the hands go into," gloves.—*wé'*; *ti uwé'*, to go into a house (*ti yu'wé*, *ti nkuwé'*; pl., *ti uwa-hetu'*, *ti yuwa'hetu'*, *ti nkuwa'hetu'*). *nkuwé' nde'di*, I went in. *ani kuwé'*, "to go into the water," to sink.—*wé-dé'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. *ayé'wiyán'*, 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'yé*, to shut the door. *eye'wi kú'dúk teúgōnyé'*, 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.—*wahé'di*, to cry out (as from fear) (*i'wahé'di*, *uñkwahé'di*; pl., *wahétu'*, *i'wahétu'*, *uñkwahétu'*) (cf. *wáhe*). *te'ú-dika i'wahé'di*, why did you cry out? Ans., *nkí^aské' nixki'*, because I was scared.—*wahé'di'*, to cry, bellow, squall, as a child; to cry or squeak, as a mouse or rat (*wahaye'di*, *wa'hañkédí*).—*wahé-yé'*, to cause to cry out, as from fear or pain; to make cry, squall, squeak, etc., as a child or rat (*wahé'hayé'*, *wahé-hañké'*). *dasé' wahéyé'*, 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'dasé wahé'hayé'*, etc.). *wahé'hínya' dande'*, I will make you cry or squall. *wahé'híyé*, he made you scream, etc.—*mahe*, to cry out, halloo (16: 10). *mahedi'*, to halloo, whoop; to cry as the diving duck does (*ma'hayedí'*, *ma'húñkédí*). *ansna 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' šné'*, the snow melts. *wahu' skútkati'*, the snow is very deep. *tohāna'k wahu'*, it snowed yesterday. *wite'di ko wahu' dande'*, it will snow to-morrow. *psidé wahu' ko nde'ni dande'*, if it snows to-night, I shall not go. *wahu' nedí'*, it is snowing now. *wahudí'*, it snows.—*wahu' xohi'*, "ancient snow," hail. *wahu' xohi' idé'kan' nde'ni*, I did not go because it hailed (literally, hail it-fell-because, I went-not). *wahu' xohi' i'dé né'*, "the ancient snow stands falling," it is hailing now. *tohāna'k wahu' xohi' i'dé*, it hailed yesterday. *wite' di ko wahu' xohi' i'da*

dande', it will hail to-morrow. *wite'di ko wahu' xohi' ide' ko nde'ni dande'*, should it hail to-morrow, I shall not go. *wahu' xoxo'hi*, "ancient snows," hailstones.—*wahu' kudëska'*, 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' tçidiyë' hi'ntçiciya' ti'omyan'*).—*wak' indë'*, cow manure. *tan'si' wak du'ti në'*, the cow is (standing) eating grass or hay. *tohozka' wak yan ndon'ho'*, I saw a horse and a cow. *wa'k so'wa in'kta'*, I have a cow (5: 6, 7). *waka'ka' kito'weyë'*, to swap cows. *aduh'i' ndosa'hi' wak' në' a'pxuyë'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 in'kta'*, this is my cow. *wax ta'hixti'*, or *waxtaxti'*, to have many cattle—*wa'k indoke'*, a bull.—*wak tçon'ukütsi'*, or *wak tçänkësi'* (Bk.), "castrated cattle" (?); oxen, steers (Bj., M.).—*wa'kyin'ki'*, "little cow," a calf.—*wakyo'* (= *waka + yo*), "cow meat," beef.—*wa'k ahi'*, a cowhide; leather (Bk.).—*wakhë'* (= *waka + ahe*), cow horns. *wakhë' 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 nçontu'*).—*wak ta's atçoni'*, "milk grease," butter.—*wak ta's pçasküni'*, "milk bread," cheese.—*Waka' tçidiyë' hi'ntçiciya' ti'omyan'*, "Place where the man who Reddened Rawhides Used-to-live," Bismarck, Rapides Parish, La.—*waxta'nyadi'*, the name of a dark-skinned people who used to dwell on Red River, Louisiana, above Lecompte. If this is *wax ta'nyadi'* (*waka + ta'nyadi'*), it may have a phallic reference, *waka* being cow; bull; *ta'nyadi'*, and *nyadi'*, 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.)

waxë.—*waxëdi'*, the sound of hard rain, as distinguished from the pattering of gentle rain (= *ani' tata'zëdi'*).

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'yimni tpe'*, to wear holes in shoes by walking on the ground. *a'nsa waxi'*, "gun shoe," the butt of a gun. *wa'x yihixti*, many shoes, shoes. *wax usi'*, to put on overshoes. *wax ustë'*, to put on shoes. *wa'xi naskë'*, long boots. *wa'xa xa'pka*, "flat shoes," slippers. *waxta'bdeyë'*, overshoes.—*waxin'pstügonni'* (= *waxi + pstügonni'*), a metal awl, "that with which shoes are sewed." (See *pstü'ki*.) (Also 26: 44, 56; p. 120: 15, 16, 19, 20; p. 121: 2.)

waxka', soft (?).—*ayë'k wa'xka*, or *ye'k wa'xka'*, green corn. *tçitçë'k wa'xka'*, the soft-shelled turtle.

wasi', salt.

wata', to watch, or to watch over (*iwata'*, *nçunwa'ta*). *wa'tatu*, they watched it (18: 14).—*waçayë'*, (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'yë'*, coire, to have sexual intercourse with one (*we'hayë'*, *weheñkë'*; *we'heyëtu'*, *we'hayëtu'*, *we'heñkëtu'*). *we'himya' dande'*, I will have intercourse with you.

wide.—*widwi'de wni'*, to be twitching often. *tütçän' widwi'de wni'*, his eyes twitch often (cf. *widë'*).

wihi', juice. That this is the meaning appears from Gatschet's word, "*wihia'*," juice (i. e., *wihiya'*).—*waxtaçkuyë wih'i*, "sweet liquid," molasses. *ahwih'i'*, gravy; soup. *hawe'wihoni'*, gravy. *wiho'hañkøn'*, I got milk from it (26: 66). (Also p. 159: 31, 32, 33.)

wi'xka, light, not heavy (8: 9).—*wixkaxti'*, very light.

Witcina', Wichita. *Witcina' ha'nyä'*, the Wichita people.

witë, witë.—*wite'di*, to-morrow. *wite'de'wa*, or *wite'di ewa'*, day after to-morrow. *wite'di ko xo'hi dande'*, it will rain to-morrow. *wite'di ko wahu' dande'*, it will snow to-morrow. *wite'di ko imahin' dande' naha'diyän'*, he will paddle (or row) the boat to-morrow. *wite'di ko nçä'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 yaⁿhu'kañko'*, come to me day after to-morrow (man to man)! *wite'di ewa' ko yaⁿdaⁿhu'*, 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'wixti'*, 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. *anxi'ti' kiyo'wo*, another woman. *kude'sk kiyo'wo*, another bird. *simo' kiyo'wo*, another boy. *ayan'kiyo'wo*, another tree. *ya'niksiyon' kiyo'wo*, another pipe. *tcu'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.—*yi'ñkon'ni wo'*, are you married? (said by a male to a man). *yiñkon'ni wo'*, is he married? *yi'ñkadon'ni wo'*, is she married? (said by a male). *ayande kan' i'tikiñyon'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). *uñkwo'xiki*, I am ashamed (29: 36). *wuxi'kiyè*, (the sun) made her ashamed (29: 39). *wi'xuki*, (she) was ashamed (30: 1).
- wuda'*, to be hardly able to sit erect through weakness or sleepiness (*i'wuda*, *uñku'wuda'*). *yowada*, "body weak," to be weak.
- wudè* (cf. *ade'*, *wide*).—*awode'x*, sunshine. *nowudè*, burnt bare.—*nowudè'hiyè*, to cause a piece of ground to be burnt bare (*nowudè'hayè*, *nowudè'hañkè*).—*wudwudè'*, *wudwudè'*, (28: 127, 153), *widwudè'*, (19: 12), lightning, to lighten. *wu'dwudè'di*, it lightens.
- wuhe*, *wohè'* (22: 16), to bark, barking (cf. *wahè'*).—*wuhedi'*, to bark as a dog does.—*ohi'*, to bark or howl as a wolf does.
- wuki*.—*wuki'xti*, worthless (27: 1).
- wu'xwè*, the roar of falling water.
- wūsi'*, *owūsi'*, all.—*isi' wūsi'*, the toes, (all) his or her toes. *tea'k owūsi'* (all) the fingers (of one person).
- wūsse'*, the crackling noise of a breaking stick.—*wūsse'di* (7: 11) (in Opossum's song).
- wūsta'hudi'*, the live oak, or *Quercus virens*.
- ya'*, masculine ending of imperative of verbs in *-ye*.—*xèheya'* (m. sp.), hang it up! (*xèhe'kan*, w. sp.). *uxtu'wiya'*, turn it upside down (m. sp.)! *psūgonyā'*, put the cork in (m. sp.)! (Also 26: 51.)
- yadèta*.—*ya'titōn*, *yatuta'on*, or *yadèta'onni'*, a vest. *ya'titōn patckè'*, to pull off a vest.
- yahè'*, this.—*nka'kiyasì' xa na' yahè' ko*, this is what I always (or, usually) like (2: 10). *yahè'yan kan*, away off (28: 127). *yahè'tu*, like this, in this manner (2:22). *yahède'*, now (Bk.). *yahède' da'wo hu'kañko'*, come hither now! (Bj., M.). *skūti' yahèdi'*, it is this deep. *yaheya'*, or *yaheya' on*, in this or that manner.—*yahè'yan*, to a distance. *yahè'yan dè' sin'him'xkan'*, he went to a distance, and when he stopped and stood (listening?), etc. (2: 6). *Tè'ikanadi' koxta'*, *yahè'yan kide' xè'hè*, 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.)
- yahè*.—*yahè'yè*, she took together (28: 194).—*hina'hi* (she) made it grow on herself (26: 56). *himya'hi* (he) put the skin on himself (31: 16).
- yahi* or *aya'hi*, a bedstead (cf. *toho'*). (Also 26: 40, 42; 29: 25.)
- yahiⁿ*.—*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'kūx* (cf. *yaka'*).—*yaka'kūx tū-kixyè'*, to rest the face on the palm of the hand.
- yakida'mañkayì'*, "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'nikaku' (\pm di), he fed me, you fed me (distinguished by the pronoun preceding the verb): ewande, he; ayindi, you. ayi'ndi ko' iya'nikaku'yan inkiya'nitepi', etc., when you entertained me, I liked your food very well, etc. (2: 22). nikaku'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).

-yaxaⁿ, feminine ending of certain verbs answering to the masculine ending -ye' (see du, xaye).—aduyaxaⁿ, to wrap a cord several times around an object. duxayaxaⁿ, to scratch.

yaxdoḱē.—yaxdo' kē'di, to snore (yaxdo' kayē'di, yaxdo' hūnkē'di).

ya'ma, ya'maⁿ (21: 7; 23: 10, 13; p. 141: 35, 36; p. 142: 1, 2), no, nothing (masc.).—ya'ma, kadēni', no, it does not burn.—yamaⁿ (fem.), no. yamaⁿ, kadēni', no, it does not burn.—kiya'maⁿ, to have none, to be destitute of (iya'maⁿ, ya'nikiya'maⁿ; kiya'mantu', iya'mantu', ya'nikiya'mantu'). te'huḱkē na'ūnikihī' xye'ni aḱsapi' ya'nikiya'maⁿ, I wished to kill it, but I had no gun. kaki'kiya'maⁿ, he has nothing at all.—yandi koyamaⁿ, to be destitute of sense.

yamaḱi', a mosquito, mosquitoes.—yamaḱi' yuḱe'di, are there mosquitoes (here)? yamaḱi' ni'ki, there are no mosquitoes (cf. akidi').

yandi, ya'ndiyaⁿ, yanti, a heart; his or her heart (i'yandiyān, ūnikya'ndiyān). ūnikya'ndiyān ū'atixye'di, my heart beat (hard). he kaⁿ, ya'ndiyān tixixye' na'nikī 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). ewande' yan'yandi'hin', he thinks of me. ayindi' yan'yandi'hin', thou (you) think of me. yandi'hindaha', he thinks of them (i'yandi'hindaha', nyandi'hindaha'; 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.). ewande' yan'yandihin'daha', he thinks of us. e'we yuḱe' yan'yandixtu'daha', they think of us. ayindi' yan'yandihin'daha', thou thinkest of us. ayinxtu' yan'yandixtu'daha', you (pl.) think of us.—ya'ndi koya'maⁿ, to be destitute of sense. iya'ndi koya'maⁿ, 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'usaⁿ, you are not satisfied, "your heart is not good" (6: 19). nki'yandi'pi hi'usaⁿ, 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+oⁿni), a pipe. ya'niksiyon' sonpa', one pipe. ya'niksiyon' nonpa', two pipes. ya'niksiyon' na'teka, few pipes. ya'niksiyon' yi'hi, many pipes. ya'niksiyon' panā', all the pipes. ya'niksiyon' ama'nikī, some pipes are still there. ya'niksiyon' tēna'ni, some pipes. ya'niksiyon' ni'ki, no pipe. ya'n ksoni', pipe (G.). ya'ni ksoni', tobacco pipe (G.). ya'ni kso'n'udi, pipestem (probably contraction from ksoni hudi) (G.). yani'ksiyon' udi', a pipestem.

yaoⁿni, yaoⁿ (7: 10), to sing (iya'oⁿni, nkiya'oⁿni or nki'oⁿni; yaontu', iya'ontu', nkiya'ontu').—aduhi' sanhin'yan sinto' yaoⁿni nē inace', did you hear that boy who is (stands) singing on the other side of the fence? yaoⁿ spē', he knows how to sing. yon'ni', song (G.). yon'kode'ti' or yan'ko'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'te* (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'te* (Bk.), what is the woman's name? *tcu'ñki ka'wak ya'te*, what is the dog's name? *tan' e'di ka'wak ya'te*, what is the town's name? (Bk.) *ka'wakēhi' yatci'*, what is his, her, or its name? *han'yadi' kawa'kēhi' yatci'*, what is the man's name? *ka'wakēhi' yatci' kika'*, I wonder what his name is!—*yate on'ni* (= *yatecē' + 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(ya'n)*, *nya'tika(ya'n)*; *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'tayān*, 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). *ta'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' tēna'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'*, *wayān'*, etc. (7) And (= and too?). *tohō'xk wak yan' ndon'hon'*, I saw a horse and a cow. *wa'k tohō'xk yan' ndon'hon'*, I saw a cow and a horse. *an'ya'fo' an'xti' yan' ndon'hon'*, I saw a man and a woman. *an'ya'fo' an'xti' yan' a'hi ha'maki*, a man and woman are coming. *tohō'xk wak yan' ndon'hon'*, I saw a horse and a cow. *an'ya'fo' an'xti' yan' ndon'hon'*, I saw a man and a woman. *an'ya'fo' an'xti' yan' a'hi ha'maki*, a man and woman are coming. *an'ya'fo' yihixti' an'xti' yan' yihixti' ndon'hondaha'*, I saw the men and women.—*yan'*, *-yan'*, *yan'* 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; *ayi'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; *ayi'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' yihixti' he'*, or *yan' yihixti*. *an'ya'di yihixti' an'xti' yan' yihixti' he'*, men and women. *an'xti' yihixti' an'ya'di yan' yihixti' he'*, women and men. *an'ya'fo' yihixti' an'xti' yan' yihixti' ndon'hondaha'*, I saw the men and (the) women.—*yandi'*, the subject of an action; sign of the nominative. "ani' kyā on'ni'knkākētū'," *ēdi' Towē' yan'ndi*, "Let us dig a well," said the Frenchman (1: 5). *Ekikan' On'ti yandi' inskē'han' yaha'yan' dē' sim'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). *he'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 nkin'hin' yañka', de on'knë*, he had already gone when I reached there. *e'yan nkin'hin' yañka' te on' mañki'*, he was (lay) already dead when I arrived there. *ih'in' yañka', nkon' he'danë*, I had already made it (or done it) when he came. *ih'in' yañka', ayon' he'danë*, 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; *nku' 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' nkin'hin'*, "he was not hitting while I came," I came before he hit him. *nkaduti' 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'*, *nkaduti' 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. *xk*).—*ëti-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. *kein'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. *kü'taxaxa' yan'xa*, "almost noon," forenoon. (Also 17: 19, 24; 27: 2, 13; 28: 62.)

yañxa'.—*an'sudi on'yan'xa' ko tca'kan-nañki'*, where is the pine forest? *anse'wi yan'xa' ko tca'kan'mañki'* (sometimes shortened to *anse'wi yan'xa'?*), where is the ax? *spdehi' yan'xa' ko tca'kan'mañki'*, where is the knife? *nikon'ni yan'xa' ko tca'kan'mañki'*, where is the hoe? *yañke'onni' yan'xa' ko tca'kan'mañki'*, where is the saw? *toho'xka' yan'xa' tca'kan'nedi'*, where is the horse? *toho'xk kðekku'dedëtiatu' da'ni yuke' yan'xa'*, where are those three striped horses? (Also 27: 28; 28: 234.)

yañxi', the strong odor from a goat (cf. *yañsi'*).—*nto yañxi'*, the odor from a negro.

yañxtci'.—*yan'xtci' tca'kon'ni'*, the diaphragm, or midriff.

yañni, to sleep (*iyam'ni*, *nkyan'ni* (= *ün-kyan'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'*, *nkiyan' te (han')*; *yantetu'*, *iyantetu'*, *nki-yantetu'*).—*yanti'xti*, he is very sleepy (*i'yanti'xti*, *nki'yanti'xti*, *yanti'xtitu'*, *i'yanti'xtitu'*, *nki'yanti'xtitu'*).—*kaya-nampi ni'*, he did not sleep till day (*kiya'nampi ni'*, *nki'yañkana'pi ni'*, *kaya'nampi ni'*, etc.).—*yan' ya'nampi'*, he sleeps till day (*iyam' iya'nampi'*, *nki-yan'ñka'nampi'*, *yan'ya'nampitu'*, *iyam' iya'nampitu'*, *nkiyan'ñka'nampitu'*).—*yan' nonpa'yan'*, "second sleep," Tuesday. *yan-da'në*, "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. *yañxi'*).—*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'dam'*, 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, -xaⁿ*). Examples: (3d) *hayĩnk teayē, nantitcīdohiyē, usĩhĩnyē*; (2d) *hayĩnk teahayē, nantitcīdohayē, usĩhĩnhayē*; (1st) *hayĩnk teahāñkē, nantitcīdohāñkē, usĩhĩñkē*.

ye'hi, edge of, closeto (20: 38, 40).—*ye'hi-yaⁿ* (18: 7), *yehon* (28: 29), *ye'hikan*, at the edge of, close to. *a'ni kyá'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'hoⁿ, **yē'hoⁿni**, to know, recognize (cf. *yihī*) (*iyē'hoⁿni, nkyē'hoⁿni; yē'hoⁿtu', iyē'hoⁿtu', nkyē'hoⁿtu'*).—*a'nya kaka' ye'hon te' ha'nde ɛtuxa' Tcē'łkanadi'*, the Rabbit (for some time) had been wishing to know what sort of person this was (3: 3). *ñkēha'*, I do not know (31: 19). *hĩn'hiye'hānⁿi*, I do not know you (p. 122: 8, 9, 10, 11.). At first Bj. and M. gave *a'yēhānⁿi* as the 2d sing. of this verb, using it in ten sentences; but they subsequently gave *iyē'hoⁿni*. They also gave *kayehonni* first, then *kiyehonni*, 2d sing. of the negative, *kyehonni*. *in'yē'hoⁿni*, I know you. *yañkyē'hoⁿni*, do you know me? *yañkyē'hān pi'hedi'dĩn*, he ought to know me. *ka'hena'n iyē'hoⁿni* (in full, *ka'hena'ni, iyē'hoⁿni*), you know everything (5: 10).—*a'yē'hānⁿi*, used in ten sentences by Bj. and M. instead of *iyē'hoⁿni*, do you know? *a'ya sĩn'hĩn ne a'yēhānⁿi*, do you know the standing man? *a'ya xē'hē na'ñki a'yēhānⁿi*, do you know the sitting man? *a'ya ɔ'ɔmañki' a'yēhānⁿi*, do you know the reclining man? *a'ya ni' hĩne' a'yēhānⁿi*, do you know the walking man? *a'ya tan'hĩn yande' a'yēhānⁿi*, do you know the running man? *a'ya xa'xa ha'maki a'yē'hānⁿi*, do you know the standing men? *a'ya a'xēhē ha'maki a'yēhānⁿi*, do you know the sitting men? *a'ya te'i'di ama'ñki a'yēhānⁿi*, do you know the reclining men? *a'ya ha'kinĩni ama'ñki a'yēhānⁿi*, do you know the walking men? *a'ya ha'tan'hĩn ama'ñki a'yēhānⁿi*, do you know the running men?—*kyē'hoⁿni'*, not to know him, her, or it; to be ignorant of (*kiyē'hoⁿni', nkyē'hoⁿni'; kyē'hoⁿtuñi', kiyē'hoⁿtuñi', nkyē'hoⁿtuñi'*). *in'yē'hoⁿni'*, I do not know you. *yañkyē'hoⁿni'*, don't you know me?

nkyē'hoⁿni na', I do not know him, her, or it (*na* attracts the accent). Earlier forms given by Bj. and M.: *kayē'hoⁿni'*, you do not know him; *kayē'hoⁿtuñi'*, you (pl.) do not know him; *hĩn'hiye'hānⁿi'*, I do not know you. *ku'yañkyē'hānⁿi'*, don't you know me? *ku'yañkyē'hānⁿi tko'hē*, you do not know me at all. *ka'wa nkyē'hānⁿi' naxo' nkan'yasa'xtu hi'*, when we were (or, lived as) Indians in the past, we knew nothing (5: 8).—*kakyi'hānⁿi'* (= *kawa + kyē'hoⁿtuñi'*), they know nothing. *haya'sahĩ' yuñkē' kakyi'hānⁿi'*, they who are (still?) Indians, know nothing.—*kihĩ'yehon'yē*, to teach him (*kihĩ'yehon'hayē', kihĩ'yehon'hāñkē'*). *kihĩ'yehon'hiyē'*, he teaches you (sing.) (5: 9). *kihĩ'yehon'hĩnyē'*, I teach you (thee). *kihĩ'yehon'hĩnyēdaha'*, I teach you (pl.). *kihĩ'yehon'yañkē'*, you teach me. *kihĩ'yehon'yañkētu'*, you (pl.) teach me. *kihĩ'yehon'yēdaha'*, he teaches them. *kihĩ'yehon'hayēdaha'*, you teach them. *kihĩ'yehon'hāñkēdaha'*, I teach them. *kihĩ'yehon'yañkēdaha'*, he teaches us (or you, sing., teach us).—*kihĩ'yehon'yēni'*, he did not teach him (*kihĩ'yehon'hayēni, kihĩ'yehon'hāñkēni'*). *kihĩ'yehon'hiyi'ni*, he did not teach thee (you). *kihĩ'yehon'yañkini'*, he did not teach me. *kihĩ'yehon'dahani'*, he did not teach them. *kihĩ'yehon'hiyi'daha'ni*, he did not teach you (pl.). *kihĩ'yē'hoⁿya'ñkiqahani'*, he did not teach us. (Also 16: 6; 26: 17, 61, 66; p. 117: 1; p. 122: 17, 18, 19.)

yek, **ye'ki**, **ayeki**, **aye'kiyaⁿ**, **ayē'k** (used in composition), corn (26: 3, 19). *yek wazka'* or *ayē'k wa'zka*, "soft corn," green corn. *ye'k saⁿ*, *yek saⁿ*, dry white corn. *ye'ki kũcutu'*, they planted corn (1: 2). *ye'k toto^si'*, "hard corn," blue corn (a species known to the Biloxi of Louisiana). *ye' nũpxi'*, "fine corn," corn meal. *aye'ki dũkukhi'*, 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 nē'*, the horse stands (= is) eating the corn (given him). *aye'ki dũkteu'di*, I planted corn (5: 3). *ayē'k dũxdo'*, to husk corn. *ayē'k kse'di*, to pull corn ears from the stalks. *ayē'k ma'xi ya'ñki du'ti nē'*, the hen is (standing)

eating corn. *aye'k a'hi*, corn husks. *aye'kiyan' tudyayan' kē dutitcu' tea'yē*, he dug around the corn and pulled it all up by the roots (1: 3). *ayē'k atī'*, "corn house," a cornerrib. *a'yek u'di*, corncobs. *a'yēku'yaⁿ*, a cornstalk; cornstalks. *yē'ni* (from *ayeki*), "made of corn" (?). *yē'ni pčaskāni'*, corn bread. (Also 26: 3, 19.)

yeke' or *yēke'*, must have, must (18: 13; 23: 14; 24: 6; p. 151: 1, 2, 3, 4, 5, 6, 7).

yēskasaⁿ, tin, a tin bucket (1: 9). (This is probably better than the following form.)—*iskū'm*, tin. *iskū'm mūsūda'*, a tin pan. *iskū'm mūsūda' xa'pka*, a tin plate. *ayiksaⁿ mūsū'da yīnki'*, a tin pan.

yētci', his or her tongue (*iyyətci'*, *nyetci'*; *yētctū'*, *i'yētctū'*, *nyētctū'*). (28: 96, 105, 106.)—*yētcpi'*, to tell a myth, story, or tale; a myth or tale (*i'yētcpi*, *nkyētcpi'*; *yētcpiū'*, *i'yētcpiū'*, *nkyētcpiū'*). *yē'tcpi* (7: 14, 15; p. 158: 31, 32).—*yētcpi' na'tcka*, a short myth or tale.—*yetcāmma'*, a habitual liar.

yihī', to await, wait for.—*amizkan yihī*, to be waiting for summer to come. *anankan yihī*, to be waiting for winter to come. *pskan yihī*, to be waiting for night to come.

yihī', *yuhī'* (18: 3), *yū'hi* (8: 22), to think (?) (*ayi'hi*, or *iyuhī'* (28: 205) *nkihi'*, or *nkuhi'*; *yuztu*, *iyuztu'*, *nkuuztu'*).—*tuhe' naxē' yihī'*, he thought that he heard it thunder. *antatka' aⁿhin' yihī'*, 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'toⁿni e'yan nkihin' 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'wihī'*, to think so, to think that or thus (*heke'wiyihī* (2d sing.), *heke'winkihī'* (1st sing.)). *heke'wihī' naxo'*, he did think so formerly (but not now).—*neheyay' kī'di nan'we de'di*, though almost sure not to reach

there, he goes.—*na'wiyihī'*, to wish to do something (but without succeeding) (*yina'wiyihī'* (?), *na'ūnkihi'*; sometimes pronounced as if *no'ōnkihi'*). *na'we*, he thought (28: 91). *te'hayē yina'wiyihī'*, did you wish to kill him (though you failed)? The *-yē* is slurred or omitted, the sentence sounding as if *te'ha yina'wiyihī'*. *te'hūnki na'wiyihī' ha'nān*, given instead of *te'yañkē na'wiyihī' ha'nān*, perhaps he wished to kill me. *te'hūnki na'ūnkihi'*, I wished to kill him (but I failed). *te'yē na'wiyihī'*, he wished that he could have killed it. *nka'duti na'ūnkihi' xyē'ni yañka'ti*, I wished that I could have eaten it, but I was sick. *te'hūnki na'ūnkihi' xyē'ni aⁿksapi' ya'ñkiya'man'*, I wished that I could kill it, but I had no gun. *iñkan' ndu'si na'ūnkihi' xyē'ni iⁿskē'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'ūnkihi'*, 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 yakī'di na'wiyē inix, inē'di*, you are going (walking), though you have but the barest chance of reaching there again (p. 163: 14). *Tanē'ks ade' ūki'w spē na'ūnkiwē'ñka'nde*, I am trying to speak the Biloxi language, though I can hardly hope to succeed (p. 163: 16).—*no'ōnkihi'*, recorded at first instead of *na'ūnkihi'*. In Biloxi, as in Čegihā, 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*.—*oyizi'*, to want, be in need of (*ayo'yizi*, *nko'yizi'*). (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'lo' yihi' san'ki'yan yihi' he'*, boys and girls. *axti' yi'hi*, many women. *to'u'ñki 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'lo' yihi'xti axti'yan yihi'xti ndon'hon'daha'*, I saw the men and women. *ha'p sũpka' ayi'xti*, many brown leaves.—*kayí'hini*, not many; a few.—*hi'xyě*, a plural ending of nouns; "many." *ěkta'ni'*, a sharp peak; *ěkta'nihí'xyě*, many sharp peaks. *pũ'tahí'xyě*, many round-topped hills. (Also 14: 16, 20, 23; 19: 14, 16; 20: 9, 18; 23: 1, 2; 24: 2.)

yi'xya^a, yiḡ (31: 12), **ayixya^a, 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'ñki-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. *Teaxtayixyan*, Bayou Choctaw. *Teaxtaayixyi'*, "Choctaw Creek," Lamourie Bridge, Rapides Parish, La. *ayixyan' yin'ki'*, a brook or rivulet. *ayi'x san'in-yan'*, on the other side of the bayou. *Ayi'x kũdo' ta'nyan* (= *ayixyan + kũdupi + nitani + yan*), "Big Ditch," Louisiana; place not identified; probably in Rapides Parish. *Ayi'x naskeyan'*, "Long Bayou," Bayou Rapides, Rapides Parish, La. *Nũpondi ayixayan*, Nupondi's Creek. *Ayi'xyi makũdo'te on'yan*, "Muddy Place Creek," Mooreland, Rapides Parish, La. *Ayi'xyi xihayan*, "Waterfall Creek," Roaring Creek, Rapides Parish, La.; so called because of the water which falls over a rock.

yi'xya^a, 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.—*cahama' yi'ndukpe'*, you crossed the river on something.

yĩnisa', yanasa' (17: 11), **yũnisa'** (31: 9), **nsa** (abbreviated), a buffalo (cf. *wak*).—*yĩ'nisahe'* (= *yĩnisa + ahe*), buffalo horn. *yĩnisahe' niskodi'*, a buffalo-horn spoon. *nsa' ĩntoki'* (sic: *ĩndoke'?*), a buffalo bull; *nsa' yañki'*, a buffalo cow; *nsa' yĩñki'*, a buffalo calf. *nsahi'* (= *nsa + ahi*), a buffalo skin. *nsahi' utuxpě'*, a buffalo-skin robe. (Also 19: 1, 4, 18; 20: 9, 11, 12, 26.)

yĩsiki', the vulva or pudendum muliebree.

yĩñka (cf. *yĩñki* and *yũñki*).—*yĩñkon'ni* or *yĩñkon'niyan*, his wife. *nyĩñkon'ni'* or *nyĩñkon'niyan*, my wife. Voc., *nyan'zohi'*.—*yĩñkon'ni*, to take a wife, to marry a woman (m. sp.) (*yĩ'ñkon'yon'ni* (m. sp.), *ni'ñkañkon'ni*). *anh'an', ni'ñkañkon'ni na'*, yes, I am (or, have) married. *hi'ny'i'ñkon te'*, or, *hi'ny'i'ñkon te na'*, I wish to marry you. *hi'ny'i'ñkon te' ni'ki na'*, I do not wish to marry you. *yĩ'ñkon'yon'ni'*, are you married? (woman to man). *anyadi' yande' yĩñkon'ni'*, that man is married (w. sp.). *anya'lo' yuke' yĩñkon'tu wo'* (m. sp.), or *anya'lo' yuke' yĩñkon'tu nipa* (w. sp.), are those men married? *yĩ'ñkon'yon'tu wo'*, are you (pl.) married? (m. sp.). *ni'ñkañkon'tu na'*, we are married (m. sp.). *kiyi'ñkon'tu'*, they are married.—*ĩñka'tiyan' yĩñka'tiyan'*, a husband, her husband. *hiyi'ñka'tiyan'*, or, *i'yĩñka'tiyan'*, thy husband. *nkay'i'ñka'tiyan'* or *nyĩñka'tiyan'*, my husband. *ĩñka'tiyan'*, my husband (p. 121: 14) (?). Voc., *nyan'ĩntcya'*, "my old man."—*yĩ'ñka-don'ni* (m. sp.), or *yĩñka'don'ni'* (w. sp.), (= *yĩñka'te + on'ni*), to take a husband, to marry a man. *yĩñka'don'yon'ni wo'* (m. sp.) or *yĩñka'don'yon'ni'* (w. sp.), are you married? *an', yĩñka'dañkon'nini'*, yes, I am married (w. sp.). *yĩñka'don'tu'*, they are married; *yĩñka'don'yon'tu, you* (pl.) are married; *yĩñka'dañkon'tu, we* are married. *hi'ny'i'ñka-don'te'*, or, *hi'ny'i'ñka-don'te ni'*, I wish to take you as my husband. *hi'ny'i'ñka-don'te ni'ki ni'*, I do not wish to take you as my husband.—*yĩ'ñka 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 **yiñkiyaⁿ**, **iñk** (28: 9), small: the young of any animal.—*xixwě poska' yi'ñki*, a small whirlwind. *ewandé pa yiñki' xyě* (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. *tcí'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'xpě naskě' kiyiñki'xti*, the coat is too small for him. *waxi' kiyiñki'xti*, the shoes are too small for him.—*yiñki* or *yiñki-yan'*, 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'yiñkiyan'*, *nyi'ñkiyan'*; 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' yiñkiyan'*, 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'yiñkiyan'*, *kyako' nyi'ñkiyan'*).—*kyako' a'kúko'xi yi'ñkiyan'*, 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'yiñkiyan'*, *kyako' a'kúko'xi nyi'ñkiyan'*).—*yiñka'kúko'xi* (= *yiñki-nyan' + akúkoxi*), 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'kúkoxi'*).—*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(yaⁿ)*, *nyo(yaⁿ)*; *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 diko'hě*, he is entirely naked; *i'yoxaxti diko'hě*, you are entirely naked; *nyo'xaxti diko'hě*, I am entirely naked. *yowada'* (= *yo + wada'*) "body weak," to be weak (*i'yowada'*, *nkyowada'*).—*yo'sahedi* (= *yo + sahedi'*), "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 saheyě*, as *saheyě* and *sahedi* are synonyms.—*Yosaha*, Locusts (Ancient of) (12: 2).—*yo'nixtadi'*, the pulse (Bk.).—*yoskiye'* (= *yo + skiyey'*), to have the body itch (*i'yoski'yě*, *nkyoski'yě*).—*iñksiyo'*, meat. *iñksiyo' steiki'kan sanhan'xtiyě*, as the meat was tough, he bore down very hard on it (while cutting it). *iñksiyo' ndu'ti na'ñk nko'*, I was eating meat very long ago (years ago). *keick-ayo'*, hog meat, pork, bacon. *tayo*, deer meat, venison. *wakyo*, "cow meat," beef.—*yutpanhin'* (= *yo + tpanhin'*), the soft part of the body," the flanks (above the hip bones), the lumbar region.

yohi.—*ktyohi'*, to call or halloo to (*ya'kiyo'hi*, *ax'ktyo'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? *yaduxtan'-tanhin' nükohi' sanhan'yan'anya' sin'hin'*

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'ñki*, the curvilinear lake. *Ayo'xkēci'*, "Crooked Lake," Bayou Larteau, Rapides Parish, La.—*yoka', ayoka'*, a swamp (19: 20, 23); bog. *kciaka yoka*, "swamp hog," opossum. *nsūk ma iyoka*, "squirrel stays in the ground," salamander; "squirrel in swampy ground" (J.R.S.). (Also 7: 2; 18: 7, 11, 13, 15.)

yohoyonⁿni, or yo'hoyonⁿni', to dream (*i'yohoyonⁿni'*, *ññkyo'hoyonⁿni'*).—*ayo'hoyonⁿni*, to dream about him, her, or it (*aya'yohoyonⁿni*, *ñkayo'hoyonⁿni*).

yoki, different, differently (21: 33).

yokxi', a nest.

yoktcona', the ordinary gar fish.

yotekā', a dove.

yoⁿ, in (p. 129: 16) (cf. *yaⁿ*).

yoⁿdaoⁿni (28: 143), **yoⁿdaoⁿ'** (28: 207), her daughter's.

yoⁿwé', making a humming (26: 25).

yuda'hūⁿni, to gape (*yu'dahūⁿni*, *nkyuda'hūⁿni*).

yuhi, yuhe, to shake.—*diyuhi'*, to shake off small objects upon the ground (*idi'yuhi*, *ndi'yuhi*) (cf. *na* and *tii'dādūhe'di*).—*duyuhi'*, to shake a tree in order to shake off the fruit (*i'duyuhi'*, *ndu'yuhi'*; *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'hīyē'*, I wound you.

yukē', or **yukē'**, 3d pl. of *hande*, to be; to be still.—*o'di yihixti pīyī' yukē'*, many fish are swimming (floating) around. *ēwe yukē'*, they (animate objects). *toho'xk tcina'ni yukē' nkyē'hoⁿni'*, I do not know how many horses there are. *toho'xk kdēckū'dēdētatu' da'ni yukē' yaⁿ-*

xaⁿ, where are those three striped horses? *haya'sahi'yukē'kakyi' hūⁿtuni'*, they who are (still?) Indians know nothing. *siⁿto' noⁿpa'yukē' ka'naxtuni'*, those two boys are deaf. *sañki'yukē' akūtxyī' ukā'de yīⁿspi'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. *ūca'ni yayukē'*, you (pl.) are still alive. *idu'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.). *awya' tcina'ni yukē'di*, how many men are there? *tohoxka' ko tcina'ni yukē'di*, how many horses are there? *kciaka' ko tcina'ni yukē'di*, how many hogs are there? *uki'kiñge yukē'di*, there are half as many. *tcina' yukē'di ko ūi'kē'*, there are as many as. *yamaki'yukē'di*, are there mosquitoes (here)? *tohoxka'yukē'di*, are there any horses (here)? *kihā'ki te' dīkē yukē'di*, what kin are they two? *to'hana'k te' yukē'di*, they were here yesterday. *i'yīⁿda'hi yukē'di ko' ayandē-yuwo'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' tey'ñki tētkak' no'xē yukē'di xyaⁿ on'ik 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. *tey'ñki iñkta'k yukē'di*, "dog my they-move," i. e., I have dogs. *kūta'ni yukē'di*, they are still alive. *tan'him'yukē'di*, they are running.—*yukē'dē*, these animate objects, no attitude specified. *awxti'yukē'dē apstī'ki yīⁿspi'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. *dutca' yukoxti'*, wash it very clean!—*yukoyé'*, to cause to be clean, to make clean (*yuko'hayé'*, *yuko'háñkè'*). *patcidu' yukoyé'*, to wipe the feet clean (on a mat, etc.) (*i'patcidu' yuko'hayé'*, *á'npapatcidu'yuko'háñkè'*).—*yuko'xtiyé'*, to make an object very clean (*yuko'xtihayé'*, *yuko'xtiháñkè'*). *i'dutca' yuko'xtihayé'*, did you wash it very clean? *ndu'tca yuko'xtiháñkè'*, 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 **yukpeyaⁿ**, his or her legs (*i'yukpé(yaⁿ)*, *nyu'kpé(yaⁿ)*) (8: 15; 11: 3). *nyukpé'yaⁿ nedi' xyé'*, my leg hurts (*xye*, exceedingly?). *yukpé' adudi'*, "wrapped around the legs," men's garters. *yukpé' ití'*, *yukpé' ití'yaⁿ*, the calf of the leg. Given by G. (26) as *yukpe'india*. *yukpé' pátsi'*, the *os tibia*.

yukúni.—*a'yukáni'*, roasted (22: 78; p. 167: 3). *a'yukúni*, that was roasted (31: 17). *iya'yuku'ni*, did you roast? (31: 14).

yuxu.—*a'yuxudi'*, the sweet-gum tree (Bk.?). probably identical with the following. *ya'x udi'*, 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' sintoⁿni'*, 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'yúñkiyaⁿ*, *nyú'ñkiyaⁿ*; 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 son's daughter's daughter; his or her sister's daughter's daughter (*i'yú'ñka yú'ñki*, *nyú'ñka yú'ñki*; voc., *nyú'ñka yú'ñki'*). *kyako' yú'ñkiyaⁿ*, 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'ñkiyaⁿ*, *kyako' nyú'ñkiyaⁿ*).—*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'ñkiyaⁿ*, his or her son's daughter's son (*i'yú'ñkado' yí'ñkiyaⁿ*, *nyú'ñkado' yí'ñkiyaⁿ*).—*yú'ñkado' yú'ñkiyaⁿ*, his or her son's daughter's daughter (*i'yú'ñkado' yú'ñkiyaⁿ*, *nyú'ñkado' yú'ñkiyaⁿ*).—*kyako' a'kúko'xi yú'ñkiyaⁿ*, 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'ñkiyaⁿ*, *kyako' a'kúko'xi nyú'ñkiyaⁿ*).—*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' i'yú'ñka'kúko'xi*, *kyako' 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, *yixyaⁿ*.
 about to, *dande*.
 abroad, *ti*.
 accompany, to, *iya*.
 accurate, *nistúti*.
 accurately, *nistúti*.
 ache, to, *ne*.
 acorn, an, *ayaⁿ, udi*.
 across, *akida*.
 Adam's apple, *dodi*.
 adhere, to, *daki, tspanⁿ*.
 aforesaid, the, *e*.
 afraid, to be, *imskě*.
 after, *naha, on*.
 afternoon, *kohi*.
 afterward, *naha, ekědxyiⁿ*.
 again, *kiya, tc*.
 aged, *intc*.
 ague, *snihí*.
 ahead, *taⁿni*.
 alarm, to, *imskě*.
 alas! *kodehaⁿ, xwí*.
 Alexandria, La., *Ani, Taⁿ*.
 Alibamu, an, *Mamo*.
 alight, to, *tidupi*.
 alive, *tc*.
 all, *kode, xa, ohí, panaⁿ*.
 all over, *ti*.
 all together, *wási*.
 alligator, an, *nxo*.
 Alligator people (among Biloxi), *Nxofo*.
 almost, *yaⁿxa*.
 alone, *xa, nedi, pa*.
 along, *kōx*.
 along, to go, *akuxwe*.
 already, *kně*.
 also, *he*.
 although, *kikě'*.
- altogether, *kohě*.
 always, *kxwi, wa*.
 American, an, *K'us*.
 ancients, the, *anya, intc*.
 and, *han, yaⁿ*.
 and then, *kaⁿ*.
 angle, an, *psohě*.
 angry, *sti*.
 angry, to get, *kxi*.
 ankle, the, *poni, si*.
 another, *wo*.
 ant, an, *katěidiktě*.
 anus, the, *indě*.
 apple, an, *ikáná*.
 approach, to, *atcka*.
 arise, to, *ně*.
 arm, an, *sanhan*.
 armpit, the, *tuksin*.
 around, *du*.
 arrive at, to, *hi*.
 arrow, *añks*.
 arrowhead, an, *hoifě*.
 as, *ědan, žiže, ko, kaⁿ, on*.
 ash, the, *tkantcayudi*.
 ash, prickly, *ani*.
 ashamed, *wozaki*.
 ashes, *yusi*.
 aside, *akěduwaxi, mante*.
 ask, to, *atc, hayiⁿ*.
 asleep, *dūhonni, xte*.
 at all, *kohě*.
 at all hazards, *xě*.
 at any rate, *xě*.
 at length, *ědi, hanⁿca*.
 Atakapa, the, *Tūkpa*.
 Atchafalaya Bayou, *Tcafalaya*.
 attend to, to, *akíta*.
 auger, an, *pxu*.
 aunt, maternal, *úⁿni*.

aunt, paternal, *tonni*.
 Aurora Borealis, the, *intka*.
 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, *tarinhin, das*.
 back of hand, *tapi*.
 back of neck, the, *tinská*.
 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, *kinonusa*.
 bathe, to, *umán*.
 Baton Rouge, La., *Ma*.
 batter cake, a, *ptça, tein*.
 battle, a, *kte*.
 bay, sweet, *awárukudi*.
 bay, the white, *teçayudi*.
 bayonet, a, *masá*.
 bayou, a, *yixyan*.
 Bayou Boeuf, *Ani*.
 Bayou Choctaw, *Teaxta*.
 Bayou Cocodril, *Nxofo*.

Bayou de Lac, *Nápondi*.

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, *éyukě, 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, *kta*.
 bent, *kéteci*.
 bent tree, a, *hame*.
 berry, a, *asi, anaki*.
 "Bessie bug", *akidi*.
 best, *pi*.
 better, *pi*.
 beware, *eman*.
 beyond, *-wa*.
 big, *tan*.
 Biloxi, *Taněks*.
 bird, a, *küděska*.
 Bismark, La., *Hin, Wak*.
 bison, *yñisa*.
 bite, to, *xkě, sě*.
 bite off, to, *ksě, uzi*.
 bitter, *pa*.
 bivalve, a, *anski*.
 black, *süpi*.
 Black River, the, *Teahaman*.
 blackbird, a, *küděska*.
 blackbird, the red-winged, *kúteineka*.
 blackened, *dě*.
 blacksmith, a, *masá*.

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, *küďeska*.blue darter, the, *küďeska*.boat, a, *nahati*.body, the, *yo*.bog, a, *yohi*.boil, to, *axihi, ue*.bolt, to, *kútske*.bolt food, to, *nayě*.bone, *aho*.bonnet, a, *anxti*.book, a, *kdě*.boot, a, *waxi*.borrow, to, *utcuwi*.both, *no^opa*.bother, to, *napi*.bottle, a, *konicka*.bow and arrows, *añks*.bowl, a, *kdopka, mısuda*.bowstring, *añks*.box, a, *xa*.boy, a, *sim^o*.Boyce, La., *Anxu*.brain, the, *na^on*.branch, a, *deti*.brant, the, *püďed*.brass, *masa*.brave, *in^o*.bread, *ptca*.break, to, *ksě, xo, psúki, pátwi, to^oxka*.breakfast, *ti*.breast, the female, *tasi*.breastbone, the, *maq*.breath, the, *nixta*.breech of a gun, *añks*.breechcloth, a, *tcantě*.bridge, *ayan^o*.bridge, a foot-, *toho*.bridge of nose, *ptcá^o*.bridle, a, *müstúsě*.bridle, to, *müstúsě*.brier, a, *son*.bring, to, *hu, ki, xan*.brisket, the, *maq*.bristle, to, *tcútcútká*.broad, *ptca*.brook, a, *yixyan^o*.broom, a, *kse*.broom grass, *tan^osi*.brother, a man's elder, *ini*.brother, a man's younger, *son^okaka*.brother, a woman's, *tando*.brothers and sisters (collective), *ksan^o-xa*.brother-in-law, a, *tahan^oni, yiñka*.brown, *si, süpi*.brush, *útcá*.brush, to, *patcídu*.buck, a, *ta*.bucket, a, *tüpi*.bucket (of tin), a, *yěskasan^o*.buckskin, *si*.buffalo, *yínisa*.buffalo bug, *akidi*.buffalo fish, a, *o*.bull, a, *wak*.bull bat, a, *pozay^o*.bullet, *añks*.bullet, a conical, *kte*.bullet pouch, *añks*.bullfrog, a, *ká^on^on^ohi*.bumblebee, *kan^oxi*.Bunkie, La., *Bayüs*.burn, to, *ade*.burn bare, to, *wüďě*.burst, to, *tüpo*.bury, to, *ma*.bushes, *ayan^o*.busy one's self, to, *tamí*.but, *han^oca, 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, *ězka*.by, *kxipa*.by means of, *on*.cabbage, a, *hapi*.cache, a, *ma*.cackle, to, *kdeķě*.cactus, a, *mazon^otka*.cakes, *tcin^o*.Calcasieu River, La., *On^oti*.

- 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, *kĩdumi*.
 cane (the plant), *axoki*.
 cannon, a, *añks*.
 cannon ball, a, *añks*.
 canoe, a, *nahaři*.
 cap, *akue*, *teũkděxyi*.
 car, a railway, *xtaⁿ*.
 carbine, a, *añks*.
 cardinal bird, *kũděska*.
 cardinal grosbeak, *kũděska*.
 care of, to have, *noⁿ*.
 carry, to, *ki*.
 carry on the shoulder, to, *kitũpe*.
 castrate, to, *icoⁿditi*.
 cat, a, *ktu*.
 cat, a wild, *tmotcka*.
 catch, to, *pta*, *si*, *ukañki*.
 catch up with, to, *dixi*.
 caterpillar, *akidi*.
 catfish, a, *cka*.
 cause, to, *-di*, *-ni*, *-yě*.
 caw, *a+!* *a+!*
 caw, to, *hoⁿ*.
 cease, to, *xa*.
 cedar, a, *tcuwa*.
 ceiling, a, *tũksaⁿhĩn*.
 chain, a, *masa*.
 chair, *xozo*.
 change into, to, *tũkpě*.
 chase, to, *noxě*.
 cheat, to, *pri*.
 cheek, the, *tayo*.
 cheese, *wak*.
 Cheneyville, La., *Taⁿ*.
 chest, the, *maq*.
 chew, to, *dě*.
 chew out, to, *ksũpi*.
 chicken, a, *ma*.
 chicken hawk, the, *paxězka*.
 chief, a, *xi*.
 child, a, *aⁿtaⁿka*.
 chimney, a, *si*, *peti*.
 chin, the, *yatka*.
 China tree, *ayaⁿ*.
 chip, a, *pĩhi*.
 Choctaw, *Tcazta*.
 chop, to, *ayⁿ taniⁿi*, *ksa*, *ktca*, *kte*.
 Christmas, *Napi*.
 church, a, *e*, *yaⁿmi*.
 circle, to, *kũněki*, *mĩxyi*.
 circular, *kũněki*.
 cistern, a, *ani*.
 clap, to, *pta*.
 clapping sound, a, *se*.
 claw, a, *tcak*.
 clean, *yũko*.
 clean, to, *yũko*.
 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, *naiⁿi*.
 clover, *tyi*.
 coal, *peti*.
 coat, a, *doxpě*.
 cocklebur, *anaki*.
 cocoa grass, *satuti*.
 cocoanut, *anaki*, *maxontka*.
 coffee, *kũxvi*.
 cohabit, to, *we*.
 coiffure, *adřĩhi*.
 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, *kaⁿ*.
 come out or forth, to, *hakanaki*.
 come up, to, *uni*.
 comforter, a, *ũcũcoki*.
 complete, to, *ědaⁿ*.
 conceal, to, *to*.
 conjure, to, *pawehi*.
 conjurer, a, *aⁿya*.
 cook, to, *haⁿ*, *paspahon*, *ue*.
 copper, *axisahi*, *masa*.
 cord, *ĩⁿkaⁿ*.
 cord (of wood), *káde*.
 cork, a, *konicka*, *pstũki*.
 corn, *yek*

corn, a species of blue, *totosi*.

corn-cob, a, *yek*.

corn-rib, a, *yek*.

cornea, the, *tátcúⁿ*.

corner, a, *psohě*.

cornstalk, a, *yek*.

corpse, a, *te*.

correct, *nistúti*, *pi*.

correctly, *nistúti*.

cotton, *ptçato*.

cotton insect, the (?), *ptçato*.

cottonwood, the, *ptçato*.

cough, to, *xoxo*, *psúki*.

count, to, *akida*.

cousin, *imi*, *tando*, *tañki*, *yinñki*, *yúnñki*.

cover, a, *atúkse*, *tcin*, *ti*.

cover, to, *atúkse*.

coverlet, a, *tcin*.

covetous, *inske*.

cow, a, *wak*.

coward, to be a, *si*.

crack, a, *kúduksa*.

crack, to, *koko*, *xuki*.

crane, a, *oxka*.

crawfish, a, *xonniyohi*.

crazy, to be, *ksihⁿ*.

creak, to, *intce*.

creep up on, to, *kde*.

crest of hair or feathers, *haxeye*.

cricket, a, *sáde*.

cricket, a black, *asdadúñka*.

crier, a, *e*.

crooked, *kéti*.

cross, a, *kítista*.

cross, to, *akida*, *yindukpe*.

crosswise, *antatcko*.

crow, a, *amicka*.

crow, to, *hon*.

crown of head, *pa*.

crumble, to, *pútwi*.

crunch, to, *uwusě*.

crupper, a, *doxpě*, *sindi*.

crush, to, *kta*, *xuki*, *ickanti*.

cry, to, *wahé*.

cry (as a child), to, *anhin*.

cry out, to, *hon*.

cucumber, a, *tan*.

cunning, *xi*.

cup, a, *in*, *másuda*.

current, a, *ani*.

curve, a, *küněki*.

curvilinear, *poska*.

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cut in two, to, *psúki*.

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cypress, the, *sokúno*.

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darting pain, a, *túduđuhe*.

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daughter-in-law, *tohoⁿni*.

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day, *napi*.

daylight, *napi*.

daytime, *napi*.

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deceive, to, *pxi*.

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deer, a, *ta*.

deerskin, *sika*.

defecate, to, *indě*.

depart, to, *de*.

depend on to protect, to, *inⁿkowa*.

descend, to, *túdupi*.

desire, to, *ox*, *te*.

destitute of, *yama*.

devour, to, *oxpa*.

dew, *ayu*.

dewberry, the, *son*.

diaphragm, the, *tcákoⁿni*, *yantci*.

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, *kanhi*.

dip up, to, *tcápan*.

dirt, *ma*.

disappear, to, *pa*.

dish, a, *kdopka*, *músuda*.

dislike, to, *iyáⁿ*.

dissatisfied, *yandi*.

ditch, a, *kúdo*.

do, to, *oⁿ*.

do one's best, to, *tcíwa*.

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- dodge, to, *unaticktci*.
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 dogwood, *ayu*.
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 doorknob, a, *ti*.
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 dread, to, *inskë*.
 dream, to, *yohoyoni*.
 dress, a woman's, *axti*.
 dress one's self, to, *tamä*.
 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, *asna*, *tahanõkõna*, *taxpa*.
 duck hawk, the, *kyëtõhi*.
 dull, *pãtsa*.
 dull (of intellect), *daka*.
 dumpling, a, *toku*.
 dung, *indë*.
 dung, to, *indë*.
 during, *-yanõkan*.
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 dusty, *yusi*.
 dwell, to, *ti*.
 dwelling, a, *ti*.
- each, *narni*.
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 ear, the, *nixuxwi*.
 ear lobe, the, *nixuxwi*.
 earring, an, *nixuxwi*, *hau*.
 earth, *ma*.
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 east, the, *hakanaki*.
 eastward, *ina*.
 eat, to, *nayë*, *oxpa*, *ti*.
 eddy, an, *ani*, *na*.
- edge, the, *kõdagiya*, *yehi*.
 edge of a knife, *pãtsa*.
 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, *sõitka*.
 elm, the, *imkatek ayudi*.
 elsewhere, *manie*.
 emerge, to, *hakanaki*.
 empty, *zoika*.
 end, the, *ëdan*, *püt*.
 end, one, *sanõhin*.
 Englishman, an, *Tanyosan*.
 enlarge, to, *tan*.
 enough, *stanõhin*.
 enough, to have, *xon*.
 enter, to, *wahe*.
 entire, *ti*, *panan*.
 entirely, *õohë*.
 entrance to a lodge, the, *wahe*.
 erect, *nanõki*, *kta*.
 erect, to, *si*.
 esophagus, *dodi*.
 evade, to, *unaticktci*.
 evening, *ksinõhin*.
 ever, *kxi*.
 every, *henani*.
 everybody, *henani*.
 everything, *henani*.
 everywhere, *yate*.
 exceedingly, *xë*.
 exchange, to, *towe*.
 exert strength, to, *sanõhan*.
 expectorate, to, *tütcku*.
 expend, to, *ica*.
 explode, to, *hon*.
 extend the arms, to, *tüdë*.
 extinguish, to, *su*.
 extract, to, *ksüpi*.
 eye, the, *tütõin*.
 eyebrow, the, *üë*.

eyelashes, the, *tiam*.
eyelid, the, *tátcúⁿ*.

face, *donⁿ, itě*.

face, to, *don*.

feces, *inda*.

fall, to, *idě, taho*.

fan, a, *maxonka*.

far, *ěti, hedaⁿ, yahe*.

farther, *káwa*.

fast, *tcuⁿ*.

fast, to go, *tcina*.

fat, *tcin*.

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, snihi*.

few, a, *nateka, tcina, yihi*.

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, tcu*.

fillip, to, *kte*.

fin of fish, o.

find, to, *haně*.

fine, *miska*.

finger, the, *tcak*.

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, *tcu*.

first, *tami*.

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, *yansi*.

fist, the, *tcak*.

five, *ksan*.

five times, *de-*

fivefold, *ptca*.

flanks, the, *yo*.

flat, *xyapka, ptca, tapka*.

flay, to, *xkě*.

flea, a, *kútska*.

float, to, *pixyi*.

floor, a, *ítap, inkzapka, ti*.

flour, *sonpxi*.

flower, a, *xiye*.

flute, a, *pěsdoti*.

fly, green, *apetka*.

fly, house, *apetka*.

fly, to, *niye*.

fly around, to, *du*.

flying squirrel, a, *tcika*.

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, *amihin'*.

forehead, *itě*.

forenoon, *kohi*.

forest, pine, *ansudi*.

forget, to, *kítca, yihi*.

fork, a, *pxu, ti*.

forked, *tcan*.

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, *inškē*.
 fringe of skin, a, *hav*.
 frog, a, *kton*, *kānⁿniuhi*, *pēska*.
 from, *kyanⁿhe*.
 front of dress, *maq*.
 frost, *xedi*.
 frozen, *atze*.
 fruit, *anaki*.
 fry, to, *paspahon*, *unasi*.
 full, to feel, *ixāⁿxti*.
 fur, *hin*.
 further, e, *-wa*.
 gall, the, *intcinⁿpon*.
 gall (of fish), o.
 gallon, a, *nkⁿānū*.
 gape, to, *yudahⁿni*.
 garden, a, *du*.
 garfish, a, *nxo^o*, 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, *tūdupi*.
 get out, to, *hakanaki*.
 get over, to, *hi*.
 get someone, to, *hinⁿyaki*.
 get up, to, *nē*.
 ghost, a, *natci*.
 gimlet, a, *pxu*.
 girl, a, *sañki*.
 give, to, *ku*.
 give away, to, *kaye*.
 give out, to, *tea*.
 give up, to, *tēi*.
 gizzard, the, *taini*.
 glad, to be, *pi*.
 glass, *uda*.
 glittering, *tēdūtka*.
 globular, *poska*.
 glove, a, *tcak*.
 glue, to, *daki*, *tspon*.
 gnash, to, *ksē*.
 gnat, a, *kānⁿski hayi*.
 gnaw, to, *dus*, *xkē*, *tea*.
 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, *aknⁿ*, *kotka*.
 goose, Canada, *aknⁿ*.
 goose, snow, *aknⁿ*.
 goose, Texas, *aknⁿ*.
 goose, white brant-, *aknⁿ*.
 gore, to, *ādi*, *pxu*.
 gourd, a, *ko*, *akodi*.
 governor, a, *xi*.
 gown, a woman's, *anxti*.
 granddaughter, *yūñki*.
 grandfather, *kanⁿxo*.
 grandmother, *kūñkūn*.
 grandson, *yūñka*, *yūñki*.
 grape, a, *maktcuhi*.
 grasp, to, *si*.
 grass, *tanⁿsi*.
 grass, cocoa, *satuti*.
 grasshopper, a, *atadaxayi*, *xonⁿdayi*.
 grave, a, *kahoyē*, *ma*.
 gravel, *tēlcaki*.
 gravy, *wihi*.
 gray, *san*, *tohi*.
 grease, *tcin*.
 greasy, *tcin*.
 great, *tan*.
 Great Dipper, the, *tūtēn*.
 great-granddaughter, *yūñki*.
 great-grandfather, *kanⁿxo*.
 great-grandmother, *kūñkūn*.
 great-grandson, *yūñka*, *yūñki*.
 great-great-granddaughter, *yūñki*.
 great-great-grandfather, *kanⁿxo*.
 great-great-grandmother, *kūñkūn*.
 great-great-grandson, *yūñka*.
 great-great-great-grandfather, *kanⁿxo*.
 great-great-great-grandmother, *kūñkūn*.
 greedy, *inske*.
 green, *tohi*.
 grindstone, a, *anⁿxu*.
 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, *koččě*.
 gum, *sintoⁿⁱ, yuxu*.
 gum tree, black, *atudayudi*.
 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, *teak*.
 handkerchief, a, *teúkděxyi*.
 hang, to, *püni, teak*.
- hard, *sanhan, tečteaki, tosoi*.
 hare, a, *tečka*.
 hastily, *yatana*.
 hat, *akue*.
 hat, a woman's, *aⁿxi*.
 hatchet, a, *sěp*.
 hate, to, *iyasⁿ*.
- have, to, *ha, ta, wa*.
 — having, *on*.
 hawk, *kuděska, pazěška, son^{on} xayi*.
 hawk, duck, *kyětonhi*.
 hawk, marsh, *kiyasⁿska, kotapka*.
 hawk, a mythic, *teoniktcon*.
 hay, *tasⁱ*.
 he, *e, i*.
 head, a, *pa*.
 head off, to, *psüki*.
 headache, *ne*.
 hear, to, *naxě*.
 heart, a, *yandi*.
 heat, to, *ade*.
 heavy, *łke*.
 heel, a, *si*.
 help! *nu!*
 — help, to, *aküta*.
 hen, a, *ma, yañki*.
 hen-hawk, the, *son^{on} xayi*.
 her, *i, ta*.
 herald, a, *e*.
- here, *dawo, han, eti, te, tš*.
 heron, a, *oxka*.
 her's, *i*.
 herself, *i*.
 hiccough, to, *psüki*.
 hickory, a, *pün*.
 hide, to, *to*.
 high, *hedasⁿ, kohi*.
 hill, a, *pátsa, čktasⁿⁱ*.
 him, *i*.
 himself, *i*.
 hip, the, *tein*.
 his, *i, ta*.
 hiss, to, *teise*.
 hit, to, *dük-, kte*.
 hither, *dawo, han, ndao*.
 hitting a tree, sound of, *teise*.
 hoe, a, *mi^{kon}ni*.
 hoe, to, *ma*.
 hog, a, *keicka*.
 hogweed, *keicka*.
 hold, to, *dasⁿ, si*.
 hold the head up, to, *asⁿta*.
 hole, *tpě*.
 hollow, *xotka*.
 hollow, a, *ma*.
 hollow sound, a, *tax*.
 holly tree, the, *psúti*.
 hominy, *uni*.
 hominy, to make, *on*.
 honey, *kasⁿi*.
 honeysuckle, the, *panhin*.
 hoof, *ahi, si, tohoxk*.
 hook, a, *kük*.
 hook (as a cow), to, *ddi*.
 hook into, to, *hiñkahi*.
 horizon, the, *natei*.
 horizontal, *ma*.
 horn, *ahi*.
 hornet, the, *kasⁿi*.
 horse, a, *tohoxk*.
 horsefly, a, *konicka*.
 horseshoe, a, *tohoxk*.
 hose, *si, sonⁿ*.
 hot, *mi, úsasⁿ*.
 house, *ti*.
 house top, *ti*.
 how, *teidi^{ki}*.
 howl like a wolf, to, *wühe*.
 huckleberry, *hapi*.
 hug, to, *apěni*.
 hull, to, *xdo*.
 hum, to, *ycⁿwě*.
 humblebee, *kasⁿi*.

humming bird, a, *momoxka*.
 humped, *tonxka*.
 hundred, a, *tsipa*.
 hundredfold, a, *ptca*.
 hungry, *ti*.
 hunt, to, *inda*, *wax*.
 husband, *yinika*.
 husk of corn, *yek*.
 husk, to, *xdo*.

I, *nik*.

ice, *atxe*.
 icicle, an, *xohi*.
 identical, *keheyan*.
 if, *kan*, *ko*, *xyi*.
 image, *ani*.
 imitate, to, *kdaqayi*.
 imitate crying of a person, to, *xuke*.
 in, *itka*, *kan*, *yon*.
 in the past, *on*.
 indeed, *anisti*, *xē*.
 index finger, *amihin'*.
 Indian, *Anya*.
 Indian Creek, Louisiana, *Anya*.
 industrious, *apūdūxka*.
 infant, an, *antatka*.
 inferior, *kūdani*.
 inflexible, *sanhān*.
 ink, *kdē*.
 insect, *akidi*.
 inside, *itka*.
 instep, the, *si*.
 (instrumental prefix), *an*.
 intelligent, *daka*.
 intercept, to, *psūki*.
 interpreter, an, *e*.
 intestines, the, *tcīwi*.
 into, *itka*, *kan*, *-wa*.
 iris, the, *tātūn*.
 iron, *masq*.
 -ish, *iki*.
 island, an, *ma*.
 it, *i*, *e*.
 itch, to, *yo*.
 itself, *i*.
 ivory bird (?), *dixti hayi'*.

jack fish, the, *kyūski*.
 jail, a, *ti*.
 jaw, the, *yatka*.
 jay, the, *tin'ska*.
 jerk, to, *xtan*.
 jerked meat, *atcu*.
 Jew, a, *E*.

join, to, *pūt*.
 joint, a, *pūt*.
 joist, a, *ayan*.
 jug, a, *konicka*, *son*.
 juice, *ani*, *wihi*.
 jump, to, *ptce*.
 just, *kohē*, *ti*.
 just like, *hōna*.
 just now, *naxaxa*.
 just there, *ema*.

katydid, a, *sāde*.
 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, *ētukē*.
 kindle, to, *ade*.
 kindred, one's, *hai*.
 king bird, *antka*.
 kingfisher, the, *tcīdagayi*.
 kiss, to, *utētcpi*.
 kitten, a, *ktu*.
 knead, to, *tcūcki*.
 knee, a, *tcin*.
 kneepan, the, *tcin*.
 knife, a, *psde*, *taṭikōni*.
 knife blade, a, *psde*.
 knife handle, a, *psde*.
 knock, to, *pēhe*.
 knock down, to, *naki*.
 know, to, *yehon*.
 know how, to, *spē*.
 knuckle, a, *pūt*.
 Koasati, the, *Kosate*.

lacking, *nikī*.
 ladder, a, *ayan*.
 lake, a, *yohi*.
 Lake Cocodril, La., *Nzoṭo*.
 lame, *tcko*.
 Lamourie Bridge, La., *Lamori*, *Tcaxta*.
 lamp, a, *uda*.
 land, *ma*.
 language, *e*.
 lantern, a, *uda*.
 large, *tan*.
 large (as large as), *naskē*.

last, the, *akiya*.
 laugh, to, *za*.
 laugh at, to, *tepě*.
 law, a, *xi*.
 lawmaker, a, *xi*.
 lawyer, a, *xi*.
 lay, to, *nonďe*.
 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., *Kńts, Xtań, Tań*.
 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, *kďe*.
 level, *ka*.
 liar, a, *yěći*.
 lick, to, *akańci*.
 lid, a, *atńkse*.
 lie, to, *ma, řoho, tci*.
 lie (deceive), to, *si*.
 lie in wait, to, *tci*.
 light, *uda*.
 light (not heavy), *wiaka*.
 lighten, to, *wúďe*.
 lightning, *wúďe*.
 lightning bug, a, *peti*.
 lights, *yakřu*.
 like, to, *iyáń, kiyasń, pi*.
 lilac colored, *teti*.
 limb, a, *yo*.
 limb (of a tree), *deti*.
 limber, *ka*.
 limp, to, *tko*.
 line, *inřań*.
 line, a, *kńćikń*.
 line, to, *onńi*.
 line a garment, to, *on*.
 lining of a garment, *doxpě*.
 lip, the, *ih*.
 little, *yńńki*.
 Little River, *Třahřmań*.
 live, to, *ti*.
 live with one, to, *unoxě*.

liver, the, *pi*.
 lizard, a, *astotonicka*.
 Lloyd's Bridge, La., *Ayań*.
 load, to, *ańks*.
 lock, a, *ti*.
 lock, to, *atńkse'*.
 locust, *sahe, yo*.
 lodge, a, *ti*.
 lodge, to, *atowě*.
 log, a, *řoho*.
 long, *hedáń, naskě, tńďe*.
 long ago, *on, tc*.
 long time, a, *aoń, sahi*:
 look, to, *doń*.
 look down on, to, *akúdi*.
 look out! *emań*.
 look sharp! *aksúpi*.
 loop, a, *pńkřyi*.
 loose, *xwúďike*.
 loosely, *xwúďike*.
 loosen, to, *na*.
 lose, to, *pa*.
 Louisiana, *Ma*.
 louse, *ane*.
 love, to, *iyáń*.
 low, *xwúhi, xyapka*.
 lower, *xwúhi*.
 lungs, *yakřu*.

maggot, *ařoyě*.
 magic, *xi*.
 magnolia, the, *kokayudi*.
 maiden, a, *řopi*.
 make, to, *on*.
 make a fire, to, *uxťe*.
 make better, to, *edaki*.
 male, a, *anyá*.
 male animal, *ńdoke*.
 man, a, *anyá*.
 manifold, *ptřa*.
 manure, *inďe*.
 many, *tahi, tćina, una, yih*.
 maple, the, *ayań*.
 March, *Ina*.
 mare, a, *yańki*.
 mark, to, *řidipi*.
 mark off, to, *kďe*.
 Marksville, La., *Tunicka*.
 marry, to, *yńńřa*.
 marsh hawk, the, *kijáńska, kotapka*.
 mash, to, *ta, tćakanti*.
 mast, *udi*.
 match, a, *peti*.
 matter in a sore, *ton*.

- matter, no, *konhi*.
 mattress, a, *toho*.
 may, *kiknani*.
 me, *ñk*.
 meadow lark, a, *hapenizka xyan hayi*.
 meal, *nüpci*.
 meal, corn, *yek*.
 mean, to, *kaha*.
 measles, *hauti*.
 meat, *iñks*, *yo*.
 meat, dried or jerked, *atcu*.
 medicine, *xi*, *tyi*.
 medicine man, *añya*.
 meet, to, *kxipa*.
 mehaw (a berry), *asi*.
 melt, to, *šině*.
 membrane between fingers, *tcak*.
 membrum virile, the, *tcōnditi*.
 mend, to, *kiko*.
 metal, *masa*.
 meteor, a, *intka*.
 middle, *nata*.
 midnight, *psi*.
 midriff, the, *yañxtci*.
 might, *na*, *nani*.
 milk, *wak*.
 milk, to, *wak*.
 milt, the, *hai*, *psidikyan*.
 mine, *ñk*.
 minnows, *kosayi*.
 mired, to get, *nozpe*.
 mirror, a, *don*.
 miss, to, *tcáp*.
 miss in shooting, to, *utčine*.
 mistletoe, the, *ntawayi*.
 mix, to, *iñkidudi*.
 moccasin, the water, *tani*.
 mock, to, *kdaçayi*.
 mock crying of a person, to, *xuče*.
 mocking bird, *e*, *kdaçayi*.
 moist, *küdo*.
 molasses, *tcukuyě*, *wihi*.
 mole, a, *pačka*.
 Monday, *Napi*.
 money, *axisahi*.
 month, a, *ina*.
 moon, the, *ina*.
 Mooreland, La., *Yixyan*.
 morning, *wilě*.
 morning star, the, *intka*.
 mortar, *ita*.
 mosquito, a, *yamaçi*.
 moss, ground, *peti*.
 moss, tree, *ayan*.
 mother, a, *únni*.
 mother-in-law, *kánkán*.
 motioning, *kiñkě*.
 mountain, a, *pútsa*.
 mourn, to, *teodon*.
 mouse, a, *tcámdaki*.
 mouth, the, *ihí*.
 move, to, *kse*, *ni*, *odiyohán*, *okzahe*.
 move in a circle, to, *mixyi*.
 much, *tcína*.
 mud, *ma*.
 muddy, *küdo*, *xwítka*.
 mud fish, the, *tkon*.
 mulberry tree, a, *añsañkudi*.
 mule, a, *tohoak*.
 multiple, *ptça*.
 murderer, a, *te*.
 muscle, a, *iñkan*.
 mush, *šinłhon*.
 musket, *añks*.
 muskmelon, *tan*.
 Muskogee, the, *Skoki*.
 muskrat, a, *xanaxka*.
 mussel, *añski*.
 must, *nani*, *xyan*, *yeče*.
 mustache, a, *pañhin*.
 mutch-hotch, the, *yakidamañkayi*.
 muzzle (of a gun), *añks*.
 my, *ñk*.
 myself, *ñk*.
 mysterious, supernaturally, *xi*.
 myth, a, *yěčč*.
 nail, a, *hao*.
 nail, to, *hao*.
 nail (of finger or toe), *ahi*, *tcak*.
 naked, to be, *yo*.
 name, a, *yatčě*.
 name, to, *yatčě*.
 navel, the, *tcinpon*.
 near, *atcka*, *kxipa*.
 nearly, *nanteče*.
 neck, the, *dodi*.
 necklace, *açohi*, *añpni*, *kaçhudi*.
 necktie, *dodi*.
 need, to, *yihí*.
 needle, a, *añsadúki*.
 negress, a, *añxti*.
 negro, a, *añya*.
 neigh, to, *hon*.
 nephew, *yññki*, *tüksiki*.
 nest, a, *yokxi*.
 never, *xa*.
 nevertheless, *čtukě*.

new, *topi*.
 New Orleans, *Tan*.
 New Year's Day, *Napi*.
 newspaper, a, *kdě*.
 next, the, *ktcan*.
 next to, *iñktaⁿhi*.
 nibble, to, *kás*.
 nickel, a, *púkkíyáⁿ*.
 niece, *túsáñki, yúñki*.
 night, *psi*.
 night hawk, a, *poxayi*.
 nightshade, the, *tansi*.
 nine, *tkaně*.
 nine times, *de-*.
 ninefold, *ptča*.
 nineteen, *ohi*.
 nineteen times, *de-*.
 nineteenfold, *ptča*.
 ninety, *ohi*.
 nipple, the, *tasi*.
 nipple of a gun, *añks*.
 no, *atci, han^a, hiusan, niñi, yama*.
 noise, to make, *techi*.
 none, *yama, niñi*.
 nonsense! *kě!*
 noon, *kohi*.
 noose, a, *iñkan*.
 north, the, *xññmi*.
 northeast, *nacai*.
 nose, the, *ptcáⁿ*.
 nose ring, a, *ptcáⁿ*.
 nostrils, *ptcáⁿ*.
 not, i . . . na, *niñi, yama*.
 not at all, *xti*.
 notch, to, *tcáka*.
 notched, *tcáka*.
 nothing, *yama*.
 notwithstanding, *ětukě*.
 now, *te, ko, nazaxa, yahe*.
 numb, *dühomni, xte*.
 oak, an, *tcaxku*.
 oak, the live, *wástahudi*.
 oak, the pin or water, *udi*.
 ocean, *ani*.
 odor, an, *cuhí, xyuhu, pexinyi, yaⁿxi, yaⁿsi*.
 off, *kōx*.
 oh! *atčtci+*, *he+ha<*, *kd!*, *xo, xwi, sehíyě, ti, ú*.
 oh no! *atci, han^a*.
 oh! yes, *he+*!
 old, *imc, xohi, tapan, tcyu*.
 on, a-

on top of, *tawiyáⁿ*.
 once, *de-, son^a*.
 one, *son^a*.
 one of, *sanⁿhiⁿ*.
 onion, an, *áñkciⁿsayi*.
 only, *eyaxa, xa, ti, nedi, pa*.
 ooze, to, *tcě*.
 Opelousas, La., *Aplusa*.
 open, to, *pädě*.
 open a door, to, *pax*.
 opossum, an, *keicka*.
 or, *ha*.
 orange, *anaki*.
 orifice, *tpě*.
 ornament, an, *teke*.
 orphan, an, *antatka*.
 other, *wo*.
 other, the, *sanⁿhiⁿ*.
 otter, an, *xanaxka*.
 ouch! *atčtci+*.
 ought, *hi, naxkiya, pi*.
 our, *ñk*.
 ours, *ñk*.
 out, *aku*.
 outside, *aku*.
 overcoat, *doxpě*.
 overflow, an, *ani, taomni*.
 overshoes, *waxi*.
 overturn, to, *xtu*.
 owl, an, *xitámi hayi*.
 owl, the screech, *xo*.
 owl, swamp, *podadě*.
 ox, *wak*.
 oyster, *anⁿski*.

paddle, a, *katcáⁿhi*.
 paddle, to, *imahin*.
 pail, a, *tüpi*.
 pain, *ne*.
 paint, *kdě, ma*.
 paint, to, *nahi*.
 palate (?), *ihi*.
 palate, the hard, *dodi*.
 palm of the hand, *tcak*.
 palmetto, a, *maxomⁿka*.
 palpitate, to, *fix*.
 pan, a tin, *yěskasan*.
 pant, to, *sikte*.
 pantaloons, *nindi*.
 panther, a, *tanta, tmoteka*.
 paper, *kdě*.
 parasol, *si*.
 parch, to, *unasi*.
 parents, *xohi*.

parrot, a, *kūděska*.
 parting of hair, *pa*.
 partridge, a, *apuska*.
 Pascagoula Indians, *Miska*.
 pass, to, *de, mixyi*.
 paste, to, *tspan*.
 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, *ěktan'ni*.
 pecan, a, *pin*.
 peel, to, *akě, duka, tčotka*.
 peep, to, *kádúksa*.
 pelican, a, *xom'niyohi*.
 pen, a, *kdě*.
 pencil, a, *kdě*.
 penis, the, *tconditi*.
 people, *anya*.
 pepper, *apaya*.
 perch, a, *tūdě*.
 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, *púktyán*.
 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, *ařks*.
 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, *itap*.
 plank, a, *itap*.
 plant, a, *uni*.
 plant, to, *tcu*.
 plantation, a, *tahi, ti*.
 plate, a, *másuda*.
 plate, a soup, *kđopka*.
 plate (of tin), a, *yěskasan*.
 play, to, *anix*.
 play (a violin), to, *hon*.
 play roughly, to, *inixyi*.
 Pleiades, the, *inika*.
 plentiful, *dúkútcápa*.
 pliant, *ktq*.
 plow, a, *paya*.
 plow, to, *paya*.
 plum, a, *stiiñki*.
 plunge into water, to, *usinhia*.
 pocket, a, *pahin*.
 point, the, *psánti, püt*.
 poke a fire, to, *áčě*.
 poke out, to, *navi*.
 pokeberry, *koř tĩmpka*.
 poker, a, *áčě, peti*.
 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, *pahin*.
 pound, a, *řike*.
 pound, to, *pěhe*.
 powder, *nüpxi*.
 prairie, a, *takohon*.
 preach, to, *e*.
 preacher, a, *e*.
 press down, to, *unaskiři*.
 pretending, *kiñkě*.
 pretty, *dě, pi*.
 proclaim, to, *e*.
 proper, *pi*.

- prostitute, a, *tocha*.
 protect, to, *inpáđahi*.
 proud, *inťo*.
 psha! *úx!*
 pull, to, *xtaⁿ*, *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, *taⁿ*.
 punch, to, *dúk-*, *pxu*.
 pupil, the, *tútcúⁿ*.
 pupil of eye, the, *su*.
 purple, *tcti*,
 pursue, to, *noxě*.
 push, *toⁿ*.
 push, to, *xtaⁿ*, *pa-*.
 push over, to, *kaⁿ*.
 pustule, a, *sipi*.
 put, to, *xěhe*, *noⁿdě*, *tcu*.
 put down, to, *xěhe*.
 put inside, to, *ukpe itkaxěye*.
 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, *hayⁿ*.
 quickly, *ixyoⁿni*.
 quicksand, a, *xídidihe*, *ma*.
 quietly, *nítiki*.
 quit, to, *xa*.
- rabbit, a, *tcětka*.
 raccoon, a, *atúki*.
 rail, a, *du*.
 railroad, a, *xtaⁿ*, *ně*.
 rain, *zohi*.
 rainbow, a, *naukidě omni*.
 raise a person, to, *ksapi*.
 raisins, *maktcuhi*.
 ramrod, *ańks*.
 rancid, *pezinyi*, *teiya*.
 Rapides, La., *Atix*, *Rapidyⁿ*, *Tědóⁿna*.
 rapidly, *ixyoⁿni*.
 rat (all kinds), *du*.
 rattan vine, the, *tohoⁿni*.
 rattle, a, *sahe*.
 rattle, to, *sahe*, *koko*, *súna*, *tcínase*.
 rattlesnake, a, *nděsi*.
 raw, *sahi*.
- razor, a, *paⁿhiⁿ*.
 reach, to, *hi*, *staⁿhiⁿ*.
 read, to, *e*.
 ready, *inťo*.
 real, *koⁿě*.
 really, *koⁿě*.
 rear a person, to, *ksapi*.
 receive, to, *si*.
 recline, to, *ma*, *ně*, *tcí*, *toho*.
 recognize, to, *yehoⁿ*.
 rectangular, *snotka*.
 rectilinear, *snotka*.
 red, *tcti*.
 redbird, a, *kúděska*.
 redden, to, *tcti*.
 reddish, *tcti*.
 Red River, the, *Teahamaⁿ*.
 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, *hadinyanhiⁿ*.
 ridge, a, *pútsa*.
 ridgepole, the, *ti*.
 right, the, *spewa*.
 right here, *nětka*.
 ring, finger, *tcak*.
 ring, to, *hoⁿ*.
 rip, to, *kayadi*.
 ripe, *tohi*.
 rise, to, *ně*.
 river, a, *teahamaⁿ*.
 rivulet, a, *yixyaⁿ*.
 road, a, *ně*.
 roan (color), *yusi*.
 roar, to, *xuhe*, *xyuⁿwe*.
 roar of a hard rain, *waxě*.
 roar of water, the, *wuxwě*.
 Roaring Creek, Rapides Parish, La.,
Yixyaⁿ.
 roast, to, *yukúni*.
 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, *atũkse, ti*.
 room, a, *ti*.
 rooster, a, *ma*.
 root, *tudi, udi*.
 root up, to, *pxũ*.
 rose bush, the Cherokee, *xixe*.
 rosin, *sintoni, yucu*.
 rosin, pine, *axudi*.
 rough, *daska, xahi*.
 rounded, *poska*.
 row, a, *kititiki*.
 rub, to, *patũdu, pxũ*.
 rubbed, anything, *dohi*.
 ruffle (the feathers), to, *xizika*.
 rump, the, *nindi*.
 run, to, *xyuhi, taⁿ*.
 run away or off, to, *koxta*.
 Russian, a, *E*.
 rustle, to, *xyi*.
 sack, a, *pahiⁿ*.
 sacque, a woman's, *doxpě*.
 sad, *yandi*.
 saddle, a, *xohoⁿ*.
 saddle, to, *xohoⁿ*.
 saddle girth, *mak*.
 saddle maker, a, *xohoⁿ*.
 salamander, *ma, nsũki*.
 saliva, *tũtcku*.
 salt, *wasi*.
 same, the, *keheyaⁿ*.
 sand, *ma, pzaki*.
 sap sucker, the, *tiⁿ, teaⁿ*.
 sardines, o.
 satisfied, *yandi*.
 Saturday, *Napi*.
 saw, a, *ke*.
 saw, to, *ke*.
 sawing sound, to make a, *xyi*.
 say, to, *e, hoⁿ*.
 scale (of fish), *ahi*.
 scalp, to, *tc*.
 scalp lock, a, *haxeye*.
 scar, a, *tũda*.
 scare, to, *ĩskě, tax*.
 scarred, *tũdagayi*.
 scatter, to, *kinaxa, tcu*.
 scent, to, *hi*.
 schoolhouse, a, *kdě*.
 scissors, *stanhiⁿ*.

scold, to, *kyahĩ*.
 scorch, to, *ade*.
 scrape, to, *kě, xohi*.
 scraper for hides, *si*.
 scratch, to, *xaye, stũki*.
 scythe, a, *taⁿsi*.
 seam, a, *pstũki*.
 seat, a, *xěhe*.
 seel *emaⁿ!*
 see, to, *doⁿ*.
 seed, a, *su*.
 seek, to, *ĩnda*.
 -self, *pa*.
 sell, to, *atsi*.
 send, to, *de, dutaⁿ*.
 send for, to, *atc*.
 send hither, to, *hu*.
 sense, *yandi*.
 senseless, *yandi*.
 septum, nasal, *aho, ptcũⁿ*.
 serpent, a, *nděsi*.
 set down, to, *xěhe*.
 set fire to, to, *naoⁿ*.
 set on, to, *dutaⁿ*.
 set out (vegetables), to, *pxu*.
 set up, to, *si, ustiki*.
 seven, *noⁿpa*.
 seven times, *de*.
 sevenfold, *ptça*.
 seventeen, *ohi*.
 seventeen times, *de*.
 seventeenfold, *ptça*.
 seventy, *ohi*.
 sew, to, *pstũki*.
 sewing machine, a, *masa, pstũki*.
 shade, a, *si, natci*.
 shadow, *si natci*.
 shake, to, *na, tahi, yuhi*.
 shake hands, to, *si*.
 shall, *dande, he, xo*.
 shallow, *xye*.
 shaman, *aⁿya*.
 sharp, *pũsa, soⁿ*.
 sharp-edged, *pũsa*.
 sharpen, to, *pũsa*.
 sharp-pointed, *psũnti*.
 shave, to, *xohi*.
 shawl, a, *teũkděxyi*.
 Shawnee, the, *Sawaⁿ*.
 she, *e, i*.
 sheep, a, *tcětku*.
 shell, to, *xku*.
 shine, to, *uda*.
 shingle, *ĩkxapka*.

- shining, *tcidütka*.
 shirt, a, *doxpě, pčato*.
 shiver, to, *xuki, tūdūdūhe*.
 shoe, *waxi*.
 shoot, to, *kte, o, añks*.
 shoot through, to, *ťowe*.
 short, *natchka, řuřuzka*.
 shot, a, *añks*.
 shoulder, *axě*.
 ? shoulder blade, *asonťi*.
 show, to, *don*.
 shut, to, *kútske*.
 shut the mouth, to, *akítitu*.
 sick, *hauđi*.
 side, one, *sañhin*.
 sieve, a, *atctan, hadiyañhin*.
 sift, to, *yahin*.
 sight (of a gun), *don*.
 silent, *e*.
 silk, *tcidütka*.
 silver, *axisahi*.
 since, *kan*.
 — since then, *ětukě*.
 — sinew, a, *inťan*.
 sing, to, *yaonni*.
 singe, to, *súdu*.
 single, *topi*.
 sink, to, *ani, kíduspě, wahe*.
 sister, *ksañxa, ini, tañki*.
 sister-in-law, *tcakan*.
 sit, to, *xěhe, nañki, tani*.
 six, *akúxpě*.
 six times, *akúxpě*.
 sixfold, *pča*.
 sixteen, *ohi*.
 sixteen times, *de*.
 sixteenfold, *pča*.
 sixty, *ohi*.
 sizzle, to, *tcise*.
 skillful, *spě*.
 skin, to, *xkě*.
 skirt, *awode, doxpě, hau*.
 skull, the, *pa*.
 skunk, a, *inška*.
 slapping sound, a, *se, táp*.
 sledge hammer, a, *sěp*.
 — sleep, to, *yañni*.
 sleeves of a coat, *doxpě*.
 slender, *sndhi*.
 slide, to, *xati*.
 slim, *sndhi*.
 slip, to, *tcáp*.
 slip off, to, *kinti*.
 slipper, a, *waxi*.
 slippery, *tcáp*.
 slippery elm, a, *hi, tcin*.
 slowly, *haeyě*.
 slow-witted, *daka*.
 small, *miska, yinťi*.
 smallpox, *kđě, psúnti*.
 smart, *daka*.
 smeared, anything, *dohi*.
 smell, to, *hi, pani, pon*.
 smell badly, to, *xyuhu*.
 smell strong, to, *yañsi*.
 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, *kořta*.
 sneeze, to, *mişi*.
 snore, to, *yaxdokě*.
 snow, *wahu*.
 snow, to, *wahu*.
 snowbird, a, *wahu*.
 so, *ěťike, inke*.
 so far, *ědan*.
 so long, *on*.
 soap, *tcin*.
 soapberry tree, *ayañ*.
 soft, *tpañhin, wacka*.
 soiled, *dě*.
 sole of foot, *si*.
 solidago, the, *ma*.
 some, *tcina*.
 some one, *añya*.
 somersault, a, *takotč*.
 something, *ka*.
 somewhat, *ka, tiki*.
 son, *yinťi*.
 son-in-law, *tonni*.
 soon, *yatana*.
 soon, very, *uksani*.
 soot, *peti*.
 sore, *pahi*.
 sore, a, *pahi*.
 sort, *ětukě*.
 sort of, a, *tiki*.
 soup, *wihi*.
 sour, *pařka*.
 south, the, *nyuhuyewade*.
 sow, to, *tcu*.

- spade, a, *ma*.
 Spaniard, a, *Spani*.
 sparrow hawk, the, *kiskisayi*.
 speak, to, *e*.
 speak to, to, *kĩno*.
 speech, *e*.
 spider, a, *koxode nika*.
 spill, to, *icu*.
 spine, the, *tanⁿhin*.
 spirit, a, *nátcí*.
 spit, to, *títcku*.
 splash, to, *pozwe*.
 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, tčtcūtka*.
 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, *wahē*.
 square, *snihi*.
 squash, a, *tan*.
 squash, crook-necked, *ahi*.
 squeak, to, *wahē*.
 squealer duck, the, *tahañkona*.
 squeeze, to, *tčtcki*.
 squirrel, a, *nsúki*.
 squirrel, a flying, *teika*.
 stab, to, *pxu*.
 stable, a, *tohozok*.
 stain, a, *atada*.
 stairway, a, *si*.
 stalk, a, *udi*.
 stand, to, *xa, ně, si*.
 stand up, to, *tčtcūtka, ustłki*.
 star, *imka*.
 station, a railroad, *stan*.
 steal, to, *sně*.
 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, yuke*.
 still further, *e*.
 sting, a, *usi*.
 stingy, *akste*.
 stink, to, *hi*.
 stock (horses and cattle), *yiñka*.
 stockings, *si, son*.
 stomach, the, *yixyan*.
 stone, a, *anxu*.
 stop, to, *xa*.
 stopper, a, *pstłki*.
 store, a, *kits*.
 storekeeper, a, *kits*.
 storm, a, *xáxwě*.
 stout, *sanhan*.
 straddle, to, *ptca*.
 straight, *kta*.
 straight line, in a, *kta*.
 strange, *xi*.
 strawberry, *asi*.
 street, a, *ně*.
 stretch the arms out, to, *túdě*.
 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, utčtepi*.
 sucker, a, *o*.
 sugar, *tekuyě*.
 sugar cane, *tekuyě*.
 sugar field, a, *tekuyě*.
 sugar refinery, a, *tekuyě*.
 summer, a, *mi*.
 summer duck, the, *tahañkona, taxpa, ptasi*.
 sun, the, *ina*.
 Sunday, *Napi*.
 sunrise, *ina, hakanaki*.
 sunset, *ina, idě*.
 sunshine, *wúdě*.
 superfluous, *kúdani*.

- supernatural, *xi*.
 supper, *psi*.
 supple, *kta*.
 suppose, *akaⁿ*.
 sure enough, *anisti, kōhē*.
 surely, *anisti*.
 surrender, to, *tēl*.
 surround, to, *psūki*.
 suture, *aho*.
 swab out, to, *patcidu*.
 swallow, the, *kūdēska*.
 swallow, to, *aduwaaka, nayē*.
 swamp, a, *yohi*.
 swap, to, *towe*.
 swarm, to, *axi*.
 sweep, to, *kse*.
 sweet, *tckuyē*.
 swell, to, *po*.
 swim, to, *pxd*.
 swing, a, *xozo*.
 swing, to, *xozo, pūni, tēna*.
 sword, a, *psde*.
 sycamore, the, *ayan*.
- table, a, *ti*.
 table cover, a, *oⁿ*.
 tail, a, *sindi*.
 take, to, *daⁿ, ki, si*.
 take care, *emaⁿ*.
 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, *yētēl*.
 talk, to, *e*.
 talker, a great, *icedi*.
 tall, *hedan, naskē, tūdē*.
 tar, *sūⁿitonni*.
 tea, *tyi*.
 teach, to, *yēhon*.
 tear, to, *sa*.
 tearing sound, a, *toāde*.
 tell, to, *kanhi, kālē*.
 tell a tale or story, to, *yētēl*.
 temple, the, *taxpadi*.
 ten, *ohi*.
 ten times, *de-*.
 tender, *yīñki*.
 tenfold, *ptqa*.
 tent, a, *ti*.
 terrapin, a, *tētceki*.
 Texas, *Tēksi*.
- that, *te, e, he, kīnhin, ko, skane*.
 — that distant one, *nē*.
 that way, *xudedike, tuka*.
 thaw, to, *sinē*.
 the, *kīnhin, ko*.
 thee, *ay*.
 their, *e*.
 them, *dāha*.
 then, *te, kaⁿ*.
 there, *e, ēti, he*.
 — therefore, *oⁿ, kaⁿ*.
 these, *yuke*.
 they, *e, i, -tu*.
 thick, *dūkūtēpa, tedki*.
 thicket, *isa*.
 thief, a, *sinē*.
 thigh, the, *taqi*.
 thin, *hadēhi, supi*.
 thing, *ka*.
 think, to, *yandi, yihi*.
 thirsty, *dodi, uxwi*.
 thirteen, *ohi*.
 thirteen times, *de-*.
 thirteenfold, *ptqa*.
 thirty, *ohi*.
 thirty times, *de-*.
 thirtyfold, *ptqa*.
 — this, *do, ēti, te, yahe*.
 this way, *nda^o*.
 thither, *a^kuwe, e*.
 thorn, a, *xiha*.
 thorn tree, a, *xīha, ayan*.
 thou, *ay*.
 thousand, a, *tsipa*.
 thousandfold, a, *ptqa*.
 thread, a, *in^kaⁿ*.
 thread, to, *xtaⁿ*.
 three, *dani*.
 three times, *dani*.
 threefold, *ptqa*.
 thrice, *dani, de-*.
 throat, the, *dodi*.
 throughout, *naⁿni*.
 throw, to, *kincē, teu*.
 throw away, to, *nondē*.
 throw into, to, *kde*.
 throw on, to, *asdhi*.
 throw the head back, to, *anta*.
 thrust at, to, *pxu*.
 thrust through, to, *kūt*.
 thud, a, *koko, pūke*.
 thumb, the, *tcak*.
 thunder, *tuhe*.
 thunder, to, *tuhe*.

- Thursday, *Yanni*.
 thus, *štike*.
 thy, *ay*.
 tibia, the, *yukpě*.
 tick, a, *kanateki*.
 tie, to, *du*.
 tight, *taninhě*.
 tightly, *taninhě*.
 till, *kde*.
 time, the second, *tc*.
 tin, *yěskasaⁿ*.
 tip, the, *pút*.
 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, *nonpa*.
 tomorrow, *witě*.
 tongue, the, *yětci*.
 tonight, *psi*.
 tonsils, *dodi*.
 too, *he, yan*.
 tooth, a, *insu*.
 toothache, *insu, ne*.
 touch, to, *puxi, tútce*.
 touchhole of a gun, *añks*.
 tough, *steiki*.
 toward, *-wa*.
 town, a, *tan*.
 track (of any creature), *si*.
 trade, to, *atsi*.
 trail, to, *toho*.
 trailing something (as dogs), *ma*.
 translucent, *uda*.
 transparent, *uda*.
 trap, a, *inⁿkan*.
 trap, to, *inⁿkan*.
 treat, to, *on*.
 treat (a patient), to, *xi*.
 treat badly, to, *xak, yanⁿkon*.
 tree, a, *ayan*.
 tree, a dead, *teitka*.
 trench, a, *küdo*.
 trouble, *tciva*.
 troublesome, *tciva*.
 trousers, *nindi*.
 trout, a, *atcohi*.
 trunk, a, *xa, udi*.
 tub, a, *tüpi*.
 Tuesday, *Yanni*.
 tumbler, a, *ani*.
 tunic, a, *pitato*.
 Tunica, the, *Tunicka*.
 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, *tětceki*.
 twelve, *ohi*.
 twelve times, *de-*.
 twelvefold, *pitca*.
 twenty, *ohi*.
 twenty times, *de-*.
 twentyfold, *pitca*.
 twice, *de-, nonpa*.
 twilight, *psi*.
 twins, *antatka*.
 twist, to, *ni*.
 twitch, to, *wide*.
 two, *nonpa*.
 twofold, *pitca*.
 ugly, *dě, kädani, pi*.
 umbrella, *si*.
 unawares, *nitki*.
 unbraid, to, *xke*.
 uncivilized, *sahi*.
 uncle, *adi, atcki, tukanni*.
 uncooked, *sahi*.
 uncover, to, *püde*.
 under, *itka, kuya, yaskiya*.
 undergrowth, *ayan*.
 undermine, to, *kě, kuya*.
 underneath, *kuya*.
 underneath, to go, *tükamagonni*.
 understand, to, *spě*.
 unfinished, *ědan*.
 unripe, *tohi*.
 untie, to, *du*.
 until, *kde*.
 untrue, *si*.
 unwilling, *ox*.
 unwrap, to, *du*.
 up, *kohi*.
 upon, *tawiyann*.
 upright, *kta*.
 upset, to, *xtu*.
 upward, *kohi*.
 urge on, to, *dutan*.
 urinate, to, *dix*.

- urine, *dix*.
 us, *daha, yan*.
 use, to, *on*.
 use an ax, to, *ayin tanini*.
 use up, to, *tea*.

 valley, a, *kwini*.
 vein, a, *hai*.
 venison, *ta*.
 very, *kohě, xě, xti, sti, wa*.
 vest, a, *yaděta*.
 village, a, *tan*.
 vine, a, *panhin*.
 vine, her, *ukanikayi*.
 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, *kie*.
 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, xozo*.
 we, *nik*.
 weak, *sanhon, wida*.
 wear, to, *on*.
 wear around neck, to, *nupuni*.
 weary, *upi*.
 weasel, a, *iskixpa*.
 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, hantca, hi, kan, ko, xyan, yan, yanka*.
 when? *teokanan*.
 where, *xan, yan*.
 where? *teak, teuwa*.
 wherefore? *xyexyo, teidiki*.
 whereupon, *kan*.
 which? *teidiki*.
 while, *-yankan*.
 while, a, *sahi*.
 whip, a, *tkon*.
 whip, to, *tkon*.
 whippoorwill, a, *teipanakono*.
 whirlwind, a, *xixwě*.
 whirring sound, to make a, *tinwě*.
 whisky, *ani*.
 whisper, to, *e*.
 whistle, to, *xyunwe, sade, sutside*.
 white, *san*.
 whitish, *san*.
 whole, the, *panan*.
 whoop, to, *waha*.
 whortleberry, *hapi*.
 whose, *ka, tūpeta*.
 why? *xyexyo, teidiki*.
 Wichita, the, *Witeina*.
 wide, *piqa*.
 widow, a, *teodon*.
 widower, a, *teodon*.
 wife, *yinka*.
 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, *pits*.
 winter, *anan*.
 wipe, to, *patcidu*.
 wish, to, *ox, te, yihi*.
 with, *on*.
 with, to be, *iya*.
 within, *ika*.

- without, to be, *niki*.
 wolf, *ayihin*.
 woman, a, *amati*.
 woman, an old, *anya*.
 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, *teiteki*.
 wrinkle, a, *küdo, kuhï*.
 wrinkled, to be, *sisi*.
 write, to, *kdë, on*.
 wrist, the, *teak*.
 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, *iyan*.
 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*, *aⁿ* (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*, *uⁿ*, *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.

abaiyaⁿ'te, a dream.

abashi'sk^a, fog.

aba'si, **aba'si**, a chicken.—*aba'si ya'ñki*, or *aba'si ya'ñki*, hen; *abasdok'i*, or *abas-to'ki*, rooster; *abastc'i'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.

afhaⁿ', 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.—*bafpě'ni*, I forget, or do not know; *tcafpě'ni*, you forget, or do not know; *onafpě'ni*, we forget.

afta'ti, to prick.—*abaf'ta'ti*, I prick; *atc'af'ta'ti*, you prick.

ahe', **ahi'**, horn (of deer, etc.).—*itxa' ahe'*, deer-horns.

ahi'hi, blood.—*aba'h'hi*, my blood; *ata-h'hi'hi'tu*, your (pl.) blood.

ahi'te, to land, disembark.

a'xnaki, **a'xnaka**, out of, it is nearly light, it is just rising, it is out.—*i'la a'xnaki'*, 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; *atc'akafta'ti*, you nail.

akale'wa, to stand up.—*bakale'wa*, I stand up.

akanaŋpa'ka, bow, semicircle, arc.—*asho'hi akanaŋpa'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.

akxě', to plant (cf. *khewe*).—*ba'kxě*, I plant; *tca'kxě*, you plant.

akhi'pi, satisfied.—*abakhi'pi*, I am satisfied; *atakh'i'pi*, you are satisfied.

akh'i'si, **aki'si**, turtle.—*akh'i'si sxu'pka*, soft-shelled turtle; *akh'i'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'tcaⁿ, **akho'tca**, out, outside.—*akho'tcaⁿ ate'kna*, I go out; *akho'tcaⁿ ete'kna*, you go out; *akho'tca atě'*, I go outside.

akhō'tě, **akho'te**, under.—*abo'ki akhō'tě*, river bank.

akxō'hi', a worm found in human beings.

akhu, **ku**, to give.—*bakhu'*, I give; *tca'khu'*, you give; *a'ñkwa akhu'*, one gives. *akhu'hi*, I am giving it to him; *atc'ikhu'*, you are giving it to him; *tca'khu'*, he is giving it to you; *mi'nti' atc'ikhu'*, he is giving it to me; *ontc'khu'bě*, give it to me! (with future suffix); *antc'ikho'*, 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 tciku'*, you give medicine.
- akifhûⁿtku**, Saturday.
- akktce'hi**, a flower.—*ila akiktce'hi*, sunflower.
- akisho'tia'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. *kia'we ŷnko'hi*, what do you call? *min'te kia'we iba'koki*, what am I calling? *tea'koki*, you are calling.
- ako'cka**, gizzard, his gizzard.
- akon'si**, bee.—*akon'si win'shu*, honey.
- akôⁿti**, a peach.—*akônt atcû'ti*, a plum; *akôⁿi 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 Arkansas) mission.)
- akshi'ki**, mad, crazy.
- aksho'ti**, alligator.
- aktca'hi**, to boil.—*a'ni aktca'hi*, water boils.
- aktca'pi**, near.—*abaktca'pi*, near to me; *ataktca'pi*, near to you.
- a'ktchë**, to spit (cf. *tahe*).—*ba'ktchë*, I spit; *tea'ktchë*, you spit; *ona'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'kitha*, 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'ktucpôn'cka**, to splice, to patch.—*ba'ktucpôn'cka*, I splice or patch; *tea'ktucpôn'cka*, you splice or patch.
- a'ktuwa**, to gather, collect.—*ba'ktuwa*, I gather or collect; *tea'ktuwa*, you gather or collect.
- a'kuitcuⁿ**, to be stingy.—*ba'kuitcuⁿ*, I am stingy; *tea'kuitcuⁿ*, 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; *tealu'thë*, you are drowned; *onlu'thë*, we are drowned; *min'ti balu'thë*, I drown myself; *mihin'sa balu'thë*, I drown myself; *mihin'sa etcin'ti balu'thë*, we drown each other; *ihin'sa alu'thë*, he drowns himself.
- amapho'ska**, **amaphû'ska**, the common partridge (Creole: *perdrix*).
- amashû'pka**, palmetto.
- amasku'wë**, salt.—*atk amasku'wë*, sugar; *afho'ti atk amasku'wë*, sugar-cane.
- amaspo'hi**, **amaspohi'**, tobacco-pipe (cf. *pûhi*, hole).
- amatchoⁿ**, **a'matcha**, **a'matchôⁿ**, down, low, low down.—*a'matcha ba-te'kna*, I go down.
- amawactô** (?), to let go, release.—*ba'mawactô* (?), I let it go; *tea'mawactë*, you let it go.
- amaⁿ**, turkey.—*aman' iya'niki*, female turkey; *aman' ito'ki*, male turkey.
- a'maⁿ**, land, country, ground.—*a'man tu'fihaha*, to hoe land; *a'man 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'huⁿ**, **amiⁿhuⁿ**, fever.—*ami'huⁿ fhi*, yellow fever.
- ami'shu**, to fan, a fan.—*bami'shu*, I fan; *teami'shu*, you fan.
- amôⁿfi**, **amô'fi**, iron, a pot, pottery.—*amô'f okho'e*, lid of a pot; *amon'fhasi'*, *amon'fhasi'si*, money. *amon'fhasi' ishu'hi*, *amô'fi iwô'fi*, brass, copper. *amon'fhasi' afhan'*, *amon'fhasi' afhôn'*, silver. *amon'fhasi' ifhi'*, *amon'fhasi' fhi*, gold. *amôⁿs ta'nufhan'*, one dollar. *amon'fi atkû'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, ani', 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; *teanı'si*, you play.
anita', to wash.—*banita'*, I wash.
ano', north, winter.
ano'ska, orphan.
ąndja'ki ke'hi, one thousand.
ąndjo'fta, ąndjo'fta, ąndjo'fta, 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; *ąpheni'xku*, a little bundle.
aphe'ti, aphit'i, fire.—*ąphe'eni, aphe'sni*, the coals; *ape'shihi*, smoke. *pe'tota*, a match. *aphe'sa nagi'*, fire-place, chimney. *ape'shihi pho'hi*, smoke-hole. *iva'ti ape'shihi*, steamboat.
a'pxi, leaf.—*aphi'fo'tka*, pecan.
apho', owl (Creole: *grosse-tête hibou*).—*ąpho' nagi'*, *ąmpho' nakě*, screech owl.
ąpho'hi, to smell.
aphų'ska, fist.—*baphų'ska*, my fist; *tcaphų'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*, 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; *tcx'n'shehi*, you laugh [etc.]; *iv'she'hi*, he laughs [etc.]; *onshe'hi*, we laugh [etc.]; *iv'shehi'*, someone laughs.
ashoha', ring-necked plover, or killdee (Creole: *pluvier*).
asho'hi, asho'i, a'sshohi, rain, to rain, it rains.—*asho'hi akąnapfa'ka*, rainbow, "rain bow"; *a'sshohi kiu'knao*, rain is coming.
asho'ni, crawfish.
ąsho'pi, to drink.—*bąsho'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'ska*, little girl.
ąco'co, to cough.
atce'ki, corn.—*atce'k nu'fsha*, ear of corn; *a'tca'k-bi'ska*, hominy grits; *atc'k-nąpasi una'fi*, corn mush. *ąńgo'fa tce'ki*, rice, "white man's corn." *atce'k napha'si*, corn-meal.
a'tchąka, grasshopper (Creole: *sotriyeau*).
ątche'tka, atchě'tka, rabbit.
atchų'ńki, dog (Biloxi, *atcu'ńki*).—*atchų'ńgasi, atcu'ńgasi*, horse. *atcu'ńgasi nashu'sita*, mule. *atchų'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*).
atchu'ti, tcu'ti, red.—*te'ska atcu'ti, de'ska atchuti'*, cardinal bird. *a'ni tcu'ti, abo'ki tcu'ti*, Red river.
ataf: *atafte', atafihě, atafthe'*, to burn.—*batafte'hawe*, I burn it; *abatafte'*, I burn myself. *aphi'ti atafthe'*, it is burnt in the fire; *atafthe'hawe*, I burnt him; *atafthe'hawe, atcątafthe'hawe*, you burn

- it; *atcatqithe aba'taqithe*, 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. *amónfa qatqra*, 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'nti'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*).—*qbativ'kna*, 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'nglifsi*, 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'nahí*, to fall.—*bato'nahí*, I fall.
- ato'yě*, to catch.—*bato'yě*, or *min'ti bato'yě*; I catch; *tcato'yě*, you catch; *ho atu-yi*, I catch fish; *ho tcatu'yi*, you catch fish.
- aton'hi*, to see, to look.—*aton'hi*, *atun'hi*, I see or look; *cto'hi*, *ctun'hi*, you see or look (see him, you see him); *onton'hi*, *ontun'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.
- aton'hi*, to sing.—*baton'hi*, I sing.
- atubanitei*, to wrap up, to twist.—*abatu-baniv'tci*, I twist it or wrap it up; *min'ti atu'baniv'tci*, I wrap something up; *cti'nti atubaniv'tci*, you wrap something up; *i'nti atubaniv'tci*, he wraps something up; *on'ti atubaniv'tci*, we wrap something up; *etca'nsa' tubaniv'tci*, hold on! we wrap something up; *etca'nsa' abatu'banitei*, hold on! I will wrap something up.
- atun'nahi*, to turn, to go back.—*abatu'nahi*, *batu'nahi*, I turn, I go back; *tca'tunahi*, you go back; *ctun'nahi*, or *ctá'nahi*, you turn, go back! *ontun'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.—*itcan' 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'nglif'*, another.—*a'nglif in'le*, *a'nglifhi in'le*, another language, the English language, you can speak Eng-

lish (?). *añgl'f ito'*, an American man, "another, different, or foreign man."—*añgl'f he'mu*, an Indian; *añgl'f he'mu in'le*, the Indian language.

añgo'fa, *añgo'f ito'*, white man, especially a Creole.—*añgo'fa te'ki*, rice, "white man's corn;" *añgo'fa anapa'si*, flour, "white man's flour."

añkonaki', *añkunaki*, beans.—*añkonaki' pada'fi*, lima beans, "flat beans;" *añkunaki wán'fka*, peas.

añku'naka, humming-bird.

añkwa, person, someone, somebody.—*añkho'cka*, baby.

añtxo'xa, slime.

añto'hi, eye.—*añ'to a'lahi*, eyelid; *añ'to hih'i*, eyelash, eyebrow.

añtoni'ki, blind.—*añtokfi'*, cross-eyed.

añtuskhě', knife.

añwâ'n'fka, onion (see *añkonaki'*).

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'koñ, who is it? who?—*be'koñ tein'ti*, who are you?

bohona'hi, near, beside.—*añ'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.—*ě'fhahi'ti te'kna*, he has been gone a long time; *ě'fhahi'ti te'kna*, you have been gone a long time; *ě'fhahi' a'tufthě*, he has passed a long time. *efhahi lemón'ti anó'ñki*, I have lived here a long time. *añkwa 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 toñ*, a mountain, "a big hill."

ephu, pawpaw (Creole: *jasmin*).

e'skha, buzzard.

e'tachua, fast (Creole: *vite*).—*be'tachua*, I am fast.

e'tcañ'sa, in a little while, by and by, hold on!

ěthe'ni, meat.

ětikón'so, grandfather.—*bětikón'so*, my grandfather; *te'ětikón'so*, your grandfather.

fafañaki, mulberry (Creole: *murier*).

fa'kumí, seven.

fa'tfate, to whistle.—*bafo'tfate*, I whistle; *tafa'tfate*, you whistle.

feska', hog.—*feska te'ñki*, pig, "little hog"; *feska-tea'ki*, opossum, "forest hog" (?); *fě'skítci*, fat (evidently "hog fat").

fha'ki, pain.—*abafhaki*, I have a pain; *atafahaki*, you have a pain; *nashu'si fha'ki*, earache.

fha'la: *atcofha' fha'la*, a liar, story-teller.

fhi, yellow.—*ami'huñ fhi*, yellow fever; *itcofhi'*, yellow tree (Creole: *bois jaune*).

fxiñ'te, tail.—*feska fxiñ'ti*, pig's tail; *ho fxiñ'te*, fish's tail. *on'taske fxiñ'tě*, comet, "tailed-star."

flo'hi, long.—*noñ'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; *teahě'tani*, you think; *teahě'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.

hiñ'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; *añkho'cka*, baby.

hûpi: *dukhû'pi*, to dig.—*badukhû'pi*, I dig; *teadukhû'pi*, you dig; *ondukhû'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.

iftaptañ', ten.—*iftaptañ' nú'fha'*, eleven; *iftaptañ' num'pha*, twenty; *iftaptañ' ta'ni*, thirty; *iftaptañ' to'pa*, forty [etc.]; *iftaptañ' nufha'*, one hundred.

iftě'pue, to pull out.—*biftě'pue*, I pull out; *iciftě'pue*, you pull out.

- ifthēpi**, **ifthē'pi**, **ifthi'pi**, black, also coffee.—*abo'ki* or *a'ni iftē'pi*, Black river; *iftē'pi ito'*, black man, negro; *te'ska ifthē'pi*, blackbird; *iftē'pi'*, coffee; *iftēpē' tca'yu*, make coffee! *tēnasho'hi iftē'pi*, black moss.
- ifthe'yi**, left.—*toak ifthe'yi*, left hand.
- i'hi**, **ihi'**, mouth.—*bi'hi*, my mouth.
- ihi'**, **iñhi'**, hair, feather, wool.—*tesk iñhi'*, bird's feather; *č'utkashē iñhi'*, sheep's wool; *apxa'hi*, head hair.
- iko'ni**, grandmother.—*biko'ni*, my grandmother.
- i'la**, luminary.—*non'pi ila*, sun, "day luminary;" *upo'fi i'la*, moon, "night luminary;" *upo'fi i'la bu'tē*, the moon shines; *i'la nu'fha*, one month; *i'la iñtu'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 iñlē*, another language, or the English language; *an'glifhi iñlē*, the Indian language; *min'ti iñlē* (or *i'lē*), my language.
- ile'tci**, **ilē'tci**, tongue.—*tcilē'tci*, *tcilē'tci*, your tongue.—*ale'tci*, to lap; *balē'tci*, I lap; *cale'tci*, you lap; *onale'tci*, we lap.
- iphi**: *iphiba'wi*, *iphi'bowi*, *ephi'pawi*, up, high, above.—*iphibawi hate'kna*, I go up; *iphi'bawi iton'*, high in the tree; *iphiba'wi-ito'*, "The-man-up-above," God; *ito' itxon' iphiba'wi*, God, "Man-big-above"; *athi' iphi'pawi*, up stairs. *epi'teon*, high, up; *epi'teon te'kna*, to go up.
- Y'shi**, full.
- ishu'hi**, to stink, to smell bad.—*bishu'hi*, I smell bad; *tēshu'hi*, you smell bad; *tcamuwactē tēshu'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 añtcku'*, 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'hñaku**, mushrooms.
- itcaḥḥōn**, mortar.—*itcaḥḥo'pka*, pestle.
- itce'pi**, door.—*itce'pi ki'ska*, window, "small door."
- itche'pi**, **itchi'pi**, dirt, dust.
- itchi'**, 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. *itcatēv'ki o'phi*, a thicket of bushes, lots of bushes. *itcofhi'*, yellow tree (Creole: *bois jaune*). *itcañ'o'ñki*, a fence. *itca'pheti*, torch, "fire-stick." *itcaplu'*, thorn-tree. *itca'ni*, tobacco.
- ita'tiska**, back.—*bita'tiska*, my back; *tcita'tiska*, your back; *on'ta'tiska*, our backs; *tciti'tiskatu*, your (pl.) backs.
- ite'**, **i'te**, **e'te**, to suffer.—*bitē*, I suffer; *tcī'te*, you suffer; *a'pha i'te*, headache. *e'tete*, sick, keeping on suffering (redupl. form); *abe'tete*, I am sick; *atcē'tete*, *tcē'tete*, you are sick; *on'tete'*, 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; *ito' i'te*, to marry (said of a woman); *iyān' ite'*, to marry (said of a man). *aba'thē tññiñki*, I have no dress. *hockami'tha*, my child; *tokmi'tha*, *to'kmitxa*, my brother; *toktcin'txa*, your brother; *tokon'txa*, our brother.
- ithā'nani**, wife.—*bitā'nani*, my wife; *tā'nani ni'ki*, a widower, "his wife not"; *tā'nani thē*, a widower, "his wife dead."
- ithē'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.—*bitxōn'fka*, *bitthon'fka*, my sister; *tcitxōn'fka*, your sister; *bitxon'fka itxñ'to*, my sister's husband.

itxu^m/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.

i'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'-shíhi*, steamboat.

iya^m, woman.

iyonaki, to mock.—*te'ska iyo'naki*, mock-ingbird.

í^mhi'hi, í^mhihi', afraid, scared.—*iba'fhihi*, *aba'fhihi*, I am afraid, I am scared; *itca'fhihi*, *itci'fhihi*, you are afraid, you are scared.

í^mfpě, to know.—*iba'fpě*, I know; *tea'fpě*, you know. *akte'sue í^mfpe*, to read; *bakte'sue í^mfpe*, I read. *í^mfhe'we*, to teach; *bí^mfhe'we*, I teach; *teí^mfhe'we*, you teach; *í^mfhetci'we*, you teach me.

í^mkhe'hi, it is enough.

í^mkta'we, to hate.—*bí^mkta'we*, I hate.

í^mtco, í^mtco', body, flesh, corpse.—*a'ńkwa í^mtco*, a person's body; *í^mtconan'tci*, ghost, spirit, soul of the dead; *a'ńkwa í^mtco'*, somebody's body or corpse.

í^mda'ki, í^mda'ki, í^mtaki, hominy (Creole: *gros gru*; Mobilian: *sagamíté*).

í^mthe', forehead.—*bí^mthe'*, my forehead; *teí^mthe'*, your forehead.

í^mto'nisi, to make fun of, to joke, to play with (cf. *aní'si*).—*abí^mto'nisi*, I make fun of; *teí^mto'nisi*, you make fun of.

í^mtu, egg.—*í^mtu fhi*, the yolk of an egg, "egg yellow"; *í^mtu afxon'*, the white of an egg (both of the above may take *a'bas*, "hen," before them); *a'bas í^mtu*, "hen's eggs."

í^mtufa, í^mtufi, town.—*í^mtufa atki'tco a'te*, he went to town; *lo'kobathi í^mtufati atí^mcon' ate'kna*, I am going to the town to-morrow.

ka^mpxó^mte, to mash, to crush.—*baka^mpxó^mte*, *baka^mfpó^mntě*, I mash, I crush, I squeeze or press; *teka^mpxó^mte*, you mash, you crush.

ka'nataka', *kanata'ka*, red-headed lizard (Creole: *scorpion*).

ka'shoki, to break.—*baka'shoki*, I break; *teaka'shoki*, you break.

k'ade'si, spotted.—*aba's k'ade'si*, guinea-hen, "spotted hen."

ka^mlatchi'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*, *í^mdokfahi*, an old man; *dokfa'hi cto'he cte'kna*, are you going to see the old man?

khātu'ye, to sew.—*akhātu'ye*, I sew; *teakhātu'ye*, you sew; *qńkhātu'ye*, needle.

khe'we, to plow (cf. *akxe'*).—*a'man 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^m, five.

ki'ska, small, little, thin (generally of human beings).—*í^mtufi ki'ska*, a small town; *í^mto ki'ska*, a thin man.

kiska'we, to lend.—*bakiska'we*, I lend; *teakiska'we*, you lend.

ki'ctagga, nine.

ki'ctataki, to pity, the pitiable people.—*baki'ctataki*, I pity; *teaki'ctataki*, you pity.

kithě', a fight.—*a'kithě*, you fight! *a'kithě m'ńti*, I fight; *a'ńkwa kithě'*, one is fighting; *a'kithě teí^mti*, you fight; *a'kithě teu'pi*, all fight (ourselves and yourselves); *kithě'he*, they are fighting.

kiu: *kiukna*, to come.—*akiu'kna*, I come; *teakiu'kna*, you come; *kiu'kna*, he comes; *onkiu'kna*, we two come; *onkiukna'tu*, we come; *tekiuknatu'*, you (pl.) come; *kiuknatu'*, they come; *a'shoi kiu'knao*, a rain is coming. *bq'katcakiu'*, whence do you come? *lěmđo'ti tea'kiu*, you come here! *tea'kiu a'ctufi*, come and eat! *atucnawá*, *tea'kiu a'ctufi*, make haste and come and eat! *de'torńi a'kiubě*, if he goes I will come. *teakiu'*, come on! *takiu' akte'*, I am going, you are going(?).

kobi'ska, slender.—*itco' kobi'ska*, a slender tree.

kofpe^mti, *ga^mpińti*, *gofpińti*, to whip.—*a'ga^mpińti*, I whip; *teí^mga^mpińti*, you whip; *hibaba' ga^mpińti*, *ańkđe'peńti*, a whip. *a'ńi kofpińti*, 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; *tcaktě'*, you kill; *a'ńkwa ktě'*, somebody kills; *ońktě'*, we kill; *tcaktě'tu*, you kill; *ktě'tu*, they kill; *tciv'ti tcaktě'*, you kill; *kikthe'hawe*, *aki'kthe*, they killed each other, or one another, or they killed themselves. *min'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).—*abakto'kě'*, I whinny or crow; *tcakto'kě'*, you whinny or crow.
- ktop'e**, to cross.—*aktop'e*, I cross; *tcakto'pe*, you cross.
- ktuwe**, to stick, paste, glue.—*abaktu'we*, I stick, paste, or glue; *atcaktu'we*, 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, I says; *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 bofthá'hi*, I arrive here.
- le'yi**, to fly.—*aleyitě'*, I am flying; *teale'yiitě'*, 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! (?) *min'ti bapaklilí'hi*, I roll it; *tciv'ti tcapaklilí'hi*, you roll it. *itepaklilí'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'ćikma'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*).—*iwaman'ńki*, it is sleeping, he is sleeping; *cton'hi iwa'man'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'ńki*).—*ba'ftu mó'ńki*, I am lying down; *tea'ftu mó'ńki*, you lie down.
- ńaf**: *ńafhá'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; *tcakho'ńti*, your knees.
- ńaksha**, **ńa'kasá**, young, fresh.—*ito'ńaksha*, a young man; *iyán'ńaksha*, a young girl. *ethe'ni ńaksakthě'*, fresh meat.
- ńakta'ńfi**, milk.
- ńaphi'hi**, smelling good, fragrant.—*a'ni ńaphi'hi*, cologne, perfume.
- ńa'phítka**, butterfly.
- nashě'**, to listen.—*abanašě'*, I listen; *tea'nashě'*, you listen. *ńashu'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'ńi ńato'ni*, it is not at all far.
- ńa'wu**: *iv'la na'wu*, an eclipse of the sun or moon.
- ńa'ńci**: *iv'teconan'ńci*, ghost, spirit, soul of the dead.
- ni** (the negation), not.—*min'ti ni*, it is not I; *tciv'ti ni*, it is not you.

niⁿ'kna, to walk.—*miⁿ'ti baniⁿ'kana*, I am walking; *icanⁿ'kna*, you walk.

no^m'phě'tka, a common fly.

no^o'ñki: *ba'shě no^o'ñki*, I am sitting down; *tcu'shě no^o'ñki*, you are sitting down; *oⁿshě no^o'ñki*, we are sitting down. *mó'ñka tcéno^o'ñki*, you live or dwell here; *lemóⁿ'ti anó^o'ñki*, I live here; *efha'hi' lemóⁿ'ti anó^o'ñki*, I have lived here a long time. *anó^o'ñki*, I stay; *tcano^o'ñki*, you stay.

noⁿ'pi, day, daylight.—*nonⁿ'pi shi'hunⁿ*, Sunday; *nonⁿ'pi tzonⁿ*, Christmas, "big day"; *nabi'ti*, to-day.

nú'fha, one, only.—*íftaptanⁿ' nú'fha'*, eleven, also given for 100.

nu'pha, **num'pha**, two.—*íftaptanⁿ' num'pha*, twenty.

nuti, to throw away.—*cnu'ti*, throw it away! *banu'ti*, I throw it away; *tcanu'ti*, you throw it away.

nuⁿ'sě, to chase.—*banuⁿ'sě*, I chase; *tcanuⁿ'sě*, you chase.

obishí'kí: *bobishí'kí*, I am ashamed; *tcobishí'kí*, you are ashamed; *tcobishí'kíní*, are you not ashamed?

ofní'pí: *bofhi'pí*, I cut it across. *aduskě' ba'ni abofhi'pí*, I take a knife and cut it; *aduskě' tca'ni tcofhi'pí*, you take a knife and cut it.

o'fpaki, to split.—*ítcanⁿ' bo'fpaki*, I split the stick; *ítcanⁿ' tco'fpaki*, you split the stick; *ítcanⁿ' on'fpaki*, we split the stick. *tcospa'ki*, you chop, or cut; *anfhe'pi tco'fpagi*, to cut with an ax.

o'ftati, cotton.—*o'ftati q'thi*, cotton-gin.

ofthahi, to arrive, come in.—*bo'fthahi*, I come inside; *tcó'fthahi*, you come inside; *lémóⁿ'ti boftha'hi*, I arrive here.

okho'e, lid or cover of a pot.

okhó'ñki: *ho bokhó'ñki*, I fish; *ho tcokehó'ñki*, you fish.

okifthě, **okifthe'**, **ukifthě**, make the fire!—*aphe'ti bokí'fthě*, I make a fire; *bokí'fthě'be*, I am going to light a fire.

okifthe'yi, to forget.—*bokí'fthe'yi*, I forget; *tcokí'fthe'yi*, you forget.

o'klosě, rat.

okpe: *antciokpe'*, help me! or, I help (perhaps to help); *antciokpebe*, I am going to help you; *antciokpe*, you help. *a'the okpe'*, to help put on a dress; *athe' antco'kpe*, you help me dress.

o'ktafigi, shoe.—*boktafi'gi*, 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; *antciobo'ktaki*, I tell you; *abitco'ktaki*, you tell me; *tcu'pi tco'ktaki*, I tell you all; *atcion'ktaki*, we tell you; *aoⁿtcó'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'ktatabě*, he will work; *tcó'ktatabě*, you will work; *abokta'tci*, I work; *atcokta'tci*, you work.

oktu'nahě, to surround.

okwa: *qpha o'kwa*, to comb the head; *ba'pha bokwa'*, I comb the head; *tca'pha tco'kwa'*, you comb the head; *apyo'kwa*, the comb.

opaka'phi, **opaka'hi**, to be hungry.—*bopakan'hi*, *bopaka'hi*, I am hungry; *tcopakan'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; *atwⁿ'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.—*nonⁿ'pi o'pufku*, *nonⁿ'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 *afhanⁿ'*, 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'ńkwa itca'ki utka'bedji*, I cut a person's hand; *ya'čikón' teotka'bidji*, how comes it that you cut your hand?
- o'wasi*, *o'wasi*, to want.—*bo'wasi*, I want; *tcó'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'ńfana*, duck.—*o'ńfana ito'ki*, mallard duck.
- o'ńhi*, bullet, ball.—*o'ńhi'k bi'fka*, shot; *o'ńha'pi*, gun; *o'ńha'p tata'*, arrow.
- o'ńfnatka*, mouse.
- o'ńka'hi*, spoon.
- o'ńkte'fi*, snake.—*o'ńkte'fi taphe'su*, rattle-snake.
- o'ńktohi'*, *o'ńkto'hi*, pretty.—*ya'ńakca o'ńktohi'*, a pretty girl.
- o'ńni*, *o'ńi'*, mother.—*mo'oni*, my mother; *tcó'oni*, thy mother. *mo'ńi ta'ńfka*, my mother's sister.
- o'ńphi*, sharp.—*o'ńphi ni'ki*, dull, "not sharp."
- o'ńsxa*, to hunt (for game, etc.).—*abon'sxa'*, I hunt; *tcón'sxa'*, you hunt.
- o'ńcka*, crow (Creole: *corneille*).
- o'ńtcehi'*, it is cold.—*bo'ńtcehi'*, I am cold.
- o'ńtciku* (?), to give (lit.).—*tcile'tci o'ńtciku*, hold your tongue! *tcu'pi tcile'tci o'ńtciku*, hold your tongues!
- o'ńtcipha'ska*, a blanket.
- o'ńtaské'*, *ontaské'*, star, sky.—*o'ńtaské' wthě'*, falling star; *o'ńtaské' fhín'tu*, comet; *o'ńtaské' phu'fi*, morning star; *o'ńtaské' nan'pi phu'fi*, evening star; *o'ńtaské' po'fka*, milky-way.
- o'ńtháń*, pumpkin.—*o'ńtafhahi'*, watermelon; *o'ńtafhahi' naphi'hi*, muskmelon.
- o'ńtho'mothu'*, grape.
- o'ńyi*, 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'ké*, to sprain, he sprains.—*abakni'ké*, *apakni'ké*, I sprain; *tcabakni'ké*, you sprain.
- pa'kwa*, to count.—*bapa'kwa*, I count; *tcapa'kwa*, you count.
- pa'la'tci*, wide.
- panańa'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 paru*).
- 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; *o'ńphe'*, 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.—*baphu'ké*, I sweat; *atčm'phú'ké*, you sweat.
- plo'cka*, round (said to have the same meaning as *plo'tka*).—*itca'ń plo'cka*, or *tcaplo'ska*, a round piece of wood, a ball (*pelotte*); *itca'ki plo'cka*, clasped hands.
- plo'tka*, round (said to have the same in meaning as *plo'shka*).—*i'tca'ń plo'tka*, a round ball.
- pophu'ti*, to swell or puff out.—*bapophu'ti*, I swell or puff out; *tcapophu'ti*, you swell or puff out.
- pú'hi*, a hole.—*aphi'nteu pú'hi*, nostrils.
- pukě'*, it is warm.—*pukě' mán'ti*, or *bapuki*, I am warm; *pukě' tciv'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'huⁿ**: *non'pi shi'huⁿ*, Sunday.
- sho'hi**, old.—*ito sho'hi*, an old man; *iyān' sho'hi*, an old woman.
- sxo'ki**, to burst.—*basxo'ki*, I burst; *tcasxo'ki*, you burst.
- sxú'pka**, soft.—*akh'isi 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.—*min'sloska*, my cheek; *tcin'sloska*, your cheek.
- som'pka**: *som'pka*, fin of a fish; *tcishom'pka*, wing (of a bird); *tě'fka som'pachuti*, red-winged blackbird.
- sto** (?): *atec'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'tkashí**, a sheep.
- cle'ka**, a bow (the weapon).
- cni**, to itch.—*ntco cnicni'we*, the body itches; *bacnicni'we*, I itch; *tcanicni'we*, you itch.
- cpaⁿ**, rotten.—*ěthe'ni cpaⁿ*, rotten meat.
- ctú'ti**, clean.—*bactú'ti*, I am clean; *tcactú'ti*, you are clean; *and'jo'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.
- tca'hě**, he (snake) hisses (cf. *aktě*).
- tca'mąki**, mosquito.
- tca'mua**, **tca'mwa**, **tca'muwa**, way off yonder, on the other side, beyond, away off.
- tca'su**, liver.—*bitca'su*, my liver; *tcitca'su*, your liver.
- tca'tka**, jawbone.
- tca'yu**, to make.—*min'ti tca'yu*, I make; *tcin'ti tca'yu*, you make; *on'ti tca'yu*, we make; *ěfhepi' tca'yu*, make coffee!
- itcan' kia'we tcu'yuñkna*, to do something with a stick.
- tce'koⁿ**, which?
- tce'mą**, **tce'ma**, **tche'ma**, right, good, it is good.—*tcak tce'mą*, the right hand. *ito' tche'ma*, a good man.
- tche'mpu**, navel.
- tchi'pi**, intestines.
- tcí'fhehi**, dangerous.
- tcí'fhi**, foot.—*tcąfjahí*, *tcą'fhanhe*, leg, calf of leg; *batcafhahi*, my leg; *tcatcafhahi*, your leg; *on'tcafhahi*, our legs; *tcatcafhahitu*, your (pl.) legs; *tcí'fhi thu'ti*, the ankle, "the foot bone." (Perhaps this should be *ěfhi'*, which was recorded once along with *tcí'fhi'*, your foot.)
- tcí'kha**, to sort out.—*batci'kha*, I sort out; *tcatci'kha*, you sort out.
- tcłkctci'**, around.—*tuk tćkctci'*, around the stone.
- tcin'asho'hi**, Spanish moss.—*tcin'csho'hi fiě'pi*, black moss.
- tcí'ńki**, little, small.
- tcíńklo'pa**, pomegranate (Creole: *granade*).
- tcin'tchi'nti**, to crawl.
- tcó'fthąti**, mother's brother, or my mother's brother.—*tcą'tu tcó'fthąti*, 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'ktaia*, 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. *tcuąshu'hi*, earring. *apí'ntcu tcutushu'hi*, nose ring.
- ta'bloki**, bottle.
- ta'fě**, to bite.—*ěta'fě*, I bite; *tcita'fě*, you bite.
- tařha'ti**, caterpillar.
- tařhe**, armpit.
- tahi**: *tařa'hi*, to shake or tremble; *batata'hi*, I shake or tremble; *tcatařa'hi*, you shake or tremble.
- tařkba'ska**, lean, not fat.

takh'i'si, to peel (as an orange).—*a'takh'i'si*, I peel; *tca'takh'i'si*, you peel.
taki'ska, a box or trunk.
ta'mua, that.—*tamua te'ska*, that bird.
tanawo'si, toe-nail, finger-nail.
ta'ni, three.—*h'eta'ni*, the third.
taphe'su, *o'kte'fi* taphe'su, rattle-snake.
ta'phe'sukith'e'la, centipede (or millipede).
tapho'hi, **tapho'se**, shoulder.—*tcotapho'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'hawe*, I was burning him; *atashi'tcawe*, 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; *tatasi'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'ta, middle.—*tata'se*, noon, also midnight; *tcoktat*, 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'knatu*, you all go; *te'kna*, he goes; *onte'kna*, we two go; *onte'knatu*, we go; *tcu'pi te'kna*, they all go; *e'tca'na ate'kna*, I will go by and by (etc.); *lekha'ti ate'kna*, I am going right now; *ate'knatani*, I went; *cte'knatani*, you went; *cte'knatani*, you (pl.) went. *ifhahi'te'kna*, he has gone along; *ifhahi'te'cte'kna*, you have gone along; *epi'tcon te'kna*, to go up; *akho'tca ate'kna*, *akho'tca'na ate'kna*, I am going outside; *akho'tca'na 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? *iw'tufi qthi' te'kna*, he is going to the town; *lo'kobathi iw'tufati atitcon' ate'kna*, I am going to the town tomorrow; *lo'kobathi iw'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. *ba'ka cte'kna*, where are you going? *ba'ka ate'kna*, where am I going? *na'td 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'hawabi*, 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' tcishu'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); *o'kte'fi txe*, a dead snake.

thi'to, **ti'to**, husband.—*mitxi'nto*, my husband; *bitcon'fka itxi'nto*, my sister's husband; *tin'to tini'ki*, a widow, "husband gone"; *tin'to th'e*, a widow, "her husband dead."

tho'ba: *bat'ho'ba*, I go in front, or before; *tcitho'ba*, you go in front, or before.
ti: *a'batuti*, *qbatu'ti*, I am going to eat, I begin to eat; *atatu'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 tcatu'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!; *atu'enawa tca'kiu a'ctuti*, make haste and come and eat!

tic: *botic boki*, I put my hand into the fire; *tcot'lic bo'ki*, you put your hand into the fire; *on'lic boki'*, we put our hands into the fire. *on'lic'e'nti*, *ot'lic'e'nti*, to smoke; *botic'e'nti*, I smoke; *itca'ni min'ti botic'e'nti*, I smoke tobacco [*min'ti* may be omitted]; *itca'ni tcin'ti icot'lic'e'nti*, you smoke tobacco (?); *itca'ni tic'e'nti*, to smoke tobacco.

- to'fkúfkúpi, to wink, to blink.—*bato'fkúfkúpi*, I wink or blink; *tcato'fkúfkúpi*, you wink or blink.
- tok, brother.—*tokmi'tha*, to'kmítaxa, my brother; *tokicín'txa*, your brother; *toko'n'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'stakí, squirrel.—*to'stakí'íft'pi*, black squirrel.
- ton'ye, hard.
- tpa: *atcítapbè*, I will hit you; *baphú'ska atcítap'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.—*atru'fi*, *qbatu'fi*, I buy, I sell; *tcatu'fi*, *atcátu'fi*, you buy, you sell; *ctu'fi*, buy! you buy! *a'ńkwa tu'fi*, people sell or buy, one sells or buys; *tcín'ti'ctu'fi*, you bought or sold it; *tcap'ctu'fi*, let us buy or sell it! *ín'tuf-qthí'*, store, "trading-house." *atu'fi bo'wasi*, I want to buy. *u'ńkék'pi to'fi*, a bought hat.
- tu'fkopi, to pinch.—*batu'fkopi*, I pinch; *tcatu'fkopi*, you pinch.
- tu'fthahe, to hoe.
- tufthè: *ífhahí' a'tufthè*, he has passed by; *ífhahí' tcatufthè*, you have passed by; *ífhahí' batufthè*, I have passed by. *aba'tufthè*, I pass (some one); *tca'tufthè*, 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.—*no'n'pi tu'ska*, a short day; *athe' tu'ska*, a skirt, "short dress."
- tuckí'kí, to wring (as clothes).—*batuckí'kí*, I wring.
- tu'tcha, to wash.—*batu'tcha*, I wash; *andjo'fta tu'tcha*, to wash clothing; *tcífti tu'tchabè*, wash your foot!
- tuta', hawk.—*aba'stuta*, chicken-hawk.
- uftca'pi, hip.
- u'li, handle.—*anfhe'pi u'li*, ax-handle.
- u'makhè, umakhè', a doctor (modern and ancient), witch, sorcerer, etc.
- u'ntwathè', trousers.
- uple'lehi, to swing.—*buple'lehi*, I swing; *tcuple'lehi*, you swing.
- upo'fi, night.
- uckòn'ti, to wet, the sweat, perspiration.—*ama'n uckòn'ti*, wet ground.
- u'tci kí'pl, veil (such as a woman wears).
- utac'pi: *butac'pi*, I suck it; *tcutac'pi*, you suck it.
- utha'spè, the fish called *patasa* in Creole.
- utíkhí'pi, utíkcí'pi, hat.
- utku'si, to cut (with scissors), he cuts.—*andjo'fta buíku'si*, I cut cloth; *andjo'fta tcutku'si*, you cut cloth; *andjo'fta utku'si*, he cuts cloth. *amò'ní utkú'si*, scissors.
- u'tu, oak.—*itcan' u'tu*, oak tree; *itcan' u'tu tcu'ti*, red-oak tree; *itcan' u'tu qfzan'*, white-oak tree; *itcan' u'tuk hadè'si*, gray oak.
- u'fa'ptata, a bow.
- u'nsha', to hide or conceal.—*ibanu'nsha*, I hide myself; *itcanu'nsha*, *tcu'n'sha*, you hide yourself.
- u'nthè', to fall.—*an'taske unthè'*, a falling star.
- u'nthi, u'nthi, bear.
- wakhe'ska, drunk.—*wakhe'ska eta'kon*, crazy.
- wín'shu, nest.—*te'ska wín'shu*, bird's nest. *akón'si wín'shu*, honey, "bee's nest."
- ya'ckíkòn, how comes it?
- yá'n'shè, chair.—*yá'n'shè' ta'ńska*, the back of a chair.
- yo'spítatha, 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, *fha'ki*.
 acorn, *i'fhu*.
 afraid, *ɪnʃhi'hi*.
 again, *le'khati*.
 all, *tcu'pi*.
 alligator, *aksho'ti*.
 always, *efhahi'*.
 American, an, *aŋglif*.
 ankle, *tcɪ'fhi*.
 another, *aŋglif*.
 ant, *nacti'tka*.
 arc, *akanaʃpa'ka*.
 armpit, *ta'fhe*.
 around, *tciktcɪ'*.
 arrive, to, *ofthahi*.
 arrow, *oʃhi*.
 ashamed, to be, *obishɪ'ki*.
 ashes, *atcu'fi*.
 assist, to, *okpe*.
 aunt, *oʃni*.
 away, *bokxi'*, *tca'mua*.
 ax, *anfhe'pi*.
- baby, *a'nikwa*, *ho'cka*.
 back, *ita'tiska*.
 back of a chair, *yɔn'shɛ*.
 bad, *abo'fɪ*, *cha'niki*.
 ball, a, *oʃhi*, *pl'o'cka*, *pl'o'tka*.
 bank, a, *akh'o'tɛ*.
 barefoot, *o'ktaf'gi*.
 bark, *ala'hi*.
 basket, *atuphɔn'tuska*.
 bat, *osaszu'pka*.
 bathe, to, *a'pasti*.
 bead, *akfu'*.
 beans, *aʃikonaki'*.
 bear, *w'ɪhi*.
 beard, *atkapha'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, *ithoʃ'*.
 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, *sompka*.
 Black river, *ɪʃthɛpi'*.
 blanket, *oʃncipha'ska*.
 blaze, a, *ayo'ti*.
 bleed, to, *opo'hi*.
 blind, *anto'hi*.
 blink, to, *to'fkɔʃkɔpi*.
 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'blokɪ*.
 bow, *cle'ka*, *wɪfa'ptata*.
 bow (arc), *akanaʃpa'ka*.
 box, *taki'ska*.
 boy, *astɪ'ki*.
 brain, *na'thɔ*.
 brass, *amɔn'fi*.
 bread, *apaskon'*.
 break, to, *atutka'fi*, *ka'shoki*.
 breast, the, *amɔ'nikɪ*.
 breathe, to, *nashi'hi*.
 bring, to, *optɛ*.
 broom, a, *koʃthɛ'*.
 brother, to, *tok*.

brother-in-law, *ithon'fka, thinto*.

bucket, *tcotkukú'lo*.

buckskin, *ala'hi*.

bug, a, *a'kti*.

bullet, *on'fhi*.

bullfrog, *te'mu*.

bundle, a, *aphe'ni*.

burn, to, *ataf, tash'hi*.

burst, to, *sxo'ki*.

bush, a, *a'kiska, itcon'*.

butt, the, *o'txo*.

butter, *naf*.

butterfly, *na'ph'itka*.

buy, to, *tufi*.

buzzard, *e'skha*.

by and by, *etcan'sa*.

calf of leg, *te'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, *akhisi*.

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, *iteo'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, *ifhěpi'*.

cold, *on'techi'*.

collect, to, *a'ktuwa*.

cologne, *naphi'hi*.

comb, a, *okwa*.

comb, to, *okwa*.

come, to, *kiu*.

come in, to, *ofthahi, ophě*.

comet, *on'taskě*.

conceal, to, *un'sha'*.

cook, to, *atu'ti*.

copal, *tac*.

copper, *amón'fi*.

cord, *itxu'hi*.

corn, *ate'ki*.

corpse, *in'teo*.

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, *teintchi'nti*.

crazy, *akshi'ki, wakhe'ska*.

creeper, *anthu'hi*.

crooked, *ke'tci*.

cross, to, *kto'pe*.

cross-eyed, *anto'hi*.

crow, *on'cka*.

crow, to, *kto'kě*.

crush, to, *ka'paxón'te*.

cry, to, *a'ye*.

cup, a, *anisho'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, *te'fhehi*.

dark, *o'pufku*.

day, *non'pi*.

daylight, *non'pi*.

deer, *v'ya*.

deerskin, *ala'hi*.

deliver, to, *sze'wa*.

die, to, *thě*.

dig, to, *hú'pi*.

dirt, *itche'pi'*.

disembark, to; *ahi'te*. —

do, to, *tcayu*.

doctor, *u'makhě*.

dog, *atchú'ni*.

dollar, a, *amón'fi*.

done, *atu'ti*.
 door, *ŭce'pi*.
 dove, *atcu'ta*.
 down, *a'matchon'*.
 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, *ŭtchepi'*.
 dwell, to, *no'ñki*.

ear, *nashë'*.
 earache, *fhá'kí*.
 earring, *tcutas*.
 eat, to, *ti*.
 eclipse, an, *na'wu*.
 egg, *ŭntu*.
 egret, white or American, *o'skha*.
 eight, *pá'tan'*.
 elastic, *la*.
 eleven, *ŭftaptan'*.
 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'nahí, unthë'*.
 fan, a, *ami'shu*.
 fan, to, *ami'shu*.
 far, *na'to*.
 fast, *e'tcahua*.
 fat, *itchi'*.
 father, *athi'*.
 fear, to, *ŭfshí'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, *pá'dafi*.
 flea, *të'fka*.
 flesh, *in'tco*.
 floor, *at'tcoka*.
 flour, *anaphá'si*.
 flower, a, *akíktce'hi*.
 fly, a, *nómphë'tka*.
 fly, to, *le'yi*.
 fog, *abashi'ska*.
 fold, to, *aphe'ni*.
 foot, *tc'fhi*.
 forehead, *inthe'*.
 forenoon, *lokatchon'*.
 forget, to, *apfë'ni, okŭfthe'yi*.
 fork, *ti*.
 forty, *ŭftaptan'*.
 four, *to'pa*.
 fragrant, *naphí'hi*.
 fresh, *naksha*.
 friend, *akta'tci*.
 frog, bull-, *te'mu*.
 frost, *ashe'*.
 frozen, *a'thahi*.
 full, *ŭshi*.

galaxy, the, *on'taskë*.
 gather, to, *a'ktuwa*.
 ghost, *in'tco, na'vci*.
 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'nahí*.
 go in front or before, to, *tho'ba*.
 go to bed, to, *tcá'ftu*.
 God, *ŭphi, 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'ika*.

- ground, *a'man*.
 grow, to, *ithón'*.
 grunt, to, *ehón'he*.
 guinea hen, *aba'si*.
 gum, *tac*.
 gun, *o'fhi*.
- hail, *abaho'*.
 hair, *ihí'*.
 half-dollar, a, *ska'lo*.
 hand, *itca'ki*.
 handle, *atuphón'tuska, u'ti*.
 hard, *to'ye*.
 hasten, to, *atucnq'hi*.
 hat, *u'ikhí'pi*.
 hate, to, *ínkta'we*.
 have, to, *itxa*.
 haw, the, *a'ho*.
 hawk, *tuta'*.
 headache, *ite'*.
 hear, to, *asxe*.
 heart, *itca'nti*.
 heavy, *nakhe'*.
 help, to, *okpe*.
 hen, *aba'si*.
 here, *lémón'ti, mó'ńka*.
 heron, little blue, *ba'hu*.
 heron, the black-capped night-, *o'skha*.
 hide, to, *unsha'*.
 high, *íphi*.
 hill, *e'ki*.
 himself, *hín'sa*.
 hip, *uftca'pi*.
 hiss, to, *tca'hě*.
 hit, to, *tpa*.
 hoe, to, *tufthahe*.
 hog, *feska'*.
 hold on! *etcan'sa*.
 hold the tongue, to, *o'nciku*.
 hole, *pú'hi*.
 home, *qthi'*.
 hominy, *atce'ki, ńdaki'*.
 honey, *wín'shu*.
 horn, *ahé'*.
 horse, *atchú'ńki*.
 hot, *atatcha'*.
 house, *qthi'*.
 how comes it? *ya'ckíkon*.
 howl, to, *ho'hě*.
 humming bird, *anku'naka*.
 hundred, a, *íftaptan'*.
 hungry, *opakanhi*.
 hunt (for game), to, *o'nsxa*.
- hunt (for something lost, etc.), to, *tconí*.
 hurry, to, *atucnq'hi*.
 husband, *thínto*.
 husk, to, *sto*.
- ignorant, to be, *aspe'ni*.
 in, *to'ka*.
 Indian, an, *ańglif*.
 infant, *a'ńkwa*.
 insect, an, *a'kti*.
 intestines, *tchí'pi*.
 into, *to'ka*.
 iron, *amón'fi*.
 itch, to, *eni*.
- jawbone, *tca'tka*.
 joke, to, *ńto'ńisi*.
 jump, to, *la*.
 just now, *le'khatí*.
- kick, to, *hiti*.
 kidney, *itcakoftó'stu*.
 kill, to, *ktxě*.
 killdee, *asho'hi*.
 kindle, to, *okifthě*.
 knife, *antuskhě'*.
 know, to, *in'fpe*.
- land, *a'man*.
 land, to, *ahí'te*.
 language, *ilě'*.
 lap, to, *ńletci'*.
 large, *ńthón'*.
 laugh, to; *ashehi*.
 lay, to, *ńtu*.
 lead, to, *optě*.
 leaf, *a'pxi*.
 lean, *takba'ska*.
 left, *ńfihe'yi*.
 leg, *tě'fhi*.
 lemon, a, *akón'ti*.
 lend, to, *kiska'we*.
 let go, to, *amawactě*.
 liar, a, *atckfa', fhq'la*.
 lid, *okho'e*.
 lie, to, *mó'ńki, tca'ftu*.
 lie (prevaricate), to, *atckfa'*.
 ligament, *itxu'hi*.
 light, to, *ayo'ti*.
 lighten, to, *amtca'ki*.
 lips, *itcapi*.
 listen, to, *nashě'*.
 little, *ki'ska, tč'ńki*.
 live, to, *ńó'ńki*.

liver, *tea'su*.
 lizard, a, *akisho'tiq'taba*.
 lizard, red-headed, *ka'nataka'*.
 lock, a, *ataki'ti*.
 long, *fo'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, *ati'si*.
 meet, to, *ma'naki*.
 meteor, *ontaskë', unthë'*.
 midday, *tata'*.
 middle, *tata*.
 midnight, *tata'*.
 mildewed, *pe'sni*.
 milk, *nakta'fi*.
 milky-way, the, *ontaskë'*.
 milleped, *taphë'su*.
 mind, *pha'mihi*.
 mine, *itxa*.
 mock, to, *iyo'naki*.
 mocking-bird, *iyo'naki*.
 moldy, *pe'sni*.
 money, *amón'fi*.
 month, *i'la*.
 moon, *i'la*.
 morning, *lokatchon'*.
 mortar, *ëtcathón'*.
 mosquito, *tea'maki*.
 moss, *tcinasho'hi*.
 mother, *óni*.
 mountain, *e'ki*.
 mouse, *on'fnatika*.
 mouth, *i'hi*.

much, *o'phi*.
 mulberry, *fafañaki*.
 mule, *atchú'ñki*.
 muscadine, *anthu'hi*.
 mush, *atce'ki*.
 mushrooms, *i'teacpha-a'hnaku*.
 muskmelon, *ónthán*.
 myself, *hi'nsa*.

nail, *a'kaftati*.
 nail, to, *a'kaftati*.
 nail (of finger or toe), *tanawo'si'*.
 navel, *tche'mpu*.
 near, *aktca'pi, bohona'hi*.
 neck, *itco'ti*.
 needle, *khatu'ye*.
 negro, *ëfihëpi'*.
 nest, *wi'nsu*.
 new, *na'ksha*.
 night, *upo'fi*.
 nine, *ki'tacga*.
 no, *ni*.
 noon, *tata*.
 north, *ano'*.
 nose, *api'ntcu*.
 nose-ring, *tcutag*.
 nostrils, *pa'hi*.
 not, *ni*.
 now, *le'khati*.

oak, *u'tu*.
 ocean, *a'ni*.
 off, *tea'mua, bokxi'*.
 oil, *itchi'*.
 old, *kfa'hi, shohi*.
 old times, *efhahi'*.
 on the other side, *tea'mua*.
 one, *nu'fha*.
 onion, *anwón'fka*.
 only, *nu'fha*.
 opossum, *feska'*.
 orange, an, *akón'ti*.
 orphan, *ano'ska*.
 ourselves, *hi'nsa*.
 out, *akho'tcan*.
 out of, *a'znaki*.
 outside, *akho'tcan*.
 owl, *apho'*.
 owl, screech, *apho'*.
 own, to; *itxa*.

paddle, to, *ma'hi*.
 pain, *shq'ki*.
 palmetto, *amashú'pka*.
 pants, *u'ntwathë'*.

paper, *akti'si*.
 parasol, *amifh'i'pi*.
 partridge, *amapho'ska*.
 pass, to, *tufthë*.
 paste, to, *ktuwe*.
 patasa (a fish), *utha'spë*.
 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'i'ctataki*.
 pity, to, *k'i'ctataki*.
 place, to, *sze'na*.
 plant, to, *akze'*.
 plate, *ta'cka*.
 plate of silver (formerly worn on body),
tcutas.
 play, to, *ani'si*.
 play with, to, *into'nisi*.
 plover, *asho'hi*.
 plow, to, *khe'we*.
 plum, a, *akón'ti*.
 point, a, *pa'fxú'nti*.
 poison, *a'bowe*.
 poison, to, *a'bowe*.
 pomegranate, *tëi'ñklo'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, *omkioh'i'*.
 prick, to, *afiat'i'*.
 puff out, to, *popph'i'ti*.
 pull, to, *tusha'hi*.
 pull out, to, *ifti'pue*.

pumpkin, *ómthán*.
 punch, to, *tpa*.
 puppy, *atchá'ñki*.
 push, to, *pha'taki*.
 put, to, *sze'na*, *tic*.
 quarter of a dollar, *sku'lo*.
 rabbit, *atche'tka*.
 raccoon, *iya'*.
 rain, *asho'hi*.
 rainbow, *akana'pfa'ka*.
 rat, *o'klosë*.
 rattlesnake, *onkte'fi*, *taphesu*.
 read, to, *akti'si*, *in'fpë*.
 real, *na'fsthi*.
 red, *atchu'ti*.
 Red river, *atchu'ti*.
 release, to, *amawactë*.
 retire, to, *tea'ftu*.
 rib, *amó'ñki*.
 rice, *añgo'fa*, *atce'ki*.
 right, *tce'ma*.
 right now, *le'khati*.
 ring, *tcutas*, *itca'ki*.
 ring, to, *amón'fi*.
 rip, to, *pahi*.
 ripe, *atu'ti*.
 rise, to, *a'xna'ki*.
 river, *abo'ki*.
 road, *nakho'hi*.
 robin, the common, *ba'hu*.
 roll, to, *li*.
 rooster, *aba'si*.
 rope, *atka'të*.
 rose, *ktce'hi*.
 rosebush, *ktce'hi*, *a'kiska*.
 rotten, *cpqñ*.
 round, *fto'tka*, *plo'cka*, *plo'tka*.
 rubber, a, *la*.
 run, to, *a'thon'hi*.
 run (as water), to, *lo*.

salt, *amasku'wë*.
 salute, to, *itca'masi*.
 satisfied, to be, *akh'i'pi*.
 Saturday, *aktifhú'ntku*.
 save, to, *sze'wa*.
 say, to, *(l)'e'he*.
 scalp, *ala'hi*.
 scared, *in'fhi'hi*.
 scissors, *amón'fi*, *utkú'si*.
 scorch, to, *ataf*.
 scratch, to, *hafë*.

- scythe, a, amóⁿ/fi.
 sea, a'ni.
 search, to, tconi.
 see, to, atoⁿ/hi.
 seed, ifhu.
 self, hiⁿ/sa.
 sell, to, tufi.
 semicircle, akqanap^a/ka.
 send, to, akyuⁿ/we.
 seven, jaⁿ/kumí.
 several, teuⁿ/pi.
 sew, to, khatuⁿ/ye.
 shake, to, tahi.
 sharp, onⁿ/phi.
 sheep, cⁱ/tkashí.
 shell, alaⁿ/hi.
 shine, to, buⁿ/te.
 shoe, o'ktafigí.
 shoot, to, topi.
 short, tuⁿ/ska.
 short time, a, leⁿ/khati.
 shot, onⁿ/fhi.
 shoulder, taphoⁿ/hi.
 shout, to, akoⁿ/hi.
 shuck, to, sto.
 shut, to, akteⁿ/hue.
 sick, iteⁿ.
 side of, bohonaⁿ/hi.
 sieve, a, yoⁿ/spitatha.
 sift, to, pananaⁿ/hi.
 silent, to be, onⁿ/iciku.
 silver, amóⁿ/fi.
 sing, to, atoⁿ/hi, tcaⁿ/hu.
 sister, ihonⁿ/fka.
 sit, to, aⁿ/shé, nⁿ/ñki.
 six, akapⁿé.
 skin, alaⁿ/hi.
 skirt, a, atheⁿ.
 skunk, atxoⁿ/ska.
 sky, onⁿ/taské.
 sleep, to, wáⁿ, manⁿ/ki.
 slender, kobiⁿ/ska.
 slide, to, nakhíⁿ/ti.
 slime, onⁿ/txoⁿ/xa.
 small, kiⁿ/ska, icⁿ/ñki.
 smell, to, aphonⁿ/hi.
 smell bad, to, ishúⁿ/hi.
 smoke, to, ñc.
 smoke-hole, aphaⁿ/ti.
 snake, onⁿ/kteⁿ/fi.
 sneeze, to, aⁿ/mifé.
 soap, andjoⁿ/fta, aⁿ/pasti.
 soft, saxⁿ/pka.
 somebody, aⁿ/ñkwa.
 some one, aⁿ/ñkwa.
 something, kiaⁿ/wé.
 song, itcaⁿ/hu.
 sorcerer, uⁿ/makhé.
 sort out, to, tciⁿ/kha.
 soul, inⁿ/tco, nanⁿ/tci.
 south, atoⁿ/k(i).
 sparrow-hawk, atishoⁿ/skathaⁿ/la.
 speak, to, ilé.
 spirit, inⁿ/tco, nanⁿ/tci.
 spit, to, aⁿ/ktché.
 spittle, aⁿ/ktché.
 spleen, the, akhísi.
 splice, to, aⁿ/ktucpóⁿ/cka.
 split, to, ofpaki.
 spoon, onⁿ/kaⁿ/hi.
 spotted, kⁿ/adeⁿ/si.
 sprain, to, pakaniⁿ/ké.
 spread, to, tukbaⁿ/ti.
 spring, atoⁿ/k(i).
 squeeze, to, kafxpóⁿ/te.
 squirrel, toⁿ/stakí.
 stand, to, askho.
 stand up, to, akaleⁿ/wa.
 star, onⁿ/taské.
 stay, to, nⁿ/ñki.
 steal, to, aⁿ/pofheⁿ.
 steam, atatchaⁿ.
 steam, to, atatchaⁿ.
 steamboat, aphaⁿ/ti, iyaⁿ/ti.
 stick, itcoⁿ.
 stick, to, kiwue.
 sting, to, pxoⁿ/sé.
 stingy, aⁿ/kuitcuⁿ.
 stink, to, ishúⁿ/hi.
 stone, tuk.
 stone (of peach, etc.), ifhu.
 stop, to, afhíⁿ/hi.
 store, tufi.
 stout, akhoⁿ/ba.
 stretch, to, tushaⁿ/hi.
 strong, akhoⁿ/ba.
 suck, to, utaciⁿ/pi.
 suffer, to, iteⁿ.
 sugar, amaskuⁿ/wé.
 summer, atoⁿ/k(i).
 sun, iⁿ/la.
 Sunday, shíⁿ/hun, nonⁿ/pi.
 sunflower, a, akíktceⁿ/hi.
 sun-gazer, the, iⁿ/la.
 sunrise, aⁿ/znaki.
 sunset, aⁿ/znaki.
 surround, to, oktuⁿ/nahé.
 swap, to, athoⁿ/nogi.

sweat, *uckón'ti*.
 sweat, to, *phá'ki*.
 sweep, to, *kofthě'*.
 swell, to, *pophú'ti*.
 swing, to, *uple'lehi*.

tail, *fxi'nte*.
 take, to, *a'ni*.
 take care! *sze'wa*.
 tall, *fi'ika*.
 teach, to, *in'fpe*.
 tear, to, *tu'fajha*.
 tell, to, *oktaki*.
 ten, *įftaptan'*.
 that, *ta'mua*.
 thicket, a, *itcon'*.
 thief, *a'poshe'*.
 thin, *ki'ska*.
 think, to, *hě'tani*.
 third, the, *ta'ni*.
 thirty, *įftaptan'*.
 this, *lěmón'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, *kan'atách'ika*.
 tie, to, *na'fstaki*.
 tired, to be, *otafta'ki*.
 to, *atki'tco*.
 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'fsthi*.
 trunk, *taki'ska*.
 turkey, *aman'*.
 turn, to, *atu'nahi*.
 turtle, *akhi'si*.
 twenty, *įftaptan'*.
 twist, to, *atubanitci*.
 two, *nu'pha*.

ugly, *ankfi'ntě*.
 umbrella, *anįfi'pi*.
 uncle, *to'fihati*.
 under, *teo'ka, akhó'tě*.
 unripe, *itcho'hi*.
 up, *įphi*.
 upstairs, *įphi*.
 vapor, *atatcha'*.
 veil, *u'tci ki'pi*.
 village, *in'tufa*.
 vine, *anthu'hi*.
 walk, to, *ni'kna*.
 want, to, *o'wasi*.
 warm, *atatcha', pukě'*.
 wash, to, *anita', a'pasti, tu'tcha*.
 watch, to, *a'ktha*.
 water, *a'ni*.
 watermelon, *ónthán*.
 wave, *kospen'ti*.
 way off, *tea'mua*.
 weave, to, *atipo'ntuska*.
 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, *ko'kě*.
 whip, a, *kospen'ti*.
 whip, to, *kospen'ti*.
 whisky, *alapha'*.
 whistle, to, *fa'įfate*.
 white, *afhan'*.
 white man, a, *anıgo'fa*.
 who, *be'kon*.
 whoop, to, *monhě*.
 wide, *pala'tci*.
 widow, *įthänani, thinto*.
 widower, *įthänani*.
 wife, *įthänani*.
 wildcat, *atpa'nta*.
 win, to, *kpáni*.
 wind, *ashu'se*.
 window, *įtce'pi*.
 wing, a, *som'pka*.
 wink, to, *to'fkaįfka'pi*.
 winter, *ano'*.
 wipe, to, *patche'*.
 witch, a, *u'makhě*.
 woman, *iyan'*.

wood, *itcon'*.

woodpecker, red-headed, *patho'pka*.

wool, *ihi'*.

work, to, *oktati*.

worm, a, *akxó'hi'*, *cú'luwiya*.

wrap up, to, *atubaníci*.

wren, Carolina, *tcule'skq*.

wring, to, *tuck'i'ki*.

write, to, *akti'si*.

year, *ato'k(i)*.

yellow, *fhi*.

yellow fever, *ami'huw*.

yellow tree, *fhi, itcon'*.

yesterday, *o'wati*.

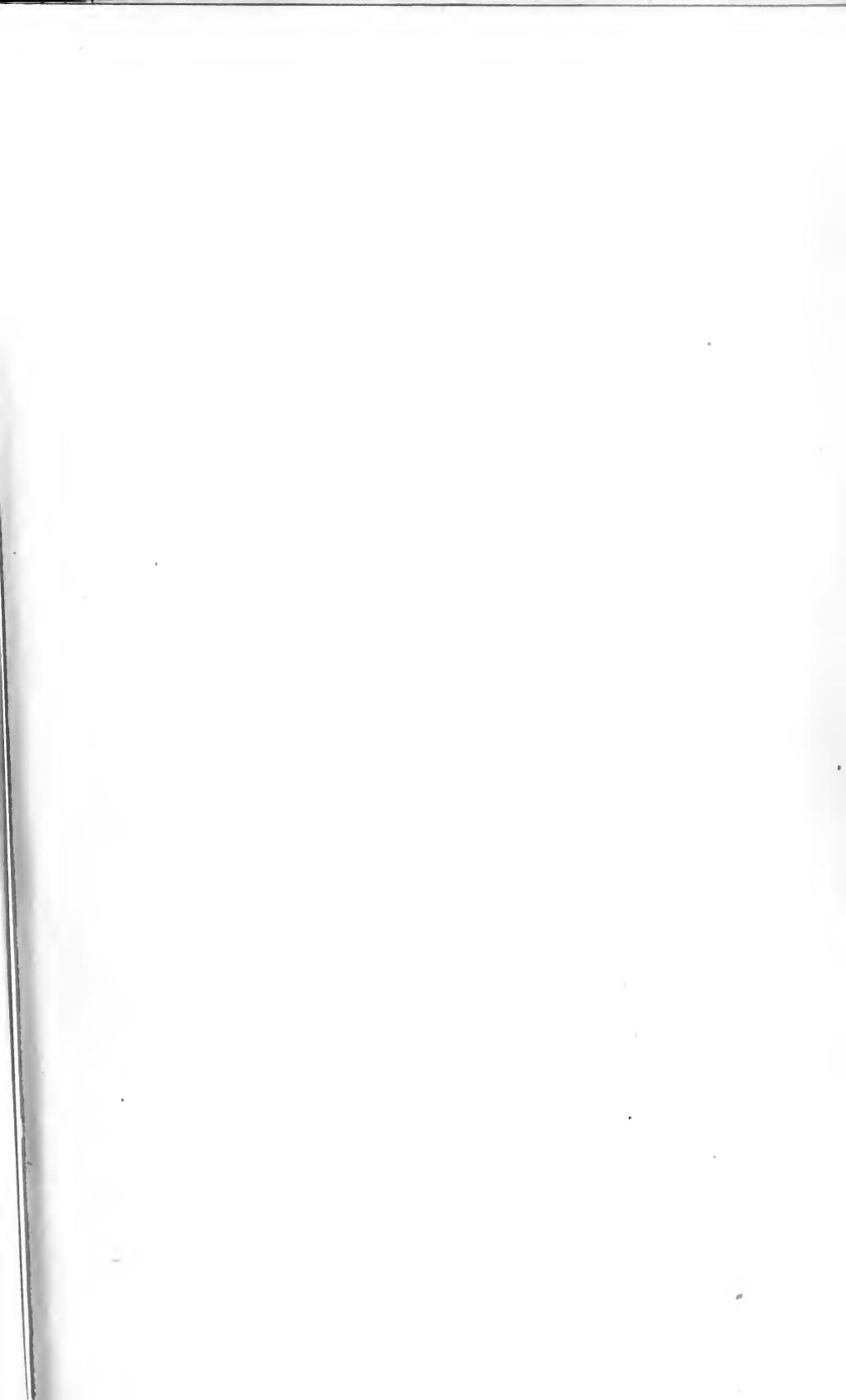
yolk, *ʔtu*.

yonder, *tca'mua*.

young, *naksha*.

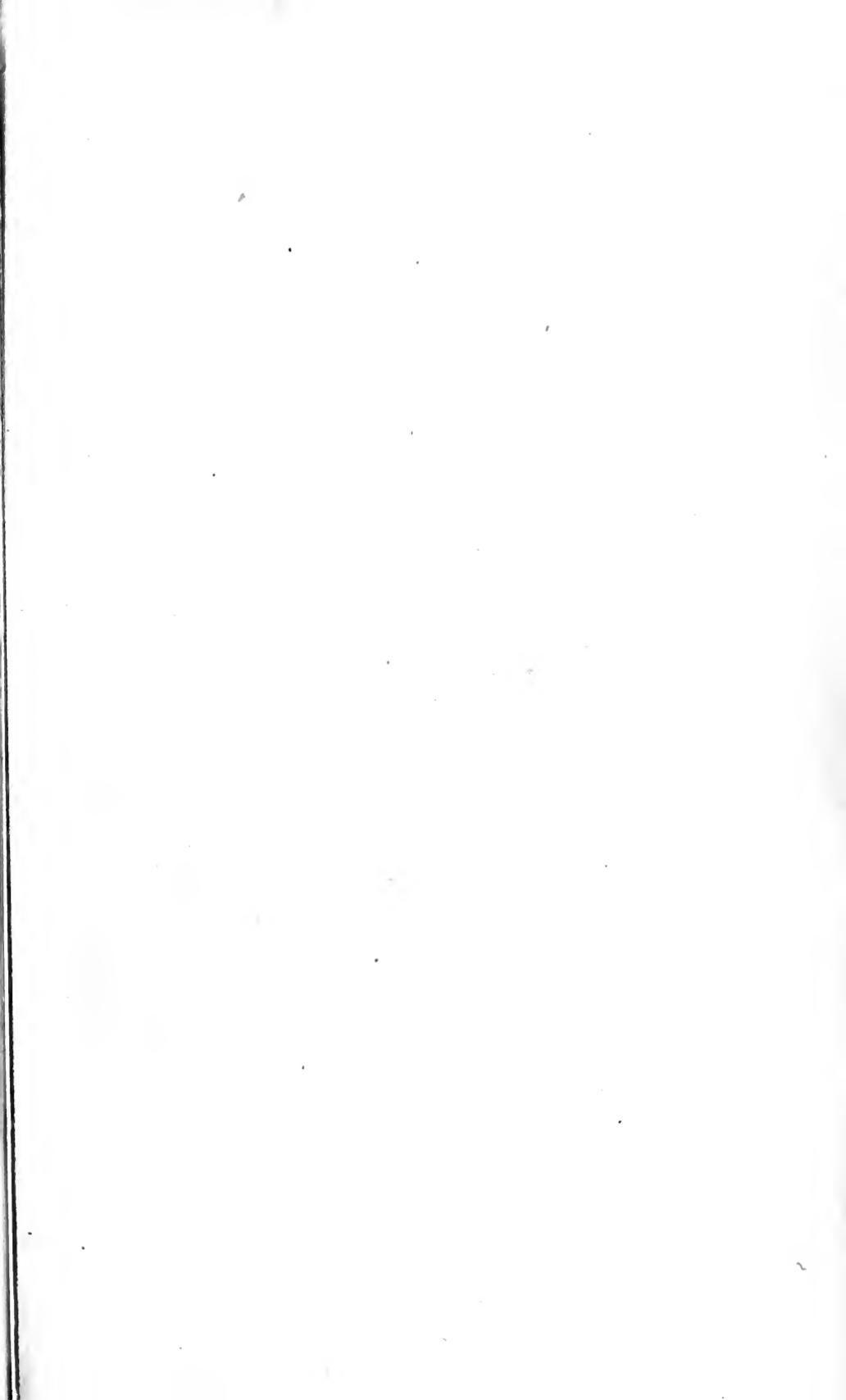
yours, *itxa*.

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